

**ANNOTATED BIBLIOGRAPHY FOR TAMIL STUDIES
CONDUCTED BY GERMANS IN TAMILNADU DURING
18TH AND 19TH CENTURIES: A VIRTUAL DIGITAL
ARCHIVES PROJECT**

COMPILED BY

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தொட்டனைத் தூறும் மணற்கேணி மாந்தர்க்குக்
கற்றனைத் தூறும் அறிவு

**Thottanaithu oorum Manar Keni, Maandharkku
Katranaithu oorum Arivu**

[Thottanaithu = as more and more of digging is done, oorum = springs out / oozes out,
 Manar(l) = sand, Keni = well, Maandharkku = for the people, Katranaithu = as more
 and more of learning (Katr means to learn), Arivu = knowledge]

**Wie man gräbt, so quillt im Sand der Brunnen;
Wie man übt, so quillt die Erkenntniss**

(Karl Graul, *Der Kural des Tiruvalluver, Ein gnomisches Gedicht über die drei Strebzeile des Menschen,*
 Leipzig, 1865, S. 60)

(Karl Graul, *The Kural of Tiruvalluver, A sententious poem on the three striving goals of the people,*
 Leipzig, 1865, p. 60)

**The more of sand dug out, the more of water springs out in a sand-well; (so also)
The more the people learn, the more of knowledge springs out`** (Thirukkural
No. 396)

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ABBREVIATIONS

a.n.k.	author's name not known
FFA	Archives, Francke Foundations, Franckeplatz, Halle/Saale, Germany
FFL	Library, Francke Foundations, Franckeplatz, Halle/Saale, Germany
GKLA	Archives, Gurukul Lutheran Theological College & Research Institute P.H. Road, Chennai – 600 010
GKLL	Library, Gurukul Lutheran Theological College & Research Institute, P.H. Road, Chennai – 600 010
HWG	Personal Library of Prof. Hans Werner Gensichen, Heidelberg, Germany
LELM	Leipzig Evangelical Lutheran Mission, Leipzig, Germany
MRO	Madras Records Office (Tamilnadu Archives), Gandhi Irwin Road, Egmore, Chennai – 600 008
NAI	National Archives of India, Janpath, New Delhi – 110 001
PC	Personal copy
SAI	Library, South Asia Institute, Heidelberg University, Germany
STFD	Cecil H. Green Library, Stanford University, California, USA
TS-HU	Theological Seminary, Heidelberg University, Heidelberg, Germany
UCB	University of California Library, Berkeley, USA
UTC	United Theological College Library and Archives, 63, Miller's Road, Bangalore – 560 046

PREFACE

German missionary William Tobias Ringeltaube (1770 – 1816) was quite right when he observed that the activities of the German missionaries, who were sent to Tamilnadu for the spread of the Gospel, caused “spiritual paralysis”. This was because the indigenous Indian society, with its multifaceted linguistic, cultural and socio-economic features created fathomless fascination in dozens of Germans who visited India from 1505. From tiny ants to huge elephants, from small herbs to large banyan trees, from the nascent infants to the age old centenarians, from the rich riding the palanquins to the poor walking bare foot, not a single observation escaped the watchful German eyes, resulting in their thousands of diary and letter reports, travel accounts and even indigenous literature and artifacts collection. The Germans wrote voluminous reports about the indigenous legends and fables, rites and rituals, customs and manners, feasts and festivals, diseases and medicines etc. and sent those instruments together with many palmleaves bundles in ships to Germany and Denmark, which are now preserved in the Francke Foundations in Halle, Germany. Most of the German time, it appears, had been spent in keenly watching and estimating the indigenous lifestyles of various sections of the native Tamil society. And here, the term “lifestyles” is a vast spectrum encompassing in it, the routine day-to-day activities of the native Tamil people as could be gleaned also from their indigenous literature of all kinds viz. grammatical, lexical, epical, lyrical, dramatical, theological, medical, philosophical, moral, jurisprudence and folks literature. Tamil learning, interactions with the native Tamil people, giving them education, learning the indigenous religious tenets, identifying the different strata of the indigenous Tamil society and especially learning the Tamil medical secrets and the indigenous tropical flora and fauna etc. would have consumed most of the German time and how else did the German missionaries find time for conversion of the native Tamils, is a million dollar question.

The Indian or better said the indigenous Tamil fathomless fascination overshadowed and over powered their zeal of spreading the Gospel among the native Tamils, which of course was their very mission and purpose of coming here from Germany. “The missionaries shall attend to and only to the conversion of the heathens and to nothing else. . .” was one of the explicit orders, issued by the Danish Crown to

each Lutheran German missionary. But how far did the German Lutheran missionaries ‘obey’ this Royal order is very much to be investigated. There is no source material – primary or secondary or even tertiary – to exactly ascertain the number of native Tamil - converts region-wise or year-wise - which each German missionary of the Danish-Halle Mission in Tranquebar effected. This is one side of the Dano-German politico - ecclesiastical coin.

Setting aside their efforts to spread the Gospel among the native Tamils, an attempt is made in this project, to compile an annotated bibliography for varied source materials, from which the more luminous other side of the German coin can be assessed. That is, bibliographical entries, to locate and estimate their interest and contributions to various branches of indigenous Tamil studies viz. Tamil language and literature, science and technology and Tamil society and culture can be had in the first three sections. Also in the fourth section, annotated bibliographical entries can be had to get the biographical and certain miscellaneous data about the activities of Germans in Tamilnadu during 18th and 19th centuries

The merit of this project is left to the judgment of those who may consult it as a work of reference whenever difficulties present themselves to them. The readers are requested to send their feed back, which may be questions, comments and constructive criticism to my e-mail: ugcmohan@gmail.com

I thank the University Grants Commission, New Delhi for granting me financial assistance for this post-doctoral major research project. I am thankful to the Francke Foundations in Halle / Saale, South Asia Institute, Universitaets und Landes Library and the Theological Seminary of the Ruprecht - Karls University in Heidelberg, Germany, National Archives of India, New Delhi, United Theological College Archives and Library in Bangalore, Gurukul Lutheran Theological College and Research Institute in Chennai, University of California, Berkeley, Cecil H. Green Library in Stanford University. I also thank the institute of affiliation S.I.V.E.T. College, Chennai -73, and also the archives and library personnel in these institutions.

I record my gratitude to the late Prof. Hans Werner Gensichen, Rev. Dr. Gnanabaranam Johnson, Rev. Eva Maria Siebert Johnson, Prof. Adappa Satyanarayana, Dr. Hilda Shanthi Maduram and Prof. Martin Krieger. I also thank Dr. John Rawlings and

Dr. Aishwary Kumar of Stanford University, Rev. Chellappa Packiaraj in Bangalore, Mr. Raveendra, Mrs. Revathi Raveendra in California, Prof. P.S. Ramanujam in Copenhagen, my Technical Assistant Mrs. Bhuvana and my wife Shanthi for their encouragement and assistance.

Last, but not the least, I submit with grateful sentiments, many thanks to Professor Dietmar Rothermund, formerly Head, Department of History, and also the Director of South Asia Institute of the Ruprecht Karls University in Heidelberg, but for whose continued assistance and encouragement, to be precise, my visits to German research institutes, my doctoral study on the German contributions to Tamil Studies and consequently this post-doctoral research project would not at all have become possible.

Chennai

C.S. Mohanavelu

May, 2010

INTRODUCTION

Origin of this Project: It all started with my own research data collection work, way back in 1986 at the Francken's Foundations in the erstwhile GDR East German regime. My Ph.D. topic was "Early German Contributions to Tamil Studies." For this topic, I needed original source materials in the form of palmleaves, station files, diaries, private letters, the Halle Reports, etc. most of which were stored only in the GDR, entry into which country was quite difficult and more so into the Franckens archives, Halle. Such original source materials could not be found in any Indian repository and internet surfing was unknown then. At that time, I recall with gratitude the help by Prof. Dietmar Rothermund, who arranged for a DAAD scholarship, which enabled me to visit Heidelberg and Halle. Abundant primary source materials, for the activities of the German Lutheran missionaries of the Danish-Halle Mission in Tamilnadu could be found there. Then I felt that many Tamil researchers would need such primary source materials right in their place of study and a proper device for virtual transfer of source materials or at least their contents data should be prepared. This project was thus conceived.

The Halle Reports: Much of the diary reports, sent from Tamilnadu to Germany or Denmark or even to any other place in Europe, by the tamilnadu based Lutheran missionaries – most of whom were Germans – were edited and published by the respective Directors of the Francke foundations in Halle. These volumes are better known now as Halle Reports or the Hallesche Berichte. The full title of these volumes runs thus:

"Detailed reports, sent by the Royal Danish missionaries from the east Indies from their works and occupations among the heathens – about establishments of schools and congregations, the hindrances thereto, difficult circumstances, the nature of the malabarian heathenism, gleaned from the usual correspondences and oral narration of the malabarians". (Parts 1 to 9 and Continuations from 1 till 108)

These are the first Protestant Mission magazine series. The first magazine was published in 1710 and this publication ran up to 1772 with a total of a staggering 17, 500 pages. This magazine series contained very many information about indigenous Tamil people, which were till then not widely known to the Europeans. From tiny ants to huge elephants, from small grass to big banyan trees, from the new born infants to the age-old centenarians, from the rich riding the palanquins to the poor walking barefoot, a colossal

of information can be had from this series. Besides, they contained pictures, visuals, engravings etc. about several objects which surprised those Germans of the 18th and 19th centuries and which their science, medical, linguistic and cultural experts and friends from Germany liked to know about. Thus these volumes served as the first-hand source materials for researching on indigenous Tamil society and culture, language and literature, science and technology etc. during 18th and 19th centuries.

From 1776 till 1848, these magazine series were continued as “Modern / Newer History of the Evangelical Mission establishments for the conversions of the heathens in east India.” And from 1849 till 1880, these were continued as “Mission News of the East India Mission in Halle,” which were published as quarterly magazines. In recent years, these source materials have become archival treasure trove for conducting extensive research on south Indian History in general and of the history of Tamilnadu during 18th and 19th centuries in particular in the fields of Religion and Philosophy, Society and Culture, Language and literature, Customs and Manners, Diseases and Medicines, Agriculture and Handicrafts, Mathematics, Botany, and even Astronomy. These Halle Reports are available under Call numbers: MISS:A1 till 121 and K 1 till 9 at the Library of the Francke Foundations in Halle. It is most gratifying that the Francke Foundations have put the Halle Reports in their official website: <http://www.francke-halle.de/main/> General information about this archives and its holdings can be had from my article also. [C.S. Mohanavelu, A Brief Account of Francken’s Foundations Archives, Halle/Saale, G.D.R. in : *Indian Church History Review*, Vol. XXII, Number 1, Bangalore, June 1988, pp. 50 – 76]

[Courtesy: *Missionsberichte aus Indien im 18. Jahrhundert. Ihre Bedeutung für die europäische Geistesgeschichte und ihr wissenschaftlicher Quellenwert für die Indienkunde*, hrsg. von Michael Bergunder und Rahul Peter Das, Halle 1999, 2. Aufl. Halle 2004 (*Neue Hallesche Berichte*, 1).]

The innate ‘Techno-German’ *Aussenpolitik* : The West met the East. The East seldom met the West. The ever fertile Indo-Gangetic plains in India, the Yangze river valley, the very fertile Manchuria province in China were all objects of immense curiosity for the

West and western rulers, right from the times of Alexander the Great, down to Akbar the Great and even thereafter, to the British and other European powers and this envious surprise prompted the West to invade the East. The obsolete military practice of using bows and arrows, and the political isolation policy, better known as the close door policy of the Chinese ‘Heavenly Kingdom’ of the Manchus gave a positive signal to the Western invaders, that they could easily win over these oriental powers with their modern artillery equipments like the rifles, guns, cannons and other such warfare methods, which were all unknown to the Indian and the Chinese military organizations then. The indigenous weak Indian and Chinese military powers provoked any country having guns and canons to wage wars on India and China to exploit their rich natural resources. But these western powers needed some pretext to enter into India or China to colonize their fertile lands. ‘Flag follows Trade’ was the political *modus operandi* of the British. Setting up a small factory in Surat under the permission of the Moghul Emperor Jahangir (1569 – 1627) around 1615 - 1616, the British gradually extended their commercial web across India only to form their British Raj here. But even at such favourable times, Germany did not wage any war on India or on China; instead, the German scientists, with their advanced technical devices and knowledge, located mineral resources like petroleum in China and found out that such natural underground resources were abundant in the Shantung province. The Germans only liked to share with China, these natural resources, which eventually benefited the Chinese exchequer also. The German *Aussenpolitik* – foreign policy was never to explore any trade and commerce activities nor to usurp the political power of any country or to extend the rule of the German Kaiser on oriental countries. The very first two Germans, Sprenger and Mayr, who came to India 500 years ago, with the mission of establishing potential commercial contacts with India, were not successful in their efforts. Yet another incidence may also be here mentioned. The very first letter of Ziegenbalg to Europe, written during his maiden voyage to India exposes the “techno-germa” German innate quality. Captioned as ‘An Account of the Journey from Denmark to the Cape of Good Hope’ and dated in Africa 30 April, 1706, this letter tells that well before Ziegenbalg and Pluetschau arrived there, a German student by name Mr. Colben was sent from Germany by the Lord Privy Councilor to make astronomical observations there for one full year and the German missionaries met there another German researcher

from Conigsburg. (see ENTRY NUMBER ST-012) No other incidence can better prove and confirm my claim that it was with a deep “techno-germa” tinge, the Germans conducted their Aussenpolitik and interacted with other nationals wherever they went to. This ‘Techno-Germa’ quality was further carried over on the Indian soil also. Almost all the German missionaries showed keen interest for indigenous Tamil natural science though they were ordered to confine themselves **only** with the spread of the Gospel and nothing else in the east Indies.

Scope and limitation of this Project: How far this project will help researchers? For researchers of not only German Tamil Linguistic studies; but also for other sections like for example, agronomy, botany, zoology and also for astronomical researchers, socio-economic scholars, onomastic specialists etc., this project has some rare data. Secondly, for certain specialized studies like for example, tropical ornithology and reptile and insects study, a few instruments cited in this project, which are in the form of rare out-of-print books and journals and unpublished MSS. will offer certain annotated bibliographical data with Call numbers and the location, so that hereafter, these researchers can directly request for Xerox copies or scanned images from the librarian / archivists of the respective repositories.

This project is just a beginning of creating a huge *biblio-corpus* about various source materials, having information about the German Tamil studies during 18th and 19th centuries. Now delivered in English, this project is based on instruments in three languages viz. Tamil, English and German. It is well-known, that the works of the German missionaries are to be found in Latin, Danish, Telugu, Hindusthani and a few more languages also. The information contained in these languages is not now available in this project for obvious reason. However, if such data also can be gleaned later on, they can also be inducted in this project, so that thenceforth, more data about the various activities of the Germans in multifaceted fields in Tamilnadu during 18th and 19th centuries will be made available to researchers across the world, from this exclusive webportal. Also, similar bibliographical information for the 20th century can be added to this project in future. For this purpose, this project is kept in the form of a virtual digital archives and not in the conventional form of a printed and bound book.

How to use this Project: The term ‘instrument’ in this project, denotes a book or a journal or a souvenir or a private letter or any such primary or secondary source material, in the form of palmleaves or paper manuscripts, printed or Xeroxed copies or as microfilms and microfiches. The Call numbers, the Accession numbers, location of the repository, number of pages together with other publication details are given in this project. Instruments having data about the activities of German missionaries in Tamilnadu and instruments which those missionaries liked to read for themselves and liked their fellow countrymen to know about, are also listed in this project. Another aspect was also taken into consideration. That is, a person – be a researcher or a subject specialist or even a lay person, who likes to know German contributions in the field of indigenous Tamil Society and Culture needs not to search in a full book. That is, in a book, if there are 25 chapters, all of them do not highlight a lone subject – but instead, a variety of subjects. To be more specific, take for example, a particular book: James Rhenius, *Memoir of the Rev. C.T.E. Rhenius, comprising extracts from his journal and correspondence, with details of missionary proceedings in south India*, London, M.DCCC.XLI, xii + 627 p. In this bulky instrument, there are 20 chapters, consisting of various data like ecclesiastics, Tamil language and literature, indigenous rites and rituals like human and animal sacrifice, devil dancing, witchcraft, voodooism and black magic etc. And a person, who is interested or specializes in Tamil language and literature, can note down such of those chapters dealing with his topic and request only for those pages from the Librarian of the respective repository – like wise, researchers specializing in socio-cultural aspects, can get the photocopies of the corresponding pages and so on. In this way, this annotated bibliography project will serve to the best needs of subject specialists, researchers and even lay persons.

The whole project is divided into four Sections. Section 1 is sub-titled: “ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR TAMIL LANGUAGE AND LITERATURE STUDIES BY GERMANS IN TAMILNADU DURING 18TH AND 19TH CENTURIES.” Each Entry in this section is denoted by LL – 001, LL – 002 and so on. 90 Entries are made in this section. Section 2 is sub-titled: “ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR INDIGENOUS SCIENCE & TECHNOLOGY STUDIES BY GERMANS IN TAMILNADU DURING 18TH AND 19TH CENTURIES.”

Each Entry in this section is denoted by ST – 001, ST – 002 and so on. 77 Entries are made in this section. Section 3 is sub-titled: “ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR INDIGENOUS SOCIETY AND CULTURE STUDIES BY GERMANS IN TAMILNADU DURING 18TH AND 19TH CENTURIES.” Each Entry in this section is denoted by SC – 001, SC – 002 and so on. 55 Entries are made in this section. The fourth section is sub-titled: “ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR BIOGRAPHICAL AND MISCELLANEOUS DATA ABOUT THE ACTIVITIES OF GERMANS IN TAMILNADU DURING 18TH AND 19TH CENTURIES.” Each Entry in this section is denoted by BM – 001, BM – 002 and so on. 100 Entries are made in this section. On the whole, 322 Entries are found in this entire Project. Thus, researchers, willing to know about German contributions to Tamil language and literature, need to look into the first section only. It should also here be mentioned that the same book may appear in more than one section. That is, a book having chapters on German contributions to Tamil language and literature will appear in Section 1. Also, if the same book has chapters on German studies on indigenous science and technology, then it will again appear in Section 2. Such a case will not arise for journals or letters or any other paper MSS. or palmleaves manuscripts, for, they will deal with only one aspect at a time and also there will not be chapters in such instruments.

Copies of rare visuals, hand drawn sketches, paintings and scanned images of photographs, all belonging to the 18th and 19th centuries, received from far and wide, can also be found in this Project. Images of Germans, with a short biography of each, will appear in this project only once when their works are first cited. I appeal to Church Historians, Church History Institutions, artifacts and manuscripts collectors and particularly to the Francke Foundations to enable me to get pictures or images of portraits and engravings of a few German missionaries of the 18th and 19th centuries. Christian Frederick Pressier (1697-1738), Johann Ernst Geister (d.1750), Dr. Samuel Benjamin Cnoll (d. 1767), Gottfried Wilhelm Obuch (1707-1745), Johann Christian Wiedebrock (1713-1767), Johann Balthasar Kohlhoff (1711-1790), Johann Zacharias Kiernander (1710-1799), Daniel Zeglin (1716-1780), Georg Heinrich Conrad Hüttemann (1728-1781), Johann Friederick Koenig (1741-1795), Johann Peter Rottler (1749-1836), Christian Pohle (1744-1818), Joseph Daniel Jänicke (1759-1800), August Friederick

Cämmerer (1767 - 1837), Wilhelm Tobias Ringeltaube (1770-1816), Immanuel Gottfried Holzberg (1770 - 1824), Daniel Schreyvogel (1777-1840) and last but not the least, Peter Malaiyappan (with years of birth and death) and Timatheus, the two Tamil lads who were taken to Denmark and Germany during early 18th century. For the latest updated version of this project, see my personal website: <http://www.germantamilology.com>

Beneficiaries: Though this project may appear to highlight the efforts of the German missionaries for the spread of the Gospel among the native Tamil people, care has been taken not to bring in data of conversion of the Tamils to Christianity; but only to bring out the contributions of the German missionaries to Tamil language and literature, indigenous science and technology and the Tamil society and culture. Thus, subjects specialists under these sections can get bibliographical data about the various instruments, containing in them information about these German activities during 18th and 19th centuries in Tamilnadu. Researchers in developing countries, I presume, may not be rich enough to visit overseas repositories. Especially History researchers in Tamilnadu Government colleges – like the ones where I worked for 35 years – are not at all rich enough to visit German archives and even if at all they could manage some funds, German language and especially the *Althoch* (Old / High) German will pose them immense problems while they consult these old rare materials and far above all to visually impaired researchers such kind of overseas visit was next to impossibility. Now with the advancement of new softwares like the JAWS and the KURZWEIL, exclusively for the visually impaired researchers, I am confident that a few such researchers can henceforth ‘browse’ into this web portal to download or to know several data. With an intention to help also such visually impaired scholars, this project was taken up.

SECTION 1

**ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR TAMIL
LANGUAGE AND LITERATURE STUDIES BY GERMANS IN
TAMIL NADU DURING 18TH AND 19TH CENTURIES**

ENTRY NUMBER	: LL - 001
TITLE OF THE INSTRUMENT	: <i>Memoir of the Rev. C.T.E. Rhenius, comprising extracts from his journal and correspondence, with details of missionary proceedings in south India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: ag 30
ACCESSION NUMBER	: 1543 / 57
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: James Rhenius
Name and address of the publisher	: James Nisbet and Co. Berners Street, Edinburgh
Place of publication	: London
Edition data if any	:
Year of publication	: M.DCCC.XLI (1841)
Total number of pages	: xii + 627 p
CHAPTER DETAILS	: CHAPTER XVIII [pp. 534 – 565] Mr. Rhenius's Tamul Grammar – The Tamul Language
ANNOTATED REMARKS	: This bulky book was authored by James Rhenius, son of German missionary Karl Theophil Ewald Rhenius, based on the diaries, travel accounts etc. of his father. Though this is mainly devoted to bring out the efforts of Rhenius to the propagation of Christianity in South India, especially in Tirunelveli, this book has many research – oriented data regarding even very minute indigenous aspects. Only one chapter (Ch. XVIII) has data about his Tamil study.



**ARNO LEHMANN
1901 - 1985**

ENTRY NUMBER	: LL - 002
TITLE OF THE INSTRUMENT	: <i>Es begann in Tranquebar: Die Geschichte der ersten evangelischen Kirche in Indien</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Es begann in Tranquebar: Die Geschichte der ersten evangelischen Kirche in Indien</i>
ENGLISH VERSION first evangelic Church in India	: It began in Tranquebar. The History of the first evangelic Church in India
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: Df / 2 / 122 / 57
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Arno Lehmann
Name and address of the publisher	:
Place of publication	: Berlin
Edition data if any	:
Year of publication	: 1956
Total number of pages	: 339
CHAPTER DETAILS	: CHAPTER III:- [pp. 33-45 & pp. 18-27]
<u>Language, the Gate</u> :-	the dreadful heat of the tropical Tamilnadu especially during the summer months April – June – learning Tamil, the next hurdle – Ziegenbalg's contemporary and staunch critic Beschi's <i>Grammatica Latino-Tamulica</i> (ironically) was published by his religious cynics, the German Lutherans in Tranquebar!! – Aleppa, Ziegenbalg's first Tamil teacher – Malabar and Tamilnadu – his Tamil learning schedule – Beschi's strong criticism of Ziegenbalg's Tamil standard

CHAPTER IV:- [pp. 46-58 & pp. 27-34] Early Religious Research:- the wrong concept that the Tamil were barbarous – Ziegenbalg’s interest for ancient Tamil literary works – his letters to Prof. Francke praising Tamil and Tamil culture – thrown in dust as ‘Heathen non-sense’ – Merkel and Caland published them after nearly 150 years - page 33 of the English version has the sketch figure of A.H. Francke – Gruendler ‘s *Malabar medicus* , a treatise on indigenous Tamil medical treatment

CHAPTER XV:- [pp. 273-281 & pp. 158-163] The Master of Tamil - J.P. Fabricius – his erudition in Tamil language his compassion landed him in jail twice – his melodious hymns – continued Ziegenbalg’s lexical works – and Bible translation – p. 275 has the sketch figure of Fabricius.

ANNOTATED REMARKS

: Short biography of Arno Lehmann:

Arno Lehmann was born on 23 May, 1901. Specialized in the Mission Science and History of the general Religion as well as south Indian history and Dravidology. Obtained his post-doctoral degree (Promotion) from Leipzig University 1947, worked as the Chair for History of Religions and Mission sciences in the University of Halle. Guest Professor at the University of Leipzig and Jena and Professor Emeritus at the University of Halle in 1966. (My sad misfortune to note here, is though I very much liked to meet this Professor in 1985 itself, when I ought to have visited Heidelberg and Halle through the DAAD scholarship, certain governmental hindrance prevented me from visiting Halle in 1985 and by the time I reached Halle in May 1986, Professor Arno Lehmann, I was sorry to hear, had died, just a few months earlier.)

This book is original German version, authored by Prof. Dr. theol. Arno Lehmann and was later translated in English by M.J. Lutz. While this original version has 339 pages, the translated English version has only 185 pages. While the original one has footnotes for each of the 18 chapters, the English version has none. This book is dedicated to the Tamil Evangelical Lutheran Church, to which he served as missionary in Tranquebar and Sirkali. It is divided mainly into three parts with the total of 18 chapters. Out of which, only three chapters have info about Language and literature which are listed above. The following listing is prepared for both this original and its English version, cited briefly in ENTRY NO. FOUR. Chapter headlines are underlined. Two sets of page numbers are given – the first set as in the German original and the second set as in the English translation. A careful perusal of the number of pages in each chapter will reveal the fact that many information in the German original are missing in the English version.

ENTRY NUMBER : LL - 003

TITLE OF THE INSTRUMENT : *History of the Tranquebar Mission worked out from the original papers by J.Ferd. Fenger*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: J. Ferd Fenger [Translated in English by K. Pamperrien]
Name and address of the publisher	:
Place of publication	: Madras
Edition data	: 2 nd Edn
Year of publication	: 1906
Total number of pages	: vi + 258 p.
CHAPTER DETAILS	: Only the following three chapters have data about Tamil Language and Literature:

CHAPTER III: [pp. 17 – 29] THE FIRST MESSENGERS ARE DESPATCHED AND ARRIVE IN INDIA – THE PEOPLE OF TRANQUEBAR – THE MISSIONARIES LEARN THE LANGUAGES, MAKE PROSELYTES, BUILD A CHURCH, FOUND SCHOOLS AND ARE PERSECUTED – 29th November 1705 Pluetschau and Ziegenbalg left Copenhagen for East Indies on board the ship *Sophia Hedewig* – on 9th July 1706 they arrived in Tranquebar – first impression – the black brown Malabarians, the Tamils – impartial praise of Tamil and the Tamil culture by Ziegenbalg – Dravidian monotheism – 96 castes among the Malabarians – other people – Tranquebar and its location – Ziegenbalg learnt Tamil wrote Tamil on the sand – his teacher Aleppa – his Tamil learning time-table – by 1709 Tamil was as easy as his German mother-tongue – read as many as 165 Tamil books – the first converts – Ziegenbalg’s poetical dictionary with 17, 000 words – his lexicon with 40, 000 words – the beginning of Danish governor’s hostilities – his sadistic treatment to Ziegenbalg

CHAPTER VI: [pp. 62 – 71] TAMIL TRANSLATION OF THE NEW TESTAMENT – PRINTING IN TRANQUEBAR – THE ENGLISH, GERMAN AND DANISH FRIENDS OF THE MISSION – THE MISSIONARY COLLEGE IS FOUNDED – THE Halle people, though unacquainted with Tamil, could make **Tamil letters for the printing press** –

CHAPTER XIV : [pp. 181 – 199] C.W. GERICKE – THE SUBSEQUENT HISTORY OF THE MISSION IN CUDDALORE (KIERNANDER IN CALCUTTA) AND MADRAS – PALAMKOTTA – Gericke as the fittest disciple of Schwartz – Cuddalore Mission – Kiernander, Gerlach and Diemer in Calcutta – Madras Mission – 1788 Gericke

settled in Madras – J.P. Fabricius in Madras from 1742 to 1788 – his talent in learning Tamil

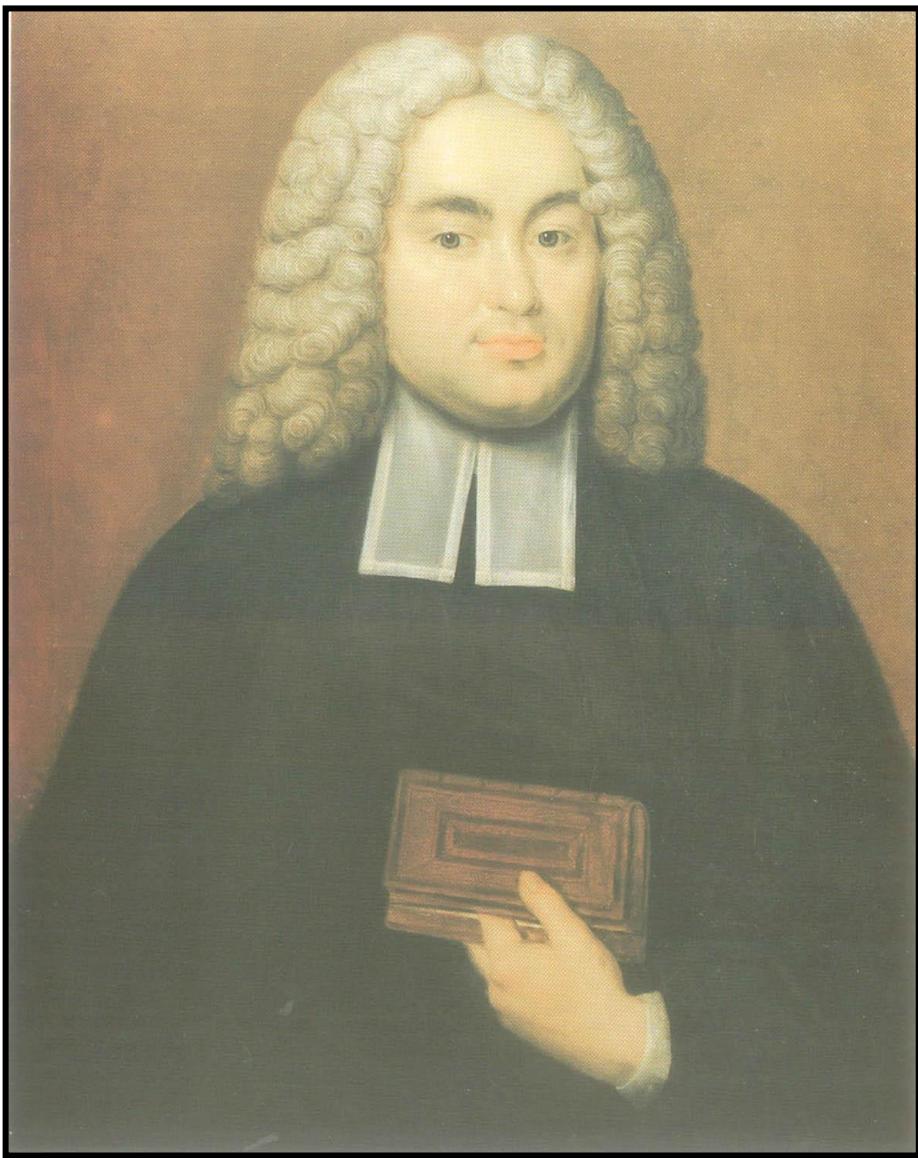
ANNOTATED REMARKS : In 1843, the Danish Pastor named Ferdinand Fenger, published in Danish language, the book titled: Geschichte der Trankebar Mission (I do not have the original Danish title of this book) Later on, Emil Francke translated this original Danish book into German which was published in Grimma in 1845 under the title: ***Geschichte der Trankebarschen Mission, nach Quellen bearbeitet von J.Ferd. Fenger.*** The present Entry is the bi-centenary edition, which was published in 1906, as an English translation by K. Pamperrien from the German version of Emil Francke.



WALTER LEIFER

ENTRY NUMBER	: LL - 004
TITLE OF THE INSTRUMENT	: <i>India and the Germans: 500 years of Indo-German Contacts</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: Personal Library of Mr. S.P. Elangovan, Secretary for Higher Education, Govt. of Tamilnadu
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Walter Leifer
Name and address of the publisher	: Shakuntala Publishing House,
Place of publication	: Bombay
Edition data	: 2 nd Edn.
Year of publication	: 1977

Total number of pages	: viii + 340 p.
CHAPTER DETAILS	: Just one chapter viz. Ch. III has information concerned to this Section.
CHAPTER III:- [pp. 36-65] SOUTH INDIA IN GERMAN RESEARCH – info about Ziegenbalg's foreward dated August 30th 1708 – King Raghunatha Naicker of Tanjore leased the hamlet Tranquebar – A royal Decree signed by him dt. November 19, 1620 – the Danish flag was hoisted – the first school for girls in India founded in 1707 by Ziegenbalg - Ziegenbalg's dictionary <i>Grammatica damulica...</i> published in Halle 1716 – Beythan's praise of Ziegenbalg's dictionary – printing of the Tamil Bible – Ziegenbalg's praise of Tamil culture as found in his foreword to <i>Nidi Wunpa</i> – an adage contrasting the Dravidian and the north Indian tradition – <i>Thirai kadal odiyum Dhiraviyam Thedu</i> – Genealogy of the Malabar Gods – Tolkappiam, Diwagaram, Negandu, Karigei - Fabricius – <i>A Malabar and English Dictionary</i> 1779 – Rottler – his botanical interests in Tamilnadu brought him international fame – especially his research for the cryptogamous plants – his fellow missionary Paezold was appointed as Tamil Professor in Calcutta – Dr. Bernhardt Schmidt (1787 – 1857) botany and philology expert – his writings on the Nilgarry ferns published in the scientific journal <i>Linnaea</i> Vol. 8, July, 1851 by Prof. Kune – his Indian botanical studies are immense – C.F. Schwartz and his political role in Tanjore-Mysore politics – Hermann Beythan and his <i>Praktische Grammatik der Tamil Sprache</i> [Practical Grammar of the Tamil Language], a high standard of German Tamil research! – his estimate of <i>tellutamil and centamil</i> – Karl Graul and his Tamil studies – ‘ Sanskrit and Tamul literature complement each other most closely and significantly in the sphere of philosophy’ – comparison of <i>Thirukkural</i> and Manu’s <i>Dharmastra</i> – <i>Scarcely can so much lofty wisdom be found in any collection of aphorisms in the world's history as Thirukkural</i> - Benjamin Schultze’s Telugu studies - - J.C.F. Heyer’ Telugu studies – Malayalam studies of Johann Ernst Hanzleden and Hermann Gundert – Johann Philipp Wesdin and his resourceful activities – his contributions to Indo-Germanic comparative linguistics – Hilko Wiardo Schomerus – Dravidian literary tradition was his field of research – Dravidian literature is the oldest on Indian soil – his research on Karaikkal Ammaiyan and Andal	
ANNOTATED REMARKS	: nil



BARTHOLOMAEUS ZIEGENBALG

1683 – 1719

ENTRY NUMBER	: LL - 005
TITLE OF THE INSTRUMENT	: <i>Grammatica Damulica...</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and Latin
ENGLISH TRANSLITERATION	: <i>Grammatica damulica quae per varia paradigmata, regulas et necessarium vocabularum apparatum, viam brevissimam monstrat, qua Damulica seu Malabarica, quae inter Indos Orientales in usu est, et hucusque in Europa incognita fuit, facile disci possit.</i>
ENGLISH VERSION	: <i>Tamil Grammar which shows on various examples, rules and the necessary vocabulary the shortest way of learning the Tamil or Malabarian language as it is spoken among the East Indians and which is as yet unknown in Europe.</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: nsp 50.12 A 80/153 rara
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Bartholomaeo Ziegenbalg,
Name and address of the publisher	
Place of publication	: Halle,
Edition data	:
Year of publication	: MDCCXVI (1716)
Total number of pages	: 14 + 128 p.
CHAPTER DETAILS	:
CHAPTER I: Letters	(pp. 1 – 8) Tamil alphabets, both the <i>Uyir</i> (the vowels), the <i>Mei</i> (the Consonants) and also the <i>Uyir-meい</i> (the mixed) are transliterated and the variations in each case is explained in Latin.

CHAPTER II: Pronunciation (pp. 9 – 14) Ziegenbalg used Latin letters to show how a few Tamil words were pronounced. In the case of words, he wrote in the first column the Tamil words, then the transliterated form in the second column and their meanings in Latin, in the third column.

CHAPTER III: Nominative / Substantive (pp. 15 – 29) In the third chapter, the nominative, the genitive, the dative and the accusative forms of the Tamil nouns are explained, with Latin equivalents.

CHAPTER IV: Adjective (pp. 30 – 44) In the fourth chapter, Ziegenbalg explains the Tamil adjectives with their Latin equivalents and also he explains how each adjective is to be declinated.

CHAPTER V: Pronoun (pp. 44 – 59) In the fifth chapter, we find how Tamil pronoun words are conjugated in the nominative, accusative, dative and genitive cases ; and also here, we find their Latin equivalents.

CHAPTER VI: Verbs (pp. 60 – 107) In the sixth chapter, he explains how Tamil verbs are used in different numbers (singular and plural) and persons, i.e. first, second and third persons. Tamil personal pronouns and how they are conjugated in singular and plural also in the first, second and the third persons are explained with their Latin equivalents.

CHAPTER VII: Particles (pp. 108 – 117) In the seventh chapter, Ziegenbalg explains how in Tamil language, prepositions could be attached to nouns and he also gives the Latin equivalents in each case. Likewise, the adverbs, the interjections and the conjunctions.

CHAPTER VIII: Syntax (pp. 118 – 128) Formation of sentences, Ziegenbalg takes up in the last chapter. For every formation of the sentence in Tamil, we have side by side, its Latin equivalents.

A striking feature in this book is, the conventional dots atop the 18 Tamil consonants are missing.

ANNOTATED REMARKS

: Short biography of B. Ziegenbalg:

Bartholomaeus Ziegenbalg was born at Pulsnitz in Saxony on 10.7.1682, studied at Halle, was ordained at Copenhagen and arrived in Tranquebar with a fellow German missionary named Heinrich Pluetschau. With his disciple Mallaiappen, Ziegenbalg left Madras on 26.10.1714 and after 7 months, reached Bergen in Norway. He stayed in Europe only for a short period of eight months, got married to Maria Dorothia and left for Madras on 4.3.1716, reached Madras on 10.8.1716, after a voyage of 5 months and 6 days. He died at Tranquebar on 23.2.1719 and was buried the next day in the New Jerusalem Church.

His Tamil literary activities include, besides his Bible translation, the translations of Ulaga Needhi, Kondrei Wendhen and these are not published as yet. He also collected as many as 119 Tamil books and sent them to the Danish Court preacher Francis Julius Luetkens as Bibliotheca Malabarica in the year 1708, that is, in just two years of his stay

in Tranquebar. Also, it is said that he bought from the Brahmin widows, a few palmleaves books on different subjects. His prose and poetical dictionaries of 1708 are also of no less significance.

There are VIII chapters in this book. Ziegenbalg completed the preface for this book in Bergen in Norway on 1 June, 1715. This is in Latin language. I could get the English translation of this preface, thanks to the late Prof. S. Rajamanickam. During his home journey, Ziegenbalg wrote the Tamil translation of the Bible until the ship reached Cape of Good Hope and from then on, he wrote this grammar book.

Heinrich Pluetschau, born at Wesenburg in Meeklenburg in 1677, studied at Halle, was ordained at Copenhagen, 1705, embarked from thence on the 29th Nov., 1705, landed at Tranquebar, 2, July 1706, left India again 15 Sept., 1711, (with a native Tamil convert named Timotheus – the first ever Indian to visit Germany!) and died as Pastor of Beyenflieth in Holstein on 4 Jan., 1752.



KARL GRAUL
1814 - 1864

ENTRY NUMBER	: LL - 006
TITLE OF THE INSTRUMENT	: <i>An Outline of Tamil Grammar</i>
LANGUAGE (S) OF THE INSTRUMENT	: English and Tamil
CLASSIFICATION	: Book
NATURE	: Print copy

LOCATION / REPOSITORY	:	SAI
CALL NUMBER	:	nsp 50.12 H1
ACCESSION NUMBER	:	
PUBLICATION DATA		
Name of the Author	:	Charles Graul
Name and address of the publisher	:	
Place of publication	:	Osnabrück,
Edition data	:	
Year of publication	:	1969
Total number of pages	:	100 p.
CHAPTER DETAILS	:	

CHAPTER I: LETTERS (pp. 3 – 17): In this chapter, we have the five short and the corresponding five long vowels and the two diphthongs together with the 18 Tamil consonants – all arranged in three columns. The first column has the Tamil letters, the second column in English language, gives a short note on how to pronounce each Tamil letter and the third column gives the transliterated form of each Tamil letter.

CHAPTER II: NOUNS (pp. 17 – 25): Tamil noun words in masculine, feminine and neutral genders besides in singular and plural forms are explained in both Tamil and English with examples. The eight Tamil flexional terminations and Tamil Declension are also explained.

CHAPTER III: PRONOUNS (pp. 26 – 30): “All the Dravida languages are, like the Tartar dialects, without relative pronouns.” How Tamil pronouns are to be used in nominative, accusative, dative and genitive forms in the singular and plural numbers and in the male and female cases are all explained.

CHAPTER IV: NUMERALS (pp. 30 –35): The first column contains Tamil number words printed in Tamil and the second column their corresponding Arabic numbers. Appendix I illustrates the number characters in Tamil. How to write easily Tamil numbers from 1 to 10 million is shown in this appendix. One needs not to know all these millions of numbers; but only a few Tamil number characters to write any number in Tamil! The unique application of 90, 900, 9000 in Tamil language is minutely observed by Graul as could be found in his explanation for these Tamil numbers! Tamil

distributive numerals and ordinal numbers are explained (these aspects are conspicuously missing in the grammar works of Ziegenbalg, Rhenius and Fabricius.)

CHAPTER V: VERBS (pp.35 - 50): Graul explains how Tamil verbs are to be applied for the three genders and three tenses. The optative form of Tamil verbs are also dealt with in this chapter. Various grammatical applications are clarified in English thus enabling any English – knowing scholar to easily understand the rudiments of Tamil grammar.

CHAPTER VI: ADJECTIVES AND ADVERBS (pp. 50 – 53): “Noun– property – word” and “verb – property – word” are explained in this small chapter

CHAPTER VII: PREPOSITIONS AND CONJUNCTIONS (pp. 53 –54): Tamil prepositions and conjunctions are almost the same

CHAPTER VIII: PARTICLES (pp.55 –56): Eight classes of particles in Tamil are identified.

CHAPTER IX: FORMATION OF WORDS (pp. 56 –61): How Tamil words are to be formed – in the cases of verbal nouns, affirmative and negative, masculine and feminine genders are narrated.

CHAPTER X: CONSTRUCTION (pp. 62 –77): Graul explains how in Tamil language, sentences are to be formed. The basic simple rule and application of the “Subject”, “Predicate” [*Ezhuwai* and *Payanilai*] are meticulously observed by Graul. Sentence formation for the nominative, accusative, dative and the genitive cases besides for singular and plural cases, masculine, feminine and neutral genders are also explained in this chapter.

CHAPTER XI: SPECIMEN OF TAMIL STRUCTURE (pp. 78 –94): Graul affixes his masterpiece stamp in this chapter, by explaining how in Tamil language sentences especially Tamil apothegms or proverbs are formed. Graul takes certain house-hold proverbs to explain this aspect. The first line is the Tamil proverb, the second line is its English transliteration and the third line is the English translation of this proverb. Graul also gives the free translation and analyses of each proverb to bring out its implied meaning. Such kind of “learner – friendly” and a very interesting explanation of Tamil grammar, no other German Tamilologist had done in his grammar work.

APPENDIX I: Page 95 has an excellent list of Arabic and Tamil numbering system. From 1 to one crore, (or ten million) how Tamil numbering system can easily be applied is what Graul had brought out in this one page illustration. For those trying to decipher rare ancient books on German Tamilology, an acquaintance with this table will be beneficial, for, in many of such books, the pages are numbered in Tamil numbering system.

APPENDIX II: In pages 96 to 100 has the comparative table of declension of other Dravida dialects viz. Malayalam, Telugu, Canarese, Tulu and Badaga. Thus ends this illuminating grammatical work of Karl Graul.

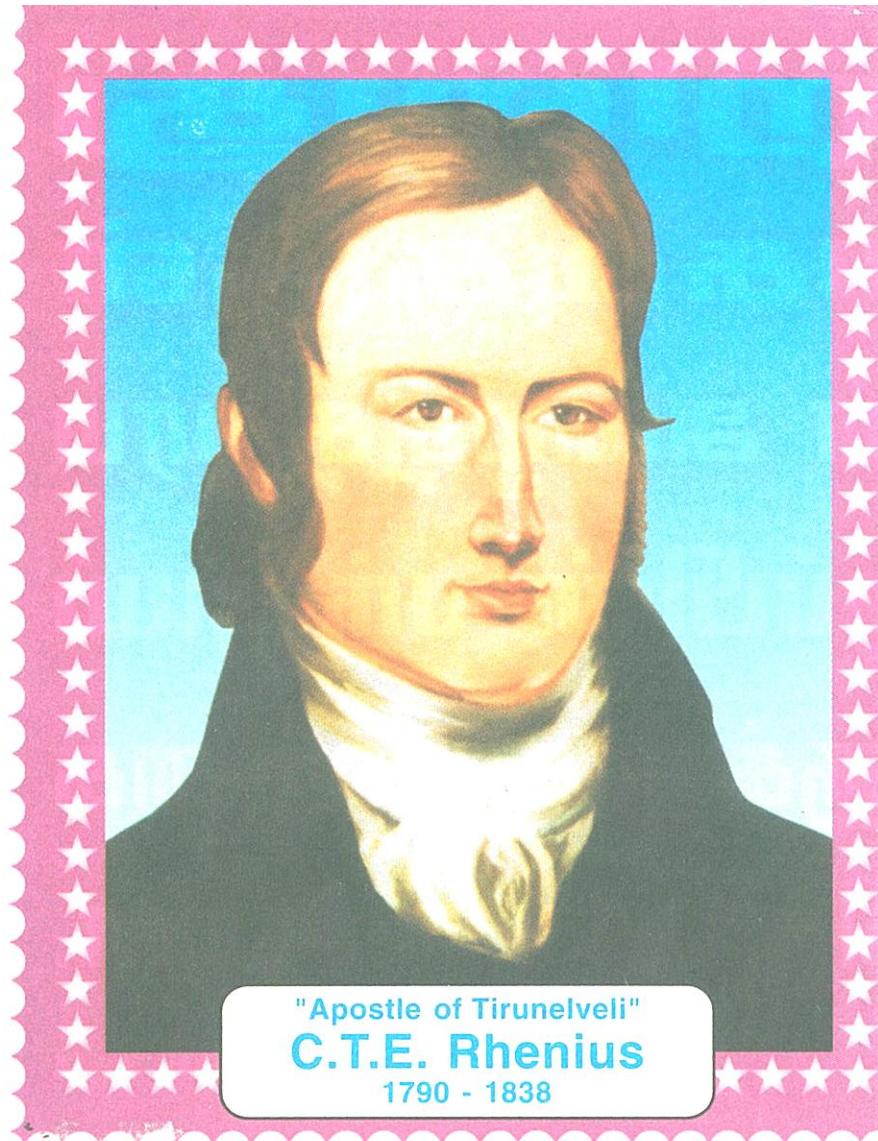
ANNOTATED REMARKS : Short biography of Karl (Charles)

Graul: Karl Graul was born on 6 February, 1814 at Woerlitz. He studied theology and became a private tutor in Italy; later he worked as a teacher in Dessau. From 1844 to 1860 he was director of the Leipzig Mission Society. He toured many Indian cities starting from Bombay, he visited Madras, Tranquebar, Sirkali, Cuddalore, Tanjore, Trichy besides Ceylon also. His tour of India for nearly four years resulted in his celebrated travel accounts, all of which were published in Leipzig, where he died on 10.11.1864, aged 51 years.

This book is a part of Graul's voluminous work: *Bibliotheca Tamulica*. In the third volume of this work, Graul wrote this Tamil Grammar book. In the Preface for this book, Graul wrote thus: "...It is by the urgent advice of my honoured countrymen and friend, Dr. M. Mueller in Oxford, the learned editor of the Rig Veda, that I have added an "*Outline of Tamil Grammar*" principally for the benefit of the general linguist. ..." It very much appears that though Prof. Max Mueller was a renowned German Sanskritologist, he had shown interest for Tamil also! Graul dedicated this work to H.H. Wilson, Sanscrit Professor at Oxford University.

- i) During the period 1854-1865, Graul published in four volumes, his *Bibliotheca Tamulica*. The first volume contains the German translation of the vedantha techings called Kaivalya Navaneetham of Tandavamoorthy Swamigal, Pancadasa Prakarana of Vittiyalarayna Swamigal and Atmabodha Prakasika. The second volume contains the English translation of Kaivalya Navaneetham with a short Tamil grammar. The third and the fourth volumes contain the German translation of Thirukkural of Thiruvalluvar.
- ii) Graul published his travel accounts as a five volumes book titled Journey for the East Indies through Palastine, Sinai and Egypt with a total of LXXIX+1635 pages.
- iii) "Notices, Correspondences and Miscellaneous items: The Tamil library of the evangelical lutheran establishment in Leipzig": An article of Graul, published in 1853, in the Journal of the German Oriental Society, pp.558 - 568. In this, one gets the list of all the 150 Tamil books, which Graul took with him to Germany.
- iv) "Refutation of the Buddhist system from the standpoint of the Saivism": An article written by Graul and published in the Journal of the German Oriental Society, Vol.VIII, pp.720 - 738, Leipzig, 1854.
- v) German translation of Nampi's Akapporul Vilakkam: An article written by Graul and published in the Journal of the German Oriental Society, Vol.XI, 1857.
- vi) Indian symbolic plants and flowers, characteristic of Indian and especially of Tamil spirit. A 226 pages book, authored by Graul and published in Erlangen in 1865.

- vii) An Outline of Tamil Grammar: Graul authored this due to the "urgent advice of his countryman", the renowned German Sanscritologist Prof. F. Max Mueller. This one, in English language was printed as a 100 p. book in Leipzig in 1855.
- viii) The Kural of Thiruvalluvar, a sententious poem of the three striving goals of mankind. Graul's German translation of Thirukkural, published posthumously as a XXII+196 p. book in Leipzig in 1856.
-



ENTRY NUMBER	: LL - 007
TITLE OF THE INSTRUMENT	: <i>A Grammar of the Tamil Language with an Appendix</i>
LANGUAGE (S) OF THE INSTRUMENT	: English and Tamil
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: nsp 50.12 B38

ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: C.T. E. Rhenius
Name and address of the publisher	:
Place of publication	: Madras
Edition data	:
Year of publication	: 1836
Total number of pages	: ix + vi + 294 p.

CHAPTER DETAILS : The whole book is divided into five main section viz. Orthography, Etymology, Syntax, Appendix and Miscellania. Each section is further sub-divided into many divisions. Orthography is divided into ten sub-divisions; Etymology into 31 sub-divisions; Syntax into 78 sub-divisions; Appendix is divided into 73 sub-divisions and lastly Miscellania into six sub-divisions. Some important ones are hereunder mentioned.

Section 1: Orthography : [pp. 7-36] General Statement, The Tamil Letters, Division of Letters, Names of Letters, Pronunciation of Letters, Transmutation of Letters, Omission of Letters, Augmentation of Letters, Some words are variously changed and a list of Changes are the ten sub-divisions in this first section.

Section 2: Etymology: [pp. 36-116] Out of the 31 sub-divisions, some are mentioned. Parts of Speech, the Particle, cases of Nouns and Declensions, Pronouns, Nouns of Number, Indefinite Pronouns, Verbs and their parts, Verbal Nouns, Causal Verbs, Adjectives and Adverbs.

Section 3: Syntax: [pp. 117-218] A few, out of the 78 sub-divisions in this sections, are as follows:

Nominative and its Verbs, Accusative case, Dative case, Genitive case, Present Tense, Past Tense, Future Tense, Particles, Proper position of words in a sentence.

Section 4: Appendix: [pp. 219-272] Out of the 73 sub-divisions, the following are some of them. On the English articles “a” and “the”, About, Above, After, Already, also, Although, As, At, Before, Behind, below and beneath, Besides, Between, Beyond, Both, But, Either...or, However, Neither...nor, Notwithstanding and nevertheless, Perhaps, Rather, Since, Towards, Whether, the Modes of Participles, Certain Phrases.

Section 5: Miscellania: [pp. 272-294] This last section has six sub-divisions which are as follows: The Measures, Days, months and years, The points of the compass and signs of the Zodiac, Terms of Consanguinity, On Figures and finally the Specimen of the Nannul.

ANNOTATED REMARKS

: Short biography of C.T.E. Rhenius: Karl

Theophil Ewald Rhenius was born on 5.11.1790 in Graudenz (West Prussia), lost his father when he was 6 years old, left England on 4.2.1814, reached Madras on 4.7.1814, laboured in Tranquebar from thence till 1820 and left for Tinnelveli in south Tamil Nadu, where he laboured until his death on 5.6.1838 aged 47 years. His Bhoomi Sasthirum (World Geography) in Tamil language was published in Madras as a 534 p. book in 1832. What Rhenius initially aimed at, was just to publish a treatise on Tamil composition; but the lack of a more technical grammar and therefore the dire need for it, was made known to him by his friends and the result was this Tamil Grammar book. Rhenius himself observed the lack of certain technical aspects in the grammar works of Beschi and Ziegenbalg and in order to remedy those deficiencies, he authored this grammar. About such deficiencies and how his grammar will overcome them, he himself said thus:

"But they (Ziegenbalg and Beschi) all have failed in giving us pure Tamul; they have mixed vulgarisms with grammatical niceties, and left us in want of a regularly digested syntax. The present work will, I trust, supply these deficiencies. It is not a Grammar of the high, or rather the poetical, Tamul language. ... It steers between the high and vulgar Tamul, avoids the intricacies of the former, and the barbarism of the latter. ..."



**HERMANN BEYTHAN
1875 –**

ENTRY NUMBER	: LL - 008
TITLE OF THE INSTRUMENT	: <i>Praktische Grammatik der Tamilsprache</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Praktische Grammatik der Tamilsprache</i>
ENGLISH VERSION	: <i>Practical Grammar of the Tamil Language</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: E 1376 / 15
ACCESSION NUMBER	:
PUBLICATION DATA	:
Name of the Author	: Hermann Beythan
Name and address of the publisher	
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1943
Total number of pages	: XI + 226 p.
CHAPTER DETAILS	:

Preface: [pp. V – VI] In this small preface written in October, 1942, Beythan mentions the scope of his book saying that the present book will serve to learn fastly present-day Tamil language.

Table of Contents: [pp. VII – X] A self – explanatory summary of each chapter is given in this section

Abbreviations : [p. XI] Certain technical data of abbreviations used in this book are found in this one – page section.

Introduction: [pp. 1 – 10] Beythan introduces Tamil language thus:

"The Tamil language, which the Europeans initially called 'Malabarrian', belongs to the Dravidian family of the languages which includes in addition to a few scattered groups in Central Asia also Malayalam, Telugu and Kanarese. Of the listed languages, Tamil is the one whose written records take us back farthest into the Dravidian past. The treasure of the preserved Tamil writings is many centuries older than that of their neighbours. It was preceded by more centuries of literary activities, whose fruits are unhappily lost. However, the earliest preserved works set in at an astonishing level of perfection. ..."

Chapter I: The Letter: [pp. 11 – 65] Tamil vowels and consonants are explained.

Pronunciation: It is gratifying that a German took pains to explain as to how Tamil letters are properly to be pronounced. With a diagram of the human vocal system, titled "The Speech Machine" Beythan explains how to apply the tongue, mouth and nose in order to pronounce the three main sets of Tamil mixed alphabets – the "*Vallinam*", the "*Mellinam*" and the "*Ideiyinam*" also the short and the long alphabets. [see C.S. Mohanavelu, *German Tamilology*, Madras, 1993, Photoplate No. 16]

Chapter II: The Noun: [pp. 66 – 75] Personal pronouns, reflexive nouns, the interrogative noun, demonstrative noun, etc. in the nominative, accusative, dative and the genitive cases as well as in singular and plural numbers are explained in this chapter.

Chapter III: The Verb: [pp. 76 – 129] Different cases of verbs and their application for example, in the present, past and in the future tenses how to apply the verbs are explained.

Chapter IV: The Adjective: [pp. 130 – 139] General rule of applying adjective for three genders viz. masculine, feminine and the neutral genders.

Chapter V: Number Words: [pp. 140 – 148] Beythan narrates as to how each Arabic number viz. 1, 2, 3, 4, 5, 6, etc. are to be pronounced in Tamil. Tamil ordinal numbering, indefinite number are also explained. Tamil number characters are also illustrated (p. 147) Old Tamil fraction system and the volume measurement units are also explained (p. 148) These last item, i.e. mention of fractional system units in Tamil, is not found in the other grammar works of German Tamilologists - B. Ziegenbalg, Walther, K.T.E. Rhenius, Karl Graul, Fabricius etc.

Chapter VI: Preposition: [pp. 149 – 153] Application of Tamil preposition words in nominative, accusative, dative and genitive cases are explained.

Chapter VII: Conjunctions: [pp. 154 – 165] Tamil binding words like "and", "not only ... but also", "no... but", "either... or", "neither ... nor" are explained. These aspects also, I wish to add, are a few grammatically technical notes, which can hardly be found in the grammar works of a few earlier German Tamilologists of the 18th and 19th centuries!

Chapter VIII: Interjections: [pp. 166 - 167] Some Tamil exclamatory words with reference to contexts are taken up in this section. Spontaneous Tamil expressions for exhibiting anger, disappointment, sorrow, compassion, wonder, disgust are meticulously handled by Beythan, which again, could not be found in the grammar works of earlier Germans.

Chapter IX: Word building and Syntax: [pp. 168 – 210] Words based on one's profession in masculine and feminine are explained. For example, Tamil words for washerman / washerwoman, shepherd / shepherdess, poet / poetess etc. are explained. In the next section on Syntax, how sentences are to be formed with the correct position for the Subject, Predicate, adjective etc. are taken up. Nominative, accusative, dative and genitive cases in sentence formation are examined. Certain Tamil ending letters and their application are cited.

Appendix I: Page 211 is a unique section, consisting of specific nine Tamil abbreviations. Unfortunately all of them are not now in vogue even in academic circles!

Appendix II: [212 – 213] This two-page section consists of a list of Tamil grammatical expressions arranged in English alphabetical order.

Register: [214 – 225] This has two sections. The first section is the alphabetically arranged (in German language) index from p. 214 to 218. The second section is the Tamil Register, each Tamil word in it has been transliterated in English from p. 218 to 225. This instrument is presumably to enable a German-Tamil language beginner to locate any specific Tamil grammatical note easily.

Literature: [p. 226] This last page of has a list of 20 literature consulted by Beythan for writing his “*Practical Grammar of the Tamil language*”

ANNOTATED REMARKS

: Short biography of Hermann Beythan:

Hermann Beythan was born on 29.5.1875 in Teichel in Thuringia as son of a farmer, attended the Leipzig Mission School from 1895-1901 and was ordained a priest at the end of his studies. He was sent to India where he arrived in February 1902, laboured in Erode as a missionary, later worked at the Fabricius school in Madras. In 1905, he was posted to Kumbakonam in Tanjore district, where he became so popular that the local citizens elected him a member of the municipality. In 1909 he returned to Germany, in 1910 was appointed lecturer of Tamil at the Oriental Seminary in Berlin. On 20.9.1945, the Russian Secret Service arrested Beythan and nothing has been heard of him since then. He authored *Die Praktische Grammatik der Tamilsprache* (*The Practical Grammar of the Tamil Language*), Leipzig, 1943, ii) *Was ist Indien?* (*What is India?*), iii) *Die soziale Frage in Indien* (*The social question in India*), Heidelberg, 1943. It is said that Beythan translated Hitler's *Mein Kampf* into Tamil; but the script might have been seized by the Russians and hence not published as yet.

There are a few Tamil and Greek letters/ words here and there for better understanding of certain grammatical rules and application.

This instrument is a luminous proof of how seriously did the Germans take up to Tamil studies nearly a century ago. Beythan authored this in German language so that it will be very easy for the German scholars to learn Tamil grammar. Taking the root of Tamil language from Agasthya, the venerated Tamil saint, Beythan gives a detailed survey of the chronological development of Tamil studies and also points out that the purest form of Tamil language was practiced in Madurai and its surroundings and towards Madras, more of Telugu was prevalent. On the scope of his *Practical Grammar of the Tamil Language*, Beythan observed thus:

"This book may serve for the fast and easy learning of the present Tamil language. ... a good amount of literary wealth is lost because the old high language is left out in the colloquial language. In order not to confuse the beginners, great restrictions/limitations in the selections of the indispensably deemed forms must be practised. The borders separating the poetical language and the new prose are many."

What Rhenius and Graul had not given in their grammar books, could one find in this book of Beythan. More technical details, explained with high-standard grammatical notes are to be found in it. He deals with Tamil letters, pronunciation, word formations, pronouns, verb, adjectives, numerals, prepositions, conjunctions, interjections and finally syntax in his book. Though these topics have been touched upon by many Germans - from Ziegenbalg to Graul - still one finds a marked and luminous display of Beythan's skill of narrating, explaining and teaching the delicate and most difficult aspects of Tamil grammar. For example, in the second chapter on Pronunciation, he explains how to pronounce the different sets of Tamil letters. Beythan, through a picture of the human vocal system, explains the correct method of pronunciation of Tamil letters. This kind of keen and pointed explanation of pronouncing Tamil letters properly, through proper working of the vocal organs, did no other German - or for that matter no other European - seemed to have executed in their Tamil grammar writings. All the other chapters in this Beythan's grammar, are also interwoven with the most technical but easy-to-understand rules, governing the Tamil grammar. Again, with respect to conjugation of verbs and declination of adjectives, this Beythan's grammar stands by far, the most superior to all the other German-Tamil grammar works. Hence this Grammar book may profitably be turned into by Germans, since this was written in German language, while those of Rhenius and Graul are in English language.

ENTRY NUMBER	: LL - 009
TITLE OF THE INSTRUMENT	: <i>Der Kural des Tiruvalluver</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Der Kural des Tiruvalluver</i>
ENGLISH VERSION	: The Kural of Thiru Valluver
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: nsp 71 / 47 [nsp 20.12 B12]
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Karl Graul
Name and address of the publisher	
Place of publication	: Osnabrueck
Edition data	
Year of publication	: 1969
Total number of pages	: XXII + 196 p
CHAPTER DETAILS	: The entire book is divided into three main sections viz. <i>Arrathuppaal</i> i.e. Universal Codes of Virtue (von der Tugend) for which, the first 380 Kural couplets are devoted, the second section on <i>Poruttpaal</i> i.e. Universal Codes of Wealth-acquisition (vom Gute) for which the next 700 Kural couplets from 381 to 1080 are devoted and the last third section is on <i>Kaamathuppaal</i> i.e. secrecy of love and lust (Heimliche Ehe) for which the last 250 Kural couplets from 1081 till 1300 are devoted. The Kural couplets are translated into German. Some of the Kural couplets have the prose form also. For many Kural couplets, comments from Parimel Azhagar (denoted as "P") or from Saravanaperumal Iyer (denoted as "S") are also given side by side. Added to these, many footnotes are also found in this book – to enable the German readers to understand <i>Thirukkural</i> very easily. After the completion of the last Kural couplet, Graul gives the life history of Thiruvalluver, as narrated by Saravanapperumal Iyer in his

Tiruvalluver Varalaru i.e. history of Thiru Valluver[pp. 185 – 187] and as narrated by Vedhagiri Mudaliyar, in his *Tiruvalluvar Sarittaram*, i.e. history of Thiru Valluver [pp. 187 – 196].

ANNOTATED REMARKS : In all probabilities, this should be the first ever translation of the FULL text of *Thirukkural* in a foreign language. For, the earlier Latin translation of *Thirukkural* by Rev. Beschi, reportedly has the first two sections only because the more austere and orthodox Italian Jesuit authorities did not allow the third section on *Kaamathuppaal* (i.e. on Love & Lust) to be published! It is immensely gratifying to note that Graul, in his death-bed, liked to see the publication of this work. Yes, it was his last wish to see this book out of the press. But he did not live to see the translation published. It is for this exceptional gesture by a German, his photograph is printed on the jacket of my published doctoral dissertation titled: *GermanTamilology*.

Graul died in November, 1864 and within a few months thereafter, his student and another renowned German-Tamilologist Dr. William Germann published this work posthumously in June 1865. Graul took more than 12 years for this translation work, to fully understand all the 1330 verses word by word – nay letter by letter – in it and he is all praise for its universal application, propagation of monotheism and a conspicuous absence of icon worship in *Thirukkural*. Graul consulted besides Beschi's Latin manuscript translation of the first two sections, those of Parimel Azhagar, and the printed works of Vethagiri Mudaliyar, Saravanapperumal Iyer and Kuppu Iyer. This work has two Prefaces – the first one in German language written by Graul in June, 1856 and the second one by W. Germann in English written on 30th June, 1865.

ENTRY NUMBER	: LL - 010
TITLE OF THE INSTRUMENT	: German Tamil Studies
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: 50.12 / A / 4
ACCESSION NUMBER	: Inventory. No. FB 69 / 180
PUBLICATION DATA FOR JOURNALS :	
AND SOUVENIRS:	

Name of the Author	: Arno Lehmann
Headline of the Article	: German Tamil Studies
<i>Name of the Journal</i>	: <i>Wissenschaftliche Zeitschrift der Universitat Halle [Scientific Journal of the University of Halle]</i>
Volume / Issue Number	: Jahrgang (Vol.) XVII, Heft (Nr.) 6
Place of publication	: Halle
Year of publication	: 1968
Pages	: pp. 139-145

CONTENTS DATA : How much of importance to Tamil language learning was given as early as 1715 itself is the first data, this article starts with. Tamil is worthy enough of being taught not only in Germany; but also in other European Universities was the content of Gruendler's letter of 15 January 1715. About the dire need to learn Tamil by the early German missionaries, Ziegenbalg's very heavy Tamil learning schedule, his translation of ancient Tamil literature etc. are mentioned in this article. "Ziegenbalg opened mines of wealth ... and the rich original source material in the Franckens archives being compared to "...a green pasture for any student of Tamil and Tamilnadu of the 18th century..." are a few passages from this article to show the unexaggerated estimation of the source material in this archives. Also, Lehmann wrote in this article, about the gradational Tamil learning by the later German missionaries till his times.

ANNOTATED REMARKS : Prof. Arno Lehmann was himself a distinguished German Tamilologist

ENTRY NUMBER : LL - 011

TITLE OF THE INSTRUMENT : *Reise in Ostindien von December 1849 bis October 1852, Dritter Theil, der Süden Ostindiens und Ceylon*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Reise in Ostindien von December 1849 bis October 1852, Dritter Theil, der Sueden Ostindiens und Ceylon*

ENGLISH VERSION : *Journey in East India from December 1849 to October 1852. Third Part, the South East India and Ceylon*

CLASSIFICATION : Book

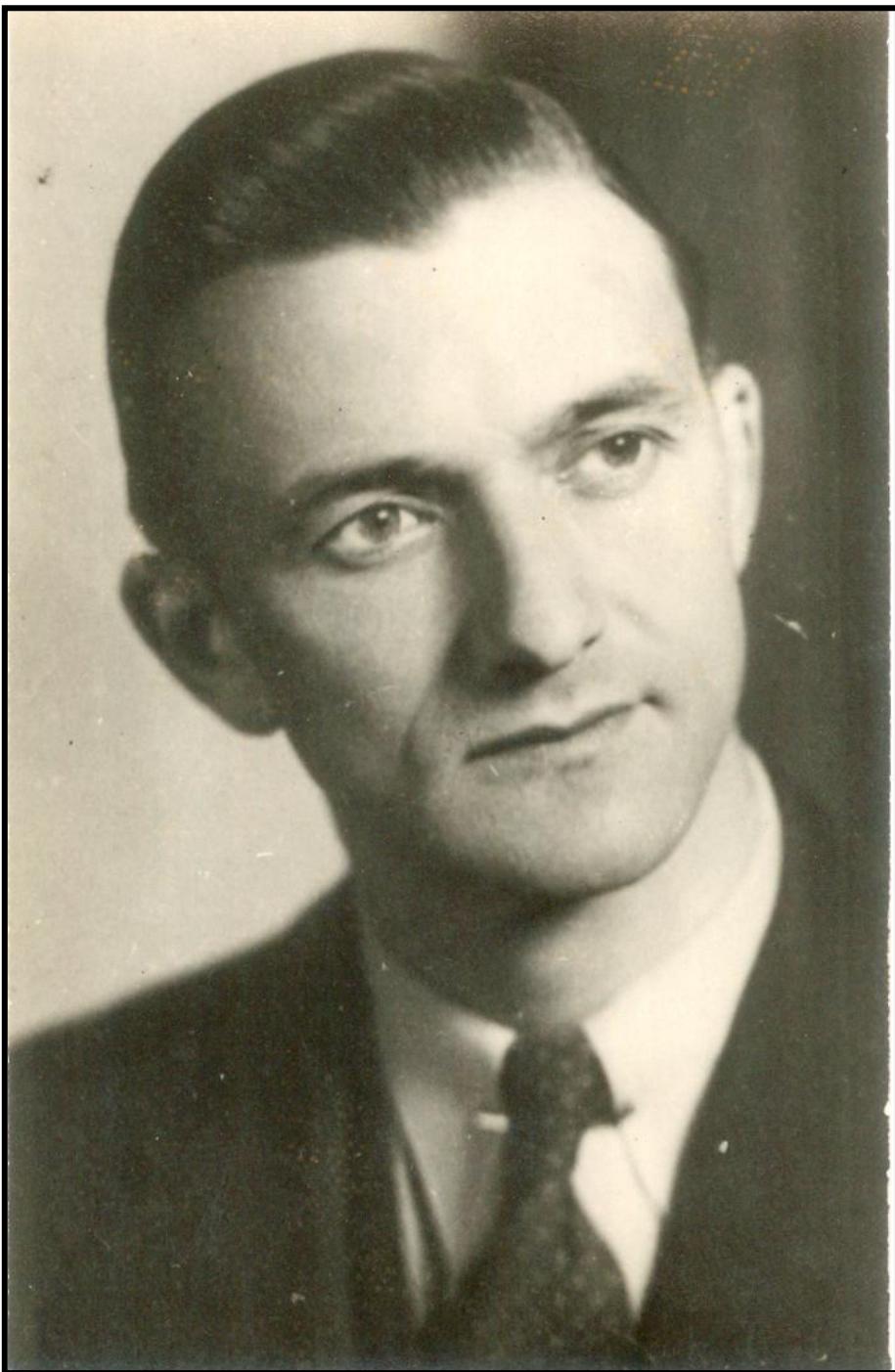
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: BI: 1032 (Rara)
ACCESSION NUMBER	: Inventory Number 661827
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: K. Graul
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	: Sonderaufstellung (Special edition)
Year of publication	: 1856
Total number of pages	: XIV + 362 p.
CHAPTER DETAILS	:

Chapter VIII: Letters from Madras [pp. 120-133] Vepery – the English-Indian etiquette – life in our house in Vepery – the Swing festival – Death on an unlucky day – the Madras ethos – the Lutheran parish in Madras – breakfast with the governor – how the natives live during rainy days – review /retrospect of the past journey – an Indian Christmas festival – a problematic month – the cool season – visit from Nazareth in Tirunelveli – the new Bible translation and the old Tanjore poet – what kind of persons are needed to become missionaries – collection of a Tamil library

Chapter IX: Intellectual, moral and social conditions in Madras [pp. 133- 160] the English rule in India – new agricultural experiments – the people of Madras - assessment of the farmers' interest – Indian court administration - the “College” in Madras – the financial condition / burden of the Madras Presidency – electro –telegraphy and the steam trains – public hopes for these items – the new school plan – the clerical scepter of the Anglican church – European caste consideration /ethos / spirit in Madras – change of the English customs in the general morality – caste tolerance in middle class is worse than service to God? – lack of scientific knowledge and higher life standard – Dr. Hunter's advertising school – the Muhamadens in Madras – religious conflicts between Hindus and Mohamadans – secret officialdom – native tradesmen with European articles – English school establishment in contrast to the natives’ – the so-called high school – the four Vedic scholarly society – a pagan anti-missionary preacher – a Tamil journal – publication of Tamil manuscripts – theological articles – parallels between Hinduism

and Christianity – news-reporter / writer and the missionaries – news-reporter and his own people

ANNOTATED REMARKS : The bold printed and underlined portions of these two chapters deal with certain aspects of Tamil language and literature. Especially the portion in ch. VIII deals with the 150 indigenous rare literature collection which Graul took away with him to Leipzig to form ‘a small yet remarkable library’ in order to impart a deep knowledge of Tamil literary wealth to his fellow Germans and especially to the missionary designates in Germany so that they could get more knowledge of Tamil even before coming to Tamilnadu for the spread of the Gospel. Now, all these collection – or those in good condition, were transferred to the Francke Foundations in Halle.



HANS WERNER GENSCICHEN
1915 - 1999
Mission Director in India 1952 – 1957

ENTRY NUMBER	: LL - 012
TITLE OF THE INSTRUMENT	: <i>Christliche Literatur in der Tamil Sprache, (Übersetzt und bearbeitet von Hans-Werner Gensichen)</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Christliche Literatur in der Tamil Sprache</i>
ENGLISH VERSION	: <i>Christian Literature in the Tamil language translated and revised by Hans-Werner Gensichen</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: rel 56E 68
ACCESSION NUMBER	: Inventory Number: 02 - 3868
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Devanesan Rajarigam
Name and address of the publisher :	
Place of publication	: Gütersloh
Edition data	:
Year of publication	: 1961
Total number of pages	: 56 p.
CHAPTER DETAILS	: Chapter I: The Tamil language and the Mission [pp.9-14] the Tamil people and their language – the influence of the Mission
ANNOTATED REMARKS	: Only the first chapter has some data about Tamil language and literature.



WILHELM GERMANN
1840 - 1903
Missionary in India 1865 - 1867

ENTRY NUMBER	: LL - 013
TITLE OF THE INSTRUMENT	: Die wissenschaftliche Arbeit unserer alten Tamulen Missionare mit Berücksichtigung neuerer Leistungen
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Die wissenschaftliche Arbeit unserer alten Tamulen Missionare mit Berücksichtigung neuerer Leistungen
ENGLISH VERSION	: The scientific work of our old Tamil missionaries in consideration with newer achievements
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: Ae 20 / 17, 19-20 / 1865 - 68
ACCESSION NUMBER	:
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: W. Germann
Headline of the Article	: Die wissenschaftliche Arbeit unserer alten Tamulen Missionare mit Berücksichtigung neuerer Leistungen
<i>Name of the Journal</i>	: <i>Missionsnachrichten der Ostindischen Missionsanstalt zu Halle [Mission news of the East Indian Mission Establishment in Halle]</i>
Volume / Issue Number	: Jahrgang (Vol.) 17
Place of publication	: Halle
Year of publication	: 1865
Pages	: pp. 1-26
CONTENTS DATA	: Starting with Ziegenbalg and Pluetschau, we have certain information about how they toiled to learn Tamil language under very difficult beginnings. Especially Ziegenbalg's comparison of Sanskrit with Tamil and Canerese based on the Sanskrit grammar Amarakosha of Panini deserves special mention.

The grammar works of Jain saints like Pavanandhi and Thiruthakka Devar were also referred to by Ziegenbalg. Interactions, though sometimes of sour nature, between Ziegenbalg and his Italian contemporary Beschi provides interesting reading. It is in deed a unique irony of fate that though Beschi was a staunch critic of Ziegenbalg, he had to have his own grammar published through the help of C.T. Walther of the Tranquebar Mission because the Italian Jesuits did not have a printing press then!! Scottish philosopher Dugald Stewart's proposition that Sanskrit was an imitation after Latin and Greek can also be had in this article. J.P. Fabricius of the Vepery Mission and his Tamil grammar had been outlined. Tamil Grammar works of Rhenius and Graul are compared with those of Ziegenbalg, Sartorius and Schultze. Rottler's lexicon has also a special reference.

ANNOTATED REMARKS : This issue of 1865 consists of several contributions of the old Danish-Halle missionaries for Tamil language, literature and culture.

ENTRY NUMBER	: LL - 014
TITLE OF THE INSTRUMENT	: <i>Bibliotheca Malabarica. Eine wieder entdeckte Handschrift</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Bibliotheca Malabarica. Eine wieder entdeckte Handschrift</i>
ENGLISH VERSION	: <i>Bibliotheca Malabarica. Once-again found out hand-written manuscripts</i>
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS:	:
Name of the Author	: Arno Lehmann
Headline of the Article	: <i>Bibliotheca Malabarica. Eine wieder entdeckte Handschrift</i>
<i>Name of the Journal</i>	: <i>Sonderdruck aus der Wissenschaftlichen Zeitschrift der Martin-Luther Universität Halle-Wittenberg [Special issue of the scientific journal of the Martin – Luther University Halle Wittenberg]</i>

Volume / Issue Number	: VIII, 4 / 5
Place of publication	: Halle
Year of publication	: June, 1959
Pages	: pp. 903-906

CONTENTS DATA : In this article, on page 903, we get information about Ziegenbalg's daily Tamil learning schedule, about his Tamil teacher Aleppa and on page 904, the copies of four pages of Ziegenbalg's original hand-written notes on his dispatch of Tamil manuscripts of 119 rare books and notes on each of them.

ANNOTATED REMARKS : This instrument portrays Ziegenbalg as a dedicated Tamil scholar.

ENTRY NUMBER	: LL - 015
TITLE OF THE INSTRUMENT	: Ein deutscher Dravidologe des 19. Jahrhunderts
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Ein deutscher Dravidologe des 19. Jahrhunderts
ENGLISH VERSION	: A German Dravidologist of the 19 th century
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR JOURNALS	:
Name of the Author	: Arno Lehmann
Headline of the Article	: Ein deutscher Dravidologe des 19. Jahrhunderts
<i>Name of the Journal</i>	: <i>Wissenschaftliche Zeitschrift der Martin-Luther Universität Halle – Wittenberg [Scientific Journal of the Martin – Luther University Halle – Wittenberg]</i>

Volume / Issue Number : Gesellschafts und Sprachwissenschaftliche Reihe [Social and Linguistic Series], XIII.Jg., Heft 9 / 10 [Vol. XIII, Nr. 9/10]

Place of publication : Halle

Year of publication : 1964

Pages : pp. 605-612

CONTENTS DATA : In this article, we get information about Karl Graul's accomplishment in mastering Tamil language, his collection of Tamil manuscripts and his voluminous writing about Tamil language, literature and culture. At one or two places, the author compares Graul with Ziegenbalg and finds significant parallel aspects of Tamil learning in both cases. As Ziegenbalg outshone all his other fellow countrymen of the 18th century, so also did Graul in the 19th century. Regarding Graul's estimation of Tamil as the oldest and the sweetest language, we have some information.

ANNOTATED REMARKS : nil

ENTRY NUMBER : LL - 016

TITLE OF THE INSTRUMENT : Der deutsche Anteil an der Dravidologie

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : Der deutsche Anteil an der Dravidologie

ENGLISH VERSION : The German share in Dravidology

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : HWG

PUBLICATION DATA FOR JOURNALS :

Name of the Author : Arno Lehmann

Headline of the Article : Der deutsche Anteil an der Dravidologie

Name of the Journal in italics : Sonderdruck aus "Forschungen und Fortschritte" [Reprint from "Research and Progress"]

Volume / Issue Number	: Band 34, Heft 10 [Vol. 34, Nr. 10]
Place of publication	: Berlin
Year of publication	: October 1960
Pages	: pp. 307-309
CONTENTS DATA	: Starting from Gruendler's letter of 15-1-1715 down to Prof. H.W. Schomerus, we have in this article, certain significant information about a few German contributions to Tamil language. How Ziegenbalg laid a firm foundation to Tamil lexical activities by Germans can be had in this article. His collection of 161 Tamil books would certainly have served many German Tamilologists to understand the richness and antiquity of Tamil language and literature. After Ziegenbalg's and Gruendler's share for the publicity of Tamil language and literature we next have Karl Graul's share in this field. And finally Prof. H.W. Schomerus and his voluminous translation of Tamil Bhakti literature especially the Saivaite cult Thevaram, Thiruvatasagam, Periyapuram are some such works, researched by Schomerus.
ANNOTATED REMARKS	:nil

ENTRY NUMBER	: LL - 017
TITLE OF THE INSTRUMENT	: Halle und die südindische Sprach – und Religionswissenschaft
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Halle und die südindische Sprach – und Religionswissenschaft
ENGLISH VERSION	: Halle and the south Indian language and Science of Religion
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Arno Lehmann
Headline of the Article	: Halle und die südindische Sprach – und Religionswissenschaft

Name of the Journal : Sonderdruck aus der wissenschaftliche
Zeitschrift der Martin-Luther Universität Halle-Wittenberg [Reprint from the Scientific
 Journal of the Martin Luther University Halle-Wittenberg]

Volume / Issue Number : Jahrgang II, Heft 3, Gesellschaft und
 Sprachwissenschaftliche Reihe Nr. 2 [Vol. II, Nr. 3, Society and Linguistic Series Nr. 2]

Place of publication : Halle

Year of publication : 1952/53

Pages : pp. 149-156

CONTENTS DATA : The first German Dravidologist, says Prof. Lehmann, was, none other than Ziegenbalg. His contribution to Tamil language and literature, though touched upon several times elsewhere, Prof. Lehmann gives in this article a new dimension to this aspect. The Italian Roman Catholic contemporary Beschi [d. 1747] and his Grammar work *Thembavani* is also brought in for comparison precisely in this article. Next, we have information about Ziegenbalg's prose lexicon which consisted of 20, 000 words. Later lexical works of Sartorius, Geister, Fabricius and Breithaupt, based on this lexicon are also outlined. Few works of W. Germann, R.F. Merkel, W.Caland etc. are also touched upon. How Ziegenlag read and outlined the apothegms found in certain Tamil ancient moral works like *Kondrei Wendhen*, *Ulaga needhi* etc. are also noted in this article. Contributions to Tamil literature by Graul and Schomerus are not left out .

ANNOTATED REMARKS : nil



JOHANN PHILIPP FABRICIUS
* 22. Januar 1711 Kleeberg/Hessen
† 23. Januar 1791 Madras

ENTRY NUMBER	: LL - 018
TITLE OF THE INSTRUMENT	: <i>A Malabar and English Dictionary</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil = English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: F12 TAM
ACCESSION NUMBER	: Arch. 494.811 / F126 / C1

PUBLICATION DATA FOR BOOKS

:

Names of the Authors : Fabricius and Breithaupt

Name and address of the publisher

Place of publication : Vepery (Madras),

Edition data : 2nd Edn.

Year of publication : 1809

Total number of pages : , ---- p.

CONTENTS DATA : This bilingual dictionary acted as a trend-setter in as much as the efforts of the later such lexical works by Germans are concerned. Pages are numbered in Tamil numeral system. Tamil consonants are without the dot on top of them. Chaste Tamil words are used in this dictionary. Tamil words arranged alphabetically with their English meanings. Many Sanskrit words, which are widely used in Tamil are also listed in this dictionary with * mark and their meanings are also given in English.

ANNOTATED REMARKS : nil**ENTRY NUMBER** : LL - 019

TITLE OF THE INSTRUMENT : *German Tamilology: German contributions to Tamil language, literature and culture during the period 1706-1945*

LANGUAGE OF THE INSTRUMENT : English**CLASSIFICATION** : Book**NATURE** : Print copy**LOCATION / REPOSITORY** : PC**PUBLICATION DATA FOR BOOKS** :

Name of the Author : C.S. Mohanavelu

Name and address of the publisher : Saiva Siddhantha Publishers, 154, T.T.K.
Road, Chennai – 600 018

Place of publication : Madras

Edition data :

Year of publication	: 1993
Total number of pages	: xiv + 221 p. (+25 photoplates)

CHAPTER DETAILS :

CHAPTER III: Tamil learning, grammar and lexicon: [pp. 61-119] In this chapter – Tamilnadu and Tamil language – Ziegenbalg's Tamil Study – initial attempts – Ziegenbalg's Grammatica Damulica – Ziegenbalg's Prose and Poetical lexicons – Ziegenbalg's Bibliotheca Malabarica – Gruendler's Tamil study – Benjamini Schultze's Tamil study – other early German missionaries at Tamil study – Pressier's Phrases Book – Walther's deep Tamil study – Sartorius and his Tamil lexicon – Fabricius, master of Tamil – Rottler's Tamil study – Rottler's lexical accomplishments – missionary Rhenius and his Tamil study – early life – Tamil learning, the Rhenius style – his grammar of Tamil language – Karl Graul: the Tamil study of the first LELM director – purpose of his visit to Tamilnadu – Graul's collection of native literature – Graul's Tamil learning – Graul's Tamil grammar – Tamil study of later German missionaries – References

ANNOTATED REMARKS : Only this third chapter has data for German studies of Tamil language and literature.

ENTRY NUMBER : LL - 020

TITLE OF THE INSTRUMENT : Standard of Education of the native Tamil people 300 years ago as observed and reported the Germans

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : Personal copy

PUBLICATION DATA FOR JOURNALS :

Name of the Author : C.S. Mohanavelu

Headline of the Article : Standard of Education of the native Tamil people 300 years ago as observed and reported the Germans

Name of the Journal : *Wissenschaftliche Zeitschrift der Martin-Luther Universität, Halle-Wittenberg [Scientific Journal of the Martin Luther University Halle-Wittenberg]*

Volume / Issue Number : Gesellschafts-und Sprachwissenschaftliche Reihe [Society and Linguistic Series] , Vol. XXXX, Nr. 1

Place of publication : Halle

Year of publication : 1991

Pages : pp. 81-86.

CONTENTS DATA : The first section “Introduction” has information about the early difficulties of the Danish King Frederick IV, efforts of A.H. Francke to promote Christianity and enlisting of Ziegenbalg for religious assignment in Tranquebar. The second sub-heading “Memorize the books” consists of information about Ziegenbalg’s early attempts to know Tamil language and his eagerness to read profusely many Tamil literatures like “*Ulaga Needhi*”, “*Kondrei Wendhen*” “*AathiChudi*” etc. How in those days the small school boys learnt Tamil letters and dozens of verses by heart is also mentioned as narrated by Ziegenbalg. Information about the first Indian scholar named Malaiyappan, who was Ziegenbalg’z most trusted native convert and his visit to Denmark and Germany accompanying Ziegenbalg and his “well-sounding” German speech in front of the Danish King are found. In section 3, sub-titled “Tamil Short-hand, 300 years ago” the author describes as to how the grown up Tamil school boys wrote in their indigenous ‘note books’ – i.e. palmleaves bundles with metal stylus and that too “...as fast as the speaker spoke and without looking into the palmleaves as the fibre of the leaves guided the pen.’ This is a laudable educational profile of the Tamil boys who practiced short-hand writing long before Pitman’s shorthand came into practice in Europe!

ANNOTATED REMARKS : Nil

ENTRY NUMBER : LL - 021

TITLE OF THE INSTRUMENT : German Missionary Rottler’s interactions with the colonial British Power in Madras, 1817 – 1818

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Conference Volume

NATURE : Print copy

LOCATION / REPOSITORY : Personal copy

PUBLICATION DATA FOR JOURNALS

/ COMMEMORATIVE VOLUME	:
Name of the Author	: C.S. Mohanavelu
Name of the Editors	: Ulrich van der Heyden & Holger Stoecker
Headline of the Article	: German Missionary Rottler's interactions
	with the colonial British Power in Madras, 1817 – 1818
<i>Name of the Conference volume</i>	<i>: Mission und Macht im Wandel politischer Orientierungen [Mission and power in the transformation of political orientations]</i>
Volume / Issue Number	: Missionsgeschichtliches Archiv, Band 10
Volume10 of the Mission History Archives	
Publisher	: Franz Steiner Verlag
Place of publication	: Stuttgart
Year of publication	: 2005
Pages	: pp. 119 – 126

CONTENTS DATA : Besides certain other biographical data, Rottler's diligence to promote Tamil education in the mission schools through his periodic interactions with the Madras District Committee is highlighted.

ANNOTATED REMARKS : Research Paper presented at the International Conference organized by the Berlin Society for Mission History in Berlin during 6-8 March, 2003.

ENTRY NUMBER : LL - 022

TITLE OF THE INSTRUMENT : Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evan. luth. Missionsanstalt zu Leipzig

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evan. luth. Missionsanstalt zu Leipzig

ENGLISH VERSION : Notices, Correspondences and the mixed / miscellaneous ones. The Tamil library of the Evan. Luth. Mission station in Leipzig

CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: P.C.
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Director K. Graul
Headline of the Article	: Notizen, Correspondenzen und
Vermischtes. Die tamulische Bibliothek der evan. luth. Missionsanstalt zu Leipzig	
<i>Name of the Journal</i>	: <i>Zeitschrift der Deutschen</i>
<i>Morgenländischen Gesellschaft [Journal of the German Oriental Society]</i>	
Volume / Issue Number	: H.VII
Place of publication	: Leipzig.
Year of publication	: 1853
Pages	: pp. 558-568
CONTENTS DATA	:

A. GRAMMATICAL WORKS

1. *Peragathiyam* (A grammar book authored by Agasthiyar), revised by Vedhagiri Mudaliyar, 1850-51, incomplete.
2. *The first part of Tolkappiam* (Old epic), with the lessons on letters, and with the commentary of Nachinarkiniyar, revised by Mahalinga Iyer.
3. *Nannur kandigai urai* (short commentary of Nannul), of Vedagiri Mudaliyar of Kalathur, 1829-30.
4. *Ilakkana panjangangalil Nannul moolam agapporul mulamum purapporul ilakkiyatthodu venba malai mulamum*, revised by Tandavaraya Mudaliyar.
5. *Grammatica Tamuliensis* (an English translation of Nannul with references) of W. Joyes and S. Samuel Pillai.
6. Veerama munivar *Tonnul Vilakkam* (Tamil grammar of Beschi with commentary).

7. *Tolkappia Suthira Viruthi* (Detailed commentary to a sutra i.e. grammatical formula of Tolkappiam), of Sivagnana Thambiran, MSS.
8. *Ilakkankotthu*, (Collection of grammatical rules), of Saminatha Thambiran, MSS.
9. *Karigai* of Amirtha sagara munivar, with a detailed commentary by Guna sagara munivar, revised by Vedhagiri Mudaliyar.
10. *Karigai mula padham* (Prosody), of Amudha sagara munivar and Dhandi alangaram of Dhandi asiriyar revised by Vedhagiri Mudaliyar.
11. *Uvamana Sangiragam* of Thiruvengada Iyer - Rathina churukkam etc. revised by Arumuga pillai of Tiruchinappalli and published by Varadhappa Mudaliyar of Thiruvallikkeni, 1837.
12. *Iru sol alangaram, Mutchol alangaram* (two words beautification and three words beautification), edited by Kuppu Iyer of Tannirkulam and published by Narayanaswami Mudaliyar of Pudhuwai.
13. *Prayoga vivega mulam* (the text based on the analogy of Sanscrit grammar authored with the Tamil syntax) of Subbiramani Dheeshidhar of Thirukkuruchur and edited by Irasagopala Mudaliyar with a commentary, MSS.
14. Beschi *Sen thamizh grammar*, (= high Tamil) translated from Latin into English by Babington.
15. *Grammatica-Latino-Tamulica* in relation to Kodun Tamizh (=vulgar Tamil) by Beschi, 1813.
16. *A grammar of the Tamil language* by C.T.E. Rhenius, Madras, 1836.
17. *Tamizh ilakkana nul surukka vina vidai* (a short treatise on the Tamil learning in question and answer form), of Pope, English missionary in Tirunelveli, Madras, 1846.

B.LEXICAL WORKS

18. *Sudamani Nigandu*, text and commentary edited by Muniappa Mudaliyar.
19. *Pathinoravathu nigandu*, text and commentary edited by Mamu Pillai.
20. *Pannirendavadhu nigandu*, (the 12th to the sudamani nigandu).
21. *Sen then diwagaram* edited by Tandavaraya Mudaliyar.
22. *Sathur agarathi*, Tamil dictionary in four parts of Beschi.

23. *A manual dictionary of the Tamil language* published by the Jaffna Book-Society, 1842.
24. *Thogeipper vilakkam*, in prose form, of Vedhagiri Mudaliyar.
25. *Iniya narpadhu* of Puthan sendhen.
26. *Dictionary, Tamil and English*, by T.P. Rottler, 1830.
27. *Manual lexicon for schools*, by Rev. J. Knight and Rev. J. Spaulding, Madras, 1844.
28. *Dictionarium-Latino-Gallico-Tamulicum*, Pondicheri, 1846.
29. *Malai agarathi* (a botanical dictionary), of Simon Kasi Chetty, Madras, 1844.

C. EPICAL WORKS

30. *Srimadh Kamba Ramayanam*, edited by Venkatachala Mudaliyar.
31. *Valmiki ramayanathin vasanam* of Ajjav Iyangar, edited by many - incomplete.
32. *Mahabaratha vasanam* - incomplete.
33. *Sita vijayam* translated from Sanscrit by Sundra asariyar.
34. *Neidham mulamum uraiyum* (the story of Nala and Dhamayanthi with commentary), of Adhi veera rama pandithar, commented by Vedhagiri Mudaliyar.
35. *Nalachakravarthy kathai* (story of the Emperor named Nala), from the Sanscrit prose, edited by Subbraya Upadhiyar.
36. *Sri Krishna swami thudhu* of Villiputhur Alwar, commented by Kumaraswami desikar of Kanchipuram.

D. LYRICAL WORKS

37. *Thevaram* (collection from many Siva pundits), MSS.
38. *Tiruvasagam* (Siva hymns) of Manikkavasagar, edited by Vedhagiri Mudaliyar.
39. *Thiruppadal thirattu* of Pattinathu Pillaiyar from Kaveri pattinam, edited by Singara Mudaliyar and published by Madhurai Mudaliyar.
40. *Thirukkovaiyar* of Manikkavasagar edited and corrected by Narayananappa Mudaliyar as per the commentary of Nachinarkiniyar.

41. *Muthuthandavar keerthanam*, edited by Subbiramaniya pandithar.
42. *Tiruppadal thirattu*, a collection of Siva hymns by Thayumanava swami, edited by Saravanapperumal Iyer.
43. *Arunagiri Andhadhi*, edited by Tevagiri Mudaliyar and published by Veerabadhira Chettiyar.
44. *Thirupugazh* of Arunagirinadhar, edited by Palanandha swamigal.
45. *Kandhar Anubudhi* of Arumuga thambiran and published by Madhurai Mudhaliyar.
46. *Kandhar alangaram* of Arunagiri nadhar, edited by Vedhgiri Mudaliyar and published by Ilatchumana Mudaliyar, 1850-51.
47. *Thiru murugartruppadai*, of Nakkiradevar, edited by Vedhagiri Mudhaliyar and published by Madurai Mudhaliyar, 1850-51.
48. *Dhivya Prabandham Naalayirathul Mudhal Aayiram* of Azhwar adikal, i.e Vaishnava-apostels.
49. *Azhwar Nootrandhadhi* of Kambanattazwar edited by Venktachala Mudaliyar.
50. *Thiruvengada maalai* edited by Arumuga thambiran and published by Madhurai Mudhaliyar, 1829-30.
51. *Thiruvengadaththandadhi* (100 stanzas in praise of Vishnu in Tirupathi) of Divya kavi pullai perumal Iyengar and edited by Annaswami Nayagar.
52. *Thiruvaranga pathitrupaththandadhi* of Thiruvengadasala Mudhaliyar of Pudhuwai.
53. *Thiruvarangak kalambgam* of Divya kavi pullai perumal Iyengar, edited by Madhurai Mudhaliyar.
54. *Thiruvallikkeni parthasarathi peril panch rathnamum viruthamum* published by Ragava achariyar, 1829-30.
55. *Kalingathupparani*, published by Suppuraja Mudhaliyar, 1840-41.

E. DRAMATICAL WORKS

56. *Sakunthalai vilasam*.
57. *Ramanadagam* of Arunachala Kavirayar, edited by Venkatachala Mudhaliyar and Ramasami Nayagar.

58. *Iraniya vasagappa* of Ramachandra kavirayar.
59. *Poom pavaiyar vilasam* of Arumuga vallal, Madras, 1827.
60. *Thirukkadavur Nondi Nadagam* of Mathura kavirayar and edited by Muniyappa Mudhaliyar.

F. THEOLOGICAL WORKS

61. *Sooriya namaskaram, varkka maalai*, published by Appaswamy Mudhaliyar and Periyasami Mudhaliyar.
62. *Thiruvadha voorar puranam*, commented by Kumaraswami desigar.
63. *Periya puranam* of Sekkizhar, commented by Mahalinga Iyer.
64. *Thiruthondar puranam* of Umaphi Sivachariyar, 1835-36.
65. *Thiri sira malai puranam* of Siva Ellappa navalar edited by Meenatchisundaram Pillai.
66. *Viruthasala puranam* of Nyanakutta swamigal, commented by Muniappa Mudhaliyar.
67. *Prabhu linga leelai* (a work on Veera Saivism), commented by Saravanapperumaliyer and Kandasamiiyer.
68. *Kandhar purana vasagam* of Parasurama Mudhaliyar.
69. *Sivaprakasa kattalai* (a philosophical-mystical Siva theology).
70. *Sivagnana siddhiyar*, four parts , MSS.
71. *Irusamaya vilkkam*, a polemic of Vaishnavism against Saivism in the form of palmleaves.
72. *Srimadh Tennasariyar Prabhavam*.
73. *Saguna Nool*, of Sittambala Mudhaliyar, from a Telugu work of a school teacher Somasundaram, which was edited and published from a Sanscrit source material, 1807-1808.

G. MORAL WORKS

74. *Naladiyar Moolam Uraiyum* of Jain scholars and commented by Vedhagiri Mudhaliyar.

75. *Thiruvalluva nayanar tirukkuralin urei* of Saravanapperumaliyer, Madras, 1830.
76. The commentary of Parimelazhagar to Kural, MSS.
77. The first 24 chapters of the Kural, with the commentary of Parimelazhagar, of Ramanujakkavirayar, together with the English translation by W.H. Drew, Madras, 1840.
78. Analysis of the first section of Kural by Ellis.
79. *Muudhurai* of Auweiyar, *Nal Vazhi* (the good way) and *Nanneri* (the good motivation), of Siwaprakasa swamigal, edited by Arunachala Mudhaliyar and published by Ilatchumana Mudhaliyar.
80. *Thiruppul vayal kumaresa sadhagam* (hundred stanzas of moral contents, all of which are addressed to Karthikeya) of Gurupada dasar, edited by Shanmuga Mudhaliyar.
81. *Sadhuragiri arappalee sura sadhagam*, of Ambalavanakkavirayar, edited by Sabapathy Mudhaliyar.
82. *Manavala narayana sadhagam* of Narayana parathiyar.
83. *Govindha sadhagam pazhamozhiyodu mula padam* of Narayana parathiyar, edited by Vengadasala Mudhaliyar.
84. *Tandaliar sadhagam engira pazhamozhi vilakkam*, of Santhalinga kavirayar, edited by Palanandha swami.
85. *Needhi Venba*, edited by Sabapathi Mudhaliyar, 1829-30.
86. *Needhi neri vilakkam* of Kumaragurupara swami with a commentary of Sabapathy Mudhaliyar.
87. *Needhi neri vilakkam* of Kumaragurupara thambiran with English translation by H. Stokes, Madras, 1830.
88. *Needhi sara vakkiyam*, collected by Ramasamy pillai, 1844.
89. *Needhi mozhi thirattu*, a selection from the writers of Tamil moralists for the use of schools, Madras, 1841.
90. *Vivega sindhamani*, edited by Arumuga thambiran and published by Veerabadhirachetty, 1829-30.
91. *Aanpudhi malai* and *pennpudhi malai*, edited by Vedhagiri Mudhaliyar and published by Arunachala Mudhaliyar, 1850-51.

92. *Pancha thandhira kathai*, edited by Subburaya ubadhiyar.

H. PHILOSOPHICAL WORKS

93. *Ubanidadham*, commented and published by Sundaraasariyar.

94. *Sattapiracharanam* of Seshagiriswami, edited by Arunachalaswami.

95. *Panchadasapiracharanam* (Fifteen Chapters, a treatise of Vedantha philosophy in dialogue form), edited by Vedhagiri Mudhaliyar - two copies, of which one was printed and the other hand written.

96. *Atmabodha prakasikei* of Sankaracharya, commented in Telugu by Krishnasastri and in Tamil by Ramanujakavirayar.

97. *Nyana vasishtam* translated into Tamil by Muni Alavandhar, 1850-51.

98. *Satchidhanandha maalai* of Palaianandha swami, edited by Sinvasa Iyengar and published by Muthuswamimudhaliyar.

99. *Ozhuvilodukkam* of Kannudaiya vallal, commented by Sidhambaraswamigal.

100. *Madthan Sayabu Thiruppadal thirattu*.

101. *Kumaradevar sasthirakkovai*, edited and published by Sorubanandha paradesi, Madras, 1829-30.

102. *Sasivarna bodham* of Tathuvaraja swami with commentary. Edited by Muniappamudhaliyar and published by Ramasamipullei, Madras, 1829- 30.

103. *Bagavathgeethei urai*, MSS.

104. *Avirotha wundhiyar*.

105. *Njana vottiyam*, a psychologic-mystical poem edited by Muniappamudhaliyar.

106. *Siva vakkiyam* edited by Vedhagiri Mudhaliyar and published by Madhurai Mudhaliyar, 1850-51.

107. *Achabei Siddhar padal*, edited by Vedhagiri Mudhaliyar and published by Veerabadhirachettyar, Madras, 1850-51.

108. *Gnana gummi*, of Palanandha swami, edited by Munisamimudhaliyar, 1850-51.

109. *Vairakkiya deepam*, of Santhalingaswami.

110. *Tharka sangiragam* (Treatise of logic), translated from Sanscrit by Ramakrishnasastriar.

I. JURISPRUDENCE

111. *Dharuma nool mirudhi sandhirigei vivagara sara sangiraham*, a treatise on the municipal laws of the Hindus, by Madura Condasami Pulavar of the College of Fort St. George, Madras, 1826.

K. MEDICINE

112. *Malika sangalitam* (Medical handbook) from Telugu translated into English with the Tamil names of medicines, Madras, 1835.

113. *Sitter aruda nondi chindu* (study of poisonous animals and of their treatment in the form of verse), edited by Chandirasekarakaviraya pandithar and published by Vengadasala Mudhaliyar.

L.VOLKSLITERATURE

114. *Arichuvadi, Athichudi, Kondrei venthan, Vetriverkei*, edited and published by Vedhagiri Mudhaliyar, 1829-30.

115. *Enn chuvadi*, (a mathematical treatise of units and measurements, cycles of the years etc.), edited by Mamupillai and published by Annamalai Mudhaliyar, 1829-30.

116. *Bala puthagam*, edited by Sabapathy Mudhaliyar and published by Madhurai Mudhaliyar, 1850-51.

117. *Saidhapura maalai*, edited by Ponnambala kavirayar and published by Umapathi Mudhaliyar and Ayiasmi vathiyar.

118. *Thiruttanda sangiragam of missionary Percival of Jaffna.*

119. *Arichandra sarithiram*, edited by Palanandha swamigal.

120. *Veerasami Iyerudaiya Kasi yatrai sarithiram*, Madras, 1835.

121. *Vethala Kathai* (collection of demon stories assigned to King Vikramaditya).

122. *Katha Manjari.*

123. *Kadha Sindhamani.*

124. *Avivega purana guru kathei*, ed. by Saravanapperumal Iyer.

125. *Paramartha guruvin kathei*, by Beschi with Latin translation.

M. MISCELLANEOUS

126. *Kabilar agaval* edited by Vedhgiri Mudhaliyar and published by Mathurai Mudhaliyar and Saminatha desigar.

127. *Suttukkavi thirattu* ed. by Arumugathambiran and pub. By Madhurai Mudhaliyar.

128. *Kokkogam*, with a commentary of Ramasamipullei.

129. *Saadhi pedha nool*, MSS.

130. *Rajadhani*, Tamil journal, 1844-45.

131. *Kalvi Kalangiam*, Tamil journal, few volumes of 1843-44.

132. *Senthamizh ilakkiya sangiragam* (a high Tamil anthology) Jaffna, 1847.

133. A compilation of papers in the Tamil language, including several on public business, to which is added a glossary: Tamil and English on many words used chiefly in the business of the courts, edited by Andrew Robertson of the Madras Civil Service, Madras, 1839

134. Tamil letters, MSS.

N. CHRISTIAN LITERATURE

135. & 136 Bible translation of Fabricius and Rhenius.

137. The Evangelic-lutheran song book.

138. Preachings of Fabricius, MSS.

139. *Veda sasthira sarukkam* (Christian dogma) of Missionary Rhenius, 1838.

140. *Gnanapadhareerthanam* (Christian songs), of Vedhanayagan, a Christian composer in Tanjore, MSS.

141. *Sasthira gummi* (a satire on the superstitious beliefs of the Tamil Christians), of Vedhanayagan, 1850.

142. *Kuruttu vazhi* (Blind path), a Christian polemic against heathenism, of Vedhanayagan, Madras, 1847.

143. *Nyaya pramana vilakkam* of Missionary Bower.

144. *Vethiar ozhukkam* of Beschi.
145. *Sathiya vedha paritchai* (Trial/test for the real Vedha).
146. *Vedha vilakkam* (the light of godly words) of Beschi.
147. *Luther nattu iyalbu* (the Quality of the Lutherans) of Beschi.
148. *Pethaga maruttal* of Beschi.
149. *Christhu madha kandanam* (Criticism of Christian religion), 1843.
150. *Mei gnana botham* (Teachings of true wisdom), against Christian Missions, ed. by Shanmuga kavirayar.

ANNOTATED REMARKS : The first Director of the Leipzig Evangelical Lutheran Mission named Karl Graul, when he visited Tamilnadu for a few months in the mid 19th century, collected many rare indigenous literature, some of which remained as unpublished hand-written manuscript and many of the others were rare printed and palmleaves manuscripts on many subjects. After his return to Germany, Graul had his collection published in the above magazine About the very purpose of his visit to India in general and to Tamilnadu in particular, what Graul wrote in this article is quoted hereunder:

"Unterzeichneter ist so eben aus Ostindien von einer ziemlich vier- jährigen Reise zurückgekehrt, deren Hauptzweck es war, die alten dänish-halleschen Missionen auf der Coromandel-Küste, die seit etwa fünf Jahren der Leipziger Missions-Gesellschaft von der dänischen Regierung übertragen werden, zu besichtigen, die dortigen Verhältnisse in Bezug auf den Missionszweck zu erforschen und sich der tamulischen Sprache und Literatur in ihren beiden Dialecten möglichst zu bemächtigen, um so die hinausgehenden Missionare schon hier darin orientiren zu können".

"The under-signed has just returned from a four years journey to the East Indies. The main purpose of this journey was to inspect the old Danish-Halle missions on the Coromandel Coast, which are since five years transferred from the Danish government to the Leipzig Mission Society, to inspect and to find out the there-prevailing conditions of the missions and to master the Tamul language and literature in its two dialects, so as to impart a kind of orientation to the missionaries going out from here. ..."

The list of his collection of native literature, will stand evidence to his scholarly pursuit and more so to his thirst for Tamil language and literature.

The very information that Graul took with him to Germany his collection of 150 indigenous literary wealth, cannot at all be known to a wider public because this article,

published more than two – and – a – half centuries ago, may not be available in any Indian repository one of the reason being that it was printed in *Althoch* (old and high) German; but it will be really an academic ecstasy to know as to what all these Tamil manuscripts refer to, most of which, may not be available in readable condition in their place of origin – Tamilnadu. Under 13 specific headlines, Graul categorized them. This is just one sample of Graul’s unquenchable thirst for Tamil literary wealth. It is believed that all these 150 ancient Tamil works will be in ‘readable’ condition now, in the Francke Foundations as they have been transferred from Leipzig to this foundation.

ENTRY NUMBER	: LL - 023
TITLE OF THE INSTRUMENT	: Übersetzung von Nampi's Akapporul Vilakkam
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Uebersetzung von Nampi's Akapporul Vilakkam
ENGLISH VERSION	: Translation of Nampi's Agapporul Vilakkam
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: P.C.
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Dr. Graul
Headline of the Article	: Uebersetzung von Nampi's Akapporul Vilakkam
<i>Name of the Journal</i>	: <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft [Journal of the German Oriental Society]</i>
Volume / Issue Number	: Heft 11
Place of publication	: Leipzig
Year of publication	: 1857
Pages	: pp. 369-395
CONTENTS DATA	: In the preface note to this article, Graul brings out the five main classifications of Tamil grammar thus:

"Die tamulische Literatur zerfällt in Ilakkanam (normirende Schriften, - Grammatik im weitesten Sinne) und Ilakkijam (normirte Schriften, klassische Musterschriften in unserm Sinne). Ilakkanam selbst zerlegt sich in fünf Abtheilungen :

1. die Lehre von den Buchstaben,
2. die Lehre vom Worte
3. die Lehre von den (zu behandelnden) Gegenständen
4. die Lehre von dem Rede (-Schmucke) und
5. die Lehre von die Bindung (Versification). ..."

"The tamil literature disintegrates into Ilakkanam (normal writings, - Grammar in the larger sense) and into Ilakkiam (standard writings, classical writings in our sense). Again Ilakkanam itself disintegrates into five sections :

1. the studies of letters
2. the studies of words
3. the studies of certain subjects
4. the studies of speech
5. the studies of prosody. ..."

This is followed by the German translation of the book: *Akapporul Vilakkam* i.e. Explanation of the confidential love and marriage, sex and lust codes of conduct and various indigenous protocols of these aspects. This Tamil book was authored by one Jain scholar named Narkaviraya Nambi.

There are V sections in this translation. The first section on *Tinei (De locis)* gives an explanation about the nature, application, results etc. about love and lust between a lad and a lass. There are 116 illustrations in this section.

The second section is on the secret marriage (*Gandharva Vivagam* ?). There are 54 illustrations explaining as to what are the pre conditions, the nature of the helpers, the codes of conduct before and after this marriage etc.

The third section is on the indigenous Tamil marriage system. The somewhat rigid / austere codes of conduct for the husbandsmen and housewives, their duties, responsibilities, their positions in the family and other related codes of conduct and protocols are explained in this section with 29 illustrations.

The fourth section on gasp marriage with 10 illustrations explain the various reasons, conduct codes regarding the subtle feelings of jubilant , lusty, separation and other allied personal moods. Employing concubines and their conduct with the family men and society are also outlined with 10 illustrations.

The last and the fifth section is the Supplement with 42 illustrations. The roles, codes of conduct, social position of certain personalities like the *Paangan*, (friend to the hero) *Paangi*, (a female friend to the heroine) *Sevili* (a friend-philosopher mother like person to the lady in love) etc. are explained.

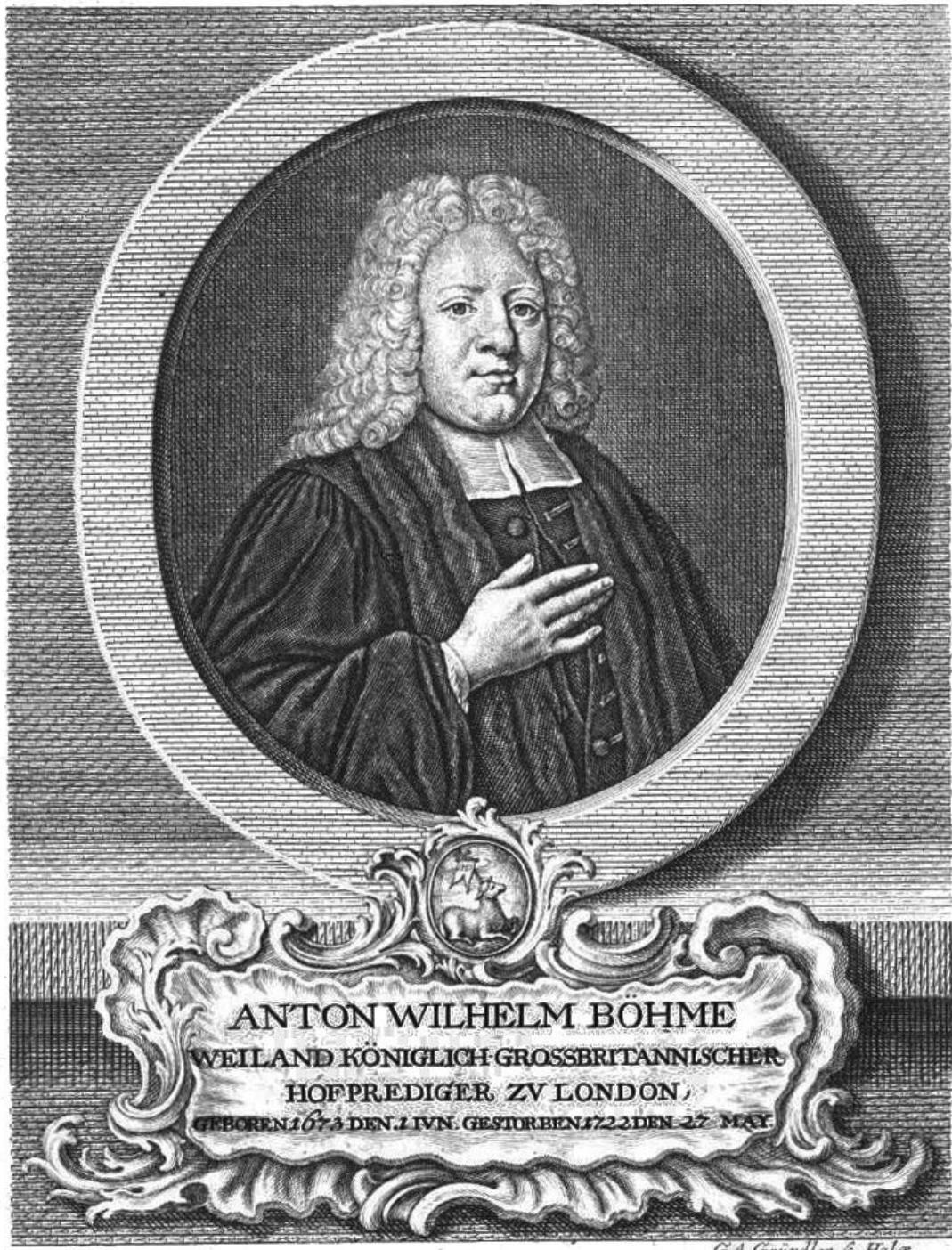
ANNOTATED REMARKS : Director Karl Graul's erudition and deep knowledge of the rudimentary levels of Tamil grammar and his keen observation of even the very minute aspect of the indigenous Tamil lifestyle can be had from this article.

ENTRY NUMBER	: LL - 024
TITLE OF THE INSTRUMENT	: Die Bedeutung der Mission für die Wissenschaft
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Die Bedeutung der Mission fuer die Wissenschaft
ENGLISH VERSION	: The meaning of the Mission for Science
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: inf SD 36 / 43
ACCESSION NUMBER	:
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS:	:
Name of the Author	: Merkel, R.F
Headline of the Article	: Die Bedeutung der Mission für die Wissenschaft
<i>Name of the Journal</i>	: <i>Mission und Wissenschaft Hefte zur Missionskunde [Mission and Science. Volumes for Missiology]</i>
Volume / Issue Number	: Nr. 17
Place of publication	: Herrnhut
Year of publication	: 1921
Pages	: 32 p.
CONTENTS DATA	: Indian philology and lexicography had been the subjects of immense fascination and scope for dozens of European Indologists since the mid 17 th century itself. In his small yet remarkable Paper, Merkel had outlined

various stages and areas of scientific interest of the European Indologists. We have some reports on the life and achievements of the Holland preacher and missionary named Abraham Roger who laboured over 16 years on the Coromandel coast and Batavia and whose posthumously published work: "The open doors for the concealed Heathenism" had been hailed as a trend – setter for many future European Indologists. This work was published as early as 1651 in Leyden. Then we have information about Heinrich Roth, the German Jesuit missionary in Agra, J.E. Hanxleden and J.Ph. Wesdin and their lexical works in Sanscrit. Further, information about German missionaries Ziegenbalg, Gruendler, C.T. Walther, B. Schultze, Fabricius, Rhenius besides those of Beschi can also be had from this article of Merkel. Those of many others like H.T. Colebrooke, A.W. von Schlegel, E. Baurnhof, Chr. Lassen A. Weber, Max Mueller are not cited here as they are out of scope of this research project. Though the subject of German fascination to south-Indian or more particularly to Tamil lexicography and philology had been touched upon by many linguistic experts, still we find in this article of Merkel a different approach of dealing with this subject in a wider perspective and comparative study approach. Before closing down this entry, one important information from the letter dated 19 August, 1725 of B. Schultze to A.H. Francke is here worth mentioning. In this letter, Schultze pointed out the striking similarities between Sanscrit words for numerals and those in Greek, Latin and German. He had been the one since the times of Sassetti to point out this similarity and he had been identified by Theodor Benfey as the first composer of the Hindusthani and Telugu Grammar works (Madras, 1741)

ANNOTATED REMARKS

: This is a published research paper of Merkel presented at the Mission Conference of the Moravian Society in Herrnhut (Moravia) in 1921.



ENTRY NUMBER	: LL - 025
TITLE OF THE INSTRUMENT	: <i>Propagation of the Gospel in the East: Being an account of the success of two Danish Missionaries, lately sent to the East Indies, for the conversion of the Heathens in Malabar. In several letters to their correspondents in Europe; containing a narrative of their voyage to the coast of Coromandel, their settlement at Tranquebar, the divinity and philosophy of the Malabarians, their language and manners, the impediments obstructing their conversion, the several methods taken by these Missionaries, the wonderful Providences attending them, and the Progress they have already made</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: 118 G 5
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A.W. Boehme
Name and address of the publisher	
Place of publication	: London
Edition data	:
Year of publication	: 1709
Total number of pages	: xxxi + 78 p.
CHAPTER DETAILS	: Details of chapters having information about Language and literature are alone mentioned here.

LETTER IV: Difficulty of the Malabarian Language, the readiness of the Malabarians in arguing. The Missionaries in danger, an account of the Roman-Catholics [pp. 26 – 31] This letter is dated 16 Sept., 1706 at Tranquebar and authored by Ziegenbalg. The term “Malabarian” denotes the Tamil language. In order to interact with the native Tamils, the German missionaries learnt Portuguese and to be more precise, the vulgar or the colloquial form of Portuguese language. – it was decided that one of the

two missionaries should stay permanently the other for three years only – the choice of permanent stay fell on Pluetschau – Ziegenbalg drew the shapes of the Tamil vowels and consonants without the conventional dot atop them. Also, two sets of the Tamil mixed letters and thus, he became the first to acquaint the Europeans with the Tamil letters. – Ziegenbalg says in this letter “... that these heathens (Tamil people) are a people quick and sharp....” - after initial interactions with the native Tamils in colloquial Portuguese language through his native servant, Ziegenbalg sought the help of his native Tamil teacher of the age of 70 years with whom, he spent more time in understanding the knowledge of the Tamils in various subjects viz., logic, rhetoric, metaphysic and he says that these were the topics much admired by the celebrated Aristotle himself – the questions which his teacher had put to him were like litmus tests to prove as good enough subjects which would entertain many learned Europoeans! – thus Ziegenbalg had made known to Europe that the Tamils were “... witty and sagacious people who can be dealt with people of great wisdom and circumspection. ...” – while we try to convert the Tamils into our faith, it looks that the pains taken by our teacher will turn us as Malabarians – these are in deed proven litmus tests to erase the wrong notion that the Tamils were barbarous, a general notion which prevailed in Europe unfortunately during the early 17th century

LETTER IX: The missionaries continue to learn the Malabarian language, and to catechize therein. They build a Church, and preach both in the Malabarian and Portuguese language. The conversion of some Malabarians to the Christian religion. Of some necessaries they stand in need of, for carrying on the work of God among the Heathens. [pp. 65 – 74]

This letter signed of Ziegenbalg dated 12 Sept., 1707 at Tranquebar, contains mostly data about conversion of the natives. A few other data are: Ever since the missionaries arrived in Tranquebar in July last year, 1706, no letter from Europe reached them – they learn Tamil language with more care and diligence now with the help of a native Tamil teacher who talked Portuguese, Danish and Dutch – collected thousands of Tamil words – learnt the declination and conjugation of Tamil verbs – the Danish governor presented the missionaries with a Tamil grammar sent by the French King!! – within eight months Ziegenbalg and Pluetschau learnt Tamil to a considerable degree of perfection – Pluetschau will thenceforth catechize in Portuguese and Ziegenblag in Tamil languages – the very first indigenous Lutheran Church named Jerusalem was built with immense care and devotion amidst paucity of funds and the first consecration took place on 14 August, 1707 with as many as 63 native converts.

LETTER X: Some presents of Malabarick books sent over by the Missionaries. They intreat the European Christians, to assist 'em with supplies of money, books, and other necessaries. [pp. 75 – 78]

This letter of Ziegenbalg, dated 7 October, 1707 at Tranquebar has some technical data about Tamil language. It appears that a few more letters were also enclosed with this. With this, Ziegenbalg sent Tamil translation of the Gospel, Catechism in Tamil, a gold idol of Hindu God icon and a basic Tamil Grammar book both dedicated and to be presented to the Danish King. Ziegenbalg asked his friends to send to Tamilnadu, books

from Germany on mathematics and philosophy in which subjects, "...the native Tamils are pretty well-versed."

ANNOTATED REMARKS

: Anton Wilhelm Boehme was born in 1673 – studied theology at Halle university – in 1702, he established a German school in London – he was instrumental in spreading the German pietistic fervour in England – SPCK member since 1709 – died in 1722 at London.

With this series of "*Propagation of the Gospel in the East*", published in London from 1709, the Chief Priest of the German Chapel in St. James, Anton William Boehme (1673 – 1722) popularized in England, the formation and working of the Danish-Halle Mission. He dedicated this series to the Society for Propagation of the Gospel in Foreign Parts (SPG) and the Arch-Bishop of Canterbury, Thomas Tenison (1636 – 1715). Boehme's desire to get the financial grant from the SPG for the Danish-Halle Mission was rendered futile due to the shift of its centre of activities to north America. Hence Boehme turned to the Society for Promoting Christian Knowledge (SPCK) for patronage. In 1710, Ziegenbalg and Pluetschau became the corresponding members of the SPCK. Upon the repeated requests from the missionaries, (Ziegenbalg and Pluetschau) the SPCK sent in 1711 more than 1000 copies of the New Testament in Portuguese language to Tranquebar. Original data contained in as many as ten letters of Ziegenbalg and Pluetschau to their teacher Lange and others in Europe are translated in English and their full texts can be found in this book. The Francke foundations had recommended a book in this connection. Brunner, Daniel L, *Halle pietists in England. Anthony William Boehm and the Society for Promoting Christian Knowledge*, Göttingen:Vandenhoeck & Ruprecht, 1993 (Arbeiten zur Geschichte des Pietismus; 29) As such, there is no chapterization in this instrument. The whole book consists of two sections – in the first section, we have the author's dedicatory note and the second section is the full text of the ten letters of Ziegenbalg and Pluetschau, sent to their teacher Lange and other friends in Europe.

ENTRY NUMBER

: LL - 026

TITLE OF THE INSTRUMENT

: *Propagation of the gospel in the East: Being a further account of the Progress made by some missionaries to Tranquebar, upon the coast of Coromandel, for the conversion of the malabarians; of the methods by them taken, for the effecting of this great work; of the obstructions they meet with in it; and of the proposals which they make, in order to promote it. Together with some observations relating to the Malabaritan philosophy and divinity: And concerning their Bramans, Pantaras, and Poets.*

LANGUAGE OF THE INSTRUMENT

: English

CLASSIFICATION

: Book

NATURE

: Print copy

LOCATION / REPOSITORY	:	FFL
CALL NUMBER	:	185 A 4
ACCESSION NUMBER	:	
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	A.W. Boehme
Name and address of the publisher	:	
Place of publication	:	London
Edition data	:	Part II Second Edition
Year of publication	:	1711
Total number of pages	:	viii + 60 p.
CHAPTER DETAILS	:	

Just one abstract of a letter relates to this section. **An abstract of a Letter sent to an eminent Divine in Denmark: dated at Tranquebar in the East Indies, August the 22nd, 1708:** [pp. 1 – 13] This is the first extract of letters from Ziegenbalg sent to his patrons and friends in Europe. The whole collection is titled: “**An Accouont of the Progress of some Danish Missionaries, sent to the East Indies for the conversion of the heathens in Malabar.**” And this particular one is from Ziegenbalg’s letter, sent with voluminous enclosures to the Danish Chaplain Francis Luetkens in Copenhagen. – Pluetschau to look after the Portuguese School and Ziegenbalg for the Tamil school with the assistance of two native Tamil teachers – his daily professional and Tamil learning schedule from 6 a.m. till 8 p.m. except 12 noon till 2 p.m. - Ziegenbalg’s visits to local Tamil schools for observation - he employed six Tamil writers – sent them to meet Brahmin widows to buy Tamil religious manuscripts – compares Tamil with European languages — points out missing of punctuation marks viz. comma, colon, semicolon and full stop in Tamil – with letter a parcel of several books was also sent – a Prose Dictionary with 20, 000 words composed in three rows – the first in Tamil language, the second row their pronunciation in Latin and their meanings in German language – Ziegenbalg read 200 books for 2 years – read Tamil books on theology, philosophy, economy, physics, history etc. – a Poetical dictionary in 12 parts was also composed – employed several Tamil poets for 4 months – this one contained data about religion and gods of the Tamils - poetical and spoken Tamil differ as do Latin and high Dutch – data on tropical flora and fauna, mountains and rivers, weapons and utensils etc. written in this poetical dictionary – Ziegenbalg confesses that such a poetical dictionary was of no use for his conversion purpose – thus the first sign of “spiritual paralysis” is felt – it

appears that Zieganbalg liked his countrymen in Europe to know about such ere-unknown but curious and technical indigenous knowledge of the Tamil people!

ANNOTATED REMARKS

: Soon after publication of “Propagation of the Gospel in the East...”, cited under ENTRY No. LL - 025, this work was published as an additional title. This book has a note to the Reader and IX sections which follow it. These sections carry translated and extracted information from the letters of the Danish-Halle missionaries in Tranquebar. Besides, there is a representation for a school establishment and a call to provide and to grant Portuguese copies of the New Testaments for the mission work in India and China. These translation are based mostly on “the Detailed Reports” 1710 and the “First Continuation”of the Halle Reports Ziegenbalg’s linguistic expertise is found in this letter extract.

ENTRY NUMBER	:	LL - 027
TITLE OF THE INSTRUMENT	:	<i>A Dictionary of Tamil and English based on Johann Philip Fabricius’s “Malabar – English Dictionary</i>
LANGUAGE (S) OF THE INSTRUMENT	:	Tamil and English
CLASSIFICATION	:	Book
NATURE	:	Print copy / very brittle
LOCATION / REPOSITORY	:	GKLA
CALL NUMBER	:	
ACCESSION NUMBER	:	5793
PUBLICATION DATA FOR BOOKS	:	
Name (s) of the Author	:	
Name and address of the publisher` House	:	Evangelical Lutheran Mission Publishing
Place of publication	:	Tranquebar
Edition data	:	Second Edn., Revised and Enlarged
Year of publication	:	1910
Total number of pages	:	VIII + 660 + ? p.

CHAPTER DETAILS : LELM (Tranquebar) Director H. Beisenherz's Preface to the first edition dated 18th August, 1897 can be found in pages III – IV and for the present second edition on p. IV dated 18 Feb., 1910.

As the title itself self-explanatory, this work, like a few others of the LEL missionaries, is based on that of German missionary J.P. Fabricius. The first LELM Director Karl Graul's classification of Tamil verbs according to their conjugation has been followed in this work and is illustrated in pages V – VII. Alphabetical listing of words according to Tamil system with their meanings in English run upto page 660. But still this book is not complete as the remaining pages are worn out or torn out. A small errata list is found on p. VIII.

ANNOTATED REMARKS : This work, like a few more such ones, is a proof of the keen German interest for Tamil



ALWIN GEHRING
1853 – 1936
Missionary in India 1877 - 1904

ENTRY NUMBER	: LL - 028
TITLE OF THE INSTRUMENT <i>Tamulenmissionars</i>	: <i>Erinnerungen aus dem Leben eines Tamulenmissionars</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION <i>Tamulenmissionars</i>	: <i>Erinnerungen aus dem Leben eines Tamulenmissionars</i>
ENGLISH VERSION <i>Tamil missionary</i>	: <i>Recollections / Memories from the life of a Tamil missionary</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	:
ACCESSION NUMBER	: 5276
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A. Gehring
Name and address of the publisher	
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1906
Total number of pages	: 224 p.
CHAPTER DETAILS	: Chapter 2 of the second booklet sub - titled “Sprachstudien in Majaweram und Trankebar (Language studies in Mayavaram and Tranquebar)” [pp. 34 – 38] has some important data about Tamil language study.
ANNOTATED REMARKS	: Alwin Gehring was born at Teichel, Thuringia, 9 Feb., 1853, studied at Leipzig, was ordained Feb. 1877, arrived in India Oct., 1877 returned to Germany in 1904 and died in 1936.

This old instrument has several rare photographs depicting the cultural heritage aspects of the indigenous Tamils. The one on the title page depicts the traditional sacred bath in the

Kumbakonam Tank – the *MAHAMAGAM* festival in which we can see how nearly 200 years ago, the Hindus from all over the country thronged here and took bath in this bathing festival tank. Six issues / booklets / volumes are bound together in this instrument.

ENTRY NUMBER	: LL - 029
TITLE OF THE INSTRUMENT	: <i>English Tamil Dictionary</i>
LANGUAGE (S) OF THE INSTRUMENT	: English & Tamil
CLASSIFICATION	: Book
NATURE	: Microfilm
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	:
ACCESSION NUMBER	: Mflm Accn. No. 578 [roll No. 51]
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Fabricius
Name and address of the publisher	: Verpery Mission Press
Place of publication	: Madras
Edition data	: Vol. I
Year of publication	: 1776
Total number of pages	: 662 + ? p.
CHAPTER DETAILS run from "A" till "N"	: This is the first of the two volumes. Listing
ANNOTATED REMARKS	: Johann Philip. Facricius was born at Cleeberg on 22 Jan., 1711, studied at Giessen and Halle, was ordained at Copehnagen in 1739, landed at Cudelur in 1740, became Schultze's successor in Madras from 1742 died unmarried in Madras in 1791 after more than 50 years of service in Tamilnadu.

The pages are numbered in hand till page no. 662. Much visual pain is caused as this instrument is the microfilm copy of many smudged pages. The brittle title page starts with letters: "*A Dictionary English and Malabar.*" The very first letter *A* is explained as *Oru*,

which in Tamil means one. There are many Sanscritized words in this dictionary. For e;g., the second word “*A man*” is explained in Tamil as “*Oru Manushan*”. The word “*Manushan*” is a Sanscritized word for “*Manidhan*” in Tamil. Likewise, the fourth entry in this dictionary is “*A thing*” which is translated as “*Oru Vasthu*” . The second word “*Vasthu*” is not a Tamil word. Instead, the Tamil word “*Porul*” would be an apt translation. Like these there are some more Sanscritized words and one is at a loss to find good enough reason as to why such a Tamil-gifted German scholar - missionary Fabricius used such sanscritized Tamil words in this dictionary.

ENTRY NUMBER	: LL - 030
TITLE OF THE INSTRUMENT	: <i>English Tamil Dictionary</i>
LANGUAGE (S) OF THE INSTRUMENT	: English & Tamil
CLASSIFICATION	: Book
NATURE	: Microfilm
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	:
ACCESSION NUMBER	: Mflm Accn. No. 578 [roll No. 51]
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Fabricius
Name and address of the publisher	: Verpery Mission Press
Place of publication	: Madras
Edition data	: Vol. II
Year of publication	: 1776
Total number of pages	: ? p.
CHAPTER DETAILS	: This is the second and the last of the two volumes. Listing continue to run from “O” till “Z”
ANNOTATED REMARKS	: Pages are not numbered. The first letter on the opening page is “O” and the book ends with the last word “Zodiac”

ENTRY NUMBER	: LL - 031
TITLE OF THE INSTRUMENT	: <i>Hymnologia Tamulica sive Trecentorum et octo HYMNORUM SPIRITUALIUM FASCICULUS, quos in usum Ecclesiae Christianae inter Tamulus successive collegerunt MISSIONARII DANICI EDITO. SEXTA auctior et emandatior</i>
LANGUAGE (S) OF THE INSTRUMENT	: Latin & Tamil
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Book
NATURE	: Mflm.
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	:
ACCESSION NUMBER	: Microfilm Accn. No. 578, Roll no. 53
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: Few German missionaries
Name and address of the publisher	:
Place of publication	: Trangambariae [Tranquebar].
Edition data	:
Year of publication	: 1779
Total number of pages	: 226 p
CHAPTER DETAILS	: 307 hymns translated in Tamil by different missionaries. The appendix has 91 hymns translated by Fabricius. The pages are numbered as per the Tamil numbering system. Then a Register in German language is found in about 10 pages which are not numbered. No dot atop the Tamil consonants. This book, especially the Appendix gives us an insight into what kind of Tamil language style did the German missionaries translate the hymns especially Fabricius' sanscritized Tamil translation can be observed in this instrument.

ENTRY NUMBER	: LL - 032
TITLE OF THE INSTRUMENT	: அக்கியானம் எத்தனை அருவருங்கப்படத் தக்க காரியம் என்றும், அதிலே நிக்கிற பேர்கள் எப்படி ரெட்சிக்கப்பட்டு கரை ஏறலாம் என்றும் வெளிப்படுத்துகிற வேத பிரமாணம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	<i>: Akkiyanam Yethanai AruvarakkaP padaT thakka Kaariyam yendrum, Adhile Nikkikra pergal yeppadi retshikkaPpattu Karai yeralam Yendrum Velippaduthugira Vedha Prahmanam</i>
ENGLISH VERSION	: A biblical Truth, which shows how idolatry is vexatious and how those who are in (practice it) it can be protected.
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFA or FFL
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Ziegenbalg, B.
Name and address of the publisher	: Tranquebar Mission Press
Place of publication	: Tranquebar
Edition data	
Year of publication	: 1713
Total number of pages	: 164
CHAPTER DETAILS	:
CONTENTS DATA are not cited here.	: As the contents are about Christianity, they

ANNOTATED REMARKS : Another rare instrument, reportedly found at India Office Library, London, is to be cited here. It is: Ziegenbalg, B., *Akkiyanam Ethhanai Aruvarukkap padatt thakka Kaariyam* (i.e How shameful is idolatry?), Tranquebar, 1713, 64 p. But in yet another instrument, J.G. Muthuraj, *A Bibliography of Christian Writings in Tamil in the Libraries of U.K. and Europe*, Tamil Theological Book Club, 1st Edn., Madurai, 1986, p.50, the total page number is given as 164.

In this context, another instrument, though not from the Tranquebar oriented German missionaries, needs special attention here. The instrument under consideration now, is, Graham Shaw (compiler), *The South Asia and Burma Retrospective Bibliography (SABREB)*, The British Library, 1987, 554 p. In this instrument, on page 7, we have some information about this book “*Akkiyanam*” which is quoted verbatim.

“... Tamil types cut in Halle were brought out to Tranquebar by the three German printers who were to be Finck’s replacements and in October 1713, were first used to produce a Tamil tract denouncing Hinduism, “*Akkiyanam*”...

Thus, we note that the **first Tamil book**, printed with Tamil types from Halle was this book, “*Akkiyanam*”.

This instrument can profitably be perused to know Ziegenbalg’s style of Tamil writing and his mastery over Tamil in seven years of his tenure as the first Royal Danish Missionary in Tranquebar.

ENTRY NUMBER	: LL - 033
TITLE OF THE INSTRUMENT	: <i>Kleinere Schriften</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Kleinere Schriften</i>
ENGLISH VERSION	: Miscellaneous Writings
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: A 12
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:

Name of the Author	: Bartholomaeus Ziegenbalg, edited by W. Caland
Name and address of the publisher	
Place of publication	: Amsterdam
Edition data	:
Year of publication	: 1930
Total number of pages	: 87
CHAPTER DETAILS	:
CONTENTS DATA	: Einleitung: Introduction: [pp. 1- 7]

Vorrede zur *Nidi Wunpa* – vom 30 Aug. 1708 : Preface to *Needhi Venba* dated 30 August, 1708: [pp. 12 – 26]

The Preface runs thus:

“ Es sind die meisten Christen in Europa von solcher meinung als wären die Malabarische heyden eine recht barbarisches volck, das da nichts wisze weder von gelehrsamkeit, noch von moralischen Sitten; abersolches alles kommt daher, weil man ihrer Sprache nicht recht kundig gewesen ist, und nur aus dem äuszerlichem Ansehen diese und jene Schlüsze gemacht hat, wie ich den selbsten gestehen musz, dasz, als ich anfänglich unter diese heyden kam, ich unmöglich mir einbilden konte, dasz ihre Sprache eine rechte Regelmäszige Sprache wäre, und dasz ihr Leben ein recht Menschenleben ware, sondern machte mit sehr viel falsche Concepce von allem ihrem thun und Laszen, gedenckende, dasz unter ihnen weder ein bürgerliches noch Moral gesetz seij. Dahero ich diejenigen, so niemahls unter diesen heyden gewesen sind und in dergleichen irrigen Meijnung stehhen, gantz leichte entschuldiget halten kan, weil ich auch selbsten solcher zugethan gewesen, da ich doch schooner mit diesen heyden einigen zeitumgegengan hatte, so bald aber als ich ihrer Sprache ein wenig kundig wurde, und in selbiger mit diesen heyden von diesem und jenem redden konte, wurde ich immer allmählig von dieser Einbildung befreyet, so, dasz ich von ihnen weit beszere gedancken began konte...”

This preface runs upto the 26th page. The English translation of this part runs as follows:

“"Most Christians in Europe suppose the Malabarians to be a very barbarous people, but this arises from the Europeans who have been amongst them not understanding their language, so that they have not been able to read their books, but have drawn their conclusions from outward appearances. I must acknowledge

that when I first came amongst them I could not imagine that their language had proper rules, or that their life had the laws of civil order, and took up all sorts of false ideas on their actions as if they had neither a civil nor a moral law, - but as soon as I had gained a little acquaintance with their language and could talk to them on various subjects, I began to have a much better opinion of them and when at last I was able to read their own books I found that the Malabarians discussed the same philosophical subjects as the Savants of Europe, and that they had a regular written law, wherein all theological subjects were treated of and demonstrated. This surprised me extremely, and I was delighted to be thoroughly instructed in their heathenism from their own writings."

The title page data of the first of the three Tamil literature is as follows:

Nidi Wunpa oder Malabarische Sitten-Lehre, bestehende in sechs und neuenzig Gleichnissen und Lebens Reguln, so da vor mehr als ssieben hundert Jahren von einem Ostijndischen heuyden in Malabarische versen geschrieben aber nunmehro von Wort zu Wort in die hochteutsche Sprache versetzt worden von BARTHOLOMAEUS ZIEGENBALG, seiner königchen Majestaet zu Dennemarck und Norwegen etc. Verordnetem Missionario in Ostijndien unter den Malabarishcen Heijden [Dann folgt der Auftrag an die Königin Louise von Denemarken, worin nichts merkwürdiges enthalten ist. Die Unterschrift. Die Unterschrift lautet:] Geschrieben in Ostijndien auf der Küst Coromandel zu Tranquebar 1708, den 5 Sept.

Illerunternägster Knecht und vorbitter bey Gott BARTHOLOMAEUS ZIEGENBALG diener gottl.wortes unter den heyden an der gemeinde zu Jerusalem.

The English version of this title page data :

" *Needhi Venba* or the Tamil moral teachings consists of 96 small worldly rules which were composed more than 700 years ago, in Tamil verses which are all translated word by word by BARTHOLOMAEUS ZIEGENBALG,"

The text of *Needhi Venba* [pp. 26 – 50]

Next, we have Ziegenbalg's German translation of the second ancient Tamil work "Kondrei Wendhen". The title page data of this second section runs thus:

Kondei Wenden oder Malabarische Moralia so da nach aussage der Malabarischen Poeten vor 750 jahren von der göttin der weisheit Auwiār genant, aufgeschrieben seijn, bestehende in neuntzig versen oder sittenlehren aus der Malabarischen sprache im hochteutsche versetzt von BARTHOLOMAEUS ZIEGENBALG, seiner königchen Majestaet zu Dennemarck und Norwegen etc. Verordnetem Missionario in Ostijndien unter den Malabarishcen Heijden [Dann folgt der Auftrag an die Königin Louise von Denemarken, worin nichts

merkwürdiges enthalten ist. Die Unterschrift. Die Unterschrift lautet:] Geschrieben in Ostijndien auf der Küst Coromandel zu Tranquebahr

(Darauf folgt der Auftrag an den Kronprinzen von Denemarken, datiert 4 Sept. 1708)

Vorrede zur *Kondei Wenden* oder Malabarische Moralia : Preface to *Kondrei Wendhen* [p. 53] which runs thus:

“ich erinnere mch annoch dasz ich in meiner jugend die heydnischen bücher auf schulen mit sehr groszen verdusz gelesen habe, stets umgehende mit der heiligen schrifft, als darinnen ich auch weit gröszere und höhere weisheit angetrtoffen, als ich in allen heidnischen schrifften, habe auch aus selbigen weit gröszere gelegenheit gehabt die wahre ethica und phisica zu lernen als etwan aus des Senecae oder Aristotelis praecepten hat geschehen können. Daher scheinet es fast wider meinen vorigen eifer zu seyn, dasz ich nunmehro selbsten einige heydniche bücher aus tagelicht bringe, die doch noch niemahls unter den Christen bekant gewesen sind, aber nachdem man biszhero gemenet als wären diese Malabarischen heyden ein recht barbarisches volck und machten so gantz keine reflexion auf die ausübung der tugenden; so hab ich dieses kleine büchlein aus ihrer sprache im teutsche übersetzen wollen, um zu zeigen, wie diese heyden in ihrem leben oftmahls die allermeisten Christen zu beschämen pflegen. Es wird aber dieses büchlein in den schulen von den kleinen kindedrn auswendig gelernet, welches wenn es geschehen, so haben sie nachmals noch weit höhere lebensreguln zu lernen, bisz sie endlich tüchtig sind in dem reguln der weisheit und der vielfältigen disciplinen unterrichtet zu warden. Ihre poeten geben vor, dasz diese büchlein nebst annoch viel andern, die ich auch in meiner bibliotheca habe, von der göttin der weisheit sol gemachet seyn, die sie Auweiyar nennen. Solches, sagen sie, sey geschehen vor 750 jahren, da diese göttin sic hunter den menschen wegen eines gewiszen verbrechens halben hat aufhalten müszen. Ob man aber schon solch fabelwerck nicht zu glauben hat, so musz man doch gestehen, dasz die reguln in diesem büchlein nicht eben wider die natürlich billigkeit straiten. Daher ich mich auch nicht befürchten darff, dasz diejenigen warden einigen schaden leiden in ihrem Christentum, die selbige lessen möchten, sondern vielmehr zum tugendwandel dadurch aufgemuntert warden, aufdasz dermahleins an jenem gerichtstage die heyden sie nicht beschämen möchten. Hiermit ergeb ich den geneigter lesrer göttliche gnade und verbleibe seyn zu gebet und liebe verbundener AUTOR ZIEGENBALG”

The Text of *Needhi Venba*: [pp. 54 – 68]

Lastly, the third work translated by Ziegenbalg is *ULAGA NEEDHI* i.e. Worldly Justice. The data in the title page runs thus:

“ Ulaga Nidi oder Weltliche Gerechtigkeit, bestehende in fünff und sechzig lebensreguln, der sich langen Jahren von einem heydnischen poeten, der sich Ulaga Naden genennet hat, in Malabarischen versen aufgescheieben worden, nunmehro in die hochteutsche sprache versetzt von BARTHOLOMAEO ZIEGENBALG, seiner Königlichen Majestät zu DEnnemarch und Norwegen etc. verordneten Missionario unter den heyden in Ostijndien auf der küste Cormandel zu Tranquebar (Darauf folgt der Auftrag anPrintz Carl zu Dennemarck etc. datiert 3 Sept. 1708)

Vorrede zur *Ulaga Nidi* 3 Sept. 1708: Preface to *ULAGA NEEDHI* dated 3 Sept. 1708 [p. 71]

The one page preface in German runs thus:

“Dieses gegenwärtige kleine buchlein ist von einem Malabarischen Poeten, der sich Ulaganaden gennent hat, in einer sehr leichten versarth geschrieben worden. Nach aussage der Malabaren sol les über tausend jahr alt seyn. Es faszet in sich sehr feine Moralia und zeigt, welcher gestalt diese heyden auf ein sehr tugendsams leben tringen: jedoch sind alle die darinnen befindlich reguln um bloz aus der matur genommend und gehen lange noch nicht auf ein solch einerlichChristliches leben und heiligen wandel, als sonderlich im Neuen Testemente. Damit aber die Christen wiszen möchten, wie weit gleichwohldie heyden vermöge des natürlichen liehes in denen tugenden gekommen sind, so hab ich diese Büchlein aus den Malabarischen versen in das teutsche versetzen wollen, in hoffnung dasz es dem geneigten leser nicht miszfallen ware. Ich bin mir aber nichts anders bewust, als dasz ich alle Malabarische worte gantz accuraat in meine muttersprache versetzt habe, ohne dasz ich fast bey einder jedweder regul eine kurtze erklärung gschrieben, so als wie selbige mir von demjenigen Malabarischen poeten ist gesaget worden, den ich dazumal bey mir hatte. Er wird dieses büchlein in den Malabarischen schulen von der jugend auswendig gelernet, aber doch so, dasz es oftmalhs nicht einmahl von denen schulmeistern recht verstanden wird, geschwiege denn von den schülern. Dahero, wenn ich dann und wann in ihre schule gekommen und sie aus diesen und anderen büchlein examinieret habe, so haben sie mir das allergeringste nicht antworten können, sagende, dasz es ihnen nicht erkläret würde. Nebst diesen sind annoch sehr viele moralische bücher unter diesen heyden zu finden, davon ich einige gelesen, einige aber noch nicht überkommen habe. Wil der genügte leser hiervon etwas mehres wiszen, so kan ihm meine anjetzo überschickte Bibliotheca malabarica nebst zwey andern moralischen buchlein, hierzu einige anleitung geben. Wird indeszen der geneigte leser fleiszig vor mich bitten, dasz ich länger in gesundheit mein ambt unter diesen heyden führen kan, so dörfftet vielleicht annoch dieses und jenes aus tagelicht kommen, was bishero von diesen heyden aus ihren eigenen büchern noch nicht hat können berichtet wardan. Hiermit ergebe ich dem geliebten leser göttlicher gnade und verbleibe allen liehabern der tugenden zu gebet und liebe verbundener BARTHOLOMAEUS ZIEGENBALG diener des wortes Gottes unter den heyden.

Geschrieben in Ostijndien auf der küst Coromandel zu Tranquebar 1708 den 3 Sept.

The Text of *Ulaga Nidi* [pp. 73 – 87]

ANNOTATED REMARKS : This one, which W. Caland edited from Ziegenbalg's original papers, was one of the bunches of Ziegenbalg's manuscripts, which were all thrown in dust as "heathen non-sense" by A.H. Francke. This work of Ziegenbalg, can in all probabilities, be taken as a prominent litmus test for the deep appreciation he had for Tamil literature. There are three ancient classical Tamil literatures in this collection, translated by Ziegenbalg into Frakturschrift cursive German.

ENTRY NUMBER	: LL - 034
TITLE OF THE INSTRUMENT	: தேவாரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Thevaaram</i>
ENGLISH VERSION	: God's garland
CLASSIFICATION	: Book
NATURE	: Paper Manuscript :
LOCATION / REPOSITORY	: GKLA / LELM Archives, Leipzig
CALL NUMBER	: E 79
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Saint Appar
Name and address of the publisher	
Place of publication	
Edition data	:
Year of publication	
Total number of pages	
CONTENTS DATA literature	: Saiva Siddhantha Philosophy – Bhakti

ANNOTATED REMARKS : This paper manuscripts, according to Rev. Chellappa, were found at the LELM archives in Leipzig as a hard-bound note book – but transferred to the FFA

ENTRY NUMBER	: LL - 035
TITLE OF THE INSTRUMENT	: தொல்காப்பிய சூத்திரவிருத்தி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Thol kappiya Soothira Viruthi</i>
ENGLISH VERSION	: Detailed commentary to a Sutra i.e.
grammatical formula of <i>Thol Kappiyam</i> (=ancient epic)	
CLASSIFICATION	: Book
:	
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA / LELM Archives, Leipzig
CALL NUMBER	: E 52
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Siva Gnana thambiraan
Name and address of the publisher	
Place of publication	
Edition data	:
Year of publication	:
Total number of pages	: 432 p.
CHAPTER DETAILS (for books) /	: This MSS. consists of three sections.
Section I: Notes on <i>Thol Kappiyam</i> [pp. 1 – 140]	
Section II: <i>Porut Paal</i> i.e. about material wealth, dealt with in the second section of <i>Thiruk Kural</i> of Thiru Valluver. [pp. 141 – 342]	

Section III: *Kaamathup Paal*, i.e. about passionate lust bliss, dealt with in the third section of *Thiruk Kural* of Thiru Valluver. [pp. 343 – 432]

Also, this instrument consists of the commentary of Pari Mel Azhagar to the above-mentioned two sections of *Thiruk Kural*.

ANNOTATED REMARKS : This is one of Rev. Chellappa's collection. This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his published article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568. A short note on the instrument of this Entry had already been cited in my published doctoral dissertation. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 199.)

ENTRY NUMBER	: LL - 036
TITLE OF THE INSTRUMENT	: சாஸ்திர கும்மி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Sasthira Gummi</i>
ENGLISH VERSION	: Ritualistic indigenous game
CLASSIFICATION	: Book
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA / LELM
CALL NUMBER	: E 357
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Vedanayagam
Name and address of the publisher	

Place of publication

Edition data

Year of publication : 1850

Total number of pages : 172 p.

CHAPTER DETAILS (for books) /

ANNOTATED REMARKS : Rev. Chellappa found this instrument as hard-bound note book in the LELM archives. The author is popularly known as Vedanayagam Sastriyar. “*Sasthirum*” in Sanskrit means holy scripture. The Tamil word “*Gummi*” denotes certain indigenous out-door folk game played by girls in groups with clapping of their palms while they dance in a bent-down position. They also sing folk songs rhythmically while playing this game. These songs also carry information about the valour and great personalities of local chieftains. Some such folkart may even now found to be in decaying vogue in and around the forts of Desingu Raja of Chenji in Thiruvannamalai district of Tamilnadu.

This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his article under item no. 141: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. [C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 206]

This one is referred to by Graul as “a satire on the superstitious beliefs of the Tamil Christians”. It is laudable that a Tamil Christian named Vedanayagam, a contemporary of Tanjore King Serafoji and a close student of the German missionary Christian Frederick Schwartz wrote this revolutionary work to educate the native Tamil people about the blind superstitious beliefs from which he liked them to come out. Through the then-popular information medium called “*Gummi*,” Vedanayagam tried to dispel superstition among the native Tamils.

ENTRY NUMBER : LL - 037

TITLE OF THE INSTRUMENT : பகவத் கீதை உரை

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Bhagavad Geethai Vurai*

ENGLISH VERSION	: Text of <i>Bhagavad Geethai</i>
CLASSIFICATION	: Book
NATURE	: Paper Manuscript (in hard bound note book)
LOCATION / REPOSITORY	: GKLA / LELM
CALL NUMBER	: E 153
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
Name and address of the publisher	
Place of publication	
Edition data	
Year of publication	
Total number of pages	: 124 p.
CHAPTER DETAILS	:
CONTENTS DATA	: This instrument written in Tamil, is the essence of the holy <i>Bhagavat Geetha</i> , the sacred epic of the Vaishnava sect of Hinduism. This has detailed commentaries and explanatory notes on all the 18 sections of this epic, in which, Lord Krishna advised Arjuna to take his mighty bow and arrow to destroy his own kith and kin of the Gavav clan on the opposite side of the war field.

ENTRY NUMBER	: LL - 038
TITLE OF THE INSTRUMENT	: திருக்குறள் - அறத்துப்பால்
LANGUAGE (S) OF THE INSTRUMENT	: Tamil & Latin
ENGLISH TRANSLITERATION	: <i>Thiruk Kural – Arathup Paal</i>
ENGLISH VERSION	: <i>Thiruk Kural - The section on Dharma Ethics</i>
CLASSIFICATION	: Book
NATURE	: Paper Manuscript (Hard bound Note book)

LOCATION / REPOSITORY : GKLA / LELM

CALL NUMBER : E 146

ACCESSION NUMBER :

PUBLICATION DATA FOR BOOKS :

Name of the Author : Thiru Valluvar

Name and address of the publisher

Edition data

Place of publication

Year of publication

Total number of pages

CHAPTER DETAILS (for books) /

CONTENTS DATA :

ANNOTATED REMARKS : The first section of this universal instrument is on Virtues to be followed by all the people in this world and which are practicable for all times, as well. Besides Tamil in the main text, we have the Latinized version also. The first 380 *Kural* couplets are found in this instrument.

ENTRY NUMBER : LL - 039

TITLE OF THE INSTRUMENT : ப்ரயோக விவேக மூலம்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Prayoga Vivega Moolam*

ENGLISH VERSION : Root of applied wisdom

CLASSIFICATION : Book

NATURE : Paper Manuscript

LOCATION / REPOSITORY	: GKLA (RC)
CALL NUMBER	: E 39
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Subbiramani Dheeshidhar
Name and address of the publisher	
Place of publication	
Edition data	: Ed. by Irasagopala Mudaliyar
Year of publication	
Total number of pages	: 113 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : This instrument is the text based on the analogy of Sanskrit grammar authored with the Tamil syntax by Subbiramani Dheeshidhar of Thirukkuruchur and edited by Irasagopala Mudaliyar with a commentary.

ANNOTATED REMARKS : It is laudable that the Germans who came here to Tamilnadu for the spread of the Gospel found keen interest in such philological and grammatical works. Karl Graul, who took with him this MSS. said that he collected technical information about Tamil language with its two dialects and also took with him such rare literature "... so as to impart a kind of orientation to the missionaries going out from here."

This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his article under item no. 13: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. {C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 200}

ENTRY NUMBER : LL - 040

TITLE OF THE INSTRUMENT	: ஞான பத கீர்த்தனம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Gnana Padha Keerthanam</i>
ENGLISH VERSION	: Hymns based on wisdom
CLASSIFICATION	: Book
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA - LELM
CALL NUMBER	: E 359
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Vedanayagan
Name and address of the publisher	
Place of publication	
Edition data	:
Year of publication	
Total number of pages	: 72 p.
CHAPTER DETAILS (for books)	
CONTENTS DATA	: The title can be translated as “Hymns based on Wisdom”. The author was identified by Karl Graul as “a Christian composer in Tanjore.” These hymns bear certain ethical importance on different life stages and on the grace of Jesus Christ. Many words are of classical Tamil style.
ANNOTATED REMARKS	: This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his article under item no. 140: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> , H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: <i>Journal of</i>

the German Oriental Society, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. {C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 206

ENTRY NUMBER	: LL - 041
TITLE OF THE INSTRUMENT	: ராமாயணம் - உத்தரகாண்டம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Ramayanam, Uthara Kaandam</i>
ENGLISH VERSION	: <i>Ramayanam – Section on ?</i>
CLASSIFICATION	: Book
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA - LELM
CALL NUMBER	:
ACCESSION NUMBER	: E 654
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: Kambar
Name and address of the publisher	
Place of publication	: Madras
Edition data	:
Year of publication	: 1815
Total number of pages	: 100 p.
CHAPTER DETAILS (for books)	
CONTENTS DATA	: This instrument is yet another sample for German interest for Tamil epics. This is a section of the Vaishnavite / Rama cult Indian national Epic, <i>Ramayanam</i> . This particular one consists of the text from Kuberap Padalam till the end of Adieu to the Vaanarap Padai (<i>Vaanaram</i> = monkeys and <i>Padai</i> = army) - the monkey army, which helped the hero of this epic, Ramar in his war against the demon King of Sri Lanka, named Ravana.

ANNOTATED REMARKS : At this point, I am to draw the attention of the readers to the two MSS. cited by Karl Graul in his article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] The titles of these two, as furnished by Graul, are: *Srimadh Kamba Ramayanam* (The sacred *Ramayanam*, authored by the Tamil poet named Kamban of the Chola period) and edited by Venkatachala Mudaliyar and *Valmiki Ramayanathin Vasanam* (i.e. the text of *Ramayanam* authored by the Sanskrit poet Valmiki) of Ajjav Iyengar, edited by many and remains incomplete (as of 1853)

ENTRY NUMBER	: LL - 042
TITLE OF THE INSTRUMENT	: சிவஞான போத்த்துக்கு அறிமுகம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Siva Gnana Bodhathukku Arimugam</i>
ENGLISH VERSION	: <i>An Introduction to Siva Gnana Bodham</i>
CLASSIFICATION	: Book
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA – LELM
CALL NUMBER	: E 655
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	:
Name and address of the publisher	
Place of publication	
Edition data	:
Year of publication	
Total number of pages	
CHAPTER DETAILS (for books) /	

CONTENTS DATA :

ANNOTATED REMARKS : This instrument is one of the works of bards of Saiva Siddhantha Philosophy. Mei Kanda Devar's *Siva Gnana bodham* can be considered as the primary source for this work. Arul Nandhi Sivachariyar's *Siva Gnana Siddhiyar* can also be considered as one more primary source for this work. When the local chieftains, Kings of south India embraced and patronized non-Saiva cults such as the Budhism, Vaishnavism etc., the Saiva bards and philosophers introduced such Saiva teachings in order to inculcate and resurrect Saivism in Tamilnadu.

ENTRY NUMBER	: LL - 043
TITLE OF THE INSTRUMENT	: பஞ்ச தாச பிராகரணம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Pancha dasa Pirakarnam</i>
ENGLISH VERSION	:
CLASSIFICATION	: Book
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA – LELM
CALL NUMBER	:
ACCESSION NUMBER	: E 133
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Vidhyaranya Swamigal
Name and address of the publisher	
Place of publication	
Edition data	
Year of publication	
Total number of pages	: 148 p.
CHAPTER DETAILS (for books) /	

CONTENTS DATA

: This philosophical treatise consists of fifteen chapters in the form of dialogue. The way for salvation and for attaining heaven as enunciated in Saiva philosophy is the gist of this work.

ANNOTATED REMARKS

: This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul mentions about this MSS. in his article under item no.95 : Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. {C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 204}

Graul wrote in this article that this work was edited by Vedhagiri Mudhaliyar and there were two copies – one printed and the other hand-written. Rev. Chellapa, who consulted this work in 2003, does not tell anything about the printed copy, which in all probability, should be retained in the private collection of Karl Graul which I understand are now transferred to Francke Foundations in Halle.

ENTRY NUMBER : LL - 044

TITLE OF THE INSTRUMENT : சிவஞான சித்தியார்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Siva Gnana Siddhyar*

ENGLISH VERSION :

CLASSIFICATION : Book

NATURE : Paper Manuscript

LOCATION / REPOSITORY : GKLA (RC) - LELM

CALL NUMBER :

ACCESSION NUMBER : E 91

PUBLICATION DATA FOR BOOKS :

Name of the Author : Arul Nandhi Sivachariyar

Name and address of the publisher

Place of publication

Edition data

Year of publication

Total number of pages : 67 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : The title of this work can be roughly read as: Deep knowledge of Siva faith. This philosophical work is to refute the tenets of other religions such as Budhism, Brahminism and it appears that the author Arul Nandhi Sivachariyar put forth his pains and efforts to awaken the knowledge of the local Kings and their subjects and to bring them back to the path of Saivism.

ANNOTATED REMARKS : This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his article under item no. 70: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. {C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 203}

ENTRY NUMBER : LL - 045

TITLE OF THE INSTRUMENT : நன்னால்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Nunnool*

ENGLISH VERSION : The Good Book (on Tamil Grammar)

CLASSIFICATION : Book

NATURE : Paper Manuscript

LOCATION / REPOSITORY : GKLA – LELM

CALL NUMBER :

ACCESSION NUMBER : E 33

PUBLICATION DATA FOR BOOKS :

Name of the Author : Pavanandhy

Name and address of the publisher :

Place of publication :

Edition data :

Year of publication :

Total number of pages : 145 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : Tamil grammar explanatory notes in the form of Tamil verses

ANNOTATED REMARKS : This Tamil grammar work of the Jain saint Pavanandhy had been used as the authority on Tamil grammar by many ancient Tamil grammarians. This work was praised by Graul as the “compass” to efficiently explore the great ocean, Tamil grammar. This is one of the 150 rare indigenous Tamil literature collection, which he took with him to Germany in 1853. Graul also mentions about this MSS. in his published article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] A short note on the instrument of this Entry had already been cited in my published doctoral dissertation. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 199.) This had been referred to by Graul, as a book, edited by Vedagiri Mudaliyar of Kalathur and published in 1829 -30. So, it becomes now evident, that this ancient grammar work had been found in the form of paper MSS. and also as printed book and was taken by Graul to Leipzig.

ENTRY NUMBER : LL - 046

TITLE OF THE INSTRUMENT : பொருட் பால் (திருக்குறள்)

LANGUAGE (S) OF THE INSTRUMENT : Tamil & Latin

ENGLISH TRANSLITERATION : *Porut Paal (Thiruk Kural)*

ENGLISH VERSION	: Section on Material life / wealth
CLASSIFICATION	: Book
NATURE	: Paper Manuscript
LOCATION / REPOSITORY	: GKLA – LELM
CALL NUMBER	: E 146 a
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Thiru Valluvar
Name and address of the publisher	:
Place of publication	:
Edition data	:
Year of publication	:
Total number of pages	: 390 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : This second section is on material life consisting of 700 *Kural* couplets from 381 to 1080.

ANNOTATED REMARKS : Though Thiru Valluvar is the author of the full work *Thiruk Kural*, the one under consideration – in this entry, is just the collection of the second section out of the three sections of the main work *Thiruk Kural*. And it is not clear as to who compiled this instrument in both Tamil and Latin. In this context, we may also know about a similar collection by Karl Graul, which could also be found in the LELM Library. And a brief note on this is now available to us from Graul's article. This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his article under item no. 77: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 203). This work is quoted from

Graul's article: "the first 24 chapters of the *Kural*, with the commentary of Pari mel Azhagar, of Ramanujak Kavi Rayar together with the English translation by W.H. Drew, Madras, 1840.

ENTRY NUMBER	: LL - 047
TITLE OF THE INSTRUMENT	: தமிழ் பஞ்ச தந்திரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	
ENGLISH VERSION	: <i>TAMIL PANCHA TANTRAM - with notes and Introduction by C.A. Rajaruthnam Pillay</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFA
CALL NUMBER	: C 155
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Vidwan Tandava Raya Mudaliyar
Name and address of the publisher	
Place of publication	: Madras
Edition data	:
Year of publication	
Total number of pages	: VII + 200p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: Published by the Tamil Literature Bureau, this one is supposed to be a legendary and heritage book all over India. 'Pancha' in Sanskrit means five and 'Tantra' literally means tricks. Many house-hold fables can be

found in this kind of hear-say stories, practiced from time immemorial all over India to educate children especially about certain worldly knowledge of informing them about various ‘tricks’ which could be practiced on the children and how they can outwit the persons who throw such ‘tricks’. Usually, animals like the jackals, lions, monkeys and even oxen are associated with in such heritage fables. The age old Indian children monthly magazine “*Chanda mama*” published such stories based on Pancha Tantra tricks, which are very much loved by young boys and girls even today. In this context, this instrument may be compared with yet another instrument Karl Graul took with him to Leipzig in 1853. And he has briefly cited this in his article as *Pancha Tantira kathai*, edited by Subburaya Ubadhiyar - under item no. 92: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568.] This instrument is referred to in my book also. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 204)

ENTRY NUMBER	: LL - 048
TITLE OF THE INSTRUMENT	: திக்கற்ற இரு குழந்தைகள்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Dhik katra iru Kuzhandhaigal</i>
ENGLISH VERSION	: <i>The two orphaned Children.</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C 156
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Pandit Natesa Sastri
Name and address of the publisher	
Place of publication	: Madras
Edition data	:

Year of publication : 1902

Total number of pages : 412 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : This Tamil novel is about a noble lady.

ANNOTATED REMARKS : There is a seal on the title page denoting that this book was the 'Property of the Evangelic Lutheran Mission in Leipzig' [Eigenthum der Ev. Luth. Mission zu Leipzig] This implies that this book was first accessed at the LELM in Leipzig and now subsequently deposited with the FFA.

ENTRY NUMBER : LL - 049

TITLE OF THE INSTRUMENT : *Rudiments of Tamul Grammar: combining with the Rules of Kodun Tamul or the ordinary dialect, an Introduction to Shen Tamul or the Elegant dialect, of the language*

LANGUAGE (S) OF THE INSTRUMENT : Tamil & English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C 1

ACCESSION NUMBER :

PUBLICATION DATA FOR BOOKS :

Name of the Author : Robert Anderson

Name and address of the publisher

Place of publication : London

Edition data :

Year of publication : 1821

Total number of pages : XX + 184 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : This instrument offers the fundamental rules of Tamil Grammar with its two variations viz. *Shen Tamil* (the refined or the classic form of Tamil language) and *Kodun Tamil* (the common and the more popular or the vulgar form of Tamil language).

ANNOTATED REMARKS : The latter form, i.e. the *Kodun Tamil* perhaps was used by German missionaries to conduct daily business among the native converts and the former one i.e. the *Shen Tamil* was used for reading and understanding Tamil classical works. It remains as yet a fascinating riddle as to why the German missionaries researched into the classical form of Tamil, *Shen Tamil* when they would have needed the more popular *Kodun Tamil* for their conversion works to be carried out among common natives especially among the fisher folks!

ENTRY NUMBER : LL - 050

TITLE OF THE INSTRUMENT : *Grammatica Tamuliensis or an English version of the celebrated Tamil Nunnool, with explanatory notes, vocabulary, appendices, and extracts from the hitherto unpublished commentary of Sunghhara Nama Sivayur*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book Series of six volumes :

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBERS : Book I – C3:1, Book II – C3:2, Book III – C3: 3, Book IV – C3:4 Book V – C3:5, Book VI – C3: 6

ACCESSION NUMBER :

PUBLICATION DATA FOR BOOKS :

Name (s) of the Authors : W. Joyes and S. Samuel Pillay

Name and address of the publisher

Place of publication : Madras

Edition data :

Year of publication : Bk. I – 1848, Bk.II – 1849, Bk. III – 1849,

Bk. IV – 1850, Bk.V–1850 &
Bk. VI – 1851

Total number of pages : Bk. I – VIII + 72 p., Bk. II – 74 p.,
Bk. III – 72p., Bk. IV – 80 p., Bk. V – 48 p.
& Bk. VI – 44 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA :

ANNOTATED REMARKS : This instrument, revised and corrected by the Rev. T. Brotherton, is the six books series of the *magnum opus* of the authors Joyes and Samuel Pillay, published over a period of 3 years. The original text *NUNNOOL*, which literally means “GOOD BOOK” authored by the Jain scholar Pavanandhi Muniver has been compared by Karl Graul, to a marine compass, which will help one to safely cross the big ocean of Tamil Grammar !
 This set of six books was among the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this book series in his article under item no. 5: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, pp.558 – 568 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, pp.558 - 568]. This instrument is referred to in my book also. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 199.)

ENTRY NUMBER : LL - 051

TITLE OF THE INSTRUMENT : இங்கிலீஷ் இலக்கண நூலாதாரம்

LANGUAGE (S) OF THE INSTRUMENT : Tamil and English

ENGLISH TRANSLITERATION : *English Ilakkana Nooladharam*

ENGLISH VERSION : *Introduction to English Grammar for Tamilians*

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C4

ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Bernhardt Schmidt
Name and address of the publisher	
Place of publication	: Madras
Edition data	:
Year of publication	: 1835
Total number of pages	: IV + 208 p.
CHAPTER DETAILS	:
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument is the work of German missionary and contemporary of J.P. Rottler. Bernhardt Schmidt (1787 – 1857) who was known for his tropical botanical research activities in the Nilgiris hills of Tamilnadu. He specialized in cryptogamous i.e non-flowering plants and it is surprising to find this botanist writing a Grammar work. His studies, when published in Europe (<i>Linnaea</i> , Vol. 8, July, 1851) gave a powerful impulse to Indian botany. Like his contemporary German missionary Johann Peter Rottler, who was also a renowned botanist, Schmidt also showed interest for such grammatical works too. It is laudable that a German authored a book on basic English grammatical rules and applications especially for the use of native Tamils.

ENTRY NUMBER	: LL - 052
TITLE OF THE INSTRUMENT	: <i>Tholcapya – Nunnool, or a Comparative reference edition of the Tholkapyam and the Nunnool, (The most ancient and only grammatical systems of grammatical literatures), with examples and notes critical and explanatory; to which are appended a synopsis of the whole of Dravidian philology and an account of the standard authors and commentators in Tamil</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and English
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION: Book	:

NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C 8: 1
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Authors	: S. Samuel Pillay (revised by Walter Joyes)
Name and address of the publisher	
Place of publication	: Madras
Edition data	: Part I
Year of publication	: 1858
Total number of pages	: XVI + 70 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument appears to be a technical comparative grammar work, in which two ancient Tamil grammar works viz. <i>Thol Kappiyam</i> (which means the old epic, authored by the Tamil saint named Agasthiyar) and the <i>Nunnool</i> are taken up for investigation. This instrument also consists of, as the title itself would reveal, some notes on Dravidian philology, besides some grammatical accounts and commentaries by renowned authors. Who those standard authors and what their notes are about, can be ascertained only if the whole book could be perused.

ENTRY NUMBER	: LL - 053
TITLE OF THE INSTRUMENT	: <i>Prospectus. Tamil Vade-Macum. Or A Guide to expressions used in ordinary conversation but un-grammatical</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and English
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	: <i>A Guide to expressions used in ordinary conversation but un-grammatical</i>
CLASSIFICATION	: Book

NATURE	:	Print copy
LOCATION / REPOSITORY	:	FFL
CALL NUMBER	:	C 12
ACCESSION NUMBER	:	
PUBLICATION DATA FOR BOOKS	:	
Name (s) of the Editor and A.P. Simkins	:	Singarapalavendram Pillay, G.S. Kohlhoff
Name and address of the publisher	:	
Place of publication	:	Madras
Edition data	:	
Year of publication	:	1857
Total number of pages	:	320 p.
CHAPTER DETAILS (for books) /		
CONTENTS DATA	:	
ANNOTATED REMARKS	:	This instrument is a handbook consisting of many Tamil words both classic, used by educated persons and colloquial and even vulgar ones used by lay persons. The Europeans in general and missionaries in particular, were trained in classical or the more refined Tamil words and their meanings in their respective mother tongues. Such elegant or the more refined Tamil words, with their applications, can be found in Tamil = English or Tamil = German or Tamil=French etc. dictionaries, which the Europeans used to interact with the native Tamils. But, the more commonly used slangs and colloquial forms of Tamil words, and their applications cannot be found in such dictionaries or lexica. Even the conjugation and declinations of such colloquial Tamil words are not to be found in any standard dictionary. This instrument was authored just to undo this kind of hindrance to the foreigners, who interacted with the local Tamil people, who outnumbered the educated elitist Tamil people. In short, it may be observed that the foreigners liked to convey their thoughts and liked to reciprocate their feed back with the native Tamils in a more prevalent colloquial form of Tamil and for this purpose, this instrument would have been authored.

ENTRY NUMBER : LL - 054

TITLE OF THE INSTRUMENT : *First Lessons in Tamil Reading*

LANGUAGE (S) OF THE INSTRUMENT : Tamil and English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C 17

ACCESSION NUMBER :

PUBLICATION DATA FOR BOOKS :

Name (s) of the Author

Name and address of the publisher

Place of publication : Tranquebar

Edition data : I Part, 5th Edn.,

Year of publication : 1893

Total number of pages : 24 p.

CHAPTER DETAILS :

CONTENTS DATA :

ANNOTATED REMARKS : Printed at the Evangelical Lutheran Mission Press in Tranquebar, this small instrument was meant for use of the Church Mission School children to learn Tamil and was used as a text book for beginners. Needles to say that this instrument would have also been used by German missionaries as well.

ENTRY NUMBER : LL - 055

TITLE OF THE INSTRUMENT : நீதி நெறி விளக்கம்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION	: <i>Needhi Neri Vilakkam</i>
ENGLISH VERSION	: Explanation for the just path
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C 18
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Kumara Gurupara Swamigal
Name and address of the publisher	
Place of publication	: Madras
Edition data	: Edited by Shanmuga Mudaliyar
Year of publication	: 1829-1830
Total number of pages	: 108 p.
CHAPTER DETAILS	:
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument on indigenous Tamil Moral ethics, was printed at Purasapakkam in Madras and was printed at the Vivega Vilakka press of Ezhumalai Pillai in Purasawakkam (Madras). This instrument is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this MSS. in his article under item no. 86 & 87: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> , H.7, Leipzig, 1853, p. 564. [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: <i>Journal of the German Oriental Society</i> , Vol. 7, Leipzig, 1853, pp.564.] This instrument is referred to in my book also. {C.S. Mohanavelu, <i>German Tamilology</i> , Madras, 1993, p. 203.}

ENTRY NUMBER	: LL - 056
TITLE OF THE INSTRUMENT	: <i>PANCHA TANTHIRAM</i>
LANGUAGE (S) OF THE INSTRUMENT	: English and Tamil
ENGLISH TRANSLITERATION	: <i>PANCHA TANTHIRAM</i>
	:
ENGLISH VERSION	: Five Tricks
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C 38:1
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Vidwan Tandava Raya Mudaliyar, (Translator)
Name and address of the publisher	
Place of publication	: Madras
Edition data	: 2 nd Edn.,
Year of publication	: 1859
Total number of pages	: 170 p.
CHAPTER DETAILS	:
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument is the English translation of the original work cited earlier under ENTRY NO. LL - 047 which was authored by Vidwan Tandava Raya Mudaliyar, who had translated in English, his original book. This instrument was scrutinized for the use of the school students and was printed by the Public Instruction Press in Madras. While the original book had VII + 200 pages, the English translation by the same author has 170 pages.

ENTRY NUMBER	: LL - 057
TITLE OF THE INSTRUMENT	: முதுரை
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Moodhurai</i> (or <i>Vaakkundaam</i>) and <i>Nal Vazhi</i> with text and meaning, <i>Nan neri</i> with text and meaning
ENGLISH VERSIONS	: 1. Old Saying, 2. Good Path, 3. Good Attitude
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:15
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Authors	: Auvaiyar and Sivaprakasa swami
Name and address of the publisher	
Place of publication	
Edition data	:
Year of publication	:
Total number of pages	: 69 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: Edited by Erajagopala Chettiar and printed by Veerabadra Chettiar, son of Desappa Chettiar of Saidapettai, this instrument is a composite collection of three individual ancient Tamil works by two renowned authors. The first two works, <i>Moodhurai</i> (or <i>Vaakkundaam</i>) and <i>Nal Vazhi</i> were authored by Auvaiyar, the sister of the celebrated Thiru Valluvar. <i>Moodhurai</i> literally means the “Old Sayings” and <i>Nal Vazhi</i> means the good way.

The third one, titled “*Nan neri*” which Tamil world literally means “the good motivation”) was authored by Sivaprakasa swami. All the three are ancient Tamil moral works. It is not clear as to how works of two different authors of different periods were bound as one volume.

This instrument is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul also mentions about this instrument in his published article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.564. [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.564.] A short note on the instrument of this Entry had already been cited in my published doctoral dissertation. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 203.)

ENTRY NUMBER	: LL - 058
TITLE OF THE INSTRUMENT <i>Upanidadham, Original Text and meaning</i>	: <i>Swaroopanandap Porulaagiya</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and Sanskrit
ENGLISH TRANSLITERATION <i>Upanidadham, Original Text and meaning</i>	: <i>Swaroopanandap Porulaagiya</i>
ENGLISH VERSION	: <i>Upanishadh</i> , the subject of spiritual ecstasy
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C : 38 : 16
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	:
Name and address of the publisher	
Place of publication	:

Edition data	:
Year of publication	
Total number of pages	: 48 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : Perused by Somasundara Swamigal of Thiruvanandhapuram and published by Ilatchumana Mudhaliyar of Sevilimedu, this Tamil and Sanskrit title can be explained thus: *Swaroopam* means divine appearance. *Aanandham* means bliss or joy spiritual ecstasy. *Porul Aagiya* denote the ‘subject of’. *Upanidadham* is the ancient Sanskrit *Upanishad*. Thus, the title can be taken to denote: “*Upanishad*, the subject of divine / spiritual ecstasy”. This is the collection of sacred divine hymns authored presumably by various spiritual saints.

ANNOTATED REMARKS : This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. About this instrument, he noted that “*Upanishat*, a compilation from Vedantha writings, for beginners.” Graul mentions about this book in his article under item no. 93: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.564 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.564.] This instrument is referred to in my book also. (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 204.)

ENTRY NUMBER	: LL - 059
TITLE OF THE INSTRUMENT	: கதா சிந்தாமணி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Kadha Sindhamani</i>
ENGLISH VERSION	: Collection of fables and stories
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:19

ACCESSION NUMBER :
 PUBLICATION DATA FOR BOOKS :
 Name of the Author : a.n.k.
 Name and address of the publisher
 Place of publication : Madras
 Edition data :
 Year of publication : Year: Rakshasa, Month: Aadi
 Total number of pages : 105 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA :

ANNOTATED REMARKS : Published by Kesava Mudhaliyar, son of Venkata rama Mudhaliyar of Sindhadri Pettai in Madras, this instrument is a collection of many stories based on the wise judgments of a few ministers in the courts of Kings in south India. This collection consists of stories about the judgments of Mariyadai Raman, who was the minister of justice in the court of the Chola Emperor, stories about the judgments of Niyogi Paarpan (Appaji) who worked as justice minister in the court of Krishna Maha Deva Rayar of Tondai Mandalam (roughly today's Chengalpattu, Conjeevaram and Madras districts), stories about Tenali Ramalingaiyan, cunning and tricky stories of Komutti (a kind of Chetti sub-caste), sundry stories, single line stories, dangerous stories of fools (clowns), riddles, puzzles and funny stories from many books.

During old times, when radios, TVs and the like entertaining gadgets were unknown, it was the custom of the elders in a family, the grant parents and even great grand parents, to tell stories to their grand children especially during holidays and nights to make them sleep and this collection would have served this purpose. The stories in this collection, will inform the readers about the socio-economic, cultural and political conditions of the several kingdoms.

This is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul mentions about this book in his article under item no. 123: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.567 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7,

Leipzig, 1853, p.567.] This instrument is referred to in my book also. {C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 206.)

ENTRY NUMBER	: LL - 060
TITLE OF THE INSTRUMENT	: நாலடியார் மூலமும் உறையும்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Naaladiyar Moolamum Uraiyum</i>
ENGLISH VERSION its commentary.	: The original / core text of <i>Naaladiyar</i> and its commentary.
CLASSIFICATION	: Book : :
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:24
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: Jain scholars
Name and address of the publisher	: Kesawa Mudaliyar
Place of publication	: Madras
Edition data	:
Year of publication	: Year: Nala, Month: Purattasi
Total number of pages	: 170 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	: In four lined (<i>Naal</i> = four, <i>Adi</i> = lines) stanzas, ethical concepts and rules and moral advices for dignified lifestyles are the contents of this instrument.

ANNOTATED REMARKS

: Based on the edited text of Vedhagiri Mudaliyar of Kalathoor, supervised by Karunandha Swamigal of Chidambaram, this instrument was published by Kesawa Mudaliyar of Chindadripet (in Madras). Literary works of Jain scholars are immortal ones and noted for their contents value – *Thirukkural* of Thiru Valluver, *Nunnool* of Pavanandhy Muniver, to cite examples at random, are time tested valuable works by Jain scholars, which will outlive many millennia. Ranked in this line, this work, *Naaladiyar* also is from the pens of a few Jain saints.

This one is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul mentions about this book in his article under item no. 74: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.563 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.563.] About this instrument, he noted that it is “ethical teachings in four lines stanzas.” This instrument is referred to in my book also. {C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 203.)

ENTRY NUMBER	: LL - 061
TITLE OF THE INSTRUMENT	: பகவத்கீதை. மூலமும் உரையும்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Bhagavat Geethai. Moolamum Uraiyum</i>
ENGLISH VERSION <i>commentary</i>	: <i>Bhagavat Geethai. Original Text and commentary</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C : 38: 28
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Kuppan Iyengar
Name and address of the publisher	: Parthasarathy Naicker

Place of publication	: Madras
Edition data	:
Year of publication	: Year: Irakthashi, Month: Aani
Total number of pages	: 200 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA	:
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ANNOTATED REMARKS : This philosophical instrument, is a revised edition of the original work by Somasundara Kavi Rayar of Thiruva Vaduthurai. Kuppan Iyengar revised it and had it published by Parthasarathy Naicker of Poovirundha valli (a suburb of Chennai city) and printed at the Press of Muthusami Mudhaliyar of Valavanoor. *Bhagavat Geethai* is supposed to be a sacred literature of the Vaishnavite devotees somewhat as what Bible is to Christians and more so to the austere sect of Christians. This literature is in the form of philosophical advice to the mythological hero named Arjuna of the *Pandava* clan, who was drawn into a war by the *Kaurava* clan, who are none other than his own cousins. When Arjuna hesitated to shoot his powerful arrows against his own cousins, mythological god Krishna advised him to execute his duties and not to brood over as to whom against he waged the war and not to mind the consequences which will all be borne by the god Krishna himself.

This one is one of the 150 rare indigenous Tamil literature collection, which the first LELM Director Karl Graul took with him to Germany in 1853. Graul mentions about this in his article under item no. 103: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.565 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.565.] About this instrument, he noted that: "A commentary for *Bhagavadgita* in prose in the form of manuscripts." This implies that the manuscript as well as the printed version of *Bhagavatgita* should in all probabilities be in the LELM Library until it was transferred to Halle along with other Tamil collection of Graul. And now, it remains to be seen if any Vaishnavite organization like the Thirumala Thirupathi Devasthanam will take up the task of bringing these rare Vaishnavite literature back to their place of origin, India!

ENTRY NUMBER	: LL - 062
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TITLE OF THE INSTRUMENT	: நள சக்ரவார்த்தி கதை
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LANGUAGE OF THE INSTRUMENT	: Tamil
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ENGLISH TRANSLITERATION	:	<i>Nala Chakravarthy Kadhai</i>
ENGLISH VERSION	:	Story of King named Nala
CLASSIFICATION	:	Book
NATURE	:	Print copy
LOCATION / REPOSITORY	:	FFL
CALL NUMBER	:	C:38:31
ACCESSION NUMBER	:	
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	Shanmuga Desigar
Name and address of the publisher	:	Irathna Mudaliyar
Place of publication	:	Madras
Edition data	:	
Year of publication	:	Year: <i>Khurodhana</i> , Month: <i>Aani</i>
Total number of pages	:	98 p.
CHAPTER DETAILS (for books) /		
CONTENTS DATA	:	
ANNOTATED REMARKS	:	Based on the Tamil translation from Sanskrit by Thiru Vengadachala Mudaliyar, Vidwan of the Chennai Educational Society, this instrument was published by Irathna Mudaliyar in Nungambakkam, then a suburb of Fort St. George, Madras. This legendary indigenous Indian fascinating story is an old heritage tale about the King Nala and his lady – love named Dhamayanthi. Cursed by a saint, this king, after falling in love with Dhamayanthi, returned to his kingdom only to forget her totally. What happened to Dhamayanthi, were they united later on etc. were all fascinating story series even now told to children by their grandmothers and through the television medium in other parts of India. The original text was in Sanskrit language and this happens to be its Tamil version.

In this context, I am to say that a similar work was taken to Germany in 1853, by Karl Graul, the first Director of the LELM. Graul mentions about this instrument thus: "The story of King Nala, edited after the Sanskrit prose, by Subbaraya Ubattiyan." Graul

mentions about this in his article under item no. 103: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.561 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.561.]

ENTRY NUMBER	: LL - 063
TITLE OF THE INSTRUMENT	: ஆத்திச்சுடி மூலமும் உரையும், கொன்றைவேந்தன் உரையும், வெற்றி வேற்கை மூலமும் பால பொத்தகமும்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Aathichudi Moolamum Uraiyum, Kondreivendhan Uraiyum, Vetri Verkai Moolamum, Balabodhagamum</i>
ENGLISH VERSION	: <i>Aathichudi</i> : the core work and its commentary, <i>Kondreivendhan</i> with its text / commentary, the original text of <i>Vetri Verkai</i> and a children book.
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:37, C:38:121
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: <i>Aathichudi</i> and <i>Kondreivendan</i> authored by Auweiyar and <i>Vetri Verkai</i> authored by Adhi Veera Rama Pandian
Name and address of the publisher	: P. Ezhumalai Pillai
Place of publication	: Madras
Edition data	: Ed. by Shanmuga Mudaliyar
Year of publication	: Year: <i>Irakshithashi</i> , Month: <i>Chithirai</i>
Total number of pages	: 54 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA :

ANNOTATED REMARKS : This instrument is a collection of four separate ancient Tamil works. Edited by Shanmuga Mudaliyar of Saravanapuram and published by P. Ezhumalai Pillai. The first one titled: *Aathichudi Moolam Uraiyum*, authored by the celebrated poetess Auveiyar is her original version with its commentary. [Moolam means original or the basic or the core work, *Urai* means text or commentary] The second one, titled: *Kondreivendhan Uraiyum* is also by Auveiyar in which we find its commentary also besides the original version and both these works are to impart and inculcate moral and ethical tenets / rules to the school – children. The third one titled: *Vetri Verkai Moolam*, is the base version of *Vetri Verkai*, authored by Adhi Veera Rama Pandian.

A similar collection is also cited by Karl Graul in his article under item nos. 114 and 116: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.566 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.566.] But there is slight difference in the edition data. Besides the four instruments in this entry, one more is added to Graul's collection. *Haritchuvadi* a basic elementary school level Tamil alphabet book for beginners. The entire collection of *Haritchuvadi*, *Aathichudi*, *Kondre ivendhan*, *Vetri Verkai* was revised and published by Vedha giri Mudaliyar of Kalathur in 1829-30.

The last one titled: *Balabodhagam*, cited in this article of Graul under item no. 116 was the one edited by Sabapathy Mudaliyar of Manipakkam and published by Mathurai Mudaliyar of Pakkupettai in 1850 – 51. Thus it becomes clear that these time-tested heritage Tamil literatures were edited and published at various times by a few renowned scholars so as to suit the nature and intake capacity of the Tamil elementary school children. Brief mention about these books can be found in my book also. [C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 205.

ENTRY NUMBER : LL - 064

TITLE OF THE INSTRUMENT : இராம நாடகம்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Irama Nadagam*

ENGLISH VERSION : Drama about Rama

CLASSIFICATION : Book

NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:57
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Arunachala Kavi rayar
Name and address of the publisher	: A. Veerasamy Nayagar
Place of publication	: Madras
Edition data	
Year of publication	: Year: <i>Urudhiror kaari</i> , Month: <i>Panguni</i> ,
Total number of pages	: 378 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	: Life of Rama
ANNOTATED REMARKS	: This instrument, originally sung by Arunachala kavi rayar of Sirkazhi is about the life and achievement of Rama, the national epic hero of <i>Ramayanam</i> . Later, it was edited by Thiru Vengadachala Mudaliyar, Professor of the Chennai Educational Society and Ramasamy Nayagar of Pon Vilaindh Kalathur. The present book, published by A. Veerasamy Nayagar, is based on this revised edition. Karl Graul mentions about this instrument in his article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> , H.7, Leipzig, 1853, p.560. [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: <i>Journal of the German Oriental Society</i> , Vol. 7, Leipzig, 1853, p.560.] - item no. 57. Though there may be several works on the mythological epic hero Rama and his brothers in Sanskrit, this one is in the form of Tamil drama.

ENTRY NUMBER	: LL - 065
TITLE OF THE INSTRUMENT	: பேசா மடந்தை கதை
LANGUAGE OF THE INSTRUMENT	: Tamil

ENGLISH TRANSLITERATION	: <i>Pesa madandhai kathai</i>
ENGLISH VERSION	: Story of a damsel who never spoke
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:59
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: a.n.k.
Name and address of the publisher	
Place of publication	: Madras
Edition data	:
Year of publication	: Year: <i>Nala</i> Month: <i>Aadi</i>
Total number of pages	: 74 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument, a traditional heritage indigenous story about a young lady who never spoke and about many princes who tried to make her speak and in vain. <i>Pesa</i> means never to speak, <i>madandhai</i> means young lady and <i>Kadhai</i> means story. Like several other traditional folk tales of India, which were all not written down; but only passed on from one generation to the next in the form of verses or narrations were mostly mythological and imaginary ones. In pretty olden days, these were the means of pass-time instruments in cities and villages. This particular one is similar to the fables of "Vikram and the demon" which are even to this day, popular in most parts of India. Like this there were a few more collections like the <i>Panch Thandhira Kadhaigal</i> .

ENTRY NUMBER	: LL - 066
TITLE OF THE INSTRUMENT	: கைவல்ய நவநீதம் மூலமும் உரையும்

LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION <i>Uraiyum</i>	: <i>Kai valya navaneetham, Moolamum</i>
ENGLISH VERSION <i>original and its commentary</i>	: <i>Kai valya navaneetham – Its core or the</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:60
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Thandava raya moorthy Swamigal
Name and address of the publisher	: Arunachala Swamigal and Arunachala Nattar
Place of publication	:
Edition data	:
Year of publication	: <i>Uruthirorkari</i> , Month: <i>Karthigai</i>
Total number of pages	: 144 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument is the original text and its commentary both titled as “ <i>Kai valya navaneetham</i> ”. The author Thandava raya moorthy Swamigal was the student of Narayana Desigar. Also, one Arunachala Swamigal of Poriyar (a village adjacent to Tranquebar) and one Arunachala Nattar published this instrument. <i>Navaneetham</i> means butter and this whole work, in a nutshell, relates to the heavenly bliss and it is even now fascinating to know as to why the German Lutheran missionaries showed so much of interest for indigenous Tamil literature of many kinds when their assigned mission was the spread of the Gospel among the native Tamil people and especially among the fisher-folk who certainly did not at all know of such high-styled and heavy philosophical, moral works. This is one litmus test to prove that the Germans

were fascinated deep into the realm of traditional Tamil works which many a time forced them to cause ‘spiritual paralysis.’ This book, which Karl Graul himself liked very much, is reportedly based on the teachings of Rig Veda.

ENTRY NUMBER	: LL - 067
TITLE OF THE INSTRUMENT	: நன்னுல் சுருக்கம் உரை பாடம்
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and English
ENGLISH TRANSLITERATION	: <i>Nannur Surukkam. Urai Paadam.</i>
ENGLISH VERSION <i>text, Explanations, Examples and notes</i>	: <i>Abridgment of the Nunnul with the original</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:62
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: G.P. Savundaranayagam
Name and address of the publisher	:
Place of publication	: Madras
Edition data	:
Year of publication	: 1861
Total number of pages	: XIV + 102 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS <i>Surukkam. Urai Paadam. Nunnol</i> is the	: The Tamil title of this book is <i>Nannur</i> celebrated Tamil grammar work of the Jain

saint Pavanandhy. *Surukkam* means abridgment and *Urai Paadam* means the text in the form of prose. It is also said that this book was exclusively authored with the important formulas from the parent work *Nunnool* and their explanations given in a manner that school children can understand the rudiments of Tamil grammar. That this work was printed at the S.P.C.K. Mission press shows that the Protestant missionaries left no stone unturned to give the best education to the native Tamil converts.

ENTRY NUMBER	: LL - 068
TITLE OF THE INSTRUMENT	: பதினொன்றாவது நிகண்டு மூலமும் உரையும்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Pathinoravadhu Nigandu Moolamum Uraiyum</i>
ENGLISH VERSION	: <i>Eleventh Nigandu (= Lexicon). Original text and its commentary.</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:64
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Editor	: Shanmuga Mudaliyar
Name and address of the publisher	: Ezhumali Pillay
Place of publication	: Madras
Edition data	:
Year of publication	: Year: <i>Irakthashi</i> , Month: Aavani
Total number of pages	: 82 p.
CHAPTER DETAILS (for books) /	:
CONTENTS DATA	:

ANNOTATED REMARKS

: The full title of this book is *Oru Sol Pala Porul Thogudhiyagiya Pathinoravadhu Nigandu Moolamum Uraiyum*. When we investigate the meaning of this title word by word, we get the following: ‘*Oru*’ means one. ‘*Sol*’ means word. ‘*Pala*’ means many. ‘*Porul*’ means ‘meaning’. ‘*Thogudhiyagiya*’ means collection. ‘*Pathinoravadhu*’ means the eleventh. ‘*Nigandu*’ means lexicon. ‘*Moolamum Uraiyum*’ means the original text and its commentary. Thus, this instrument is a collection of words each of which has many meanings (synonyms) as found collected in the eleventh chapter of the lexicon. This book was edited by Shanmuga Mudaliyar and published by Ezhumali Pillay. Then, what is the title of the original lexicon whose eleventh chapter is made as this book? We get the answer only from Karl Graul’s article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.560. [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.560.] Graul also mentions about this instrument in his article under lexical works (item no. 19) saying that this is the eleventh chapter of the source book *Soodamani Nigandu*, which was also taken by him to Germany and about this source book he says thus: “*Soodamani Nigandu*: text and commentary (Dictionary authored by Mandala Purushan upto the first ten chapters), edited by Muniyappa Mudaliyar. Therefore, it is now clear that this continuation of *Soodamani Nigandu*, eleventh chapter is the one cited in this ENTRY. This instrument is one of the 150 rare indigenous Tamil literature collection, which the Karl Graul took with him to Germany in 1853. A short note on the instrument of this Entry had already been cited in my book (C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 200.)

ENTRY NUMBER : LL - 069

TITLE OF THE INSTRUMENT : அரிச்சுவடி

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : Arichuvadi

ENGLISH VERSION : Alphabets manuscript

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C:38:68

ACCESSION NUMBER :

PUBLICATION DATA FOR BOOKS :

Name of the Author	: Murugesa Mudaliyar (Supervised / Revised)
Name and address of the publisher	:
Place of publication	:
Edition data	:
Year of publication	: Year: <i>Khurodhana</i> , Month: <i>Chithirai</i>
Total number of pages	: 40 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : Besides this book, this instrument also consisted of “*Bala bodha Kadha Manjari*, *Aathichudi Moolam*, and *Kondrei Vendhan Moolam*” that is “Stories compilation for kids, *Aathichudi* original text and *Kondrei Vendhan* original text.

ANNOTATED REMARKS : *Harichuvadi* or *Arichuvadi*, as it came to be called, was a very popular indispensable book among the elementary school children in Tamilnadu – from time immemorial. Even the pial – school children, however poor they might be, will carry this book to school always. This book is reported to consist of basic Tamil alphabets – both the 18 Tamil consonants and 12 vowels.

ENTRY NUMBER	: LL - 070
TITLE OF THE INSTRUMENT	: திருவள்ளுவ மாலை திருக்குறள் மூலம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION <i>Moolam</i>	: <i>Thiru Valluva Maalai. Thirukkural</i>
ENGLISH VERSION	: Garland to <i>Thiruk Kural</i> . Original text of <i>Thirukkural</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:76
ACCESSION NUMBER	:

PUBLICATION DATA FOR BOOKS

:

Name of the Author	: Thiru Valluver
Name and address of the publisher	: Iya Samy Mudaliyar
Place of publication	: Madras
Edition data	:
Year of publication	: Year: <i>Pingala</i> , Month: Maargazhi
Total number of pages	: 134 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA

:

ANNOTATED REMARKS : This universal instrument, authored by the famous Thiru Valluvar was many times translated into several languages with or without the commentaries and explanations. This present ENTRY is again the original text of *Thirukkural* published by Iya Samy Mudaliyar, son of V. Appa Samy Mudaliyar of Poigai pakkam.

Thiru Valluva Maalai means the garland of *Thirukkural*. In this context, it may be pointed out that Karl Graul also translated *Thirukkural* in German, which in all probabilities, should be the first European translation of full *Thirukkural* for, the earlier one by the celebrated Beschi had only the first two sections of *Thirukkural*, leaving out the third and the last section because, the more orthodox Jesuits did not like the third section on “Love and Lust” to be translated and published by a Jesuit. But alas! Graul did not live to see his German translation of *Thirukkural* coming out of the press. It was his affectionate student and another renowned German Tamilologist Dr. William Germann, who published in full the entire *Thirukkural*, posthumously in 1865, one year after Graul died.

ENTRY NUMBER : LL - 071

TITLE OF THE INSTRUMENT : திருவள்ளுவ நாயனார் அருளிச்செய்த
திருக்குறள் மூலமும் உரையும்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Thiruvalluva Nayanar Aruli Cheidha*
THIRUK KURAL MOOLAMUM URAIYUM

ENGLISH VERSION by Thiru Valluvar with commentary	: <i>Original text THIRUK KURAL, authored by Thiru Valluvar with commentary</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:77
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Thiru Valluvar
Name and address of the publisher	: Kesava Mudaliyar (pub.)
Place of publication	: Madras
Edition data	:
Year of publication	: Year: <i>Irakshasa</i> , Month: <i>Thai</i>
Total number of pages	: 510 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: The title of this book is <i>THIRUK KURAL MOOLAMUM URAIYUM</i> , that is, the original text and its commentary of <i>Thiruk kural</i> . <i>Thiruvalluva Nayanar Aruli Cheidha</i> means that the original was written by Thiru Valluver. The present instrument was published after careful perusal of earlier edition by Vedhagiri Mudaliyar in which the meanings of each word, commentary and many grammatical examples are found.

This instrument, like a few others, is based on the original work of Thiru Valluvar. Different approaches were attempted successfully by several Tamil scholars who reproduced *Thirukkural* with explanations, meanings of words, applications, annotations, special notes etc to suit the receivers' needs, capacity, academic standard etc.

ENTRY NUMBER	: LL - 072
TITLE OF THE INSTRUMENT	: நைடதம் மூலமும் உரையும்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Naidadham – Moolamum Urayum</i>
ENGLISH VERSION	: <i>Naidadham – Original text and commentary</i>
CLASSIFICATION	: Book
NATURE	: Print copy / Xerox / Microfilm
LOCATION / REPOSITORY	: FFL
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Adhi Veera Rama Pandiyar
Name and address of the publisher	: Govinda Nayagar
Place of publication	: Madras
Edition data	:
Year of publication	: Year: <i>Thundhubi</i> , Month: <i>Panguni</i>
Total number of pages	: 556 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument is the one published by Govinda Nayagar of Veeranathottam. This consists of the original text of Adhi Veera Rama Pandiyar's <i>Naidadham – Moolam</i> . [Moolam means the original text] and the meanings of words by Vedhagiri Mudaliyar of Kalathur. This one depicts the life story of the legendary Emperor named Nala in the form of poetry. There were a few other stories being told to children even today by certain kids' magazines like <i>Chandamama</i> in several Indian languages. Emperor Nala, cursed by a saint came to forget his lady love Dhamyanthi and had to suffer a lot before a happy reunion. And the present instrument is

not in the conventional form of prose; but in the form of poetry. Centuries ago, school children in India in general, and in Tamilnadu in particular, committed to memory many verses of their lessons including such stories as paper and printing were unknown in those days.

ENTRY NUMBER	: LL - 073
TITLE OF THE INSTRUMENT	: தமிழ் கதைகள்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Thamizh Kadhaigal</i>
ENGLISH VERSION	: Tamil Stories
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:110
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: a.n.k.
Name and address of the publisher	: Evangelical Lutheran Mission
Place of publication	: Tranquebar
Edition data	: 2 nd Edn.
Year of publication	: 1909
Total number of pages	: V + 88 p.
CHAPTER DETAILS (for books) /	
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument is a collection of stories from two main works <i>Kadha Manjari</i> and <i>Kadha Sindhamani</i> , collected and published for the use of the school children in Tamilnadu. It is gratifying that the Lutheran Mission

had published this work. When radios, TVs and the like entertaining gadgets were not invented, the school children, as at present, had liking for fairy tales, legends and fables and to supply to their pastime and recreative needs, such storey books were published – similar to the world famous Easop's stories, Ali Baba and the 40 thieves, Cindrella, Little Red Riding Wood etc. which even today outsmart the TV serials in Europe and elsewhere which will ever outlive the later fashion of story serials in TV, CDs and the internet sites.

At this point, we may also note, that Karl Graul, Director of the LELM took with him in 1853 the two original works *Kadha Manjari* and *Kadha Sindhamani* with other indigenous literatures numbering 150. But he gives very small note on these two instruments in his article: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.7, Leipzig, 1853, p.567. [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: *Journal of the German Oriental Society*, Vol. 7, Leipzig, 1853, p.567.] Graul also mentions about these original works in his article under items 122 and 123 saying that “*Katha mandjari* (Ein Strauss Erzählungen = Select Stories) and *Katha sindamani* (Eine Sammlung von Erzählungen, Anecdoten und Räthseln = A collection of stories, anecdotes and advices) The publications of such non-detailed works are proofs for the thirst of the native Tamil school children for these areas of literature in olden times.

ENTRY NUMBER	: LL - 074
TITLE OF THE INSTRUMENT	: திவாகரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Diwagaram</i>
ENGLISH VERSION	:
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFA
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Diwagaram

ANNOTATED REMARKS : This instrument, a copy of which was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, can be found in the FFA. But no Call Number (Signatur) is available for this instrument. Information about this and also other literature can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, ("Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94. which was written based on Ziegenbalg's notes and dispatch information sent by him in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens. About this instrument, I give hereunder, what Ziegenbalg wrote in this dispatch about it. "Diwagaram, with copious listings of verbs [copiam verborum], was learnt by the native Tamil school boys in their 8th or 9th year of age. The author of this book is called Diwagaram and one of the Jain scholars, who was held in high esteem by the native Tamil people. He died before 540 years (as of 1708) i.e. ca. 1170 A.D.

ENTRY NUMBER	: LL - 075
TITLE OF THE INSTRUMENT	: நிகண்டு
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: Negendu
ENGLISH VERSION	: A Lexical work
CLASSIFICATION	: Book
NATURE	: Paper Manuscript / Palmleaves
LOCATION / REPOSITORY	: FFA
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Wiramandalawen
ANNOTATED REMARKS	: This instrument, a copy of which was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, can be found in the FFA. But no Call Number (Signatur) is available for this instrument. Information about this and also other literature of this first Ziegenbalg collection, can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: <i>Missionsnachrichten der Ostindischen Missionsanstalt zu Halle</i> , ("Mission information / news of the East Indian Mission

Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94. which was written based on Ziegenbalg's notes and dispatch information sent by Ziegenbalg in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens About this instrument, I give hereunder, what Zieganbalg wrote in this dispatch. “*Negendu*, a poetical book like *Diwagaram* with copious listings of verbs [*copiam verborum*], but which is different from *Diwagaram* which is written in verses while this work is in prose form. This author (Wiramandalawen) was the contemporary and his work is based on *Diwagaram*. ” Thus, we come to infer that the present work *Negendu* supplements *Diwagaram*.

ENTRY NUMBER	: LL - 076
TITLE OF THE INSTRUMENT	: சிந்தாமணி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Tschintamani</i>
ENGLISH VERSION	: <i>Tschintamani</i>
CLASSIFICATION	: Book
NATURE	: Paper manuscript / palmleaves
LOCATION / REPOSITORY	: FFA
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Dirudakkamamuni,
ANNOTATED REMARKS	: This instrument, a copy of which was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, can be found in the FFA. But no Call Number (Signatur) is available for this instrument. Information about this and also other literature can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: <i>Missionsnachrichten der Ostindischen Missionsanstalt zu Halle</i> , (“Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94 which was written based on Ziegenbalg's notes and dispatch information sent by him in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens. About this instrument, I give hereunder, what Zieganbalg wrote in this dispatch. “ <i>Tschintamani</i> , a very big Book in verse form with detailed explanations, deals with worldly knowledge and many kinds of experiences of the learned and the

illiterates. These can be understood only by the learned people. The first author who began composing this work in the verse form was Dirudakkamamuni, who was considered as a very famous Jain hermit. The other author, who made detailed explanation about these verses was called Parimel arager, who himself was a good poet. It is believed by the native Tamils that as soon as this second author completed his detailed notes on one chapter, the God Siva appeared before him and presented him with a golden coconut.”

ENTRY NUMBER	: LL - 077
TITLE OF THE INSTRUMENT	: பரதம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Paradum</i>
ENGLISH VERSION	: Art of Dance
CLASSIFICATION	: Book
NATURE	: Paper Manuscript or palmleaves
LOCATION / REPOSITORY	: FFA
CALL NUMBER	:
ACCESSION NUMBER	:
Name of the Author	: Willi puddur Alwar
CONTENTS DATA	: About the contents of this instrument, I give hereunder, what Ziegenbalg wrote in his dispatch to Luetkens. “ <i>Paradum</i> , a large book of difficult verses in the the ‘ <i>Wiruddum</i> ’ metrical composition, sing the history of the Lord Krishna, sung with a particular melody. The author of this work Willi puddur Alwar sang only in praise of God Krishna and not human beings including Kings. This work contains 6, 000 verses which are lively and enchanting to hear.”
ANNOTATED REMARKS	: This instrument, a copy of which was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, can be found in the FFA. But no Call Number (Signatur) is available for this instrument. Information about this and also other literature can be had from William Germann’s article: Ziegenbalgs Bibliotheca Malabarica, in: <i>Missionsnachrichten der Ostindischen Missionsanstalt zu Halle</i> , (“Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94. which was written based on Ziegenbalg’s notes and

dispatch information sent by Ziegenbalg in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens.

ENTRY NUMBER	: LL - 078
TITLE OF THE INSTRUMENT	: அரிச்சந்திரன் கதை, அரிச்சந்திர புராணம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Aritschandiren Kadei, Aritschandira Puranum</i>
ENGLISH VERSION	: Story of Aritchandra. Old narration of Aritchandra
CLASSIFICATION	: Book
NATURE	: Paper Manuscript / Palmleaves MSS.?
LOCATION / REPOSITORY	: FFA
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
ANNOTATED REMARKS	: These two instruments were sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, which now should be found in the FFA. But no Call Number (Signatur) is available for these instruments. Information about these two and also other literature can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: <i>Missionsnachrichten der Ostindischen Missionsanstalt zu Halle</i> , ("Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp.66 – 67.. which was written based on Ziegenbalg's notes and dispatch information in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens. About the contents of these two instruments, I give hereunder, the English version of what Ziegenbalg wrote in this dispatch. " <i>Aritschandiren Kadei</i> " is the history of a King named Aritschandiren, who never spoke a lie and always spoke only the truth. Once, a prophet brought a beautiful dancer girl to this King, whose dance performance pleased the King very much. Upon asking the prophet what gift he likes from the King, the former said that he needed adequate wealth which he would take later on. After some years, when the prophet came again to this King, that promised amount grew so much with interest, that the King had to sell his entire kingdom and as the King will not tell a lie to deny this amount, he gave away his

entire kingdom and also let him, his wife and children to be sold as slaves to make up the gift he promised the prophet. His sufferings thereafter, were very miserable; but he would not tell a lie at all. At the end, God Siva himself appeared before this King and took the King and his wife to heaven. This history is written in flowing styled verses and is held in high esteem by the Tamil people. This King is said to have ruled over the entire world for 2000 years.”

The second instrument, also about this King Aritschandiren, says Ziegenbalg, “is composed in the difficult *Wirutham*, i.e.in metrical style and I have not come to know about the author of this story. These two instruments might have been composed by two different authors. As this book breathes significantly the air of morality (of not speaking a lie), these verses are learnt by heart by the native school children.”

ENTRY NUMBER	: LL - 079
TITLE OF THE INSTRUMENT	: ஆச்சாரக் கோவை
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Aschara Kowei</i>
ENGLISH VERSION	: Verses Collection for austere lifestyle
CLASSIFICATION	: Book
NATURE	: Paper Manuscript / Palmleaves MSS.
LOCATION / REPOSITORY	: FFA
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Kankaddu maragnana Pandarum
CONTENTS DATA	: About the contents of this instrument, I give hereunder, what Zieganbalg wrote in this dispatch. “ <i>Aschara Kowei</i> is a book of 100 verses or poems dealing with all the etiquette of conducting oneself with people of different levels. The author, Kankaddu maragnana Pandarum, who lived at a distance of 8 days journey from Tranquebar, used to tie up his eyes with a cloth piece so that he will not see the farce and vanity of the world. ... He was respected by the native Tamils very much as he had authored not only this book; but also many other moral books.”

More about the contents of this instrument, one can find in the book: W. Caland (Ed.), Ziegenbalg's *Malabarisches Heidenthum*, Amsterdam, 1926, pp. 202 – 203. A few salient aspects from this book are: Before eating one should wash the body – the feet especially and rinse the mouth with water. One should sprinkle water on the place where food will be placed, smear with hand to clean the area. ... also, after eating, one has to clean the place likewise with water. ... see the sun at noon position (and not as Dr. Daniel Jayaraj mentions 'towards north', *A German Exploration of Indian Society*, Delhi, 2006, p. 253 – even today, the orthodox Hindus do not sleep or eat with their head facing north) speak with none, ... The husbandsman should not eat before his guests, the elders in the family, the cows, the slaves (servants) and the children. ... should not eat lying or standing or under a tree. ... All bitter tasting food items are good for health and all sweet food items are sinful and unhealthy. ... while eating, one should drink thrice, drop no food particles on the ground or on his lap. ... not to blow their nose, rub the eyes and insert their fingers fully into the mouth; but only upto the first section of the fingers. ... they use plates made of copper or bronze or clay They use fig leaves as plates which they use only once."

ANNOTATED REMARKS

: This instrument can be found in the FFA.

But no Call Number (Signatur) is available for this instrument. Information about this and also other literature can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, ("Mission information / news of the East Indian Mission Establishment in Halle Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, p. 74) which was written based on Ziegenbalg's notes and dispatch information sent by him in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens. This book *Aschara Kowei*, reportedly educated the people about common etiquette and how the children should behave while interacting with elders especially how one should conduct while in a feast with elders. Like this, there are many other strict rules and regulations to be practiced by the natives so as to elevate them to a higher strata of society.

ENTRY NUMBER	: LL - 080
TITLE OF THE INSTRUMENT	: பரத சாஸ்திரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Barada Sastirum</i>
ENGLISH VERSION	: Rules book for traditional dance and music
CLASSIFICATION	: Book
NATURE	: Paper Manuscript / Palmleaves MSS.
LOCATION / REPOSITORY	: FFA

CALL NUMBER :
 ACCESSION NUMBER :
 PUBLICATION DATA FOR BOOKS :
 Name (s) of the Author : a.n.k.

CONTENTS DATA : About the contents of this instrument, I give hereunder, what Zieganbalg wrote in this dispatch. "This is the art of music, dance and games in which specific rules are laid. This book is taught in schools especially to girls of certain sect, which is devoted to the service of Gods in temples. (*Devadasis*) These girls sing and dance to recreate the deities in temples and only these girls are given education and not the girls of other lower castes. I have established schools in my house where, more girls (of any caste) are allowed to learn."

ANNOTATED REMARKS : In the fine arts field also, the native Tamils were well-versed, centuries ago. This was also noticed by Ziegenbalg as early as 1708 itself. Here is a proof for this claim. Information about this literature can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, ("*Mission information / news of the East Indian Mission Establishment in Halle*") (Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, p. 80) which was written based on Ziegenbalg's notes and dispatch information sent by him in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens. Thus we come to infer that in olden times, education to females was restricted only to this '*Devadasis*' caste ladies and after the advent of Christian missionaries, education became universal and was offered free of cost to all children no matter to what caste they belonged.

ENTRY NUMBER : LL - 081
 TITLE OF THE INSTRUMENT : மார்கண்ட புராணம்
 LANGUAGE OF THE INSTRUMENT : Tamil
 ENGLISH TRANSLITERATION : *Markanda Puranum*
 ENGLISH VERSION : History of Markandan
 CLASSIFICATION : Book
 NATURE : Paper Manuscript / Palmleaves MSS.
 LOCATION / REPOSITORY : FFA
 CALL NUMBER :

ACCESSION NUMBER :

CONTENTS DATA : About the contents of this instrument, Zieganbalg wrote thus: “*Markanda Puranum*, a history of a Brahmin boy, whose life span had been set at 16 at which age, the King of Death (*Yama*) will snatch him away from this world. When this was known to this boy, struck with fear, he took asylum in a Siva temple and when *Yama* came to take him forcibly, God Siva himself appeared and killed *Yama*. Thereupon arrived 33 crores of semi Gods or celestial beings to plead with God Siva to bring back *Yama* to do his duties. To solve this stalemate – i.e. to save the boy from death at his 16th year of age and also to allow the King of Death *Yama* to continue with his duties – God Siva blessed the Brahmin boy with a permanent age of 16 for ever so that he need not die”.

ANNOTATED REMARKS : This instrument, which is even today considered as a legendary and heritage tale across the whole of India, might have been sent to Denmark as a palmleaf manuscript by Ziegenbalg in 1708. Information about this literature can be had from William Germann’s article [under item no. 88 on page 82]: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, (“Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94 which was written based on Ziegenbalg’s notes and dispatch information dated 22 August, 1708 sent to the Danish Court ChiefPriest Francis Julius Lütkens. This story, Ziegenbalg came to know of in a city, just one mile away from Tranquebar.



CHRISTOPH THEODOSIUS WALTER

1699 - 1741

ENTRY NUMBER	: LL - 082
TITLE OF THE INSTRUMENT	: <i>Observationes Grammaticae quibus Linguae Tamulicae Idioma Vulgare inusum operariorum in messe Domini inter gentes Malabares Dictas illustratur</i>
LANGUAGE (S) OF THE INSTRUMENT	: Latin and Tamil
ENGLISH TRANSLITERATION	: <i>Observationes Grammaticae quibus Linguae Tamulicae Idioma Vulgare inusum operariorum in messe Domini inter gentes Malabares Dictas illustratur</i>
ENGLISH VERSION	: <i>Grammatical Observations ...</i>
CLASSIFICATION	: Book
NATURE	: Xerox copy & Website
LOCATION / REPOSITORY	: UTCA & STFD-CHGL
CALL NUMBER	: Gale Document Number CW 3316265387 at STFT-CHGL and 494.83 / B554 / C16/2 at UTCA
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Christophoro Theodosio Walthero
Name and address of the publisher	: Tranquebar Mission
Place of publication	: Trangambariae (Tranquebar)
Edition data	:
Year of publication	: MDCCXXXIX (1739)
Total number of pages	: 60 p.
CHAPTER DETAILS	
Title Page. Chapter I: Tamil Letters (pp. 3 – 15), Chapter II: Nouns and Pronouns (pp. 15 – 21), Chapter III: Verbs (pp. 22 – 38), Chapter IV: Syntax (pp. 38 – 58), Index (pp. 59 – 60)	

CONTENTS DATA	: 'Lectori solutem' on the verso of the titlepage is dated: Tranquebar, 13th Aug. 1739.
ANNOTATED REMARKS	: Christoph Theodor Walther was born at Schildberg on 20 Dec., 1699, studied at Halle, arrived in Tranquebar June 1725 and died in 1741. He had been one of the most enterprising Danish-Halle German missionaries. His research deep into the Tamil grammar and in the fields of indigenous Tamil society and culture and also in natural science are far significant.

Walther's erudition of Tamil grammar and his technical analysis of the application of Tamil grammar can be evidenced from his '*Observationes...*' Tamil consonants and vowels are inseparable and this aspect is well proved by him when he said that "*UYIR PANNIRENDUM UDAMBU PATHINETTUM...*" i.e. Tamil Vowels 12 in number are compared to life and Consonants 18 are compared to the body. As a body without life and a life without a body cannot exist, so also in Tamil the vowels and consonants co-exist. A few Tamil words can be read from Chapter II. *Udambu* =body= *corpus*, *Vasambu* = *calamus acarus*, *Yeraalam* = abundance = *multitudo* and *Dharaalam* = liberal = confidential are some words which could easily be read. See visual for a rare glimpse of the title page of this book.

ENTRY NUMBER	: LL - 083
TITLE OF THE INSTRUMENT	: Mixed captions
LANGUAGE (S) OF THE INSTRUMENT	: Tamil, Sinhalese
CLASSIFICATION	: Ancient indigenous literatures
:	
NATURE	: Plamleaves MSS. (bundles)
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	: Various authors – see Contents Data below
CONTENTS DATA	:
Bundle No. 11:	Tamil verses from <i>Periya Thiruvandhadhi – Vyagyanam and Siriya Thirumadal</i>
Bundle No. 13:	Tamil verses from <i>Periya Mudhal Aayiram, Thiru Mozhi, Thiruk Kurundhandagam</i> and <i>Thiru Nedundhandagam</i> .

Bundle No. 22: Verses from *Thiruvandhadhi, Ubadhesa Sadhagam, Thiru Vaai Mozhi Nool Andhadhi, Thiru Kandha Virutham etc*

Bundle No. 32: This bundle has a wooden nail as thick as one's mid finger. The following are written in the leaves. 12 Tamil Vowels (*Uyir Ezhuthukkal*), 18 Tamil Consonants (*Mei Ezhuthukkal*), 216 Tamil mixed letters and in the remaining leaves, notes on Christian religion, in easily understandable colloquial Tamil.

Bundle No. 73: Gift from Mr. and Mrs. Leonard Dias Bandaranaike, Colombo / Ceylon containing information on revealing medicine / drops found by the most raining God Mahasamiandevio, known as the God of healing for the Sihalese Kings as instruction to the blind. These were in Tamil language.

Bundle No. 85: Tamil verses from *Thiruppallandu*

Bundle No. 97 : Tamil verses from *Mudhal Aayiram*

Bundle No. 109: Tamil verses from *Thiruppallandu – Udaiyavar Thaalaattu*

Bundle No. 166: Tamil verses from *Thiru Vaai Mozhi Iyarpa Moolam*

Bundle No. 167: Tamil verses from *Thondar adi podi Aazhwar*

Bundle No. --- : A card-board cylinder containing 9 palm-leaves and 2 letters with information on medieval Tamil scripts, Lord Subramanya in his 6 abodes, 27 Stars for calculating the names and names of seven Brahmacharyas and 5 places of Lord Muruga

Bundle No. --- : Travancore ancient Palmyra Leaf Book with a stylus. Four sections. 1) Mahabharatha, dealing with the destruction of Pandu army while asleep 2) 11th chapter of Mahabharatha – widows lament over their slain husbands 3) Extracts from *AMARA KOSHA*, a famous Sanskrit dictionary relating to plants and men. 4) another chapter of Mahabharatha. D. Barnett of the British Museum places the script as “Eighteenth Century”

ANNOTATED REMARKS : nil

ENTRY NUMBER : LL - 084

TITLE OF THE INSTRUMENT : Mixed captions

LANGUAGE (S) OF THE INSTRUMENT : German and English

CLASSIFICATION : LELM Station File

NATURE : In the form of a Note books, newspaper clippings – hand written or type written data

LOCATION / REPOSITORY : UTCA

Name (s) of the Author	: various authors
CONTENTS DATA	: LELM Station File No. 100: This is a note book in which, certain Tamil words and their meanings are explained.
ANNOTATED REMARKS	: nil
<hr/>	
ENTRY NUMBER	: LL - 085
TITLE OF THE INSTRUMENT	: Letters between MDC and Rottler
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Letter
NATURE	: Hand written
LOCATION / REPOSITORY	: FFA
CALL NUMBER	: IC : 52: 3
ACCESSION NUMBER	:
CONTENTS DATA	: Letter from Rottler dated 26 Dec., 1817, to Mr. Clarke, Secretary to the MDC. Rottler's concern for procuring Tamil dictionaries and grammar works is exhibited in this letter. It reads thus:

“...There are one or two things of much importance connected with the general superintendence of the Mission, on which I request instructions from the Committee, the Mission Press and the Books for which, especially the Tamil Dictionaries and Grammars there used to be considerable demand - I beg to be informed whether the Committee wish the press to be set to work again - and also whether any orders are to be received for the books.”

ANNOTATED REMARKS	: Johann Peter Rottler was born at Strassburg in June 1749, arrived in Tranquebar 5 Aug., 1776, laboured there till 1803, worked with the Madras Mission under the MDC (Madras District Committee) and died at Madras Vepery on 24 Jan., 1836 after an unbroken 60 years of dedicated labour in Tamilnadu. He, together with his contemporary German missionary C.S. John, conducted indepth research in tropical botany which earned them honorary titles in European botanical institutions. Rottler was such a prominent German Tamilologist of rare distinction, that a street is named after him. The mortal remains, buried in the St. Mathias Church in Vepery, remind his multifaceted scholarly pursuit and dedicated service.
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ENTRY NUMBER	: LL - 086
TITLE OF THE INSTRUMENT	: Letters between MDC and Rottler
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Letter
NATURE	: Hand written
LOCATION / REPOSITORY	: FFA
CALL NUMBER	: IC:53:94
CONTENTS DATA	: Letter from Rottler dated 28 March, 1818 to Mr. Clarke, Secretary, MDC. Rottler's concern to employ well educated Tamil teachers having proficiency in Tamil <i>Ilakkanam</i> (grammar) is exhibited in this letter. It reads thus:

"... There is also a Tamul congregation at St. Thomas Mount connected with the Vepery Church which I visited and of whom 34 persons received the holy sacrament. ... In the Tamul congregation I baptized 10 children and a young Mahratta man, ... the state of the Tamul school is, I am sorry to say, but indifferent; 20 boys frequent it. Many parents have hitherto sent their boys to the heathen schools, and the girls are commonly left without instruction till they come to the age, when they are to be admitted to the holy Communion, ... To remedy these evils, the school Establishment ought to be increased with two clever men, one to instruct the Boys in the higher language or *Ilakkanam* and the other exclusively for the girls."

ANNOTATED REMARKS	: Rottler's deep interest for Tamil grammar
can be noted in this letter.	

ENTRY NUMBER	: LL - 087
TITLE OF THE INSTRUMENT	: Letters between MDC and Rottler
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Letter
NATURE	: Hand written
LOCATION / REPOSITORY	: FFA

CALL NUMBER : IC:53:97

CONTENTS DATA : Letter from Rottler dated 30 March, 1818 to Mr. R. Clarke, Secretary, MDC. When the need for printed matter grew up as shown by the native Tamil school children, Rottler took up the matter with the MDC to get enough quantity of paper and this letter reads thus:

“...Sir, Mr. Adamson the agent of the Government Printing Press informed me that the 50 Reams of Printing Paper have been used for the Tamul Translation of the Common Prayer book now in the Press, and that agreeably to a former Estimate still 92 reams are required to finish the whole. ...”

ANNOTATED REMARKS : nil

ENTRY NUMBER : LL - 088

TITLE OF THE INSTRUMENT : Copies of two letters

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION

CLASSIFICATION : Letter

NATURE : Print copy / Xerox

LOCATION / REPOSITORY : GKLA

CALL NUMBER :

ACCESSION NUMBER : 392

CONTENTS DATA : Copies of two letters dated 25 August, 1708 and 21 August, 1708 at Copenhagen.

This is a one-page typed matter. These are two letters, in German language, reported by Prof. H.W. Gensichen to have been found in a copy of the book titled: *Merkwürdige Nachricht aus Ost-Indien*, 2 Auflage, Berlin, 1708. [Remarkable information from East – Indies, 2nd Edition]. These letters are said to have been written by an unknown person – acknowledging the receipt of Ziegenbalg’s guidelines to learn Tamil language.

ANNOTATED REMARKS : By 1708, that is in just two years after his arrival in Tranquebar, Ziegenbalg gained such a mastery of Tamil language as to give guidelines to a person to learn Tamil language. This is yet another proof of Ziegenbalg's erudition in Tamil language and his zeal and diligence to master this language.

ENTRY NUMBER	: LL - 089
TITLE OF THE INSTRUMENT	: <i>Tarangampadi</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Souvenir
NATURE	: Print copy
LOCATION / REPOSITORY	: P.C.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Dr. R. Nagaswamy
Name and address of the publisher	
Place of publication	: Madras
Edition data	:
Year of publication	: 1987
Total number of pages	: 44 p.
CONTENTS DATA	: Just two pages, pp. 27 & 28 give certain
information about "Ziegenbalg learns Tamil and prepares Malabar Dictionary"	
ANNOTATED REMARKS	: nil

ENTRY NUMBER	: LL - 090
TITLE OF THE INSTRUMENT	: Ziegenbalgs Bibliotheca Malabarica
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Ziegenbalgs Bibliotheca Malabarica
ENGLISH VERSION	: Ziegenbalgs Bibliotheca Malabarica

CLASSIFICATION

: Journal

NATURE

: Print copy

LOCATION / REPOSITORY

: TS – HU

CALL NUMBER

: Ae / 20 / 31-32 / 1879/1880.

PUBLICATION DATA FOR JOURNALS :
AND SOUVENIRS:

Name of the Author

: W. Germann

Headline of the Article

: Ziegenbalgs Bibliotheca Malabarica

Name of the Journal in italics : *Missionsnachrichten der Ostindischen
Missionsanstalt zu Halle [Mission news of the East Indian Mission Establishment in
Halle]*

Volume / Issue Number

: Jg. (Vol.) XXXII, Heft (Nos.)1 & 2, 3 & 4

Place of publication

: Halle

Year of publication

: 1880

Pages

: pp. 1-20 & 62-94.

CONTENTS DATA

: This issue of 1880 consists of two sections each having two volumes. Numbers 1 & 2 in the first section and numbers 3 & 4 in the second section. This instrument was written by Germann based on the manuscripts written and sent by Ziegenbalg from Tranquebar and this dispatch dated 22 August, 1708 consists titles of many rare indigenous books in the form of hand-written and palm leaves manuscripts, with notes on each of them. The whole dispatch was divided mainly into four sections and how Ziegenbalg wrote about this dispatch is now worth mentioning. "Bibliotheca Malabarica, consisting of various Malabar books dealing with I. the clean evangelical Religion, II. The unclean Papist Religion (Catholic religion), III. The heathen religion of the Malabarians IV. Mohamatan Religion of the Moors." The first section on the clean Evangelic religion consisting of 14 book-entries [the last two are his Prose and the Poetical lexica], the second section on the Catholic Jesuits consists of 21 book-entries, the third section on the Mohamadan religion consisting of 11 book-entries are listed in the first article of Germann (in Numbers 1 and 2 pages 1-20) Only in the continuation of this article in pages 62-94, we have as many as 119 rare Tamil books with short notes on each of them in German language by Ziegenbalg himself. By reading all these 165 books and notes, Ziegenbalg offered a worthy contribution to the history of Tamil-Christian literature. I give hereunder certain prominent entries only. *Book titles are printed in Italics.*

I. List of Tamil books which were of use to me during the last two years (1706-1708) for the planting of the clean Evangelical Religion: 1. A discussion / dialogue with a Tamilian about the fundamentals of Christianity. 2. *Luther's Small Catechism*. ... 13 & 14 Tamil *Prose and Poetical lexica* etc.

II. List of books written in Tamil language by the Catholic Jesuits during previous years. 1. *The Sunday Evangelium* 2. *Prayer book for the monks* 3. *Travel account in upper Asia* by don Peter, son of the Portuguese King and 12 of his comrades 4. *History of the King Constantini magni* in difficult verses 5. *Christu Ula* etc.

III. List of Moorish or Mohamaden books: 1. *Ayromuschala*, a large book with 1000 songs containing the teachings of Mohamat. 2. *Isalamana Tschuwari*, history of a very pious man 3. *Bullei kavi*, a book of theological songs which were memorized by children in schools with sweet melodious tunes. 4. *Nondi Kawi*, a book of dance-songs 5. *Narabadimalei*, a book explaining certain ethical tenets of Al-Koran. 6. *Peria duwa*, a small book containing ceremonies of the Moors or the Mohamadans. 7. *Nabi Ula*, a small book in praise of the prophet, Mohamad.

The continuation of this article appeared in the next number of this same volume. This has a long list of 119 Tamil books, which Ziegenbalg sent to the chief Pastor F.J. Luetkens with notes on each of them. Some such books are as follows: 1. *Tolkabiam*, 2. *Karigei*, 3. *Nannul* of Pavanandhi and this book is already 750 years old 4. *Diwagaram* [Ziegenbalg says that the author of this book was one Diwagaram who belonged to the Schamaner Nation – this needs some investigation. Schamaner denotes the Jain and by the next term 'Nation' Ziegenbalg should have referred to the religion] 5. *Negandu* authored by one Wiramandalawen, a contemporary of Diwagaram 6. *Kural* authored by Thiru valluwer 7. *Tiruwalluwer urei* authored by Natschinarkiniar 8. *Tschintamani* authored by a Jain saint named Dirudakkamamuni (Thiruthakka devar)... , 9. *Aritschandran Kadei*. 10. *Wetalakadai* (King Vikkiramadityan), 11. *Kalingathu pparani*, history of a war between King of Kalinga (Orissa) and a Chola King authored by Thiru thakka devar, 12. *Thiruppugazh* 13. *Wadapuram* 14. *Kandar Anuboodhi* 15. *Abirami Andhadhi* 16. *Koikkalambagam* 17. *Thewaram* 18. *Pancha thandhira kadai*, 19. *Naga pasha padalam*, 20. *Neeli nadagam* 21. *Achara kovai* authored by Kan kattu Maraignana Pandaram 22. *Manai Ssthiram* 23. *Wanan Kowei* 24. *Barada Sastiram* about songs and dances 25. *Arunagiri Andhadhi* 26. *Nala wenba* 27. *Udel kuru thathuvam* on medical and philosophical studies 28. *Ulaga needhi* 29. *Nal wazhi* 30. *Kondrei wenden* 31. *Aathi chudi* authored by Auweiyar 32. *Mudurai* 33. *Needhi venba* 34. *Thirigala sakkaram*, a book on mathematical concepts 35. *Waguda Chuvadi* on indigenous medical concepts 36. *Kai Sastiram parkira chuvadi*, on palm reading 37. *Balakawi chuvadi* etc.

ANNOTATED REMARKS

: With regard to the total number of books, sent by Ziegenbalg in this dispatch dated 22 August, 1708, we have two different information. This article of 1880 by Germann mentions as many as 165 books, whereas Arno Lehmann mentions only 161 books in his article titled: Der deutsche Anteil an der Dravidologie, in: *Sonderdruck aus "Forschungen und Fortschritte"*, Band 34, Heft 10, Berlin, Oktober 1960, p. 307

SECTION 2

**ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR INDIGENOUS
SCIENCE & TECHNOLOGY STUDIES BY GERMANS IN TAMIL
NADU DURING 18TH AND 19TH CENTURIES**

ENTRY NUMBER	:	ST - 001
TITLE OF THE INSTRUMENT	:	<i>Es begann in Tranquebar: Die Geschichte der ersten evangelischen Kirche in Indien</i>
LANGUAGE OF THE INSTRUMENT	:	German
ENGLISH TRANSLITERATION	:	<i>Es begann in Tranquebar: Die Geschichte der ersten evangelischen Kirche in Indien</i>
ENGLISH VERSION first evangelical Church in India	:	It began in Tranquebar. The History of the first evangelical Church in India
CLASSIFICATION	:	Book
NATURE	:	Print copy
LOCATION / REPOSITORY	:	TS – HU
CALL NUMBER	:	Df / 2 / 122 / 57
ACCESSION NUMBER	:	
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	Arno Lehmann
Name and address of the publisher	:	
Place of publication	:	Berlin
Edition data	:	
Year of publication	:	1956
Total number of pages	:	339 p.
CHAPTER DETAILS	:	
CHAPTER X:- [pp. 169-192 & pp. 96 – 105] <u>Priorities and far-reaching Effects</u> – medical men came here in the garb of missionaries – Tamil indigenous medical knowledge attracted the attention of the Germans – five Halle doctors came to Tranquebar – Dr.C.G. Schlegelmilch, Dr. S.B. Knoll who worked for over 30 years – Dr. Koenig, a Dane and a botanical expert - Dr. J.D. Martini and Dr. J.G. Klein, born in	:	

Tranquebar – specialized in tropical plants, insects and birds – small pox vaccination – A FEW MEDICAL, BOTANICAL AND OTHER SCIENTIFIC DATA PRINTED IN LATIN IN THE ORIGINAL GERMAN VERSION, ARE LEFT OUT IN THE ENGLISH VERSION! – motion test, ophthalmology, elephantiasis etc. – Tamil heritage medical expertise praised in Europe – a particular herb, when made to be inhaled by a person while sleeping, will kill him! (p. 180, in the original German version) – info about the first printing press in India in Goa in 1556 and in Ambalakadu near Cochin in 1577 -

CHAPTER XI:- [pp. 192-214 & pp. 109-123] The Missionary Pioneers – Ziegenbalg's chronic gastro disease, *malum hypochondriacum* – Gruendler sent his medical treatise *malabar medicus* to Germany – many missionaries – Germans, Danes and a Swede came to Tranquebar – Schultze was the most enterprising among them - p. 199 and p. 211 in the German book have the sketch figures of J.E. Gruendler and C.T. Walther respectively.

CHAPTER XVII:- [pp.290-304 & pp. 171-179] Spiritual Paralysis – the ‘missionaries’ showed more and more interest for indigenous scientific studies than to their very mission, the spread of the Gospel! – tropical flora and fauna created unending curiosity and the fascinated German ‘missionaries’ set aside their very mission – J.P. Rottler and his interest for tropical botanical study –

ANNOTATED REMARKS : This book is original German version, authored by Prof. Dr. theolog. Arno Lehmann and was later translated in English by M.J. Lutz. [Arno Lehmann, *It began at Tranquebar*. (Tr. M.J. Lutz), Madras, 1956, 185 p.] While this original version has 339 pages, the translated English version has only 185 pages. While the original one has footnotes for each of the 18 chapters, the English version has none. This book is dedicated to the Tamil Evangelical Lutheran Church, to which he served as missionary in Tranquebar and Sirkali. Chapter headlines are underlined. Two sets of page numbers are given – the first set as in the German original and the second set as in the English translation. A careful perusal of the number of pages in each chapter and a comparison of the contents of each of them, will reveal the fact that many information in the German original are missing in the English version.

ENTRY NUMBER	: ST - 002
TITLE OF THE INSTRUMENT	: <i>Süd-Indien. Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Sued-Indien. Land und Volk der Tamulen</i>
ENGLISH VERSION	: South India. Land and the Tamil people

CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Hans Gehring
Name and address of the publisher :	
Place of publication	: Guetersloh
Edition data	:
Year of publication	: 1899
Total number of pages	: VIII + 246 p.
CHAPTER DETAILS	: Chapter II: Tamil niceties [pp. 21-34]
The palmyra trees – the banyan trees – the bamboo rows – the banana trees – the rice	
Chapter III: The animals [pp. 35-43] domestic animals	
ANNOTATED REMARKS	: Only these two chapters relate to this section
<hr/>	
ENTRY NUMBER	: ST - 003
TITLE OF THE INSTRUMENT	: <i>Ziegenbalg's Malabarisches Heidenthum</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Ziegenbalg's Malabarisches Heidenthum</i>
ENGLISH VERSION	: <i>Ziegenbalg's Malabar Heathendom</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI

CALL NUMBER : rel 51 M 15
 ACCESSION NUMBER :
 PUBLICATION DATA FOR BOOKS :
 Name of the Author : Ziegenbalg, Bartholomaeus
 Name and address of the publisher
 Place of publication : Amsterdam
 Edition data : W. Caland (Editor)
 Year of publication : 1926
 Total number of pages : 291 p.
CHAPTER DETAILS :
 The 2. Chapter: Of their method of calculating the years [pp. 186-190]
 The 7. Chapter: Of their agriculture / farming and its fame [pp. 207-212]
 The 8. Chapter: Of their study of natural things [pp. 213-216]
 The 9. Chapter: Of their medical or healing art [pp. 217-20]
 The 10. Chapter: Of their chemistry and alchemy [pp. 221-222]
 The 11. Chapter: Of their poetry and poets [pp. 223-227]
 The 12. Chapter: Of their music [pp. 228-231]
 The 13. Chapter: Of their astrology or star study [pp. 232-233]
 The 15. Chapter: Of their oratory and letter writing art [pp. 236-238]
 The 17. Chapter: Of their truth-saying art by ... external body/face reading
 [pp. 242-247]
 The 17. Chapter: Of their wars [pp. 248-252]
ANNOTATED REMARKS : All the above mentioned 17 chapters are in
 the Second Part of this instrument. This instrument was edited by Caland from

Ziegenbalg's notes, diaries, letters etc. which were all sent to Germany during early 18th century.

The English translation of this instrument is now available. Daniel Jeyaraj, (Tr.) *A German Exploration of Indian Society. Ziegenbalg's "Malabarian Heathenism"*, Delhi, 2006, xiv + 418 p. Rs. 300; \$18; £13

ENTRY NUMBER	: ST - 004
TITLE OF THE INSTRUMENT	: பூமி சாஸ்திரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Bhoomi Saasthirum</i>
ENGLISH VERSION	: Indigenous heritage book on the geography of the Earth
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: 910 / I 65 /TAMIL / D3/1
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Rhenius, K.T.E
Name and address of the publisher	:
Place of publication	: Chennaiapatnam (Madras)
Edition data	:
Year of publication	: 1832
Total number of pages	: 534 p.
CONTENTS DATA	: After reading through this very brittle instrument, the following data are gleaned. The entire book is divided into six sections. The first section deals with the nature of the earth and the Asian continent; the second section deals with the continent Europe, the third section explains about the continent of

Africa; the fourth, about the American continent; the fifth deals with the islands in the Southern Ocean including Australia and the last section carries index and errata. An exhaustive study of all the continents, their locations, climate, vegetation etc. were written and presented to the Tamil school children, in the Tamil language. Many technical terms, did the native Tamils come to learn from this book. Equator, horizon, zenith, meridian, zodiac, ecliptic, constellation, the tropics, summer solstice, winter solstice, torrid zone, temperate zone, frigid zone, latitude, longitude, etc. were explained in Tamil language.

ANNOTATED REMARKS : The pages are numbered in Tamil numbering system. One should have a Tamil numbering Key to know the page numbers in this book. Rhenius gave a long title, Earth Study, explaining the nature of this earth, its continents, oceans, countries, islands and the history of the peoples in these countries. "It was written", says Rhenius, "for the purpose of creating knowledge of the Tamils."

ENTRY NUMBER	: ST - 005
TITLE OF THE INSTRUMENT	: Hallesche Mediziner und Medizinen am Anfang deutsch-indischer Beziehungen
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Hallesche Mediziner und Medizinen am Anfang deutsch-indischer Beziehungen
ENGLISH VERSION	: Halle medical – men and medicines at the beginning of German-Indian relations
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR JOURNALS : AND SOUVENIRS:	
Name of the Author	: Arno Lehmann
Headline of the Article	: Hallesche Mediziner und Medizinen am Anfang deutsch-indischer Beziehungen
<i>Name of the Journal</i> <i>Luther Universitaet, Halle-Wittenberg [Scientific Journal of Martin-Luther University, Halle – Wittenberg]</i>	: <i>Wissenschaftliche Zeitschrift der Martin-Luther Universitaet, Halle-Wittenberg [Scientific Journal of Martin-Luther University, Halle – Wittenberg]</i>

Volume / Issue Number : Jg.V, Heft 2
 Place of publication : Halle (Saale)
 Year of publication : December 1955
 Pages : pp.117-132.

CONTENTS DATA : Ziegenbalg's diary reports on indigenous Tamil medical system together with certain observations by a few German medical experts like Casper Gottlieb Schlegelmilch, Dr. Samuel Benjamin Cnoll, E.F. Pressier, A. Worm, Dr. Johann Gottfried Klein can be had from this article. A few passages in this article are taken from W. Caland, *Ziegenbalg's Malabarisches Heidenthum, [Ziegenbalg's Malabar Heathendom]*, Amsterdam, 1926, 291 p., **9th Chapter of Second Part titled: Of their medical or healing art** [pp. 217-20].

ANNOTATED REMARKS : This article is the best proof for an inference that many German medical-men were sent to Tamilnadu during 18th century, under the garb of missionaries to unearth indigenous medical secrets till-then unknown in Europe – especially tropical diseases and Tamil medical system. (cf. C.S. Mohanavelu, *German Tamilology*, Madras, 1993, Chs. IV & V)

ENTRY NUMBER : ST - 006
 TITLE OF THE INSTRUMENT : Über die Bedeutung unbedeutender Drucke: die ersten tamilischen Drucke zu Halle (1712-1713)
 LANGUAGE OF THE INSTRUMENT : German
 ENGLISH TRANSLITERATION : Über die Bedeutung unbedeutender Drucke: die ersten tamilischen Drucke zu Halle (1712-1713)
 ENGLISH VERSION : About the (meanings) Printing press. The first Tamil printing in Halle (1712 – 1713)
 CLASSIFICATION : Journal
 NATURE : Print copy
 LOCATION / REPOSITORY : HWG
 PUBLICATION DATA FOR JOURNALS :
 AND SOUVENIRS:
 Name of the Author : Gérald Duverdier

Headline of the Article : Über die Bedeutung unbedeutender
Drucke: die ersten tamilischen Drucke zu Halle (1712-1713)

Name of the Journal : Wissenschaftliche Zeitschrift der
Universität Halle [Research / Scientific Journal of the university of Halle]

Volume / Issue Number : Jahrgang XXIV, Heft 5

Place of publication : Halle

Year of publication : 1975

Pages : pp. 103-126

CONTENTS DATA : Ziegenbalg's *Grammatica Damulica* of 1716 had been the first ever Tamil book printed in Europe. In 1712, Tamil letters (fonts) were cast in Halle and sent to Tranquebar – with one printing expert named ADLER. A sample was printed between 19 September – 25 October, 1713. As the size of the Halle Tamil types were too large, it was felt that more number of papers would be needed – paper being a costly commodity then, it was felt that smaller Tamil fonts should be cast. As per Ziegenbalg's letter dated 18.August, 1715, the Tamil letters were not cast in Halle; but in Leipzig. When Ziegenbalg left for Europe from Madras in 1714, he took with him these Halle-cast Tamil letters so as to have his *Grammatica* printed in Halle. H.J. ELERS, Johann Peter ARTOPÄUS, REUTER, Peter MICHELSEN, Wolfgang Dietrich ERHARDT, GEßNER were a few printing and type-casting foundry technicians, associated with the printing works of the Danish-Halle Mission in Halle and Tranquebar. There were attempts by these printing – foundry experts to revise their style of cutting of Tamil letters. Besides Tamil letters, Telugu letters were also cast in metal, which were used by Schultze to print his Telugu manuscripts. Thus, this article gets special significance to have technical data about the first Tamil printing of Ziegenbalg's *Grammatica, Symbolum Apostolicum, in Lingua Malabarica* (printed twice in 1712 and in 1713), a total of all the Tamil consonants and vowels numbering 229 and also other works of Schultze. *Symbolum Apostolicum* had been a tri-lingual book – the first line in Tamil, the second line in Latin and the third line in German languages. At the end of this article, the author had given copies of six page frames of this book. In the sixth visual, we find the Tamil numbering system to enable one to write 1 to 1000 in Tamil.

ANNOTATED REMARKS : This article brings out – for the first time various names of persons connected with the casting of Tamil letter types (fonts) for the use of the Danish-Halle Mission in Tranquebar. The author of this instrument worked as Librarian in Paris and this instrument throws significant light on hitherto unexplored areas of printing process, practical difficulties in casting Tamil fonts and the like aspects..

ENTRY NUMBER : ST - 007

TITLE OF THE INSTRUMENT : L.E.L.M. Station Files
 LANGUAGE OF THE INSTRUMENT : English
 CLASSIFICATION : Paper Manuscript
 NATURE : Hand – written or type – written files.
 LOCATION / REPOSITORY : UTCA
 CALL NUMBER : L.E.L.M. Station File No. 87
 ACCESSION NUMBER :
 CONTENTS DATA :

i). MADRAS TOWN IN 1903: (file No. 87 A) Black Town, tondiarpet, Perambur, Pursawakkam, Egmore, Nungambakkam, Triplicane, Mylapore.
Black Town: Region, east of Central –Basin Bridge Section.

ii) MADRAS PRESIDENCY DISTRICT MAP (Survey Office, Madras, 1893)
 The Madras Presidency consisted of the following 22 districts. 1) Ganjam, 2) Vizagpatnam, 3) Godhavari, 4) Krishna, 5) Kurnool, 6) Bellary 7) Anantapur, 8) Cuddapah, 9) Nellore, 10) Chingleput, 11) Madras, 12) N. Arcot, 13) S. Arcot, 14) Salem, 15) Coimbatore, 16) Nilgiri, 17) Malabar, 18) South Canara, 19) Trichinopoly, 20) Tanjore, 21) Madura, 22) Tinneveli

iii) MAP OF SOUTH ARCOT (Central Survey Office, 1891) file No. 87 C

iv) MAP OF TRANQUEBAR TERRITORY 1810 (surveyed in May, 1810 by T. Turnbull)

v) MALAYSIA MAP 1897

ANNOTATED REMARKS : These are certain original source materials concerning the activities of the German Lutheran missionaries and classified as LELM files

ENTRY NUMBER : ST - 008

TITLE OF THE INSTRUMENT : Diary reports

LANGUAGE OF THE INSTRUMENT	: German
CLASSIFICATION	: Paper Manuscript
NATURE	: Microfilm
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: TM 3 / 104/1733
CONTENTS DATA	: TM3: – 104 / 1733: Reference to the traditional household medicine, <i>Waditcha Soru</i> , i.e. cooked rice is found in this diary report. This diary dated 28 August, 1733 of a German missionary has a medical prescription of the indigenous Siddha medical system for curing of certain eye-disease.
ANNOTATED REMARKS	: The Tamil word “ <i>Waditcha</i> ” means just cooked. “ <i>Soru</i> ” in Tamil means rice. So, the just cooked rice had certain curative medicinal value. Another German word in this instrument “ <i>Zunge</i> ” which means the “tongue” leads one to judge that the native Tamil medical-men examined the tongue also and prescribed this medicine, <i>Waditcha Soru</i> . Even today, in villages, the warm cooked rice, tied up in a soft cotton cloth and besprinkled with castor oil, is massaged over the eye lids, to cure the eye sore disease.

ENTRY NUMBER	: ST - 009
TITLE OF THE INSTRUMENT <i>Books with Introductory Notices</i>	: <i>Classified Catalogue of Tamil Printed</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: 894.83 / M974
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Compiler	: John Murdoch
Name and address of the publisher	

Place of publication	: Madras
Edition data	:
Year of publication	: 1865
Total number of pages	: lxxxii + 287 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA : Under the Introduction, we have some information about Tamil Typography and European Printing (p. lvii) *Horti Indici Malabarici* had been the first Tamil printed book for which the first Tamil types were cut in Amsterdam in 1678 and according to Ziegenbalg, these Tamil fonts were too unwieldy. About 1710, the next attempt to cut Tamil letters was made at Halle for supply to the Tranquebar mission. An important aspect, to note, in this context is that we have on pages lviii and lix samples of Tamil fonts of various years viz. 1751 in Halle, 1854 in Madras and at 1865 in Madras.

On pages 1 - 3 in Section I, sub-titled “The Holy Scriptures”, brief information about the attempts of a few German missionaries to translate bible in Tamil, “which has the honour of being the first Indian language into which the Bible was translated. ...” In 1708 Ziegenbalg began the translation of the New Testament. At the time of his death in 1719, upto the book of Ruth was completed. This work was continued by B. Schultze. Two editions of the New Testament in Tamil were printed in Ceylon in 1748 and 1759 by Rev. Philip De Melho. Then we have some information about the attempts by Fabricius, Rhenius which were considered as improvements of Ziegenbalg’s translation.

ANNOTATED REMARKS : Only a very few pages of this book contain data for this section.

ENTRY NUMBER	: ST - 010
TITLE OF THE INSTRUMENT	: TARANGAMPADI
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Dr. R. Nagaswamy

Name and address of the publisher

Place of publication : Madras

Edition data :

Year of publication : 1987

Total number of pages : 44 p.

CONTENTS DATA : **Indo-Danish Coins** is the title of the fourth chapter [pp. 11 – 12] which has info about minting system. Drawings of Indo-Danish coins of Tranquebar can be found on pages 16 and 17.

ANNOTATED REMARKS : This book was brought out in honour of the visit of His Excellency Mr. Poul Schlueter, the Prime Minister of Denmark and Mrs. Lisbeth Schleuter on the occasion of their visit to Dansborg Museum, Tarangampadi on Saturday the 17th January, 1987.



ENTRY NUMBER	: ST - 011
TITLE OF THE INSTRUMENT	: <i>Tranquebar: A Guide to the Coins of Danish India, circa 1620 to 1845</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: U.C.B.
CALL NUMBER	: CJ 3549.T7.G71
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Gray, John, C.F.
Name and address of the publisher	
Place of publication	: Massachusetts
Edition data	:
Year of publication	: 1974
Total number of pages	: 83 p.
CHAPTER DETAILS (for books) /	:

CHAPTER I: INTRODUCTION: [pp. 1 – 18] The author traces Danish maritime history and trade enterprises from the very root of trade between Europe and the Orient which several times tilted the balance of profit favourable to the Oriental countries, primarily to China due its fascinating tea trade and to south India for its spices and calico. The author touches upon certain historical navigational and maritime turning points in 1386 and 1498 and draws the attention of the readers to the founding of Dansk Ostindisk Compagni (DOC) – Danish East India Company and to the many intrinsic and subtle aspects of Danish trade activities. The prime service of Roland Crappe, Ove Gjedde, William Leyel and Eskild Andersen are given in this chapter. Whenever there was inter country wars on their European theatre, the Danish trade in Tranquebar, Fredericksnagore had to suffer. The influence inflicted by the British owned E.I.C. on DOC was also outlined. Danish trade activities, until the Danish Crown sold Tranquebar together with Fredericksnagore to the English East India Company for 12 ½ lakhs of rupees (then about £ 20, 000) are also outlined in this illuminating instrument.

CHAPTER II: THE COINAGE: [pp. 18 – 33] 1620 to 1680, lead coins were struck – 1680 to 1690, lead and copper coins were struck – 1730 the first silver coin and 1789, gold coins were struck – early friction between the Danish Crown and the Nayak King of Tanjore with regard to certain inflated valuing process by the Danish side surfaces – DOC monogram – conflicting theories regarding the use of the ‘Green dollar’ struck during 1771 – 1777 in Copenhagen – gold ducats minted in the 17th and 18th centuries for the DOC and the DAC – following the examples of the British and the French, the Danes also struck rupees – emblems, coat of arms on obverses, reverses – various connotations – various theories – vain attempt of fixing the face value and denominations of certain lead coins – the “Coin Beach” a stretch of beach on the northern side of the Danish Fort, where local coins have been salvaged – of these, much belonged to the Danish-Indian fashion and a few of Raja Raja Chola copper coins besides coins of the later Pandya period of 13th century, Naik coins of 16th century.

REFERENCES: [pp. 34 – 35] Ten historical works and eleven numismatic works are cited in this section

NOTATIONS: [p. 36] Abbreviations, measurement are identified in this section

LEAD COINAGE: [pp. 37 – 45] Various obverses and reverses of lead coins of the Danish King Christian IV ca. 1620 – 1648 are explained – photoplates of obverses and reverses.

VALUATIONS: [pp. 76 – 83] Valuations of various lead, copper and silver coins in U.S. dollars can be had in these pages.

ANNOTATED REMARKS : A salient point to note in this strenuous work is, that it was very difficult to exactly assess the value of each coin as the author himself says “... Tranquebar coins are difficult to grade, allowance must be made for the quite gross imperfections inherent in the methods and circumstances of striking. However, a very large percentage are to be found in really inferior condition (Poor or Fair), and these should be priced with due modesty unless they are very rare.” This book has valuable numismatic information. In the absence of the “Contents” page, I have given chapter numbers for easy reference.

ENTRY NUMBER : ST - 012

TITLE OF THE INSTRUMENT : *Propagation of the Gospel in the East: Being an account of the success of two Danish Missionaries, lately sent to the East Indies, for the conversion of the Heathens in Malabar. In several letters to their correspondents in Europe; containing a narrative of their voyage to the coast of Coromandel, their settlement at Tranquebar, the divinity and philosophy of the Malabarians, their language and manners, the impediments obstructing their conversion,*

the several methods taken by these Missionaries, the wonderful Providences attending them, and the Progress they have already made

LANGUAGE OF THE INSTRUMENT	:	English
CLASSIFICATION	:	Book
NATURE	:	Print copy
LOCATION / REPOSITORY	:	FFL / website
CALL NUMBER	:	118:G:5
ACCESSION NUMBER	:	
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	A.W. Boehme
Name and address of the publisher	:	
Place of publication	:	London
Edition data	:	
Year of publication	:	1709
Total number of pages	:	xxxi + 78 p.
CONTENTS DATA	:	Original data contained in as many as ten letters of Ziegenbalg and Pluetschau to their teacher Lange and others in Europe are translated in English and their full texts can be found in this book. As such, there is no chapterization in this instrument. The whole book consists of two sections – in the first section, we have the author's dedicatory note and the second section is the full text of the ten letters of Ziegenbalg and Pluetschau, sent to their teacher Lange and other friends in Europe.

LETTER I: An Account of the Journey from Denmark to the Cape of Good Hope: [pp. 1 – 14] This historically important first letter of Ziegenbalg and Pluetschau dated in Africa 30 April, 1706 from the Cape of Good Hope informs that they embarked the Danish ship Princess Sophia Hedwig on 29th November, 1705.

30 Nov. 1705 arrived at Helsingør – a mariner met with an accident – fell from the main mast; but was saved

14 December 1705 – passed through the North Sea

16 Dec. 1705 – left Norway – a boy died of **Small Pox** –

22 Dec. 1705 – left England and Ireland

27 Dec 1705 - entered the Spanish seas

01 January 1706 – met two ships bound from America for England – initial mutual misunderstanding - soon reconciled

9 Jan. 1706 – neared the Coasts of Africa – pirates

15 Jan. – crossing from the Tropic of Cancer to the Torrid Zone – excess heat –

05 March 1706 – passed the Tropic of Capricorn – unruly high tides – curious observation about different kinds of fish and marine birds

31 March, 1706 – landed at an unknown island

The Hottentots received the missionaries – their customs and manners – here a **German student named Mr. Colben from Halle University** was already sent in here by the Lord Privy Councilor to make Astronomical observations for one full year and the German missionaries met another German scholar from Coningsberg. – visited the huge ‘Devil’s mountains’ and the large garden of the Dutch East India Company with its wild beasts and botanical specimens

This very first letter from their maiden voyage through a few seas and oceans, offers us many rare data about the early German knowledge of marine geography and zoology. Technical terms such as Tropic of Capricorn, Tropic of Cancer, torrid zone, etc. were known to them. And that already a German astronomical researcher was among the Hottentots are all samples and proofs of the innate German inquisitive attraction for Science and Technology.

ANNOTATED REMARKS : With this series of “*Propagation of the Gospel in the East*”, published in London from 1709, the Chief Priest of the German Chapel in St. James, Anton William Boehme (1673 – 1722) popularized in England, the formation and working of the Danish-Halle Mission. He dedicated this series to the Society for Propagation of the Gospel in Foreign Parts (SPG) and the Arch-Bishop of Canterbury, Thomas Tenison (1636 – 1715). Boehme’s desire to get the financial grant from the SPG for the Danish-Halle Mission was rendered futile due to the shift of its centre of activities to north America. Hence Boehme turned to the Society for Promoting Christian Knowledge (SPCK) for patronage. In 1710, Ziegenbalg and Pluetschau became the corresponding members of the SPCK. Upon the repeated requests from the missionaries, (Ziegenbalg and Pluetschau) the SPCK sent in 1711 more than 1000 copies of the New Testament in Portuguese language to Tranquebar.

ENTRY NUMBER	: ST - 013
TITLE OF THE INSTRUMENT	: <i>Propagation of the Gospel in the East.</i> <i>Being a farther account of the success of the Danish missionaries, sent to the East-Indies, for the conversion of the Heathens in Malabar</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL / website
CALL NUMBER	: MISS:G:357
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A.W. Boehme
Name and address of the publisher	
Place of publication	: London: Downing
Edition data	:
Year of publication	: 1714
Total number of pages	: xi + 50 +2 +68 p.
CHAPTER DETAILS	: This is the third volume of the "Propagation of the Gospel in the East..." (cited under ENTRY No. ST - 012), which was published as three parts followed by a note "to the Reader". The first part has four chapters. The second part is Ziegenbalg's answers to many questions on the geography, land-study and the religion of the south Indians which were published in the third Continuation of the Halle Reports. The third part is the Appendix.
Chapter IV: [pp. 42 - 50]	A printing press, sent from England in 1711, arrived at Tranquebar in August 1712 – a long – titled treatise and an almanac were printed – Ziegenbalg sent several treatises, narrative volumes, brief accounts, notes etc. to London – many of them composed in High Dutch – relate to divinity subject – a few on non-religious subject – they are a Tamil medical book, historical narration of the Tanjore

Kingdom, translated into High – Dutch, besides a Prose and a Poetical dictionaries with German index, spelling book, arithmetic book.

SECTION IV: [pp. 60 - 63] This is the extract of another letter of Ziegenbalg, consisting of three answers to questions on the knowledge of the natives in medicine.

The first question with its answer by Ziegenbalg tells us that seven major diseases were identified. Said Ziegenbalg thus: "... they (the native Tamils) can frame long discourses about Microcosm and Macrocosm ..." The second question and answer inform that the European doctors would wonder at the indigenous Tamil medical knowledge.

The third is about the nature of the ingredients for preparing certain drugs. Precious medicinal stones are also identified.

ANNOTATED REMARKS	: Nil
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ENTRY NUMBER	: ST - 014
TITLE OF THE INSTRUMENT	: The Medical Skills of the Malabar Doctors in Tranquebar India, as Recorded by Surgeon TLF Folly, 1798.
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Journal
NATURE	: Website
LOCATION / REPOSITORY	: Website
PUBLICATION DATA FOR JOURNALS : AND SOUVENIRS:	
Name of the Author	: Niklas Thode Jensen
Headline of the Article	: The Medical Skills of the Malabar Doctors in Tranquebar India, as Recorded by Surgeon TLF Folly, 1798
<i>Name of the Journal in italics</i>	: <i>Medical History</i>
Volume Number	: Vol. 49 (4)
Place of publication	:
Year of publication	: October, 2005
Pages	: pp. 489 – 515.

CONTENTS DATA : Various sub-headings are: Tranquebar and its History (pp. 489 – 490), Medicine in Tranquebar (pp. 490 – 494), Medical Ambiguities: European Perception of Indian Medicine (pp. 494 – 495), The Author: Theodore Ludwig Frederick Folly and his Life (pp. 495 – 496), Science in Tranquebar (pp. 496 – 499), TLF Folly's Comments (pp. 499 – 500), English Translation: A) Notes on the Surgical Skills of the Malabar Doctors, 1798 by TLF Folly, Regimental Surgeon (pp. 500 – 503), B) Note p. 503, C) About the preparation or sublimation of Mercury by the Malabars of which three compositions are made, Tranquebar, 1798 by TL Folly, Regimental Surgeon (pp. 503 – 507), The process of sublimation translated from the Tamil author Agastyer's Manuscript (pp. 507 – 508) Remark p. 508, Appendix Danish Transcription from the Eighteenth-century Gothic Script (pp. 509 – 515)

ANNOTATED REMARKS : Very brief info about the Danish-Halle German mission doctors like Samuel Benjamin Cnoll, Johann Gerhard Koenig, Christoph Samuel John, Johan Peter Rottler and Johann Gottfried Klein are found.

ENTRY NUMBER	: ST - 015
TITLE OF THE INSTRUMENT	: ரேனியஸ், திருநெல்வேலி அபோஸ்தலர் <i>Rhenius Apostle of Tirunelveli</i>
LANGUAGE OF THE INSTRUMENT	: Tamil & English
ENGLISH TRANSLITERATION	: Rhenius Thirunelveli Aposthalar
ENGLISH VERSION	: <i>Rhenius, Apostle of Tirunelveli</i>
CLASSIFICATION	: Book
NATURE	: Xerox / hard bound
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 245
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: D.A. Christdoss
Name and address of the publisher	: Bethel Publication,
Place of publication	: Danishpet (Salem)
Edition data	:

Year of publication : 1976
 Total number of pages : ix + 472 p.

CONTENTS DATA : This book gives certain technical medical information (p. 443) about treating blood pressure patients nearly 200 years ago in Tamilnadu. When there is much of **blood pressure** for a patient, the insect leech was placed on the body of the patient. The leech sucks the blood and thus the blood pressure is reduced. This is the treatment which this German missionary Rhenius received from the native Tamil doctors when he suffered from high blood pressure. This way, this book gets scientific importance, letting the readers know about the indigenous medical practices.

ANNOTATED REMARKS : The title, Publisher's note, and Foreword are in English, the author's Preface and the full text are in Tamil. Priced at a mere seven Indian Rupees, this book is the fruit of the author's efforts to glean source materials for nearly 27 years. Most of the information in this book relate to the spread of Christianity and German missionary Rhenius' painful efforts to promote his faith and also to uplift the down-trodden Dalits in and around Tirunelveli for over two decades. Especially his efforts for the health care of the poor people, during famine, flood, Tsunami and cholera epidemic are far significant.

ENTRY NUMBER : ST - 016

TITLE OF THE INSTRUMENT : *The South Asia and Burma Retrospective Bibliography (SABREB) Stage 1: 1556 – 1800*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE : Xerox

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 4265

PUBLICATION DATA FOR BOOKS :

Name of the Author : Graham Shaw (Compiler)

Name and address of the publisher

Place of publication : London

Edition data	:
Year of publication	: 1987
Total number of pages	: x + 554 p.
CONTENTS DATA	: In Tranquebar, as many as 338 titles were printed during the period from 1712 to 1800. (p. 14) i.e. during the Danish-Halle Mission period. The following pages from this instrument relating to Christian Literature in Tamil published by the Tranquebar Mission are: pp. 479 to 482 (4 pages) and pp. 532 to 536 (5 pages)
ANNOTATED REMARKS	: Though this book may not have a direct bearing on the present project, yet this instrument is listed in this project because, it deals with printing and publishing activities in south Asia from the beginnings at Goa in 1556 and Germany had been a pioneer in this field – more so, the Danish Halle Mission. -----



CHRISTOPH SAMUEL JOHN
1746 – 1813

ENTRY NUMBER	: ST - 017
TITLE OF THE INSTRUMENT	: <i>Against the bite of a mad dog</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	: <i>Against the bite of a mad dog</i>
CLASSIFICATION	: Paper Manuscript – Letter dated 6 May, 1792
NATURE	: Hand written paper note
LOCATION / REPOSITORY	: FFA

CALL NUMBER : II B 1:5 d [2B:2]

ACCESSION NUMBER :

CONTENTS DATA : This half – a – page copy of a medical prescription consists of a list of five ingredients of a rare tropical medical formula.

ANNOTATED REMARKS : This medical prescription-like note, would have been, in all probabilities, the answer to questions put to German missionary Christoph Samuel John (1747 – 1813) in Tranquebar, by Prof. Dr.J.R. Foster in Germany. John's missionary tenure period in Tamilnadu is 1771 – 1813 and the date of this letter, 6.5.1792 falls within this tenure period.

Also, a few other such letters and diaries, containing indigenous medical data, were sent to Dr. Roxburg, Prof. J.R. Foster, Prof. Bayer in Germany not only by C.S. John; but also by a few more Germans like C.T. Walther and J.P. Rottler to their German Professors and subject specialists. A thorough investigation of all such medical notes, letters, diaries etc. sent by the Danish – Halle missionaries from Tamil nadu to a few German doctors and Professors will certainly unfold the rich realm of indigenous Tamil medical system – better known as the *Siddha* medicine, which will be another aspect of the fathomless German fascination for Tamil medicine. After a few unsuccessful attempts to bring out this life saving medicine, this data is put into my website a couple of years ago. Further information about the Rabies Hydrophobia disease, a German missionary's interest for it and other allied data can be had from my research Paper, ["GERMAN MISSIONARIES AND RABIES HYDROPHOBIA: MISSION HISTORY AS HISTORY OF THE GLOBALISATION OF INDIGENOUS TAMIL MEDICAL KNOWLEDGE OF 18TH CENTURY."] presented at the international conference organized by the Berlin Society for Mission History in Berlin during 16 – 18 September, 2010

ENTRY NUMBER : ST - 018

TITLE OF THE INSTRUMENT : பூலோகத்தினுடைய முதலாம் பங்காகிரி ஜரோப்பா

LANGUAGE (S) OF THE INSTRUMENT : Tamil and English

ENGLISH TRANSLITERATION : *Bhoologathinudaiya Mudhalam Pangagira Europa*

ENGLISH VERSION : *Europe, the first part of the world*

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C:80 / [C:80:1]

PUBLICATION DATA FOR BOOKS :

Name of the Author : a.n.k.

Name and address of the publisher :

Place of publication : Tranquebar

Edition data :

Year of publication : 1732

Total number of pages : 48 p.

CHAPTER DETAILS (for books) /

CONTENTS DATA :

ANNOTATED REMARKS : This instrument appears to be the Tamil = English dictionary of various places in Europe. It is difficult to identify the present names of the cities and countries mentioned in this book because, nearly 300 years ago, those cities and countries in the European continent bore different names. Such subject books were published by the Tranquebar Mission to impart geographical knowledge to the children at the Mission schools in and around Tranquebar. This is yet another proof to show that the German missionaries evinced keen interest to develop the knowledge of the native converts about world geography as also in other branches of natural science.

ENTRY NUMBER : ST - 019

TITLE OF THE INSTRUMENT : புவன சாஸ்திரத்தின் பேர் பொஸ்தகம்.
இதிலே ஜூரோப்பா, ஆசியா, ஆபிரிக்கா அமெரிக்கா வென்றும் பின்னை அற். பவுலிவினுடைய பயணங்களென்றும் பாலஸ்தீனாவென்றும் சொல்லப்பட்ட தேசப் படங்களிலே அடங்கியுள்ள பிரதான தேசங்கள் பட்டணங்களுடைய பேர் நாமங்கள் வாசிக்கப்படும். கடைசியிலே புவன சாஸ்திரத்துக்கு அடுத்த சிறிது சுலோபங்கள் சேர்க்கப்பட்டிருக்கிறது

INDEX GEOGRAPHICUS exhibens nomina REGIONUM & URBIUM
PRAECIPURUM, in tabulis EUROPAE, ASIAE, AFRICAE, AMERICAE, item
ITINERARII S. PAULI APOSTOLI & PALASTINAE obvia. Accesserunt aphorismi
quidam Cosmographici

LANGUAGE (S) OF THE INSTRUMENT : Tamil and Latin

ENGLISH TRANSLITERATION : *Bhuvana Saasthirah thin Per Posthagam. Idhilae Airopa, Aasia, Aprica, America vendrum, pinnai Ara. Pauluvinudaiya*

Payanangalae vendrum Paalastheenavendrum Sollap pattaDesappadangalilae Adangi yulla Pradhana Desangal Pattanangaludaiya per naamangal vaasik kap padum. Kadaisiyilae Bhuvana Sasthirathukku Aduththa Siridhu Sulogangal Serkkappattirukkudhu.

ENGLISH VERSION : *Heritage book of World Geography. In this, the names of cities are mentioned which are in Europe, Asia, Africa, America besides the names of places visited by Apostle Paul. At the end, a few verses related to the Heritage World Geography are added.*

CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: 63 F3
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
Name and address of the publisher	
Place of publication	: TRANGAMBARIAE (Tranquebar)
Edition data	:
Year of publication	: MDCCXXXII (1732)
Total number of pages	: 64 p.
CONTENTS DATA	: We have the title both in Latin and Tamil. This book is printed with the names of many cities in the continents Europe, Asia, Africa and America besides the places visited by St. Paul. At the end of this book, we have some data about the Universe.
ANNOTATED REMARKS	: It is laudable that the German missionaries evinced keen interest in imparting geographical knowledge of this universe to the native Tamil convert school children in Tamilnadu, 300 years ago.

ENTRY NUMBER	: ST - 020
TITLE OF THE INSTRUMENT	: <i>The Oriental Astronomer: being a complete system of Hindu Astronomy, accompanied with a translation and numerous explanatory notes, with an Appendix</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: K:85 & K:85:1
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
Name and address of the publisher	: American Mission Press, Jaffna
Place of publication	: Jaffna
Edition data	:
Year of publication	: 1848
Total number of pages	: Part I, 1 – 177 p. and Part II, 1 – 145 p.
CONTENTS DATA	: This book, in two parts, is an indigenous science book on astronomy. The first part is in Tamil for 177 pages and then its English translation for 145 pages in the second part.
ANNOTATED REMARKS	: The very fact that this book fascinated the Germans proves that the innate German style of foreign collaboration is based on science and technology. There is a Tamil word at the beginning of the title page “ <i>Sodhi Saththiram</i> ” which denotes a treatise on celestial astronomy for scholars of the Orient.

ENTRY NUMBER	: ST - 021
TITLE OF THE INSTRUMENT	: <i>Maps of a few Countries of the World</i>

LANGUAGE (S) OF THE INSTRUMENT : Tamil and English

CLASSIFICATION : Maps
 NATURE : Print copy
 LOCATION / REPOSITORY : FFL
 CALL NUMBER : C:38:2
 Name of the Author : a.n.k.
 Name and address of the publisher :
 Place of publication : Boston
 Edition data :
 Year of publication : n.a.
 Total number of pages : 11 maps

CONTENTS DATA : Data about the maps are as follows:
 1. World map (general), 2. Jaffna, 3. Srilanka Island, 4. India (general), 5. Asia continent (general), 6. Africa (general), 7. Europa (general), 8. North America (general) 9. South America (general), 10. Middle Asia (general) and 11. Countries between Mediteranian Sea and the Black Sea.

ANNOTATED REMARKS : This instrument is a collection of eleven maps, the details of which are explained in Tamil for the use of the native Tamil students. Information about how the Tropic of Cancer, Equator, North Pole, South Pole, South Sea, North Sea etc were known as, some 300 years ago can be had in this instrument.. Today's Australia continent was known as "Nuo Land"

ENTRY NUMBER : ST - 022
 TITLE OF THE INSTRUMENT : *The Elements of Algebra*
 LANGUAGE (S) OF THE INSTRUMENT : Tamil and English
 CLASSIFICATION : Book
 NATURE : Print copy
 LOCATION / REPOSITORY : FFL

CALL NUMBER : C:38:5

PUBLICATION DATA FOR BOOKS :

Name (s) of the Author : a.n.k.

Name and address of the publisher : Director of Public Instruction

Place of publication : Scottish Press, Madras

Edition data :

Year of publication : 1857

Total number of pages : 98 p.

CHAPTER DETAILS (for books) /

ANNOTATED REMARKS : This instrument was made for the use of students in Government Schools as per the orders of the Director of Public Instruction. The basic concepts of the western system of a special branch of mathematics, called Algebra, were made available to the native Tamil students and this is yet another sample of the benefits, enjoyed by the native students. In this context, yet another book on mathematics can also be cited here. *Tamil First Book and mental Arithmetics* is the title, printed at Tranquebar Mission Press in 1863 and available at the FFL under Call No. C:38:17

ENTRY NUMBER : ST - 023

TITLE OF THE INSTRUMENT : *Colenso's Arithmetic, Translated into Tamil and adapted to the Use of the native schools supported by the Government, Part II, Vulgar and Decimal Fractions*

LANGUAGE (S) OF THE INSTRUMENT : Tamil and English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C:38:12

PUBLICATION DATA FOR BOOKS :

Name (s) of the Author : a.n.k.
 Name and address of the publisher :
 Place of publication : Madras
 Year of publication : 1858
 Total number of pages : 226 p.
 CONTENTS DATA :
 ANNOTATED REMARKS : This instrument was prepared to impart mathematical knowledge exclusively to native converts. That both the vulgar and the decimal fractions were explained in this work, is a notable aspect of the Mission Establishments.

ENTRY NUMBER : ST - 024
 TITLE OF THE INSTRUMENT : எண் சுவடி
 LANGUAGE OF THE INSTRUMENT : Tamil
 ENGLISH TRANSLITERATION : *Enn Chuvadi*
 ENGLISH VERSION : Mathematical manuscripts
 CLASSIFICATION : Book
 NATURE : Paper Manuscript
 LOCATION / REPOSITORY : FFL
 CALL NUMBER : C:38:45
 PUBLICATION DATA FOR BOOKS :
 Name of the Editor : Kuppaiyangar (Ed.)
 Name and address of the publisher :
 Place of publication : Madras
 Edition data :

Year of publication	: Year: <i>Irakthashi</i> , Month: Chithirai,
Total number of pages	: 54 p.
CONTENTS DATA	:
ANNOTATED REMARKS	: Edited by Kuppaiyangar of Thanneerkulam, this mathematical book is a litmus test for the advanced knowledge of the Tamil school children. This is one of the rare Tamil books, which Karl Graul took with him to Germany in 1853. A small note about this book can be found in his article under item no. 115: Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evang. luth. Missionsanstalt zu Leipzig, in: <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> , H.7, Leipzig, 1853, p.566 [Notices, Correspondences and Miscellaneous items: The Tamil library of the Evangelical Lutheran establishment in Leipzig, in: <i>Journal of the German Oriental Society</i> , Vol. 7, Leipzig, 1853, p.566.] Graul mentions about a published work of the same title. Edited by Mamu Pillay and published by Annamalai Mudaliyar in 1850-1851, this instrument appears to be the printed version of the original <i>Enn Chuvadi</i> . Graul classified this book under the “Folks literature” which implies that such a mathematical work was a common and a basic school book. Graul also mentions that this book is a mathematical treatise on weights, measures, etc besides cycles of the years and “other ordinarily used general knowledge book for elementary school”. Thus it can be inferred that even at the elementary school level, the native Tamil children were taught about such technical and scientific subjects.
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ENTRY NUMBER	: ST - 025
TITLE OF THE INSTRUMENT	: தமிழ்ப் பிள்ளைகளுக்காக எற்படுத்தப்பட்ட பூமி சாஸ்திரம் முதலாம் புத்தகம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	: First Geography
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:49
ACCESSION NUMBER	:

PUBLICATION DATA FOR BOOKS	
Name (s) of the Author	: a.n.k
Name and address of the publisher	: South India Christian School Book Society in the London Mission Press
Place of publication	: Nagercoil
Year of publication	: 1856
Total number of pages	: VI + 98 p.
ANNOTATED REMARKS	: nil
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ENTRY NUMBER	: ST - 026
TITLE OF THE INSTRUMENT	: ஆத்ம வாச விவாரணம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Aathma Vaasa Vivaranam</i>
ENGLISH VERSION	: Details / Functions of Human Soul
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:38:73
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	
Name (s) of the Author	: a.n.k
Name and address of the publisher	
Place of publication	: Madras
Year of publication	: 1858
Total number of pages	: 38 p.

CONTENTS DATA : This small yet remarkable instrument has 28 pictorial illustrations about various functions and certain philosophical connotations about human soul and the Almighty. Even in the scanned image of the title page, one can see as many as 17 ‘divine spots’ in the human lung and heart areas. The auricle, the ventricle, the soft spongy covering of the lungs can also be seen in this title page. The school children got this kind of education is proof of the high educational standard in Tamilnadu, several centuries ago !

ANNOTATED REMARKS : Printed by the American Mission Press in Madras, this instrument is yet another proof for the indigenous scientific expertise of the native Tamil people in the field of medicine in general and in respiratory system coupled with the system of yoga and pranayama in particular. “Aatma” means soul. Vaasa(m) means home. “Vivarananam” means details. Human body is compared to a sacred temple and the sacred soul is the “Aatma” in it. How to cleanse it with breathing and how to synchronize it with the Almighty are all known to the Tamils several hundred years ago.

ENTRY NUMBER : ST - 027

TITLE OF THE INSTRUMENT : அளவு நூல் முதலாம் புத்தகம்
Elements of Geometry, Part I,

LANGUAGE (S) OF THE INSTRUMENT : Tamil and English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : FFL

CALL NUMBER : C:38:74

PUBLICATION DATA FOR BOOKS :

Name of the Author : Thomas Lund

Name and address of the publisher

Place of publication : Madras

Edition data :

Year of publication : 1857

Total number of pages : 165 p.

ANNOTATED REMARKS

: Like the other similar book titled: *Elements of Algebra* and published in the same year 1857, this book on geometry was also authored to give the native Tamil converts, knowledge about geometry. There was no printed books on mathematics for the native Tamil school children till the advent of the European missionaries in general and of the German Lutherans in particular, for, almost all the mathematical concepts were remembered by heart by the school children and this kinds of geometrical drawings and algebra concepts were not very much known to the native children which they cannot visualize and memorize. So was the case with geography also. This kind of lacuna in educational system, which deprived the native Tamil school children, was undone, thanks to the German missionaries who left no stone unturned to bring in such kinds of new mathematical branches into the indigenous curriculum and that too they offered them in Tamil for the benefit of the Tamil children. *Tamil First Book and Mental Arithmetic*, 1863 [C:38:17], *First Geography* 1856 [C:38:49], *The Elements of Algebra*, 1857 [C:38:5] etc. belong to this category.

ENTRY NUMBER	: ST - 028
TITLE OF THE INSTRUMENT	: திரியாங்கம் 1848
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Thiri yaangam</i>
ENGLISH VERSION	: Tamil Calendar for the year 1848
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Somasegaram Pillay
Name and address of the publisher	: Jaffna Religious Tract Society
Place of publication	: Madras
Edition data	:

Year of publication	: 1848
Total number of pages	: p.60

CONTENTS DATA	:
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Diagram illustrating the Nature of Solar and Lunar Eclipses [p.1]
The Solar System [p. 2], The Waning and Waxing of the Moon [p.4]
The Earth [p. 5], Tables of Days, Tithies, Yogas & c. [p. 6]
Tables of Months, Signs & c. [p. 7], Explanations of Astronomical symbols &c. [p.7]
Fixed and movable festivals & c. [p. 8], Eclipses [p. 8], Lunar Eclipse [p. 9]
The reason why we have discontinued Astrology in this Almanac [p.9]
A new Planet [p. 9 – 10], An Ephemeris of the Planets [p. 11 – 12],
Psalms cxxxv [p. 13 – 15], The Rich fool [pp. 15 – 23], Jeremiah, x 1 – 16 [pp. 23 – 29]
The door of hope closed [pp. 29 – 33], Up in the early morning [p. 33]
Conduct towards others [p. 33], The Central Sun [pp. 35 – 37]
On the atonement and Mediation of Christ [37 – 43], Trust in God [pp. 43 – 46]
Dialogue between a Brahmin, a Pandaram and a Christian on religious points [46 – 60]

ANNOTATED REMARKS : This rare instrument, in the form of Xeroxed sheets, can be found in a box file at GKLA without Accn. or Call No. This almanac was worked out by Somasegaram Pillay, son of Mayil Vaganam Pillay, for the year 1848. The pages are numbered in Tamil numbering system. The institutional seal: “*Eigenthum der Ev. Luth. Mission zu Leipzig*” on the title page enables us to know that this book was one of the hundreds of indigenous rare literatures sent from Tamilnadu several decades ago to Germany – presumably by a German scholar or Lutheran missionary. Published by the Jaffna Religious Tract Society and printed by the American Mission Press in Madras, this instrument is yet another proof for the astronomical expertise knowledge of the native Tamil people several centuries ago. Solar and lunar eclipses, new moon and full moon formations besides several other celestial astronomical data can be gleaned from this instrument.

ENTRY NUMBER	: ST - 029
TITLE OF THE INSTRUMENT	: திரியாங்கம் 1850
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Thiri yaangam</i>
ENGLISH VERSION	: Tamil Calendar for the year 1850
CLASSIFICATION	: Book
NATURE	: Xerox

LOCATION / REPOSITORY	: GKLA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Somasegaram Pillay
Name and address of the publisher	: Jaffna Religious Tract Society
Place of publication	: Jaffna
Edition data	:
Year of publication	: 1850
Total number of pages	: 48 p.?
CONTENTS DATA	: Certain important data about the solar and lunar eclipses for the year 1850 are also available in this instrument. I give this data verbatim from this instrument.

ECLIPSES OF THE SUN.

In the year 1850, there will be only two Eclipses, both of the Sun:-

I. A partial eclipse of the Sun, Feb. 12, 1850, visible here. Begins 11h. 26m. 42.1 A.M., Greatest Phase 0 h. 5m. 16.0 P.M., Ends 0 h. 42 m. 53.5 P.M. Duration 1 h., 16 m., 11.4. Magnitude of the Eclipse (Sun's diameter = 1) 0.228 Mean time at Batticotta.

II. A total eclipse of the Sun, Aug. 17, 1850, invisible here.

The Contents of this instrument are as follow:

The Solar system [p.2], The Change of the Moon [p.4], The Earth [p. 5]
 Statistics of the *Triyankam &c.* [p. 6], Explanations of Astronomical Symbols &c. [p 7]
 The Resurrection of Man [pp. 8 – 10], Ephemeris of the Planets [pp. 11 – 12]
 Calendar Pages [pp. 13 – 35],
 Extracts from a new Poetical Version of the Gospels [pp. 14 – 16]
 The Lungs [p. 16], Conduct towards others [p. 18]
 Extracts from the New Poetical Version continued [pp. 20 0 24]
 Cleanliness [p. 26], Evil Company [p. ib], Holiness [p. 28], Pauperism [p. ib]
 Pins [p. ib], Worship of the True God [p. 30], Shame [p. ib], Priceless Diamond [p. 32]
 Forget your Injuries [p. ib], Cure your Tongue [p. 36], Good rule [p. ib]
 Dialogue upon the Soul [pp. 37 – 48]

ANNOTATED REMARKS : This rare instrument, in the form of Xeroxed sheets, can be found in a box file at GKLA. This Calendar for the year 1850, was worked out by Somasegaram Pillay, son of Mayil Vaganam Pillay. The pages are numbered in Tamil numbering system. The institutional seal: "*Eigenthum der Ev. Luth. Mission zu Leipzig*" on the title page enables us to know that this book was one of the hundreds of indigenous rare literatures sent from Tamilnadu several decades ago to Germany – presumably by a German scholar or Lutheran missionary. Published by the Jaffna Religious Tract Society and printed by the American Mission Press in Jaffna, this instrument is yet another proof for the astronomical expertise knowledge of the native Tamil people several centuries ago. Those Tamil savants were able to judge the occurrence of solar and lunar eclipses, new moon and full moon formations. Several other celestial astronomical data can be gleaned from this instrument.

ENTRY NUMBER	: ST - 030
TITLE OF THE INSTRUMENT	: திரியாங்கம் 1852
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and English
ENGLISH TRANSLITERATION	: <i>Thiri yaangam</i>
ENGLISH VERSION	: Tamil Almanack for the year 1852. The Bissextile or Leap Year
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Vaithiya Linga Pillay
Name and address of the publisher	: Madras Tract and Book Society
Place of publication	: Madras
Edition data	:
Year of publication	: 1852

Total number of pages	:
CONTENTS DATA	: This bilingual instrument was worked out as a technical almanac for the year 1852. In this, we have certain technical astrophysical and astronomical data about the solar system. We have information about the size of the sun and also those of a few other planets also. Taking the size of earth as one unit, the author gives the sizes of Mercury, Venus, Mars, Vesta, Jupiter, Saturn and Herschel all these in English. Also, we have the sizes, distance from Sun, and the period of revolution of several planets in Tamil language as a tabular form.
ANNOTATED REMARKS	: Only three sheets are available in GKLA. If the full book can be had, then we can get many more related scientific astronomical data as worked out by native Tamil scholars which would have raised many German eyebrows.

ENTRY NUMBER	: ST - 031
TITLE OF THE INSTRUMENT	: மனை சாஸ்திரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Manei Sastiram</i>
ENGLISH VERSION	: <i>Construction manual for land & house</i>
CLASSIFICATION	: Paper or palmleaves manuscript
NATURE	: Paper or palmleaves manuscript
LOCATION / REPOSITORY	: FFA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
<i>Title in italics</i>	: <i>Manei Sastiram</i>
Name and address of the publisher	: n.a.
Place of publication	: n.a.
Edition data	:

Year of publication : n.a.

Total number of pages : n.a.

CONTENTS DATA : About the contents of this instrument, I give hereunder, what Ziegenbalg wrote in this dispatch. “*Manei Sastiram*, is a book on the science of building in which is said what one should observe while constructing (houses and buildings). It is a pretty small work with superstitious statements.

ANNOTATED REMARKS : This instrument, which was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, can be found in the FFA. But no Call Number (Signatur) is available for this instrument. [The only reason for this would be that Francke threw all these indigenous literature collection as ‘heathen nonsense’ and hence they were not given any Call Number!] However, information about this and also other literature can be had from William Germann’s article: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, (‘*Mission news of the East Indian Mission Establishment in Halle*) (Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, p. 75) which was written based on Ziegenbalg’s notes and dispatch information sent by Ziegenbalg in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens.

Manei in Tamil means ground or piece of land. *Sastiram* means heritage rules and regulations. Thus we come to infer that the native Tamils several centuries ago, learnt the art of building houses and today these rules and regulations are widely known as “*Vaasthu Sasthiram*” Any prospective buyer of a house or apartment wants to establish that his house / flat was built according to this “*Vaasthu Sasthiram*”.

ENTRY NUMBER : ST - 032

TITLE OF THE INSTRUMENT : உடல் கூறு தத்துவம்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Udel kooru thathuvam*

ENGLISH VERSION : Philosophical text on human body

CLASSIFICATION : Book

NATURE : Palmleaves or Paper MSS.

LOCATION / REPOSITORY : FFA

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR BOOKS :

Name of the Author : a.n.k.

Name and address of the publisher

Place of publication : Palmleaves or Paper MSS.

CONTENTS DATA : Few data about the contents of this instrument, as Ziegenbalg wrote in this dispatch follow: "Udel kuru dadduwam, a very small philosophical booklet, which has information about the five senses and the relationship they have with human body and soul. I very much liked to translate it in German; but I did not understand the philosophical terms properly and had with me no philosopher to consult and decipher them. This booklet is not widely known among the natives; but can be understood only by learned Brahmins, Pandarums (ascetics) and philosophers."

ANNOTATED REMARKS : *Udel* in Tamil means live human body. *Kuru* means parts and *Dadduwam* means philosophy or spiritual teachings. This is yet another proof of the high standard of the indigenous medical knowledge of the Tamils, which has technical information about not only diseases and medical prescriptions; but also about the five senses and their relationship with human soul. This instrument was sent to Denmark as a palmleaves manuscript by Ziegenbalg in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves bundle. Information about this literature can be had from William Germann's article [under item no. 99 on page 84]: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, ("Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94 which was written based on Ziegenbalg's notes and dispatch information dated 22 August, 1708 sent to the Danish Court Chief Priest Francis Julius Lütkens.

ENTRY NUMBER : ST - 033

TITLE OF THE INSTRUMENT : திரி கால சக்கரம்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Thiri Kaala Sakkaram*

ENGLISH VERSION : Treatise on the cycle of the three epochs / periods (i.e. the past, the present and the future periods)

CLASSIFICATION	: Book
NATURE	: Palmleaves or paper MSS.
LOCATION / REPOSITORY	: FFA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
CONTENTS DATA	: Few data about the contents of this instrument, as Ziegenbalg wrote in this dispatch follow: " <i>Diri gala Sakkaram</i> , a mathematical description of $7 + 7 =$ fourteen worlds – seven undersea worlds and seven above-sea worlds. ...how thing will happen in future and how thing happened in the past are all accounted for. ...If the learned scholars in Europe happen to read these, they will come to know of strange things. I intended to translate these in German ..."

ANNOTATED REMARKS : *Diri* means three, *gala* [is the changed and contracted for of *Kaalam* (= time or epoch or defined periods) and *Sakkaram* means cycle. Thus, we come to understand that this instrument is about the pre-destined cycle of events in the present, past and the future times. Ziegenbalg says that it is a mathematical work and this is a sample of indigenous expertise knowledge of estimating the various happenings in the world.

This instrument was sent to Denmark by Ziegenbalg in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, which can now be found in the FFA. Information about this literature can be had from William Germann's article [under item no. 110 on page 90]: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, ("Mission information / news of the East Indian Mission Establishment in Halle) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94 which was written based on Ziegenbalg's notes and dispatch information dated 22 August, 1708 sent to the Danish Court Chief Priest Francis Julius Lütkens.

ENTRY NUMBER	: ST - 034
TITLE OF THE INSTRUMENT	: புவன சக்கரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Buwana Sakkaram</i>

ENGLISH VERSION	: Earth's Circle
CLASSIFICATION	: Book
NATURE	: Palmleaves or paper MSS.
LOCATION / REPOSITORY	: FFA
CONTENTS DATA	: About the contents of this instrument, I give hereunder, a few points from what Ziegenbalg wrote in this dispatch. " <i>Buwana Sakkaram</i> , a description of the world spheres (northern and southern hemispheres?) with many strange things in it. ...how wide, how long and how deep these spheres are besides the seas and oceans, the landscapes etc. are all calculated in this. ..."

ANNOTATED REMARKS : *Buwana* means the earth. *Sakkaram* means circle or cycle. This instrument, was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, can be found in the FFA. Information about this literature can be had from William Germann's article: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, ("Mission information / news of the East Indian Mission Establishment in Halle – under item no. 111, p. 91) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94. which was written based on Ziegenbalg's notes and dispatch information sent by Ziegenbalg in August, 1708 to the Danish Court Chief Priest Francis Julius Lütkens

ENTRY NUMBER	: ST - 035
TITLE OF THE INSTRUMENT	: வகுடச் சுவடி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Waguda Suvadi</i>
ENGLISH VERSION	: A Book (MSS.) on Medicine
CLASSIFICATION	: Book
NATURE	: Palmleaves MSS.
LOCATION / REPOSITORY	: FFA
CONTENTS DATA	: About the contents of this instrument, Ziegenbalg wrote thus: " <i>Wagada Tschuwari</i> , a book on medicine, deals with the origin of diseases and their symptoms which can be detected through the pulse reading and other

similar medical studies.” It will be of further technical interest and subject of curiosity to know what those ‘other medical studies’ are!

ANNOTATED REMARKS

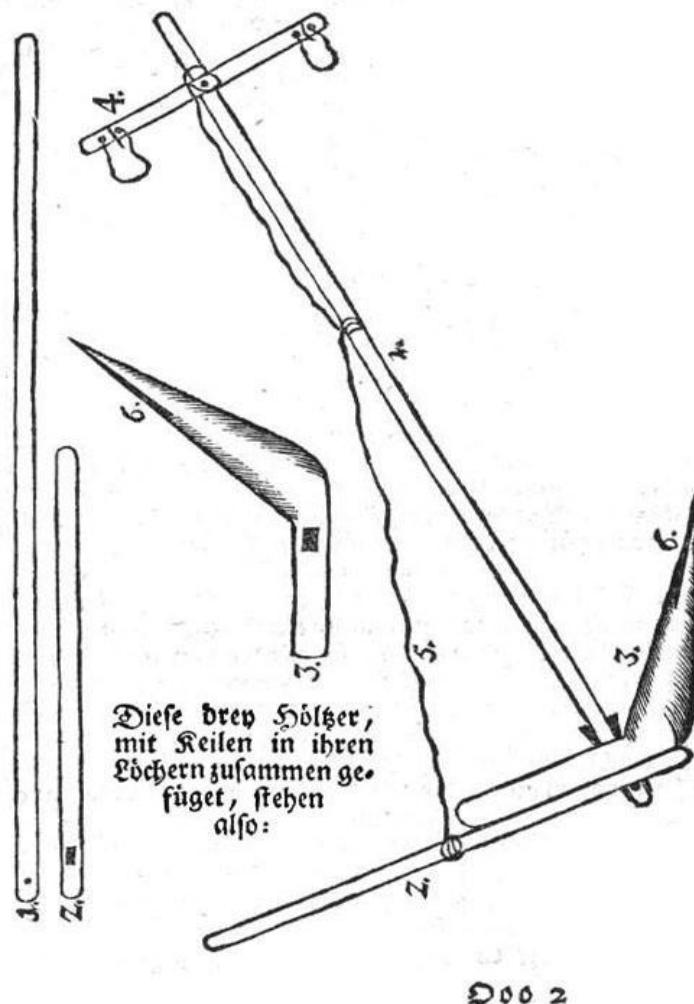
: *Wagudam* means ‘of the medical art’ and *Tschuwari* means palmleaves manuscripts. This instrument was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, which can now be found in the FFA. Information about this literature can be had from William Germann’s article: *Ziegenbalgs Bibliotheca Malabarica*, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, (‘*Mission information / news of the East Indian Mission Establishment in Halle – item no. 112, p. 91*) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94.

It may here be pointed out that there had been a steady development of philological studies by the Europeans during this period and the Germans, in particular, showed special interest to Tamil philology. Thus, they gained considerable amount of vocabulary in the difficult branch of tropical medicine also.

ENTRY NUMBER	: ST - 036
TITLE OF THE INSTRUMENT	: கை சாஸ்திரம் பார்க்கிர சுவடி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Kei Sastirum parkira ch Chuvadi</i>
ENGLISH VERSION	: A Book on Palm (and Face) reading
CLASSIFICATION	: Book
NATURE	: Palmleaves MSS.
LOCATION / REPOSITORY	: FFA
CONTENTS DATA	: About the contents of this instrument, I give hereunder, a few data of what Zieganbalg wrote in this dispatch. “ <i>Kei Sastirum parkira Tschuwari</i> , a soothsayer book, - estimated from the face and especially from the palms of people. In this book all the outward symbols of a person are to be studied, which mainly are 32 in number and which are all to be scrutinized. And then certain data are to be compared so as to judge why such ‘prospective’ person had such kinds of vices or virtues. Also, what kind of fate awaits him or her. This book was sent to me by a poet with great amount of sanctity with a request that <u>I will not let out these ‘secrets’.</u> ...”
ANNOTATED REMARKS	: <i>Kei</i> in Tamil means hand or in this context, the palm, <i>Sastirum</i> means scientific text or heritage manual. <i>Parkira</i> means to peruse and <i>Tschuwari</i> is the Tamil word, which means palmleaves MSS. This age old indigenous

heritage ‘palm- reading’ science is still in vogue though not in metropolises; but certainly in villages. ‘Trained’ ladies, with a black-coloured special (magic) wand, ‘read’ the palms of prospective ‘believers’ and through certain rhyming songs and parables, they ‘foretell’ the luck or ill-luck or any other prominent happenings already happened and a few yet-to-happen incidences. Such prospective ‘believers’ then pay these fortune tellers some money or rice or food etc.

This instrument was sent by Ziegenbalg to Denmark in 1708, along with dozens of indigenous Tamil books in the form of manuscripts and palmleaves, which can now be found in the FFA. But no Call Number (Signatur) is available for this instrument. Information about this and also other literature can be had from William Germann’s article: Ziegenbalgs Bibliotheca Malabarica, in: *Missionsnachrichten der Ostindischen Missionsanstalt zu Halle*, (“Mission information / news of the East Indian Mission Establishment in Halle – item no. 113, p. 91) Jg. XXXII, Heft 1 & 2, 3 & 4, Halle, 1880, pp. 1-20 & 62-94



D 00 2

I. 31

Gotthilf August Francken (Ed.), Neun und zwanzigste Continuation
des Berichts der Königlichen Dänischen Missionarier in
Ostindien, [29 th Continuation of the Reports of the Royal Danish
Missionaries in East India] Halle,
M DCC XXX II (1732), p. 467

ENTRY NUMBER : ST - 037

TITLE OF THE INSTRUMENT : ஏர் எழுபது

LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Yaer Ezhuvadhu</i>
ENGLISH VERSION	: Seventy verses in praise of the Plough and the ploughmen (farmers)
CLASSIFICATION	: Book
NATURE	: Palmleaves or paper MSS.
LOCATION / REPOSITORY	: FFA
CONTENTS DATA	: About the contents of this instrument, I give hereunder, a few data of what Ziegenbalg wrote in this dispatch. “ <i>Ereruwadu</i> , a small book, in praise of agriculture and how this profession is the best among all the other professions and how greatly this profession is venerated which will bring with it great fortune to the farmers. This is written with well-sounding verses which are all sung by countryside people.”

ANNOTATED REMARKS : ‘Er’ in Tamil means the plough, the traditional heritage plough instrument, made up of certain special timber and iron pieces which the countryside farmer takes with him along with his bulls to his field for ploughing the land. This is also known in Tamil language as “*KALAPPAI*”. ‘Eruwadu:’ the correct form is ‘*Ezhuvadhu*’ i.e. ‘seventy’ in number. Thus, this instrument is a collection of 70 verses, in praise of the farmer and his plough. And this profession, according to Ziegenbalg’s observation, was carried out by a separate caste people, known as “Vellalas”.

This literature was one of the 119 rare indigenous Tamil literatures sent by Ziegenbalg to Denmark in 1708.

In this context, it is worth noting Ziegenbalg’s observations, some of which were published by W. Caland: *Ziegenbalg’s Malabarisches Heidenthum*, Amsterdam, 1926. The Seventh Chapter, “Von ihrer Agricultura oder Ackerbau und dessen Lob-Sprüche” [“Of their Agriculture and its praise or fame”] pp. 207 – 212 and this book was available at the South Asia Institute Library in Heidelberg University under Call No. (Signatur) rel 51 M 15. It can be noted from this chapter that a separate caste – the Vellalas – were the ones to take up this noble profession as rightly pointed out by Ziegenbalg. Also to note, in this context, is, that there is no other caste in Tamilnadu, which has similar collection of hymns, in praise of the respective caste and its assigned profession. Also Prof. Gita Dharampal-Frick pointed out this fact quoting from *Er Erubadu* thus: “The Wallaler caste is very respectable [a lot of different examples given to testify to this; citations from a Tamil text *Er erubadu* – 70 verses in honour of the plough]. Even if one be born a Bahmin, the person is by no means considered to be of as great excellence as when born a Wallarer. Neither the king’s splendour, nor the merchant’s, nor the Bahmin’s is to be compared with the Wallar’s excellence (and respect)” [Gita Dharampal-Frick, Reconsidering Caste: The Proto-ethnography of Bartholomaeus Ziegenbalg [1706-1719]

and the Pre-Colonial Discourse on India, in: Dr. Gabriel M. Landwehr(ed.), Cultural Encounters in South India, Chennai, 2007, p. 19]

ENTRY NUMBER	: ST - 038
TITLE OF THE INSTRUMENT	: பால கவிச் சுவடி
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Bala Kawi ch Chuvadi</i>
ENGLISH VERSION	: Poems for Children
CLASSIFICATION	: Book
NATURE	: Palmleaves MSS.
LOCATION / REPOSITORY	: FFA
CONTENTS DATA	: About the contents of this instrument, I give hereunder, what Zieganbalg wrote in his dispatch of August, 1708. " <i>Bala Kawi tschuwari</i> , a book of musical notes and songs sung in praise of the Gods. These are not only very difficult to understand; but also very difficult to sing and these are sung only by those who have learnt poesy and vocal music. I had with me such a poet, who sang songs from this book with wonderful music and melody.
ANNOTATED REMARKS	: <i>Bala</i> in Tamil means young / of children, <i>Kawi</i> means of poet / poems / hymns of lyrical and <i>tschuwari</i> means palmleaves bundle. Songs, singing, melodies, hymn composing etc. were not unknown to the native Tamil school children, several centuries ago. But not many written records are available as most of the lessons were got by heart by those school children. This instrument is one such literatures.

ENTRY NUMBER	: ST - 039
TITLE OF THE INSTRUMENT	: வகுட சாஸ்திரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Waguda Saasthiram</i>
ENGLISH VERSION	: Book on Diseases and Medicines
CLASSIFICATION	: Book

NATURE	: Palmleaves or paper MSS.
LOCATION / REPOSITORY	: FFA
CONTENTS DATA	: A few lines of Ziegenbalg's report about the rich medical contents of this book follow: "In the study of medicine, these heathens (native Tamil people) are far advanced. ... Their medical books are the best ones from among others. ... Even while in their mothers' womb, three main diseases are identified based on <i>Wadum</i> (means of gastric or created by gases in the body), <i>Biddum</i> (more properly said as <i>Piththam</i> , caused by mal-function of bile pigments and liver system and <i>Tschetschum</i> (more popularly known as <i>Khaba</i> , - mucus membrane and the like organs) ... all the diseases which affect mankind, can be grouped into these three main varieties. ... By feeling the three pulse system, beating under the wrists, the native doctors could say as to from which kind of disease, the patients suffer. ... There are special kinds of studying the pulse. ... If the pulse beats like the jumping of frog, of a hen, of wild pigeon or of peacock, then what kinds of diagnoses are arrived at. ... By placing the three fingers – the pointing finger, the mid-finger and the ring finger, the diseases are known. ... The basic reasons – as many as 28 – are also listed for the general diseases. ... Urine and tongue examinations were also known to the native Tamil doctors like the European doctors! ... sample urine of the patient is collected in a vessel – certain oil is taken in a straw and let on the urine vessel – if the oil drops go down the vessel, the patient will not recover. ... a person in his death-bed shows the following six symptoms 1. heart palpitations 2. the nerves swell 3. the tongue and eyes become white 4. the body is pale-coloured 5. the private part is swollen 6. the stools dry up.

ANNOTATED REMARKS	: <i>Wagudasastirum</i> roughly means indigenous heritage scientific and sacred manual about diseases and medicines. Ziegenbalg happened to read this heavy book and he sent this book with notes on its contents to F. Luetkens in Copenhagen which were all subsequently transferred to Halle in Germany for his professor godfather Prof. A.H. Francke as a proof of the high standard of medical knowledge of the native Tamil doctors. (cf. C.S. Mohanavelu, <i>German Tamilology, Madras, 1993</i> , Ch. IV)
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ENTRY NUMBER	: ST - 040
SUBJECT / TITLE OF THE INSTRUMENT: About snake bite / <i>Berichte aus Zoologie und Botanik</i>	
LANGUAGE (S) OF THE INSTRUMENT	: Tamil, German and Latin
ENGLISH TRANSLITERATION	: <i>Berichte aus Zoologie und Botanik</i>
ENGLISH VERSION	: Reports about zoology and botany
CLASSIFICATION	: Letter – hand written

NATURE : Paper MSS. & Microfilm
 LOCATION / REPOSITORY : FFA / GKLA
 CALL NUMBER : 2B:1
 ACCESSION NUMBER : Mflm Reel Accn. No. 4213 at GKLA
 CONTENTS DATA : From the brittle impression, the following data are gleaned. The first ingredient is a poisonous drug, white Arsenik, denoted in chemistry as "As". The second ingredient is "Neri Wisham" [Wisham in Sanskrit means, poison] which, according to the author of this instrument, can be bought in local markets. The third one is "Ner Vaalam", an indigenous Tamil term whose technical botanical name is *Croton Tiglum*, which can also be purchased in the market. The fourth one is the "Rasam" [which in this context denotes mercury, the white shining liquid metal denoted in chemistry as Hg.] The next is the black pepper and the last one is the white milk – like juice extracted from white *Erukkan* leaves, denoted as *Aschepia Gigantia*.

ANNOTATED REMARKS : This instrument looks like an hand written letter or a diary note in cursive Old German. This diary or letter, most probably written by C.S. John to his Professor named Dr. Roxburg in Germany, has certain indigenous medical prescription for the cure of a (venomous) snake bite. The whole section, classified as 2B1 - "Berichte aus Zoologie und Botanik" [Reports about zoology and botany] contains letters from a few medical doctors in Germany, enquiring about various tropical reptiles and prescriptions to cure their deadly bites and the corresponding answers from the German missionaries who left no stone unturned to know for themselves and also to inform their German Professors about such indigenous poisonous reptile studies.

ENTRY NUMBER : ST - 041

SUBJECT / TITLE OF THE INSTRUMENT: About snakes. "*Berichte aus Zoologie und Botanik*"

LANGUAGE (S) OF THE INSTRUMENT : Tamil and German

ENGLISH TRANSLITERATION : *Berichte aus Zoologie und Botanik*

ENGLISH VERSION : Reports about zoology and botany

CLASSIFICATION : Letter – hand written

NATURE : Paper MSS. & Microfilm

LOCATION / REPOSITORY : FFA / GKLA

CALL NUMBER	: 2B:1
ACCESSION NUMBER	: Mflm. Reel Accn. No. 4213 at GKLA
CONTENTS DATA	: This particular sub-section II B1:5 contains a detailed note on a special type of snake known as <i>Komberi Muken</i> .
ANNOTATED REMARKS	: Letter of C.S. John, denoted as <i>Komberi Muken</i> dated, 20 Sept., 1792, Tranquebar, 3 p. This 3 pages letter, presumably written by German missionary Christoph Samuel John, during his tenure as Lutheran missionary in Tamilnadu, to his Professor J.R. Foster in Halle, can be found in FFA in the original form and also in GKLA in the form of microfilm, under Accession Number 4213. The whole section, classified as 2B1 - "Berichte aus Zoologie und Botanik" [Reports about zoology and botany] contains letters from a few medical doctor Professors from Germany, enquiring about various tropical reptiles and prescriptions to cure their deadly bites and the corresponding answers from the German medical Lutheran Missionaries in Tamilnadu, who left no stone unturned to know for themselves and also to inform their German Professors about such indigenous poisonous reptile studies.
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ENTRY NUMBER	: ST - 042
SUBJECT / TITLE OF THE INSTRUMENT	: About snakes / <i>Berichte aus Zoologie und Botanik</i>
LANGUAGE (S) OF THE INSTRUMENT	: Tamil and German
ENGLISH TRANSLITERATION	: <i>Berichte aus Zoologie und Botanik</i>
ENGLISH VERSION	: Reports about zoology and botany
CLASSIFICATION	: Letter – hand written :
NATURE	: Paper MSS. & Microfilm
LOCATION / REPOSITORY	: FFA / GKLA
CALL NUMBER	: 2B:1
ACCESSION NUMBER	: Mflm. Reel Accn. No. 4213 at GKLA
CONTENTS DATA	: This particular sub-section (Call No. II B1:5) contains a detailed note on a special type of snake known as <i>Patschai Pambu</i> . <i>Patschai</i> in Tamil means green and <i>Pambu</i> means snake. This green snake is also known as <i>Kan kutti Pambu</i> (<i>Kan</i> in Tamil means eye and <i>kutti</i> means piercing).

ANNOTATED REMARKS : This letter, most probably written by German missionary Christoph Samuel John, to his Professor J.R. Foster in Halle, is one of the several answers to the questions raised by Prof. J.R. Foster in Halle to missionary C.S. John. The whole section, classified as 2B1 - "Berichte aus Zoologie und Botanik" [Reports about zoology and botany] contains letters from a few medical doctor Professors from Germany, enquiring about various tropical reptiles and prescriptions to cure their deadly bites and the corresponding answers from the German missionaries in Tamilnadu, who left no stone unturned to know for themselves and also to inform their German Professors about such indigenous poisonous reptile studies.

ENTRY NUMBER : ST - 043

SUBJECT / TITLE OF THE INSTRUMENT: About Snakes / *Berichte aus Zoologie und Botanik*

LANGUAGE (S) OF THE INSTRUMENT : Tamil and German

ENGLISH TRANSLITERATION : *Berichte aus Zoologie und Botanik*

ENGLISH VERSION : Reports about zoology and botany

CLASSIFICATION : Letter – hand written

NATURE : Paper MSS. & Microfilm

LOCATION / REPOSITORY : FFA / GKLA

CALL NUMBER : 2B1:6

ACCESSION NUMBER : Mflm. Reel Accn. No. 4213 at GKLA

CONTENTS DATA : This instrument is about a particular variety of a snake. "*Nalla Paambu*" in Tamil, literally means a 'good snake' [*Nalla* = good, *Paambu* = snake]; but it is a deadly cobra. This letter presumably written by German medical missionary Christoph Samuel John as answers to the questions put to him by his Professor in Halle named Dr. J.R. Foster (or) Prof. Roxburg, consists of certain information about a dreadful tropical reptile, the Cobra. In this three page letter, a detailed note about this reptile can be had from this instrument.

ANNOTATED REMARKS : There are a few Tamil words in this instrument, which after nearly 200 years might be known under different names. The special tribal people, known as the *Irulas* will be familiar not only with the legends of the snakes; but also with these traditional words associated with poisonous snakes and other creepers and reptiles in Tamilnadu.

8. Et 15 de Et wort. Kari Wires kare fyt ghevoet. ~~ghevoet~~
 9. Et 15 de Et wort sen tales wielen van Klange die
 van woffen hant sal tales ijt loof und sen drent
 woff ant wip z sonne veld all wolle og den toomlen ghe
 10. Et 15 de Et wort Arkalei wielen ghe den bibben en
 Klange ont hant nu orenwagen. ~~hant~~ nu allen
 Klange welle. ~~hant~~ ~~hant~~ ~~hant~~
 11. Et 15 de Et wort Pikkelen. Tille Gayt Grab dasse
 sal die Othe den Hogen, asse die anderne droste et
 den bib ist nijf hant
 12. Et 15 de Et wort Janarei. Kari wielen
 Janarei ist sine. Cleme et nu geesten. ~~geesten~~ wachte
~~geesten~~ ~~geesten~~ ~~geesten~~ ~~geesten~~ ~~geesten~~ ~~geesten~~ ~~geesten~~ ~~geesten~~ ~~geesten~~
 der Othen wondert wird. Kari fyt die hant
 der Othen. Dijen Klange mancufft om toom
 alweekeppen hoffindigen. Den den Janarei Kari afleut
 und in brenue monoy wesen. ~~Ungelde~~
 13. Et 15 de Et wort en 6 Et 15 de Et wort ghevoet
 Kolli wielen. Kolli is hant Koppela wielen. Koppela hant
 den bib en en onghent. Gant den bib brenue
 14. Et 15 de Et wort Kari wielen. Kari fyt ghe
 Et 15 de Et wort. Othe dann den bib langhen. Sal ghe
 Tressani wechte da en jouden en dyppe da joden
 in Lugar wach und wach adghellen
 15. Et 15 de Et wort Othe ati wielen fyn Klange
 da 8 Klage long ist und den bib inghellen
 Et 15 de Et wort. Ati of nu Klage over enk Maal
 16. Et 15 de Et 15 de Et wort Karkutne Kol wielen
 Karkutne fyt ghevoet den sal Kol fyt. nu Haren
 oder Bal Karkutne Kol zusammen ghevoet fyt den sal
 nu Klange Bal ghevoet nu Kol die weghou
 en. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~
 den Kol, die nu zum obreghen wegghantnen hant
 nu. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~
 Hogen nu. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~
 Hof ghe en Amingeling begafiggen mit wylle mit den
 sal. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~
 nu. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~
 nu. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~
 oder nael. ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~ ~~ghevoet~~

8 ക്രാനികൾ

KARU VIRIYAN

9 ஏஞ்சினீர் வரியன் SEN THALAI VIRIYAN

10 ആഴലായ വിരിയൻ AZHALAI VIRIYAN

11 പ്രാഥ വരീച

AZHALAI VIRIYAM

12. தாமரை கை விரியன் THAMARAI KAI VIRIYAN

12 விரியன் கலை மூர்தி, சுதாபுரம் விரியன் KOLLI VIRIYAN

13 බැංගලා සිංහල විජය කුබා ඩීප් තුරියාන්

14 (கு)மா சு(த)யன் KUMAR SURESH
ETTU ADI VIRIYAN

15 ଅଟେଣ୍ଡ ଅଟ୍ଟ ପରିଯୁକ୍ତ ଏହା ନାହିଁ ।

16 පුරුෂ උතුව සිංහල RAZVIAHUK

ENTRY NUMBER

: ST - 044

SUBJECT OF THE INSTRUMENT

: Notes on different varieties of snakes

LANGUAGE OF THE INSTRUMENT

: German

ENGLISH VERSION

Notes on different varieties of snakes

CLASSIFICATION	: Letter / diary report of the year 1785
NATURE	: Hand written and in Microfilm
LOCATION / REPOSITORY	: FFA
CALL NUMBER	: 2B:1
CONTENTS DATA	: Few information from the contents of this instrument follow: There is a snake known as <i>Udira Wirien</i> . (<i>Udiram</i> in Tamil means blood) If someone is bitten by this snake, it is said that the blood comes out of nose, ears and mouth and also from the body pores and blood can be seen on the whole body. From this bite, none could be saved, as it is deadly. The term <i>Wirien</i> is the common word in Tamil to represent any snake.
1. <i>Karhudei</i>	<i>Wirien</i> means donkey - snake, which has its name because of its size.
2. <i>Mulagu</i> [<i>Mulagu</i> = pepper]	<i>Wirien</i> means pepper snake, which is small.
3. <i>Kadtu</i>	<i>Wirien</i> means band snake or boil snake because its bite causes boils that are dangerous.
4. <i>Nir</i> [<i>Nir</i> = water]	<i>Wirien</i> means water snake. Its bite is also deadly poisonous in water. [This observation is somewhat contradictory to the general nature of this type of snakes. That is, <i>Nir Wirien</i> , the water snakes, are not poisonous]
5. <i>Surudtu</i> [<i>Surudtu</i> = coil]	<i>Wirien</i> means roll snake because it is mostly in rolled position.
6. <i>Peru</i>	<i>Wirien</i> means big snake. It has its name because of its severe poison.
7. <i>Pori</i> [<i>Pori</i> =sparkles]	The bite of this snake causes many small dots on the skin of the bitten.
8. <i>Karu</i> [<i>Karu</i> =Black]	<i>Wirien</i> means black snake and it looks like that. [Nowadays this is called Karunagam which is deadly poisonous.]
9. <i>Sentalei</i>	<i>Wirien</i> – It has red head. <i>Talei</i> means head and <i>sen</i> means red. It is beautiful. The Tamilians consider whatever is red as beautiful.
10. <i>Arhalei</i>	<i>Wirien</i> - The bite of this snake causes burning pain in all limbs. The name of this burning is <i>Arhalei</i> .
11. <i>Pillu</i>	<i>Wirien-Pillu</i> means grass. It is also found in the grass. The bite is not deadly.

12.*Tamarei Kai Wirien*- *Tamarei* [Lotus] is a flower, which grows in certain ponds, and it is placed before the deities. *Kai* means fruit. The bite of this snake causes marks on the body, which look like the *Tamarei fruit*. It is burning and cannot be healed.

13.*Kollei Wirien* or *Koppulu Wirien-Kollei* means fire. *Koppulu* means boils. The bite causes boils, which burn like fire.

14.*Kurei Wirien*- *Kurei* means deficiency. It means a snake, whose poison works slowly. The fingers and toes of the person who is bitten get paralysed step by step.

15.*Ettu Adi Wirien*- The snake is eight feet long. *Ettu* means eight. *Adi* means one-foot measurement. The bite cannot be healed.

16.*Karhuttu Kol Wirien*- *Karhuttu* actually means neck. *Kol* means stick. *Karhuttu Kol* means the stick at the weighing machine, which is used to weigh different dry goods especially wood. Now the snake is like a hard wood and it is approximately one Zoll (inch) thick. ...Usually it is said that within one watch that is within three hours the treatment for the snakebite has to be done; or after three hours you could notice if there is any danger. But there are examples that until two and half watches that is till seven hours if it remains uncertain whether the medicine has the desired result for the treatment it is essential to know from which snake the person has been bitten. Also the physician has to know exactly how much the time has passed since the snakebite, as he has to increase the dose of the medicine accordingly.

ANNOTATED REMARKS : This instrument is also available in the form of microfilm (Accn. No. 4213 at GKLA). This three pages diary report is about 1 + 16 varieties of tropical snakes, their nature, the degree of their poisonous bites etc. A write up about these snakes had been published in: *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*, Halle, 1787, pp. 870 ff.

ENTRY NUMBER : ST - 045

SUBJECT OF THE INSTRUMENT : About a special type of snake

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION :

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS : AND SOUVENIRS:	
Name of the Author	: Christian Pohle
Headline of the Article	:
Name of the Journal	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number	
Place of publication	: Halle
Year of publication	: 1795
Pages	: p. 962
CONTENTS DATA	: “A <i>Mannlipampu</i> was running over my mat and I hit its head. It was about one span long, thin and ash grey. It is said that it goes into the ear and the person dies, though it never bites and it is not poisonous.”
ANNOTATED REMARKS	: This particular diary page has information about a special kind of tropical snake known in Tamilnadu as <i>Mann ulli pambu</i> . This instrument is the printed form of a note from a diary report of the German missionary named Christian Pohle (1744 - 1818) dated 16 th March, 1793 sent to Halle. <i>Mann</i> in Tamil means soil or earth. <i>Ulli</i> in this context refers to the hiding habit and <i>Pambu</i> means snake.

ENTRY NUMBER	: ST - 046
SUBJECT OF THE INSTRUMENT	: About a python
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:

CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Authors	: Wiedebrock and Kohlhoff
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1766
Pages	: p. 642
CONTENTS DATA	: What these two missionaries wrote about this snake is quoted: "One of our Christian gardeners had found a big dead snake near our garden and brought it to our garden. We asked a Brahmin what type of snake it was. They call it <i>Woellandei</i> and it is usually found in the mountains. The snake has a brown colour and it is thick like an arm from head to tail. Only at the tail it is a little bit thinner. It is said that it does not harm the people through bite but winds itself around the body and presses especially goat, calf and foxes that they cannot breathe. It is also said that the fields where these snakes are found are very fertile. We have also read about such snakes, which are found in America. But we do not believe that the existence of these snakes in the field, influences the fertility of the field."
ANNOTATED REMARKS	: This instrument is the published version of a diary report dated 28 th September, 1764 of two German missionaries named Wiedebrock and Kohlhoff about a special kind of a tropical non-poisonous but fearful snake known as <i>Woellandei</i> . The characteristic features mentioned above, about this snake, are similar to those of the common python and it was known as the <i>Woellandei</i> in Tamilnadu a couple of centuries ago.

Snake Sent To Halle

T.J.M.Bahlke, *Die Wunder Kammer*, Halle, 1998, p.59.

ENTRY NUMBER : ST - 047

SUBJECT OF THE INSTRUMENT	: Questions & Answers about snakes
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Christoph Samuel John
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1793
Pages	: pp. 648 ff.
CONTENTS DATA	: This instrument is the published version of a letter of German missionary Christoph Samuel John (1747 – 1813) in Tamilnadu to his Professor J.R. Foster in Halle in the form of the Professor's questions and John's answers. A few of them follow:

“*Question 1:* Is it true that the poisonous snakes come out of their holes when they hear the horn?

Ans: The name of the snake catchers is *Pudurer* who use different means and arts for catching the snakes. The most dangerous snake, *Coluber Naja (Brillen Schlange – the King Cobra)* comes out of its hiding place as soon as it hears the tune. The snake-charmers may be near or at a distance. Before blowing the horn

the *Pudurer* say some incantations which neither he nor the snake understands. In general such incantations are common.

Que. 2: Do the snakes dislike the smell of onions and garlic? Do they leave the places where such things are placed?

Ans: The snakes live in places where onion and garlic are growing. During the war a distinguished Dutch family with Maleyeschen slaves was lodged in my house. Once when a snake-charmer let a *Brillen Schlenge* (King Cobra) dance in front of the door, the *Malayer* threw something on the snake unnoticed, which was considered as a piece of garlic. The nicely dancing snake got restless and stopped dancing. Also the snake-charmers became restless and they could not blow the horn anymore. They went away ashamed with anger. Among the onlookers only one noticed the *Malayer* and then it was asserted that it was not the throwing of the garlic but the chanting of some formulas had influenced the snake. In general all *Tamulur* even the reasonable ones asserted the power of enchanting and believed it. There are books of magic and enchanting. To find out the truth, the European scientists should become the Malabars.

Que. 3: Is it not possible to find out the ingredients of the anti poison against the bites of the poisonous snakes? Are these anti - poisons always effective?

Ans: The previous servant of the missionary Schwartz, Samuel had the recipe against the bite of *Brillen Schlange* (cobra) and rabid dogs. In the presence of Schwartz he had cured many. Some of his cases attracted attention and brought him great fame. Everyone purchased some pills from him each of which cost half a fano. They were black and big like a pea. He used to give all the instructions how to use them. He kept the recipe as a secret till the government in Madras requested Schwartz to send the man to Madras to reveal the secret, which would be useful for the people for which he would get a reward. This happened and I met him three years ago when I was returning from Madras. He got two hundred star-pagoda for his invention. It was then made known in the *Madras courier*.

Que. 4: Is it possible to preserve some varieties in the spirit or arrack?

Ans: I have already preserved snakes in the spirit and sent some to Europe.

Que. 5: Is one *Aristolochia* used as antipoison against snakebite in India?

Ans: The root of the *Aristolochia - Semper Virens* (*Adu Tinnapalei* in Tamil, *Adu* = goat, *Tinna* = will not eat, *Palei* = leaves and this plant is now known as *Aada thoda ilei*) is the means through which you can find out with certainty whether you are bitten by a poisonous snake and by which one. If the taste is bitter you are not bitten but if the taste is sweet you are certainly bitten by a *Coluber Naga*. If the taste is savour you are bitten by a *Wallanei*. If it is salty, it is the snake *Pudei* bitten you. The bite of the snake *Retta mandeli* causes the taste of the root hot like pepper. If you feel itching on the tongue while you are biting the root, the bite is from the *Komberi mukken*.

Que. 6: How big are the snakes in India? Can they swallow deer, gazelle and antelope?

Ans: The land in Tanschaur is flat and has no mountains. Therefore the snakes in our area do not have the size of those in the mountains. I measured *Brillen Schlangen* (cobra), which was nine feet long and thick like a small hand. The *Sarei Pambu*, which is considered to be the male of the cobra, has sometimes the same size, but it has neither the design on the face nor the poisonous teeth. In our area there are also *Malei Pambu* [Python] or mountain snakes. I had one that was more than nine feet long and it had the thickness of the fist of a man. It had many teeth without poison. I had it in my room where my children played with it without fear and harm. The conjurers and the snake charmers hang this snake around their shoulders and go around to attract the attention of the people. This snake is dangerous one for the ducks and chickens. One was found in the Bruder Garten (Garden of the Moravians) and was killed. It had several ducks in its stomach.

Que. 7: Are there also harmless snakes? What are their names?

Ans: The water snakes in the rivers and ponds are harmless. The Malabars also consider them as harmless. All these types are called *Nir Pambu* or water snakes. But I also consider all the snakes on the land, which do not have poisonous teeth, are not dangerous. But the Malabars are afraid of them. The sea snakes are considered poisonous though they do not have poisonous teeth."

ANNOTATED REMARKS : Besides many technical data about tropical snakes, missionary John also provides in this report, certain superstitious beliefs connected with snakes in Tamilnadu.

ENTRY NUMBER : ST - 048

SUBJECT OF THE INSTRUMENT : About Green snakes

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION :

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS :

Names of the Authors : a.n.k.

Name of the Journal : *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1768

Pages : pp. 353 ff.

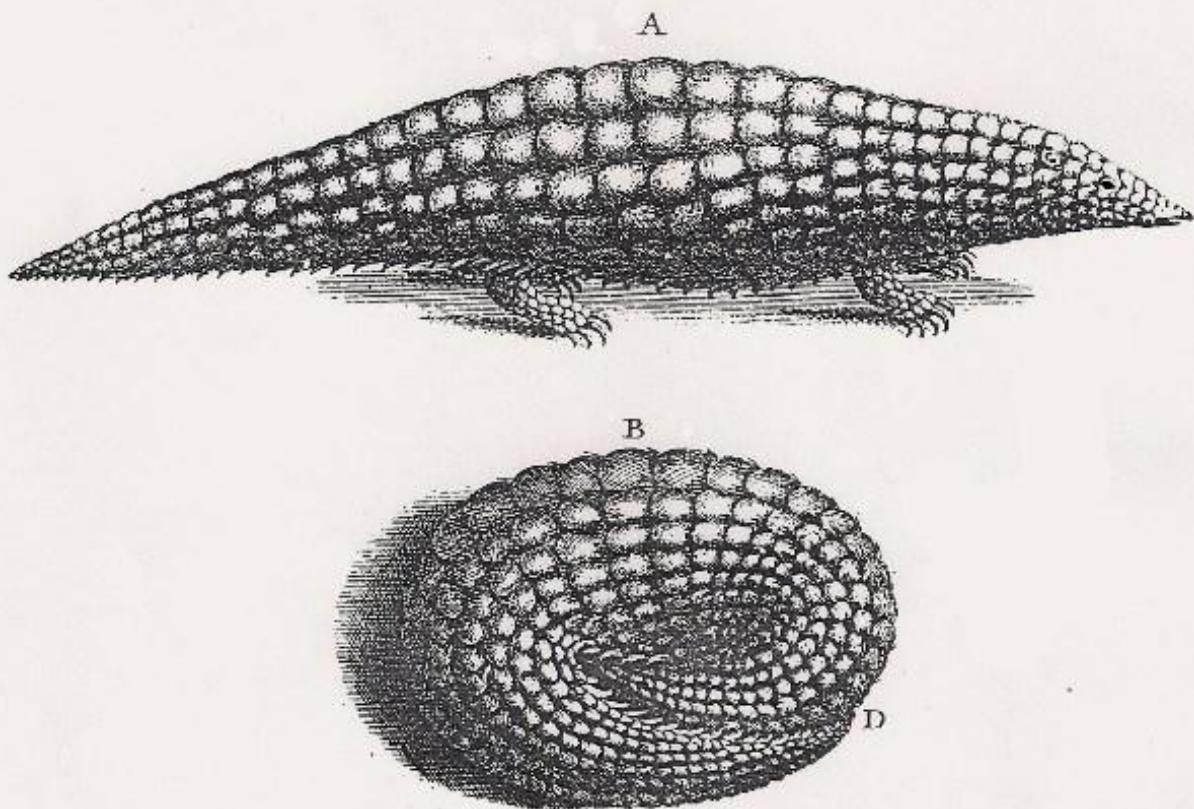
CONTENTS DATA : This instrument is the published version of his diary report, containing notes on the green snakes of Tamilnadu. The summary follows.

“Tree snake (*Serpis arboris*) is very poisonous and lives in the branches of the trees. *Causus*’ [Latin] bite causes great thirst and the bitten person should not drink anything in order not to lose his life. *Serpens Aesludapic* or *domesticus* is green in colour and its bite can be healed easily.”

ANNOTATED REMARKS : The German interest for snake studies in Tamilnadu which filled many diaries, travel accounts, personal observations, private letters besides their collection and dispatch of snake samples etc. served as vehicles for the transfer of the indigenous scientific knowledge in the field of tropical zoology to Europe and thus these German missionaries served as bridge builders between Indian indigenous science scholars and European counterparts.

Alangu

MANIS manibus pentadactylis, plantis tetradactylis.



A 2425 πr ♂, ALVNGV. B ALVNGV. ricer sich zu sammengenclt.
 C ist der Ort, wo die Schnauze verbergen. D Die Spitze des Schwanzes.
 vid. Contin. Malab. CIII pag. 907 1768.

104 Continuation des Berichts Der Koeniglich-Daenischen Missionarien in Ost Indien, Halle,
 in Verlegung des Waysenhauses, 1768, p.907.

ENTRY NUMBER	:	ST - 049
SUBJECT OF THE INSTRUMENT	:	"Alangu – rare tropical reptile"
LANGUAGE OF THE INSTRUMENT	:	German
ENGLISH TRANSLITERATION	:	
ENGLISH VERSION	:	
CLASSIFICATION	:	Journal
NATURE	:	Print copy
LOCATION / REPOSITORY	:	UTCA
CALL NUMBER	:	n.a.
ACCESSION NUMBER	:	n.a.
PUBLICATION DATA FOR JOURNALS	:	
Names of the Authors	:	Wiedebrock and Kohlhoff
<i>Name of the Journal</i>	:	<i>104 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien [104th Continuation of the Reports of the Royal Danish Missionaries in East India]</i>
Volume / Issue Number	:	
Place of publication	:	Halle
Year of publication	:	1768
Pages	:	p. 907
CONTENTS DATA	:	This instrument is the published version of a diary report dated 15 October, 1765 of the two German missionaries named Wiedebrock and Kohlhoff about a special kind of a tropical reptile, <i>iguana</i> which is known in Tamil as <i>Udumbu</i> now and during the times of these German missionaries, i.e. during the mid 18 th century, it was known as <i>Alangu</i> . This report can be summarized thus:
<p>"In Poreiar a rare and strange animal was seen on the wall of the house of an oil merchant. The people killed it with difficulty. The Malabarians call it <i>Alangu</i>. If the people beat the animal, it curves and causes sparks of fire. It cannot be killed</p>		

till an iron rod is pierced into its stomach. The strangest thing is that it has such a power that it could kill an elephant. It curves around the elephant and presses the trunk in such a way that the elephant dies. It lives in deep valleys and it is rare to be seen. Even several of the oldest people had never seen it.”

ANNOTATED REMARKS : The unending German curiosity to know about tropical zoological specimens impelled these two German missionaries to send a report about this reptile to Germany. The physical features of this reptile resemble those of a crocodile, a porcupine and also a big lizard and this should be a rare reptile as even the elders of that time had not seen such creatures.

ENTRY NUMBER	: ST - 050
SUBJECT OF THE INSTRUMENT	: “ <i>Baum Hund</i> ” [Tree Dog]
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Authors	: Wiedebrock and Kohlhoff
<i>Name of the Journal</i>	: <i>100 Continuation des Berichts der Königliche – Dänischen Missionarrien in Ost Indien [100th Continuation of the Reports of the Royal Danish Missionaries in East India]</i>
Volume / Issue Number	
Place of publication	: Halle
Year of publication	: 1766

Pages : p. 408

CONTENTS DATA : This instrument is the published version of a diary report dated 29th July, 1763 of two German missionaries named Wiedebrock and Kohlhoff about a special kind of a dog known as *Mara Nai* in Tamil, Tree dog in English and *Baum Hund* in German. A few lines from this diary report run thus:

“*Baum Hund*, a tree dog, as the Tamilians call it, is sitting on a water pipe and it is thrown out when the water is flowing. It has the size of a medium dog but looks more like a cat. The mouth is long in black-brown colour. It has two black stripes on his back. The ears are small and pointed. In its feet it has claws with which it climbs the tree like a cat. It climbs the coconuts trees and eats the coconuts and it also drinks the juice from the pots, which are tied in the coconut trees to collect juice. When it tries to do it, it pushes the pots which fall down and break, through which it does double damage.”

ANNOTATED REMARKS : In this report, we also have information about certain indigenous profession of toddy extraction from the tropical palmyra trees. The toddy extractors tie up earthen pots beneath the pods of these trees and by certain indigenous technical process, make the juice of the palm fruits into liquor called toddy, to be sold to the native village men. These tree dogs not only climb such tall palm trees to eat away the palm fruits; but also destroy these pots and thus spill the toddy causing immense loss to those toddy extractors.

ENTRY NUMBER : ST - 051

SUBJECT OF THE INSTRUMENT : About foxes

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION :

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS :

Name of the Author	: J.Ph. Fabricius
Name of the Journal	: 85 th Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien [85 th Continuation of the Reports of the Royal Danish Missionaries in East India]
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1756
Pages	: p. 1641

CONTENTS DATA : About the jackal, which is normally a forest animal, this missionary wrote some information and sent them to Germany, which was later on published. a few lines from this diary report fun thus:

“The foxes or jackals are many here and during the nights they make a great noise around the walls of the town. When I was in Tranquebar I was told that a carpenter went alone from Nagapattinam to another place and a crowd of foxes surrounded him. He could kill several by his axe but finally he was killed by them. The next morning the people found his bones.”

ANNOTATED REMARKS : This instrument is the published version from the diary report of missionary J.Ph. Fabricius. From tiny ants to huge elephants, not a single tropical zoological specimen seemed to have escaped the watchful German eyes. In this instrument, we also get information about how this carpenter killed several jackals and his bravery is noteworthy.

ENTRY NUMBER	: ST - 052
SUBJECT OF THE INSTRUMENT	: About Wild Jackals
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC

CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Authors	: Nicholas Dal and Martin Bosse
Name of the Journal	: 59 th Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien [59 th Continuation of the Reports of the Royal Danish Missionaries in East India]
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1742
Pages	: p. 840
CONTENTS DATA	: This instrument says about a special type of jackal, known as <i>Kadtu Nari</i> (<i>Kadtu</i> in Tamil means of the jungle and <i>Nari</i> means the jackal. How dreadful these jackals were, can be imagined from the observation of these two missionaries.
<p>“Three years ago in Poreiar a <i>Cadtu Nari</i> had taken away five year old baby whom the mother had placed in <i>poyal</i> near the door and went into the house for eating. The fox took away the child and in the morning the mother found only the traces of blood and the bones, which the animal had hidden in the earth and covered it with a thrown away vessel.”</p>	
ANNOTATED REMARKS	: This instrument is the published version of a diary report dated 17 th February, 1736 of two Danish - Halle missionaries named Nicholas Dal and Martin Bosse. Poreiar is the neighbouring village to Tranquebar. The term “ <i>poyal</i> ” is a Tamil word used in slums to denote the cloth – made cradle in which babies are made to sleep. The present equivalent of this word is “ <i>thuuli</i> ” or “ <i>yaanai</i> ”.

ENTRY NUMBER	: ST - 053
SUBJECT OF THE INSTRUMENT	: About Field Rats
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:

ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Author	: C.S. John
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare [Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries]</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1793
Pages	: pp. 658 ff.
CONTENTS DATA	: This instrument is the published version of a letter of German missionary Christoph Samuel John in Tamilnadu to his Professor J.R. Foster in Halle. This is his yet another letter regarding his observations of the rodents - the rats in Tamilnadu. A few lines of this observation follow:
<p>“The ordinary rats are not different from the European ones and they do great damage in the fields, gardens and <i>nellu</i> [paddy] granaries. The cats here associate more with the rats by eating meat and they do not catch them. Many of our housedogs are better in catching the rats but the rat catchers (<i>Irulas</i>) who have special skills, catch a large number. Such a rat catcher is rented for days and nights. He is sitting with a small lamp in front of the hole, which he enlarges so that he can put a hollow bamboo stick in that hole. In the hollow of the bamboo stick he puts a small stick with bait-<i>Karewade</i>, a piece of dry fish and waits till the stick moves and catches the rats. Within 24 hours 160 rats were caught in our storeroom from which the catcher prepared himself a nice meal</p>	

and sold the others. Among the rats here some are dangerous that their bites have terrible consequences. I was shocked to see that after a rat bite a Christian suffered from painful breathing trouble for several months and died. But I have not seen this type of rats. Except the rats, I have not seen mice. On the other side of the Collaram from Sidambaran to Paleiacate [Pulicat in the present Chengalpattu District] and further to the north there are terrible big rats three to four times bigger than the normal ones and do a lot of damage. The name is *Perisuli*. I am happy that they have not come to the side of the Collaram."

ANNOTATED REMARKS

: In this instrument, we also come to know about the *Irulas*, who are the native tribal sect, whose dwelling was out of city limits and mostly in forests and fields. Rats are well known in Germany as can be evidenced from a fairy tale Pied Piper of Hamelin, which is famous not only in Europe; but also in other parts of the world. When such is the case of German familiarity with the rats in their home country, we find more German curiosity for the tropical rats which they found in Tamil Nadu.

ENTRY NUMBER	: ST - 054
TITLE OF THE INSTRUMENT	: <i>Sued – Indien Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Sued – Indien Land und Volk der Tamulen</i>
ENGLISH VERSION	: <i>South India. Land and the Tamil people</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Hans Gehring
Name and address of the publisher	

Place of publication	: Guetersloh
Edition data	:
Year of publication	: 1899
Pages	: ?

CONTENTS DATA : About the elephants he observed in Tamilnadu, here is a small note from his book for our perusal.

“The characteristic animal in India is the elephant. In size and form it is different from the African elephants and they are less malicious than them. When you see an elephant you can understand why the Indian poets call it as mountain. In Ceylon and India from ancient times they tame them to work especially to carry loads and it is astonishing to note what they perform and how skillfully and willingly these plump fellows do the work. In the harbour of Madras the whole ship’s load is unloaded by these pachyderms and transported by the railway into the country especially to the north....”

ANNOTATED REMARKS : German missionary Hans Gehring is no layperson to indigenous Tamil science and cultural studies. His deep and technical study in these areas and his voluminous notes and accounts about Tamil studies are proof of this claim. Like Ziegenbalg and Karl Graul, Gehring also mingled with the local Tamil society and hence his reports bear special significance. This small yet remarkable note about elephants and their commercial uses can be gleaned from this report.

ENTRY NUMBER	: ST - 055
SUBJECT OF THE INSTRUMENT	: About elephants
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: n.a.

ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Authors	: Kohlhoff and Zeglin
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1779
Pages	: pp.293 ff..
CONTENTS DATA	: This instrument is the published version of certain German translation rendered by two German missionaries named Balthasar Kohlhoff and Daniel Zeglin as answers they got in Tamil from an elephant caretaker (<i>Yaanaip Pagan</i> in Tamil), which they translated into German for a German knight, who sought certain clarifications about the elephants in Tamilnadu and their carrying capacity. This is in the form of questions from the German knight and answers by these two missionaries. A few of them follow:
<i>Que. 1:</i> How many people can an elephant carry?	
<i>Ans:</i> Twenty-eight	
<i>Que. 2:</i> How is it possible?	
<i>Ans:</i> It has to be an adult elephant and this type of elephant is called <i>Aseiaburam</i> . It is very difficult to find such an elephant. The great king of Gingi Tesengi Magarasa had such an elephant and some of the descendants of that elephant are still in the country.	
<i>Que. 3:</i> How do they sit on the elephant?	
<i>Ans:</i> On the neck and tail seven can sit. Seven on the right and seven on the left can sit on the throne (chair). Under the chest of the elephant a wood which is larger than the body is tied on which three can sit on the right and three on the left. It is arranged for a man to stand between the back legs.	
<i>Que. 4:</i> How do they send an elephant into a battlefield? How do they make him so furious? Do they use red juice or anything else?	
<i>Ans:</i> Nothing is known about red juice but they use different means similar to narcotic and intoxication. Such things make the elephant drunken or lose his	

senses and make him furious. Some other things are also made into powder and given to the elephant to eat before he goes to the battlefield. They tie at his trunk two torches in the night and in the daytime two *Mattapu*, a special type of torch made from sulphur and sulphate. Through the smoke of the *mattapu*, the vision becomes dim and it cannot see what is going on in the war....”

ANNOTATED REMARKS : *Mattapu* is a special type of noiseless hand – held match stick like cracker, which the young children burn during the *Deepavali* festival all over India. And it is pretty nice to see that the German missionaries evinced keen interest for such subtle items also.

ENTRY NUMBER : ST - 056

SUBJECT OF THE INSTRUMENT : About mongoose

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION :

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTCL

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS :

Name of the Author : Pohle

Headline of the Article : About mongoose

Name of the Journal : *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1786

Pages : pp. 815 ff.

CONTENTS DATA : This instrument is the published version of a report dated 16th November 1784 of German missionary Pohle about yet another tropical animal, the mongoose which he observed in Tamilnadu. This animal is known as *Keeripillai* in Tamil. A few lines from this report follow:

"I have often heard about a Mongus or Mongoose (in English) and sometimes saw a wild one outside. I have purchased a tamed one. It is a small animal with four legs, a little bit bigger than a squirrel, with a head like a fox and with grey, black and white hairs and a long tail. During daytime it catches rats, mice, birds, frogs, and snakes. It is said that it is also dangerous for chickens. I feed my mongoose raw meat and sweet milk; it also likes candy sugar. It makes small holes in the earth and eats also worms. I made an experiment whether it could eat a snake. First it pretended as if it wanted to play with the snake but then it caught the snake with the neck and shook it very fast so that the snake could not bite. The hair of the mongoose became erect and it growled. All tameness had gone. It is said that the mongoose attacks big poisonous snakes. In case if the snake bites, it will eat a special grass as anti poison and attack the snake again. This grass, it is said, is a secret. If it had been known it could be used to heal snakebites. I do not know what I should think about this. . ."

ANNOTATED REMARKS : The legendary belief among the native Tamils, that snake and mongoose were sworn enemies, is something based on scientific zoological enmity between two creatures and it is a point to note that though these mongooses are smaller than snakes, they could bite off any snake and run away to chew some antidote herbs to save themselves against the poison of the snakes. This peculiar natural gift, only these mongooses possess and that certain caste people – the *Irulas* – kept this herb a family secret, is yet another subtle aspect of this diary report.

ENTRY NUMBER : ST - 057

SUBJECT OF THE INSTRUMENT : About scorpions

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION :

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: C.S. John
Headline of the Article	: About scorpions
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1793
Pages	: pp. 656 ff.
CONTENTS DATA	: This instrument is the published version of a letter of German missionary Christoph Samuel John in Tamilnadu to Professor J.R. Foster in Halle regarding his observations of the scorpions in Tamilnadu. A few lines run thus:
<p>“<i>Que:</i> Are the scorpions poisonous? How many varieties are in India? What anti poison is used against them?</p>	
<p><i>Ans:</i> The small white yellow and brownish scorpion causes severe pain for several hours and the best way to reduce the pain is to put a scorpion pressed in oil on the wound. The Malabars know some plants with which they can remove the pain. You can also bite some betel leaves with pepper corns and blow on the bite through which the pain is soothed. But the big black scorpions are considered by the Malabars more poisonous than the worst snakes and are feared. The biggest is larger than one span and has broad scissors. But I have not heard that anybody died out of this bite though the Malabars are taking the strongest anti poison like in the case of snakebites. The big scorpions do not live in the houses like the small ones but in the fields, in the heaps of stones and under the roots of trees. The Malabars have given different names to the scorpions. The small one is <i>Toel</i>. The bigger one is <i>Nanduwakali</i>.”</p>	

ANNOTATED REMARKS : It appears that the German missionaries, especially the early Germans had to spend much of their times in acquainting themselves with the tropical species – both botanical and zoological - and especially the poisonous ones, in all probabilities, to know of their respective medical prescriptions to save themselves and also to inform the missionary designates in Germany about what kinds of health difficulties they will face here in Tamilnadu and what were the corresponding medicines etc.

ENTRY NUMBER	: ST - 058
SUBJECT OF THE INSTRUMENT	: About scorpions
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Authors	: Wiedebrock and Kohlhoff
Headline of the Article	: About scorpions
Name of the Journal	: 100 th Continuation des Berichts der
Königliche – Dänischen Missionarien in Ost Indien [100 th Continuation of the Reports of the Royal Danish Missionaries in East India]	
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1766
Pages	: p. 419

CONTENTS DATA

: This instrument is the published version of a diary report dated 7th Sept., 1763 of two German missionaries named Wiedebrock and Kohlhoff about a special kind of a tropical insect, the scorpion. In this report, we have some horrible information about the deadly poisonous type of scorpion. A few lines run thus:

“Gnanamuthu, the child of their helper was bitten by a scorpion and died in Tanschaur in August. The scorpion’s name is *Saramandali*. The ordinary scorpion is called *Tol*. *Saramandali* has a long tail, which has hair at the end. The tail has eight folders or joints, which are called *mani*. This special scorpion has eight *mani* and the ordinary one has only seven. Our doctor Cnoll, in similar cases, has applied scorpion oil, which has soothed and took away the pain. There are two more types of scorpions. One is called *Sidemandali*, which is white in its back. The other one is called *Rettamandali*. It is said that if it bites, people sweat blood.
...”

ANNOTATED REMARKS

: “*Rettam*” in Tamil means blood. And it is horrifying that the human victims of this kinds of scorpion, will sweat blood! Samuel Benjamin Cnoll, like C.S. John, C.G. Schlegelmilch, was also a German medical missionary, who spent his times knowing for himself about tropical flora and fauna in Tamilnadu.

ENTRY NUMBER	: ST - 059
TITLE OF THE INSTRUMENT	: <i>Sued – Indien Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Sued – Indien Land und Volk der Tamulen</i>
ENGLISH VERSION	: <i>South India. Land and the Tamil people</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
Name of the Author	: Hans Gehring
<i>Title in italics</i>	: <i>Sued – Indien Land und Volk der Tamulen</i>

Name and address of the publisher

Place of publication : Guetersloh

Edition data :

Year of publication : 1899

Total number of pages :

CONTENTS DATA : About an ordinary lizard and certain superstitious beliefs about them also, one can find in this German report. One such note about a domestic lizard runs thus:

"The lizard is one of the sacred insects which is not permitted to be killed. One small type likes to stay in the houses. It is called '*Palli*' and it is a friendly small insect. Every table, every *almirah* and every big picture has its lizard, which according to the place has a brighter or darker colour. In all baskets and boxes it puts its small eggs. It is nice to see how these small lizards come out of the eggs and run on the wall. The natives consider that the sound it makes in the house under certain circumstances brings luck. To the Europeans the lizards are quite congenial because they catch the flies, which disturb the persons who are reading or writing. As soon as the room becomes bright the lizards come out of their hiding places to hunt prey, without any fear for men. It also happens that the lizard climbs on your pen or your beard. Also they like to approach the remains on the dining table. We do not like to see the frog equally as a guest in the house. Frogs like to come to the cool houses of the Europeans and to sit in the corner or on the wall or in the opening of the *kusa*, an earthen water jug. It shocks us by falling down from the wall or the *kusa* into your drinking glass. These fellows with bright mouth are unpleasant especially when the rainy season has brought water into the rice fields and the cool water has given them new energy."

ANNOTATED REMARKS : German missionary Hans Gehring also wrote in his diaries, certain indigenous legendary conservative anecdotes associated with such insects.

ENTRY NUMBER : ST - 060

SUBJECT OF THE INSTRUMENT : About beetle

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS	:
Name of the Author / Editor	:
Headline of the Article	: About worms and beetle
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1793
Pages	: pp. 657
CONTENTS DATA	:
ANNOTATED REMARKS	: This instrument is the published version of a letter of German missionary Christoph Samuel John in Tamilnadu to his Professor Foster in Germany about his observations of tiny poisonous insects. A few lines may here be perused: “There are several poisonous insects here and the Malabars get rashes for which they explain that they get it through a bite of a <i>putschi</i> , worm and <i>wandu</i> or beetle. But they cannot tell what type it is. I was also bitten by an insect at night and had a swollen hand, finger and eye but the pain slowly disappeared. I was also bitten on the thigh when I was returning from a solitude place. A severe burning, itching and swelling developed several inches long. I applied fine white limestone powder on it and it was healed step by step. Limestone is also used for the bites of poisonous snakes with success, especially in the case of watersnakes.”

The Tamil word “*putschi*” means an insect which can not fly; but which will bite or sting and “*wandu*” is something like the wasp or bee or beetle which insects can fly and bite or sting also. It is notable that missionary John himself had these ‘biting’ experiences.

ENTRY NUMBER	:	ST - 061
SUBJECT OF THE INSTRUMENT	:	About storks / cranes
LANGUAGE OF THE INSTRUMENT	:	German
ENGLISH TRANSLITERATION	:	
ENGLISH VERSION	:	
CLASSIFICATION	:	Journal
NATURE	:	Print copy
LOCATION / REPOSITORY	:	UTCL
CALL NUMBER	:	n.a.
ACCESSION NUMBER	:	n.a.
PUBLICATION DATA FOR JOURNALS	:	
Name of the Author	:	C.S. John
Headline of the Article		
<i>Name of the Journal</i>	:	<i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
Volume / Issue Number		
Place of publication	:	Halle
Year of publication	:	1793
Pages	:	pp. 660 ff.
CONTENTS DATA	:	This instrument is the published version of a letter of German missionary Christoph Samuel John in Tamilnadu to his Professor J.R.

Foster in Halle regarding his observations of certain tropical birds also. About a few varieties of birds, his observation runs thus:

"The *Paddykokku* birds which come to the rice fields are actually water birds which eat only the fish which the fresh water brings into the field. They tremble over the fresh seeds but snakes and crabs do more damage. What sparrows and other birds eat does less harm to the fields than the theft of the *Taleiaren* who are hired to watch the *Nellu*. The *kokkus* are migrating birds which are here only when the fresh water comes and during the rainy season. After that they fly to the West and to the Pepper Coast where there is rainy season.

The ordinary chickens were in the Tondamanischen land in the thorny bushes. The turkey is raised here, as domestic bird like in Europe. One cock costs one and a hen costs half pagode. It is said that it is living wild on the Pepper Coast and in the forest."

ANNOTATED REMARKS : A few words in this instrument are to be explained. "*Kokku*" is the white migratory stork, which can be found in Europe also. "*Taleiaren*" is the Tamil word for a small petty village official, who knew the land records of the villagers. It is noted that this official, when appointed to watch the harvest by any land owner, used to steal a portion of the "*nellu*" i.e. the paddy and the 'statistical' comparison here is, that he would steal more quantity of the paddy than the damage that could be caused by these birds. Besides this technical 'theft', missionary John had also observed the costs of hens, cocks, turkeys etc. All these data would have caused immense curiosity in Germany and thus, these German missionaries served as vehicles to transfer our indigenous knowledge in many places in Europe.

ENTRY NUMBER	: ST - 062
SUBJECT OF THE INSTRUMENT	: About nightingale
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS :

Names of the Authors	: a.n.k.
Headline of the Article	:
<i>Name of the Journal</i>	: 24 th Continuation des Berichts der
<i>Königliche – Dänischen Missionarien in Ost Indien [24th Continuation of the Reports of the Royal Danish Missionaries in East India]</i>	<i>the Royal Danish Missionaries in East India]</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1729
Pages	: pp. 1037 ff.

CONTENTS DATA : This instrument is the published version of a diary report dated 16th October, 1726 of a German missionary about a special kind of a tropical bird which he informed Prof. Bayer in Petersburg. A few lines from this note run thus:

“The bird, which the Germans call *Paradies-vogel*, the Malabars, call it *Umakkuruwi*. An explanation of the name could not be found. They call it also *Agasapadschi*, *Luft vogel*. *Agasam* means empty space between heaven and earth and *padschi* means bird. They say that this bird is always flying high in the air and remains there.”

ANNOTATED REMARKS : A small bird, flying very high in the air has also caught the German fancy in Tamilnadu two hundred years ago and which today gives us an illuminating ornithological information. His comparison with a similar bird in Germany is laudable. There were in Germany few interested ornithologists and zoologists like Professors Foster, Bayer, Joachim Sentzke etc. and these German missionaries sent many notes either as their own observations or as answers to the questions put by these professors, thus they made known indigenous expertise of the Tamils in these fields.

ENTRY NUMBER	: ST - 063
SUBJECT OF THE INSTRUMENT	: About swan and duck
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:

ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Authors	: C.F. Pressier
Headline of the Article	
<i>Name of the Journal</i>	: 24 th Continuation des Berichts der
<i>Königliche – Dänischen Missionarien in Ost Indien [24th Continuation of the Reports of</i>	
<i>the Royal Danish Missionaries in East India]</i>	
Volume / Issue Number	
Place of publication	: Halle
Year of publication	: 1729
Pages	: pp. 1054 ff.
CONTENTS DATA	: This instrument is the published version of a diary report of German missionary named Christian Frederick Pressier about his observation of tropical ornithology. Here we have his note about a wide-beaked tropical aquatic bird and ‘a colourful’ bird which he observed in Tamilnadu and about which he wrote to Joachim Sentzke in Halle. A few lines from his observation follow:
“Here is a bird, which stays in lakes and ponds. God has given in its beak, so to say, a net so that it can catch fish. The beak is long like an arm and it has the breath of two fingers. The upper part is fully bony and on the lower part only the sides are of bones and between them there is strong skin in folds. Because of that the lower part of the beak can be stretched. The upper part of the beak in front is bent like a hook. If it fishes, it goes deep with the beak into the water, opens the beak and stretches the skin. Therefore it gets a good quantity of water with the fish. The water and the fish are then collected in the skin, like in a sack. The bird keeps the fish and let the water go. Its feet are like the feet of the goose.	

The birds here are of many colours. But the more beautiful a bird is, the worse is its singing. They are quite daring since none kills them except the white people. There is a small type of bird here like the *Zaunkoenige*, which likes to be in crowd. The people keep them also in cages, sometimes twenty four. They are quite peaceful. They look as if they are painted with beautiful red, black, grey and other colours but they do not sing better than the sparrows.”

ANNOTATED REMARKS

: It is now difficult to assess whether C.F. Pressier's contributions to Tamil language will outshine his interest for certain tropical studies like for example tropical vegetation, reptile study or ornithological study or the *vice versa*.

“Beautiful beings do not sing in melodious tones” is the unwritten legendary indigenous postulate in Tamilnadu and this note of German missionary Pressier very much appears to have been accepted by the Germans also! Example: the beautiful peacock's voice is not bearable – let alone being pleasant. Conversely, the cuckoo and the lark which are not as beautiful as the peacocks sing very pleasantly. Yet another example is the parrot. It looks beautiful; but its voice is not melodious. And it is a matter of extreme surprise and appreciation to us today, to note that these Germans keenly observed not only the birds and animals here in Tamilnadu; but also our heritage legends and fables, associated with zoological and ornithological beings, all of which they came to know of during their tenure in Tamilnadu as Lutheran ‘missionaries’ for nearly two centuries.

ENTRY NUMBER	: ST - 064
TITLE OF THE INSTRUMENT	: <i>Sued – Indien. Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Sued – Indien. Land und Volk der Tamulen</i>
ENGLISH VERSION	: <i>South India. Land and the Tamil people</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:

Name of the Author	: Hans Gehring
Name and address of the publisher	
Place of publication	: Guetersloh
Edition data	:
Year of publication	: 1899
Pages	: pp. 36 ff.
CONTENTS DATA	: In this passage, we have missionary Hans Gehring's keen observation about certain 'nuisances' and also about the pleasant voice of lark. A few lines run thus:

"A bad nuisance are the squirrels and the crows eat the guoa and the mangoes. It forces the owner to cover the best fruits with a small cloth to protect them from these robbers. ...Kites and other birds of prey (*Raubvoegel*) are not satisfied with the doves which live in the temple; but also steal chickens. Crows and birds like sparrows come in groups through the windows in the room and make a terrible noise and they are a nuisance because of their desire to eat things. ...In the temples and the yards they keep many peacocks which are sacred to the warrior god Subramanian which make loathsome noise and that is not a nice substitute for the sweet voices of our singing birds which we can hear in India only in the mountains. Like many other tropical countries, India is rich in magnificent feathered birds but poor in singing birds. ...

In Kodaikanel, in the air the *lerche* (lark) is singing. From the depth of the jungle a bird called by the natives 'flute playing school boy' (*flötender Schulknabe*), a bird like the nightingale, sings with a sweet voice with intervals. Such song we cannot hear in the plains."

ANNOTATED REMARKS	: This bird should be what in Tamil called "Waanambaadi". Squirrels, crows, kites, peacocks and other birds and their 'social status' assigned by the natives due to mythological beliefs were also objects of immense German curiosity and certainly many German eyebrows would have been raised at these notes, which the German missionaries sent to Europe, because, there the ecclesiastical authorities searched for constant increase in the number of native converts; but read to their disappointing surprise, in the missionary reports, more and more about such tropical botanical, zoological, ornithological and reptile information and consequently they too fell prey to such fascination!
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ENTRY NUMBER	: ST - 065
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SUBJECT OF THE INSTRUMENT	: About a strange treatment for snakebite !
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Names of the Author	: Gericke
Headline of the Article	: About a strange treatment for snakebite
Name of the Journal	: 106 th Continuation des Berichts der
Königliche – Dänischen Missionarien in Ost Indien [106 th Continuation of the Reports of the Royal Danish Missionaries in East India]	
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1767
Pages	: pp. 1524 ff.
CONTENTS DATA	: What the Germans might not have witnessed in their cold home continent Europe, they came to observe here in the hot tropical Tamilnadu for the first time about a venomous snake bite and an indigenous successful medical practice also. A few lines from this report run thus:

“At midnight the catechist Sattianadan was bitten by a very deadly snake, while he was sleeping. He woke up and asked everyone to pray that God should give him life or blessed death. The village elder, whose family the catechist helped, came with an old experienced native doctor. The doctor made a cut at the left foot where it was bitten with a knife. He took six chickens and pulled out the

feathers from the back part of them. He pressed the back part of the chickens one after another on the wound. All the five chickens died within a few minutes. The sixth one remained alive and this was the sign that the poison was removed. ... The doctor later informed that he had never experienced that a man who was bitten by a snake during his sleep was saved and confessed that the catechist has a powerful God."

ANNOTATED REMARKS : No antidote or anti venom was injected into the patient's veins. A common ornithological expertise knowledge, that the chickens are hot – blooded birds and that their anus parts are hot and live enough to suck anything placed in contact with them, was made use of in this treatment. Even today, one can find such indigenous treatment for venomous snake bites deep inside villages, especially where a specific tribal people known as *Irulas* live.

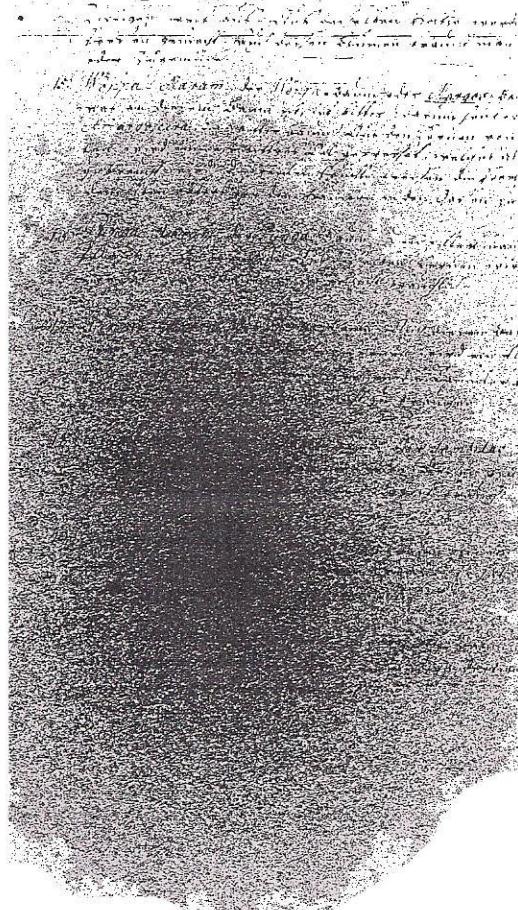
ENTRY NUMBER	: ST - 066
TITLE / SUBJECT OF THE INSTRUMENT: <i>Pro Memoria</i> -Tropical lentils, seeds etc	
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Pro Memoria</i>
ENGLISH VERSION	:
CLASSIFICATION	: Letter – hand written
NATURE	: MSS. and Microfilm
LOCATION / REPOSITORY	: FFA / GKLA
CALL NUMBER	: II B: 1:3 / Mflm. Accn. No. 4213

CONTENTS DATA : In the reel, Mflm. / Accn . No. 4213, from frame no. 0117 to 0120, we have information about certain tropical seeds, lentils, nuts many of which might not be grown in the cold Germany then. The Tamil names of these items are found transliterated in English. A few of such items are: *Periya Kaaramani*, *Patchai Payiru*, *KaattamanakkuK Kottai* (castor oil seeds), *VeppangK Kottai* (margosa or neem seeds), *PuliyangK Kottai* (tamarind seeds), *Mulagu Kai vidhai* (Seeds of dried red chilies), *Karu Veppilaei vidhai* (Seeds of black neem or curry leaf trees) and many other seeds and nuts of tropical varieties.

ANNOTATED REMARKS : This set of letters written presumably by C.S. John in Tranquebar to Professor J.R. Foster in Halle are captioned as "*Pro Memoria*" of the period ca. 1780 to 1790.

ENTRY NUMBER	: ST - 067
TITLE / SUBJECT OF THE INSTRUMENT: <i>Pro Memoria</i> - Marine / coral products	
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Pro Memoria</i>
ENGLISH VERSION	:
CLASSIFICATION	: Letter – hand written
NATURE	: MSS. and Microfilm
LOCATION / REPOSITORY	: FFA / GKLA
CALL NUMBER	: II B: 1:3 / Mflm. Accn. No. 4213
CONTENTS DATA	: In this reel, two frames 0120 and 0121 give us a list of notes on 24 types of marine products like conch, sea shells etc. The local Tamil names of these items are mentioned also with their scientific terms so as to facilitate the European Professors to have a clear idea of these marine items – which should in all probabilities, be found in European coasts also. Out of the 24 items narrated in this letter, just a few can be made out by me. They are <i>Paladai Sangu</i> , <i>Kawadi</i> , <i>Chozhi</i> and <i>Palagarai Chozhi</i> . These are even now used in the Tamil traditional folkgames known as <i>Dhaayam</i> and <i>Aadu Puli Aattam</i> .
ANNOTATED REMARKS	: This particular set of letters were written presumably by C.S. John in Tranquebar to Professor J.R. Foster and captioned as “ <i>Pro Memoria</i> ”.

- 10) *Nelli* Maran தெட்டு கலை என்ற நிலையினேற்று
நீலகிழா பூ முனையில் மூடுப்பு போன்றதை
நீலகிழா பூ கலை கிளை போன்றதை நீலகிழா
நீலகிழா வெளிவருவதை கண்டால்.
- 11) *Chengil*-Maran செங்கிழாவின் கம்பு கலை,
குத்துப்பூ முனையில் கலை, வெளியேற்று
கிளை போன்ற செங்கிழா கம்பு கலை வெளியேற்று
நீலகிழா பூ கலை வெளியேற்று
நீலகிழா முனை கலை வெளியேற்று நீலகிழா
நீலகிழா பூ கலை வெளியேற்று நீலகிழா
நீலகிழா பூ கலை வெளியேற்று நீலகிழா
- 12) *Puwarafu*-Maran தெட்டு கலை நிலையினேற்று
நீலகிழா முனை கலை வெளியேற்று
நீலகிழா பூ கலை வெளியேற்று நீலகிழா
- 13) *Mattinigai* Maran செங்கிழாவின் கம்பு கலை
நீலகிழா முனை கலை வெளியேற்று
நீலகிழா பூ கலை வெளியேற்று நீலகிழா
- 14) *Puthia* Maran தெட்டு கலை தொமரை கலை பூ
நீலகிழா பூ கலை தொமரை கலை பூ நீலகிழா
நீலகிழா பூ கலை தொமரை கலை பூ நீலகிழா



- 10 ரெஷ்டைக்கா
11 புஞ்சில் மாடு (BAH800)
12 பூந்தெக்கா
13 புஞ்சில்காந்து (DRUMSTICK)
14 காந்துகாந்து (TAMARIND)

- 15 செம்புகாந்து (NEEM)
16
17
18
19
20

ENTRY NUMBER : ST - 068

TITLE / SUBJECT OF THE INSTRUMENT: *Pro Memoria* - Tropical trees

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Pro Memoria*

ENGLISH VERSION :

CLASSIFICATION : Letter – hand written

NATURE : MSS. and Microfilm

LOCATION / REPOSITORY : FFA / GKLA

CALL NUMBER : II B: 1:3 / Mflm. Accn. No. 4213

CONTENTS DATA : In this reel, from frame no. 0121 to 0123, information about 26 varieties of tropical trees which could not be grown in the cold Europe then. I could make out a few out of these 26 varieties of tropical trees. They are 10. *Nelli Maram*, 11. *Moongil Maram* (Bamboo), 12. *Poovarasuu Maram* 13. *Murungai Maram* (Drumstick tree), 14. *Puliya Maram* (Tamarind tree), 15. *Veppa Maram* (Neem Tree) [Maram in Tamil means tree]

ANNOTATED REMARKS : This particular set of letters were written presumably by C.S. John in Tranquebar to Professor J.R. Foster and captioned as "*Pro Memoria*". As the name of Rottler is also found elsewhere in this set of letters, and as J.P. Rottler gained name and fame among European Scientific Societies by sending reports from Tamilnadu about tropical botanical specimens, it is probable that this particular set of information would have been sent by C.S. John and Rottler from Tamilnadu. Both C.S. John and J.P. Rottler were two notable contemporary German missionaries.

1. *Uwa-wutki*. Lungen des gold. A. / Peter
 Sefia - with. — *diffract.* B.
 Pefu - with. — *diffuse* C.
 Hrauna - with. — *Refraction* D.
 refa - with? — *reflect* E.
 Hattia - with. — *reflect* F.
 Wezia. — *reflect* G.
 Utira - with. — *reflect* H.
 methe - with. — *reflect* I.
 itashka - *reflect* J. 22. *WTEBBY*.
 1. *juwakew*, gold. 16. *WTEBBY*.
 2. *sunfotam*, *sunfire* K. *Gorontal*.
 3. *ambaw* vel *zambaw*. *gold*. 17. *Gorontal*.
 4. *Wajaw* vel *wagyalan*, *gold*. 19. *Gorontal*.
 5. *lejew* *gold* *yellow*. *Gorontal*.
 aljaw, *peruvius* M. *WT*.
 triwu. *17.* *gold* N. *WT*.
 6. *rataw*. *terracotta* O. *WT*.
 mania. *terracotta* *marigold*. *WT*. *WT*. *WT*.

Segitur Janggati-palem *rosary* *with* *the* *comes*
201 *202* *203* *204* *205* *206* *207* *208* *209* *210* *211* *212* *213* *214* *215* *216* *217* *218* *219* *220* *221* *222* *223* *224* *225* *226* *227* *228* *229* *230* *231* *232* *233* *234* *235* *236* *237* *238* *239* *240* *241* *242* *243* *244* *245* *246* *247* *248* *249* *250* *251* *252* *253* *254* *255* *256* *257* *258* *259* *260* *261* *262* *263* *264* *265* *266* *267* *268* *269* *270* *271* *272* *273* *274* *275* *276* *277* *278* *279* *280* *281* *282* *283* *284* *285* *286* *287* *288* *289* *290* *291* *292* *293* *294* *295* *296* *297* *298* *299* *300* *301* *302* *303* *304* *305* *306* *307* *308* *309* *310* *311* *312* *313* *314* *315* *316* *317* *318* *319* *320* *321* *322* *323* *324* *325* *326* *327* *328* *329* *330* *331* *332* *333* *334* *335* *336* *337* *338* *339* *340* *341* *342* *343* *344* *345* *346* *347* *348* *349* *350* *351* *352* *353* *354* *355* *356* *357* *358* *359* *360* *361* *362* *363* *364* *365* *366* *367* *368* *369* *370* *371* *372* *373* *374* *375* *376* *377* *378* *379* *380* *381* *382* *383* *384* *385* *386* *387* *388* *389* *390* *391* *392* *393* *394* *395* *396* *397* *398* *399* *400* *401* *402* *403* *404* *405* *406* *407* *408* *409* *410* *411* *412* *413* *414* *415* *416* *417* *418* *419* *420* *421* *422* *423* *424* *425* *426* *427* *428* *429* *430* *431* *432* *433* *434* *435* *436* *437* *438* *439* *440* *441* *442* *443* *444* *445* *446* *447* *448* *449* *450* *451* *452* *453* *454* *455* *456* *457* *458* *459* *460* *461* *462* *463* *464* *465* *466* *467* *468* *469* *470* *471* *472* *473* *474* *475* *476* *477* *478* *479* *480* *481* *482* *483* *484* *485* *486* *487* *488* *489* *490* *491* *492* *493* *494* *495* *496* *497* *498* *499* *500* *501* *502* *503* *504* *505* *506* *507* *508* *509* *510* *511* *512* *513* *514* *515* *516* *517* *518* *519* *520* *521* *522* *523* *524* *525* *526* *527* *528* *529* *530* *531* *532* *533* *534* *535* *536* *537* *538* *539* *540* *541* *542* *543* *544* *545* *546* *547* *548* *549* *550* *551* *552* *553* *554* *555* *556* *557* *558* *559* *560* *561* *562* *563* *564* *565* *566* *567* *568* *569* *570* *571* *572* *573* *574* *575* *576* *577* *578* *579* *580* *581* *582* *583* *584* *585* *586* *587* *588* *589* *590* *591* *592* *593* *594* *595* *596* *597* *598* *599* *600* *601* *602* *603* *604* *605* *606* *607* *608* *609* *610* *611* *612* *613* *614* *615* *616* *617* *618* *619* *620* *621* *622* *623* *624* *625* *626* *627* *628* *629* *630* *631* *632* *633* *634* *635* *636* *637* *638* *639* *640* *641* *642* *643* *644* *645* *646* *647* *648* *649* *650* *651* *652* *653* *654* *655* *656* *657* *658* *659* *660* *661* *662* *663* *664* *665* *666* *667* *668* *669* *670* *671* *672* *673* *674* *675* *676* *677* *678* *679* *680* *681* *682* *683* *684* *685* *686* *687* *688* *689* *690* *691* *692* *693* *694* *695* *696* *697* *698* *699* *700* *701* *702* *703* *704* *705* *706* *707* *708* *709* *710* *711* *712* *713* *714* *715* *716* *717* *718* *719* *720* *721* *722* *723* *724* *725* *726* *727* *728* *729* *730* *731* *732* *733* *734* *735* *736* *737* *738* *739* *740* *741* *742* *743* *744* *745* *746* *747* *748* *749* *750* *751* *752* *753* *754* *755* *756* *757* *758* *759* *760* *761* *762* *763* *764* *765* *766* *767* *768* *769* *770* *771* *772* *773* *774* *775* *776* *777* *778* *779* *780* *781* *782* *783* *784* *785* *786* *787* *788* *789* *790* *791* *792* *793* *794* *795* *796* *797* *798* *799* *800* *801* *802* *803* *804* *805* *806* *807* *808* *809* *810* *811* *812* *813* *814* *815* *816* *817* *818* *819* *820* *821* *822* *823* *824* *825* *826* *827* *828* *829* *830* *831* *832* *833* *834* *835* *836* *837* *838* *839* *840* *841* *842* *843* *844* *845* *846* *847* *848* *849* *850* *851* *852* *853* *854* *855* *856* *857* *858* *859* *860* *861* *862* *863* *864* *865* *866* *867* *868* *869* *870* *871* *872* *873* *874* *875* *876* *877* *878* *879* *880* *881* *882* *883* *884* *885* *886* *887* *888* *889* *890* *891* *892* *893* *894* *895* *896* *897* *898* *899* *900* *901* *902* *903* *904* *905* *906* *907* *908* *909* *910* *911* *912* *913* *914* *915* *916* *917* *918* *919* *920* *921* *922* *923* *924* *925* *926* *927* *928* *929* *930* *931* *932* *933* *934* *935* *936* *937* *938* *939* *940* *941* *942* *943* *944* *945* *946* *947* *948* *949* *950* *951* *952* *953* *954* *955* *956* *957* *958* *959* *960* *961* *962* *963* *964* *965* *966* *967* *968* *969* *970* *971* *972* *973* *974* *975* *976* *977* *978* *979* *980* *981* *982* *983* *984* *985* *986* *987* *988* *989* *990* *991* *992* *993* *994* *995* *996* *997* *998* *999* *1000*

1. *Ogniorio* — GOLD
2. *Ogniori* — SILVER
3. *gnangia* — COPPER
4. *Bogwia* — LEAD?
5. *Barnbie* — METAL
6. *Itaia* — MERCURY

ENTRY NUMBER	: ST - 069
SUBJECT OF THE INSTRUMENT	: About Metallurgy
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Diary report
DATE / YEAR	: 1733
AUTHOR	: Christophori Theodosius Walther
NATURE	: Microfilm
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	: II B: 2:1 (FFA) / Mflm. Accn. No. 4213
CONTENTS DATA	: In this collection, (GKLA / Mflm. / Accn. No. 4213, frame no. 0196) we have a set of diary or letter reports about a few scientific data, which this German missionary happened to know about in Tamilnadu. These appear to have been sent for the information of the German subject specialists. This set reveals the knowledge of the native Tamil people in the area of metallurgy. I could identify only a few metals viz. gold, silver, copper, mercury.
ANNOTATED REMARKS	: A more technical study of this set of diary reports may be of interest to metallurgists.

ENTRY NUMBER	: ST - 070
SUBJECT OF THE INSTRUMENT	: About Stars
LANGUAGE OF THE INSTRUMENT	: German
CLASSIFICATION	: Diary report
DATE / YEAR	: 1733
AUTHOR	: Christophori Theodosius Walther
NATURE	: Microfilm

LOCATION / REPOSITORY : GKLA

CALL NUMBER : II B: 2:1 (FFA) / Mflm. Accn. No. 4213

CONTENTS DATA : In this collection, (GKLA / Mflm. / Accn. No. 4213, frame no. 0197) we have a set of diary or letter reports about a few scientific data, which this German missionary happened to know about in Tamilnadu. These appear to have been sent for the information of the German subject specialists. Tamil names of the months, number of days in each month for the years 1731, 1732 and 1737 can be found in this diary page. This German missionary took pains to prove that the total number of days in a year is 365 whether it is computed in the English system or in the Tamil system. Also we find the names of various indigenous Tamil stars with their duration of existence as entered by this missionary. *Parani, Karthigei, Punerpusam, Mrugasesham, Avittam, Uttiram, Sittirei, Tiruvonam, Sadaiyam, Purattadhi* are a few such stars which fascinated this German.

ANNOTATED REMARKS : It is in deed laudable, that such kind of dedicated scientific study, was found among almost all the German missionaries.

ENTRY NUMBER : ST - 071

TITLE / SUBJECT OF THE INSTRUMENT: *Topographia Indiae intra Gangem – “Topography.”*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : Topography

CLASSIFICATION : Diary report

DATE / YEAR : 1734

AUTHOR : a.n.k.

NATURE : Microfilm

LOCATION / REPOSITORY : GKLA

CALL NUMBER : II B: 2:1 (FFA) / Mflm. Accn. No. 4213

CONTENTS DATA : This particular section consists of topographical notes of many famous cities in Tamilnadu and also in north India. The cities are mentioned with their topographical location and even their latitudes are furnished by the German missionaries. Some such cities are: Kasi (Varanasi), Hardwar, Patna, Chennai city [Latitude 13° 8'], Mailapore [13° 6'], Mahabalipuram,

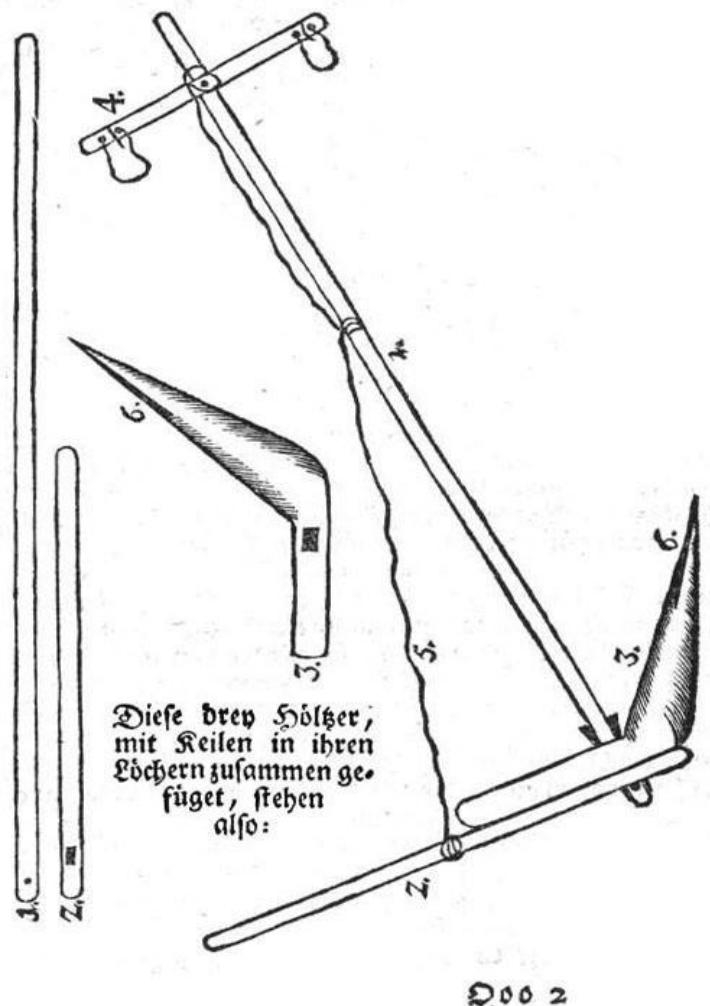
Sadurangapatnam (Sadras), Srirangapatnam [Latitude 13° 15'], Trichy [Latitude 11° 40', Longitude 98° 42'], Tanjore [Latitude 11° 27', Longitude 99° 12'], Pamban, Madurai [Latitude 10° 20', Longitude 98° 32'], Tutucorin [Latitude 8° 52' 7"], Manapparai [Latitude 8° 27'], Kanyakumari, i.e. Cape comorin [Latitude 8° 9']. There are also topographical notes about a few historically important places in the then composite Madras Presidency. They are Mani Mangalam, Chengalpet, Kanchipuram, Vandavasi, Thiruvannamalai, Ponneri, periya Palayam, Perambakkam, Nellore and Venkatagiri. For the sons of Chennai soil, here are a few interesting topographical notes about a few suburbs of present Chennai city. They are Saidapet, Mambalam, Teynampet, Nungambakkam, Pudupakkam, Thiruvallikeni, Pozhichalur, Manappakkam, Thiru neer malai, Kundrathur, Sembarambakkam, Poonamalli, Aadhambakkam, Ullagaram, Pazhavanthalangal, Nanganallur, Madippakkam, Thirusoolam, Pallavaram etc.

ANNOTATED REMARKS : It is point to note and investigate as to how the Tamilnadu – based German missionaries could get the topographical data of the far away north Indian cities like Patna and Haridwar. With the help of these German missionaries, the native Tamils would have acquired this kind of topographical knowledge is yet another aspect of mutual exchange of Tamilo-German geographical techniques.

ENTRY NUMBER	: ST - 072
TITLE OF THE INSTRUMENT	: <i>Meteorologische Observationen vom Jahr 1789</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLATION	: Meteorological observations for the year 1789
CLASSIFICATION	: Diary report
DATE / YEAR	: 1789
AUTHOR	: a.n.k.
NATURE	: Microfilm
LOCATION / REPOSITORY	: GKLA
CALL NUMBER	: II B: 2:1:4a (FFA) / Mflm. Accn. No. 4213 – Frame No. 0288
CONTENTS DATA	: This instrument is in the form of tabular columns, consisting of day – to – day observations of the air pressure, temperature and wind direction. It also appears that year-wise reports of such meteorological data in the form of tabulations were prepared. Manuscripts with Call No. 2B2:14b relate to parallel data for the year 1790 and so on.

ANNOTATED REMARKS

: Till then, the native Tamils might not have known about barometer or thermometer or any other such kind of scientific gadgets. It remains to be investigated as to which place these scientific data relate and how many scientists were involved in this kind of meteorological recordings and how many of them were from the native Tamil society. Setting aside these, if we look at the other side of this coin, we come to infer that the native Tamils who were closely acquainted with the German mission stations, would have gained this kind of scientific knowledge, thanks to the German missionaries and the ecclesiastical seat in Copenhagen and in Halle for having sent such scientific gadgets to Tamilnadu.



Gotthilf August Francken (Ed.), Neun und zwanzigste Continuation
des Berichts der Königlichen Dänischen Missionarier in
Ostindien, [29 th Continuation of the Reports of the Royal Danish
Missionaries in East India] Halle,
M DCC XXX II (1732), p. 467

ENTRY NUMBER : ST - 073

SUBJECT OF THE INSTRUMENT : About the Plough Tool, *KALAPPAI*

LANGUAGE OF THE INSTRUMENT : German
ENGLISH TRANSLITERATION :
ENGLISH VERSION :
CLASSIFICATION : Journal
NATURE : Print copy
LOCATION / REPOSITORY : FFA
CALL NUMBER : II : A:1, GKLA / Mflm. Accn. No. 4212 /
Frames 0194 & 0195

PUBLICATION DATA FOR JOURNALS :

Names of the Authors : a.n.k.
Headline of the Article : 1) *Letter Reports dated 12 December, 1729*

2, 29 Continuation of the Reports of the Royal Danish Missionaries in East India ...;

Name of the Journal . 29 Continuation des Berichts der
Königliche – Dänischen Missionarrien in Ost Indien [29th Continuation of the Reports of
the Royal Danish Missionaries in East India]

Volume / Issue Number

Place of publication : Halle

Year of publication : 1732

Pages : pp. 465 ff.

CONTENTS DATA : This particular instrument was written by a few early German missionaries to their friend in Germany consisting of answers for certain 28 questions regarding the day – to – day activities including the professions of the native Tamil people in Cudelur village. This very much appears to have been written by C.T. Walther and Pressier. This set of information found in this letter, was printed at Halle as the instrument cited at 2). In both of these instruments, we have common information. That is about a Tamil farmer and his farming tool known in Tamil as “*KALAPPAI*” or the plough.

ANNOTATED REMARKS : This note on the indigenous plough tool informs us today that the German missionaries were so scientific in their observation and not just a cursory and peripheral observers. Each part of this plough tool had been vividly mentioned and the assembly of the parts into a full tool is also explained. This is just one example to prove that the Germans looked at the indigenous Tamil society with their innate and proverbial ‘Techno-Germa’ approach.

ENTRY NUMBER	: ST - 074
TITLE OF THE INSTRUMENT	: <i>German Tamilology: German contributions to Tamil language, literature and culture during the period 1706-1945</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: C.S. Mohanavelu
Title	: <i>German Tamilology: German contributions to Tamil language, literature and culture during the period 1706-1945</i>
Name and address of the publisher Publishing Society	: The South India Saiva Siddhanta Works
Place of publication	: Madras
Year of publication	: 1993
Total number of pages	: xiv + 221 p.+ 25
CHAPTER DETAILS	:

CHAPTER IV: Ancient medical heritage of the Tamil people, as observed and reported by the German missionaries: [pp. 120-142] In this chapter – Ziegenbalg’s observations – Gruendler’s study indigenous medicines – observations of the German medical missionaries – certain indigenous medical details, as observed by the Germans – ancient medical books of the Tamils – Yogatherapy – details of certain indigenous drugs – References

CHAPTER V: Tamilo-German interactions in certain other areas of natural sciences [pp. 143-154] In this chapter – spiritual paralysis – arithmetics - geography – botany and mountaineering – References

ANNOTATED REMARKS
dissertation of the author of this Project.

: This instrument is the published doctoral



ENTRY NUMBER	: ST - 075
TITLE OF THE INSTRUMENT	: <i>Halle and the beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	
Name of the Author	: Jørgen Clauson Kaas
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: The Tranquebar Box Medal from Augsburg
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the beginning of Protestant Christianity in India</i>
Volume Number	: Vol. I
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 275 – 288
CONTENTS DATA	: This interesting article is about how a set of 22 (+ 2) coloured circular copper engravings were made in 1730, by Adam Remshard (1680 – 1754), a turner by profession to commemorate the 200 th Anniversary of the Augsburg Confession. These figures were all of people and incidences, closely associated with the Danish-Halle Mission in Tranquebar. Along with these 22 engravings, there were also two more engravings for inserting into the medal's lid and base. Remsharad gives the headline for each engraving, which enables the readers to know as to how a few famous persons – founders and patrons of the Danish-Halle Mission - looked like.

ANNOTATED REMARKS : This Box-Medal instrument, in all probabilities, should be the very first sample piece of the typical ‘Techno-Germa’ expertise, made also for the indigenous Tamil society – because some of these medals depict indigenous Tamil people and heritage aspects. A colour photo copy of this set of 24 engravings is available in GKLA under Accn. No. 4733 in A3 sheet. All the three volumes of this instrument are also available in GKLL under Accn. Nos. 51463, 51464 and 51465.

ENTRY NUMBER	: ST - 076
TITLE OF THE INSTRUMENT	: <i>Halle and the beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	
Name of the Author	: Karsten Hommel
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Physico-theology as Mission strategy:
Missionary Christoph Samuel John's (1746 – 1813) understanding of Nature	
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. III
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 1115 -1133
CONTENTS DATA	: This essay is given under the subheadings: Existing Research and Sources, Development of John's Physicotheological Views, John's

concept of Nature as a Path to Conversion, Consequences of John's Physico-theological Strategy for the Mission.

ANNOTATED REMARKS : Here is a German with the typical and innate 'Techno-German' tinge, who carried out missionary duties and also exported indigenous Tamil science knowledge into Europe. With another like – minded German contemporary missionary named J.P. Rottler, John elevated himself high in the annals of Danish-Halle Mission works. John believed that through nature study, the local Tamils could be enlightened in the path of Christianity. He adopted his natural science bent up as a strategy for conversion. Also, his tenure in Tamilnadu enabled many German scientists to get clarifications about and collections of tropical zoological, botanical, marine biological and ornithological specimens. Result: John was awarded fellowships in several European scholarly scientific Societies.

ENTRY NUMBER	: ST - 077
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	
Name of the Author	: Josef N. Neumann
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Tamil Medical Science as perceived by the
	missionaries of the Danish-Halle Mission at Tranquebar
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. III
Publisher	: Francke Foundations
Place of publication	: Halle

Year of publication : 2006

Pages : 1135 -1154

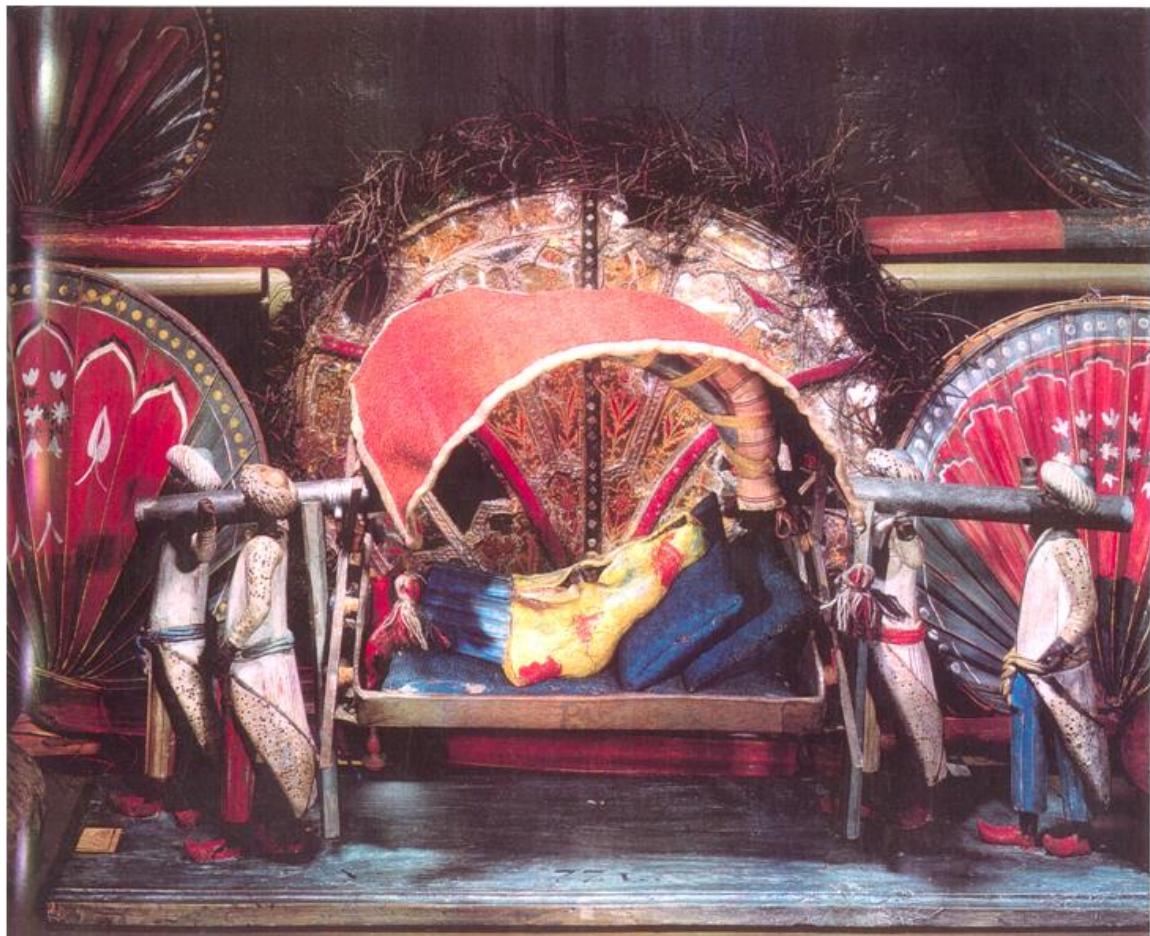
CONTENTS DATA : The author of this article gives the readers a new perspective of how the indigenous Tamil medical field was, and how it was approached and made use of by the German missionaries in the following subheadings: Tamil Medical Science and South Indian Society in the first half of the eighteenth century, Medicine in the context of the Mission Project, Introduction of the Mission Doctor and Concluding Remarks.

ANNOTATED REMARKS : Indigenous Tamil medical heritage had been a fascinating area, very much culled out by German missionaries, right from Ziegenbalg in 1706 till as late as 2000. As a matter of fact, the second German missionary J.E. Gruendler, instead of bestowing more and more of his time to save the waning nascent Mission, after the premature death of Ziegenbalg, went out of Tranquebar and spent 11 years collecting Tamil medical palmleaves. Just one native convert was what he achieved in terms of ‘converting the natives.’ And it is a pity, that this lone convert was also not a proper one as he degenerated.

SECTION 3

ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR INDIGENOUS SOCIETY AND CULTURE STUDIES BY GERMANS IN TAMILNADU DURING 18TH AND 19TH CENTURIES

The status symbols, yardsticks and litmus tests of richness and high class affluent society levels today are ownership of palatial air-conditioned bungalows, with lawns and swimming pools, villas and cottages, hi-tech cell – phones, i-pods, air – conditioned foreign cars, fitted with stereo musical systems and television sets, international credit cards, membership in hi-tech clubs and resorts and passports with multi entries of foreign visits with a brand ‘frequent flyers’ in national and international aircrafts and like items. 300 years ago also, man’s ego and pride to brand himself as rich, wealthy and the affluent did exist. What were then the symbols of richness and affluent status then? In a city like Chennai, 300 years ago, richness was exhibited by having different kinds of servants like the ewer – bearer, umbrella bearers, personal attendants, cooks, baby sitters, errand boys, nurses etc. besides owning chariots, horse – driven ornamental carts, palanquins etc. In the then Chennai city, palanquins were used as high tech cars of today by rich people. A model of one such palanquin can be found in the “Wunder Kammer” the wonder chamber of the Francke foundation.(see visual) Also there lived middle income and poor people, thus forming a sort of heterogenous nature of society.



In this section, annotated bibliographical entries can be had – about various source materials, which have specific information about the multi – faceted indigenous castes and communities, customs and manners, rites and rituals, legends and fables, feasts and festivals, etc. which also drew the attention of the German missionaries, who laboured in Tamilnadu during 18th and 19th centuries. Hundreds of diary reports regarding the indigenous society and culture were dispatched to Germany in ships. Most of the German time, it appears, had been spent in keenly watching and estimating the indigenous lifestyles of various sections of the native Tamil society. And here, the term “lifestyles” is a vast spectrum encompassing in it, the routine day-to-day activities of the native Tamil people as could be gleaned also from their indigenous literature of all kinds viz. grammatical, lexical, epical, lyrical, dramatical, theological, medical, philosophical, moral, jurisprudence and folks literature.

ENTRY NUMBER	: SC - 001
TITLE OF THE INSTRUMENT	: <i>Memoir of the Rev. C.T.E. Rhenius, comprising extracts from his journal and correspondence, with details of missionary proceedings in south India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: ag 30
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: James Rhenius
Name and address of the publisher	: James Nisbet and Co., Berners Street, and John Johnstone, Edinburgh
Place of publication	: London

Edition data	:
Year of publication	: M.DCCC.XLI (1841)
Total number of pages	: xii + 627 p.

CHAPTER DETAILS : In this entry, only a few chapter – details concerning this section of Society and Culture are given.

CHAPTER IV:[pp. 75-123] 1817 – Schools in the Country – The Four Stages of “Wisdom” among the Hindus – Sect of Sankar Asarya – The Brahman who Drank Wine- Religious Books of the Hindus – First Tour into the Country – The Possessed Schoolboy – Conjeveram – Visit to the Governor – Arrival of other Missionaries – Indifference of the Hindu Mind to Truth – Tamul Bible Society

CHAPTER V:[pp. 124-167] 1818 – Visit to the Schools in the Country – A Guru – Custom of Treading the Fire – Mr. Rhenius’s Tamil Catechisms – Speculative Turn of the Hindu Mind – The Custom of Devoting the Hair of the Head to a God – The Rev. B. Schmid – Kali-Yugam- the Jainas – the Cholera, ...

CHAPTER VI: [pp. 168-194] 1819, 1820 – Caste – Visit to Chittur and Ponganur – Another Tour among the Jainas – Literary Occupations – Discussions – Change of Scene – Removal from Madras to Pallamcotta,

CHAPTER VIII: [pp. 218-243]1822 – Fitness of Native Candidates for Baptism – The First Baptism – The Preaching of the Cross of Christ – the Timid Brahman – Reflections – Astrology and Augury – Formation of a Native Tract Society – a Devotee – Discussions – Religious Statistics of the Tinnevelly District,

CHAPTER XIV: [pp. 390-418] 1831 – Death of a Missionary – District Catechists – Civil Disabilities of Hindu Christians – Excursions into the Country – Discipline – Arrival of Another Missionary – Heathen Schoolmasters employed in Christian Missions – Drawing of the Idol-Car – A Condemned Criminal – Correspondence with the Author of “Natural History of Enthusiasm” – Purificatioon of Tinnevelly Pagoda.

CHAPTER XV: [pp. 419-455] 1832, 1833 – Cholera and Famine – superstition Prejudice – Letter to his Son – Human Sacrifice – Hailstorms – Letter to the Church Missionary Committee – A Saniasi – Roman Catholics – A Yogi – timely Aid – Sermon of Idolatry – a Proposal-Letter on Missionary Procedure – Rev. C. Gützlaff – Letter to a Native Society - Visit to a Condemned Prisoner – Egacharam – A Guru – Perplexities – A Death-bed – Rev. Joseph Wolff – Letter to Rev. W. Jowett – Visit of Mr. A.N. Groves.

CHAPTER XVI: [pp. 456-496] 1834, 1835 – Missionary Duty – Native Associations in the Tinnevelly Mission – Death of an Infant – the Runaway Boy – Twentieth Anniversary – Miscellaneous Incidents – Review of a Pamphlet – Case of Conversion – **A Devil-**

Dancer – Heathen Liberality – Entrance on Another Year – Anniversaries – Care of Providence – Mr. Huges – Accusations – First Visit of Rev. J. Tucker – Dissolution of Mr. Rhenius's Connexion with the Church Missionary Society – Trials and Perplexities – Mr. Rhenius leaves Tinnnevelly for Madras – Proceeds to Arcot – New Difficulties – He Returns to Tinnevelly

CHAPTER XIX: [pp. 566-591] 1837 – Retrospect – Extracts from Journal – Letter to Major Alexander – Visit to Pavanasm – Superstition – Two Pandarams – Correspondence with Germany – Letter to Mr. Smyttan – A Great Festival – Four Divisions of Mankind – Vedanta Scholars – Vain Customs – Worship of the Kite – Letter to a Missionary – circular Letter on the Cholera – Faith – Notices of the Mission

ANNOTATED REMARKS : This bulky book was authored by James Rhenius, son of German missionary Karl Theophil Ewald Rhenius, based on the diaries, travel accounts etc. of his father. Though this is mainly devoted to bring out the efforts of Rhenius to the propagation of Christianity in South India, especially in Tirunelveli, this book has many research – oriented data regarding even very minute indigenous aspect like for example, language and literature, rites and rituals, legends and fables, customs and manners etc. of the native Tamils as observed and recorded by this German missionary. These are listed chronologically based on his date-wise diary reports.

ENTRY NUMBER : SC - 002

TITLE OF THE INSTRUMENT : *Reise in Ostindien von December 1849 bis October 1852 ,Erster Theil, Bombay, das Tulu-Land, Malayalam, die Nilagiris*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Reise in Ostindien von December 1849 bis October 1852, Erster Theil, Bombay, das Tulu-Land, Malayalam, die Nilagiris*

ENGLISH VERSION : Journey in the East Indies from December 1849 till October 1852, First Part, Bombay, the Tulu Land, Malayalam, the Nilgiris.

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : SAI

CALL NUMBER : B1: 1032

INVENTORY NUMBER : 661827

PUBLICATION DATA FOR BOOKS :

Name of the Author	: K. Graul
Name and address of the publisher	
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1854
Total number of pages	: XVIII + 352 p.
CHAPTER DETAILS	: This volume is dedicated to the Cabinet Minister named Mr. Graf Detlev

Dedication Note: [pp. VII-VIII] This is a two-pages note dedicated to Mr. Graf

Preface: [pp. IX-X] In this small undated Preface, Graul outlines his entry into India, his point of destination.

Chapter II: First halt in India – in Bombay: [pp. 20-29] the landing – first natural impression – the large banyan tree – slim coconut trees – rich palm-wine – the Royal palmyra – the colourful world of the people

Chapter III: Our Stay in Bombay [pp. 29-43] the country (inn) – Dr. Wilson in Bombay, an interesting breakfast – missionaries Mitchell, Taylor, Hume and Fairbanks – acquaintency with the natives – a Parsi journalist and a Parsi preacher – a Parsi temple and a Parsi wedding – the Brahmins and the Sanscrit – illuminating visit of Gaikwar of Baroda in Bombay

Chapter IV: Walks and excursions in Bombay [pp. 44-54] Bombay's climate – its natural splendour – Maha Laxmi temple – the early Portuguese capital city Mahim – the Governor's quarters in Pareil – the botanical garden and the Esplanade – the Fort and the island Kolaba

Chapter V: The Hindu – class in Bombay [pp. 55-68] the people / population of Bombay – the Brahmins – praise / domination of the Konkan Brahmins – the Shastris and the Bhats their generalities – quarrel of Brahmins over fish eating - a few other aspects about the disputes between orthodox and liberal Brahmins – the lorda and their Kshetriya claims – caste clash among them – the Vaisyas - the Sudra handworkers – position of the low-castes – the Jainas

Chapter VI: Religion and moral of the Hindus in Bombay and its surroundings [pp. 68-90] the blood service of the black goddess – the cholera – certain divine ceremony to find out thieves – the Shiva worship in contrast to the Vishnu worship – the people's god

Rama – the Jagannatha cult / worship / service in Bombay – dangerous custom of the holi festival – the Manu Daharma Sabah –

ANNOTATED REMARKS : This volume also does not come **fully** ‘under the purview’ of this research project, as data on Graul’s visit to Bombay, Tulu-Land and Malayalam are also found in this volume. But still this is taken up for this listing because his visit to India starts from Bombay and his visit to the Nilgiris Hills in Tamilnadu are found in this volume. Also this may be of interest to cultural historians, specializing in the cultural history of Mumbai during 19th century.

ENTRY NUMBER	: SC - 003
TITLE OF THE INSTRUMENT	: <i>Reise in Ostindien von December 1849 bis October 1852 Dritter Theil, der Süden Ostindiens und Ceylon</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Reise in Ostindien von December 1849 bis October 1852 Dritter Theil, der Süden Ostindiens und Ceylon</i>
ENGLISH VERSION	: Journey in East Indies from December 1849 till October 1852. Third Part, the South East India and Ceylon.
CLASSIFICATION	: Book :
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: B1: 1032
INVENTORY NUMBER	: 661827
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: K. Graul
Name and address of the publisher	
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1856

Total number of pages : XIV + 362 p.

CHAPTER DETAILS :

Preface: [pp. V-VI] deals with the history of Tamilnadu and its people.

Chapter V: to Salem [pp. 68-84] an Indian morning – the power of the Indian sun – Indian methods to reduce the heat – missionary farm in Salem – Subramaniyar temple in Viralimalai – arrival in Trichmopoly – a Tamil candidate of Theology – the Cauvery and the Coleron, Srirangam – arrival in Salem – to the Shervaroya hills – contrast between the top and the bottom – the people of the Shervoraya hills – coffee plantation on the Shervoraya – return to Salem – workshop in the mission farm in Salem – the London Mission there

Chapter VII: Stay at Madras [pp. 101 – 119] Vepery, the suburb – the caste clashes in Madras – discussion with the Anglican bishop – high school for the heathen boys – a native preacher – the nature of the native Christians – a learned Vaishnavite – the Vishistatvaida School – European acquaintance – Hamilton, Balfour, Elliot, - the terrific Police president – the Madras area – scenes in Madras – the Naob – the Fort – Gericke's monument – the Island ground – Mailapur – the feminine concept of the Tamils – the grave of the Apostle Thomas – the Christians in Mailapur – Thomas Mount near Madras – Chinna malai – Pallavaram – diseases in Madras - English and Indian doctors

Chapter VIII: Letters from Madras [pp. 120-133] Vepery – the English-Indian etiquette – life in our house in Vepery – the Swing festival – Death on an unlucky day – the Madras ethos – the Lutheran parish in Madras – breakfast with the governor – how the natives live during rainy days – review /retrospect of the past journey – an Indian Christmas festival – a problematic month – the cool season – visit from Nazereth in Tirunelveli – the new Bible translation and the old Tanjore poet – what kind of persons are needed to become missionaries – collection of a Tamil library

Chapter IX: Intellectual, moral and social conditions in Madras [pp. 133- 160] the English rule in India – new agricultural experiments – the people of Madras - assessment of the farmers' interest – Indian court administration - the “College” in Madras – the financial condition / burden of the Madras Presidency – electro –telegraphy and the steam trains – public hopes for these items – the new school plan – the clerical scepter of the Anglican church – European caste consideration /ethos / spirit in Madras – change of the English customs in the general morality – caste tolerance in middle class is worse than service to God? – lack of scientific knowledge and higher life standard – Dr. Hunter's advertising school – the Muhamadens in Madras – religious conflicts between Hindus and Mohamadans – secret officialdom – native tradesmen with European articles – English school establishment in contrast to the natives' – the so-called high school – the four Vedic scholarly society – a pagan anti-missionary preacher – a Tamil journal – publication of Tamil manuscripts – theological articles – parallels between Hinduism and Christianity – news-reporter / writer and the missionaries – news-reporter and his own people

Chapter X: Journey to Vellore and the Telugu land [pp. 163-183] departure to Palwy chathiram – the nature in the outskirts of Madras – a sad / inconvenient guest house at Gummidiipundi - a ready-willing helper – the way to Sulurpet – the moon in India – boat journey between Sulurpet and Madras – language changeover (Tamil and Telugu) - Naiyudupettai - the Swarnamukhy river – the way from Gudur to Nellore – the Baptist Mission there – the Scottish Free Church – the smoky bungalow in Nellore – return – charms / nuances of the bungalow-“life” – a Lambadi - – interaction with a farmer

Chapter XI: Journey to Conjeevaram [pp. 183-190] the golden city – from Sri Perumbudur to Conjeevaram via Raja Sattiram – an English – knowing shop-keeper – the heathen mission school teacher – the people of Conjeevaram – Ekambara swami and Kamakshi temple – the Vaishnava Brahmins – jealousy between Vaishnavas and Saivas – the main festival in Conjeevaram – absurd quarrel – the Brahmin’s complaint

ANNOTATED REMARKS : On the title page of this volume, Graul has the hand sketch drawing of Kandy in Ceylon and a map of South-east Deccan and Ceylon on the last page.

ENTRY NUMBER	: SC - 004
TITLE OF THE INSTRUMENT	: <i>Süd-Indien. Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Süd-Indien. Land und Volk der Tamulen</i>
ENGLISH VERSION	: South India. Land and the Tamil people
CLASSIFICATION	: Book :
NATURE	: Print copy
LOCATION / REPOSITORY	: P.C.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Hans Gehring
Name and address of the publisher	
Place of publication	: Gütersloh
Edition data	:
Year of publication	: 1899
Total number of pages	: VIII + 246 p.

CHAPTER DETAILS

: 91 Illustrations and a map are found in this book. There are two sections – and the chapter numbers in Section I are given by me for easy identification.

Section I: Nature, social and cultural nature of Tamilland:

Chapter I: India and Tamilnadu [pp. 1-20] The steam trains – the ride in the bullock-carts – the nature of the climate

Chapter IV: The people and the caste [pp. 44 – 65]

Chapter V: Tamil Villages and houses [pp.66 – 69]

Chapter VI: The outward appearance of the Tamils [pp.70 – 71]

Chapter VII: Ladies of Tamilnadu [pp. 72-88]

Chapter VIII: Public behaviour, customs and rites of the Tamil people [pp. 89-104]
 General – religiousness – Tamil names – superstition –modesty – bad qualities – art sense – the dwelling places – daily works of the Tamils – food and drinks – the greetings – schooling – official working –disease and death

Chapter IX: Appendix - the Tamilian moral sense [pp. 105-108] teachings from *Kural, Kondrei Wendhen, Mudurai, Needhineri Vilakkam*

Section II: A go around - through Tamilnadu

A. The northern districts [pp. 111-141] the busy Madras city – in the district of Chengalpattu – in the garden of Cudelur and Sidambaram – in the city of Siva

B. In the delta of Cauvery river [pp. 142-186] to the Peacock city – south Indian heathen festival – the brahminical city of Kumbaakonam – the old princely city of Thanjavur – a visit to the Thanjavur princess - the big Siva temple – to Nagapatnam via Tiruvalur – In the “frying pan” of India

C. In the Tondaiman land [pp. 187-203]

D. The southern districts [pp.204-223] to Madurai, the pearl of the south – in the southern outskirts

E. In the western ghats [pp. 224-246] the garden of Coimbatore – the Nilgiris – the Sherwarayan hill island

ANNOTATED REMARKS

: Nil

ENTRY NUMBER	: SC - 005
TITLE OF THE INSTRUMENT	: <i>Thirty four Conferences between the Danish Missionaries and the Malabarian Bramans (or Heathen Priests) in the East Indies, Concerning the Truth of the Christian Religion: Together with some LETTERS written by the Heathens to the said Missionaries</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: C4/18
ACCESSION NUMBER	: 275.482 / T446.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: J. Thomas Philipps
Name and address of the publisher	:
Place of publication	: London
Edition data	:
Year of publication	: MDCCXIX (1719)
Total number of pages	: xxii + 352 p.
CHAPTER DETAILS	: <i>The Epistle Dedicatory</i> i.e. the Dedication note is addressed to THE KING (without mentioning the name of the King – it should be King George V) who contributed large funds for the Danish Mission in Tranquebar and granted an audience to Ziegenbalg in London.
PREFACE:	[pp. i-xxii] Information about the geographical boundaries of <i>Thamilaham</i> , early European trading activities, certain social and religious features of the Malabarians, Brahmins and Mohamaddans besides a few traditional rituals etc. can be had in this section. The headlines of each chapter follow:
CONFERENCE I:	Of the original (Origin) of Good and Evil, and the Means of Salvation through Jesus Christ (dated 6 March, 1707) [pp. 1-17]

CONFERENCE II: Of the Propagation of the Mahometan and Christian Religion
 (dated 5 July, 1707) [pp. 19-28]

CONFERENCE III: Of seeing the Face of God (dated 11 July, 1707) [pp. 29-35]

CONFERENCE IV: Of the Misery the Malabarians - labour under, both as to their
 Spiritual and Temporal Condition (dated 6 Oct. 1707) [pp. 37-45]

CONFERENCE V: About the Difficulty of a Rich Man's entering into the Kingdom of
 Heaven (dated 17 December, 1707) [pp. 47-54]

CONFERENCE VI: Containing several Particulars, &c. (dated 1 January, 1708) [pp. 55-
 61]

CONFERENCE VII: Of Regeneration, and no Salvation out of Christ (dated 23 Jan.,
 1708) [pp. 63-73]

CONFERENCE VIII: Of the Way of Salvation; of Repentance, and of many other
 Particulars (dated 31 January, 1708) [pp. 75-99]

CONFERENCE IX: Of the Nature and Properties of the Malabarian Gods; and of the
 incumbent Duty every one is under to reclaim his Brethren from Idolatry, &c, (dated 5
 March, 1708) [pp. 101-112]

CONFERENCE X: Of the Education of the Youth, and of the Duty of Parents and
 School-Masters (dated 11 April 1708) [pp. 113-120]

CONFERENCE XI: Of the Falseness of the Heathen Gods. Objections against the Trinity
 answered (dated 1 May, 1708) [pp. 121-133]

CONFERENCE XII: Christian Religion and true Piety consists chiefly in Practice. The
 Laws and Poesie of the Malabarians. (dated 12 May 1708) [pp. 135-145]

CONFERENCE XIII: Of Philosophy and Idolatry; and of Internal Spiritual Worship.
 (dated 22 May 1708) [pp. 147-153]

CONFERENCE XIV: Upon various Subjects (dated 23 July, 1708) [pp. 155-161]

CONFERENCE XV: About Matters of Religion (dated 27 July 1708) [pp. 163-177]

CONFERENCE XVI: Of several Particulars relating to Idolatry, Necessity of Repentance,
 &c. (dated 28 July, 1708) [pp. 179-187]

(AFTER SIX YEARS' PERIOD)

CONFERENCE XVII: Of the Cause of the Publick Calamities, &c. of the Malabarians
 (dated 15 January 1714) [pp. 189-195]

CONFERENCE XVIII: What Opinion the Heathens entertain of the Christians; and of
 many other Particulars (dated 16 Jan., 1714) [pp. 197-202]

CONFERENCE XIX: Of the Plurality of Wives among the Mahometans; and of the
 different manner of propagating their Religion and ours. (dated 19 Jan., 1714) [pp. 203-
 208]

CONFERENCE XX: Of the Malabarian Sacred Law-Books, Astrology, and of many
 other Particulars (dated 18 Jan., 1714) [pp. 209-215]

CONFERENCE XXI: Of their Washings and Purifications; and of the Doctrine of Fate
 so much cultivated among them. (dated 29 Jan., 1714) [pp. 217-223]

CONFERENCE XXII: Of the Laws of Moses; and of the Gospel, &c. (dated 31 Jan.,
 1714) [pp. 225-233]

CONFERENCE XXIII: Of the Goodness of God, and of Man's Wickedness; and of the
 Heathens Objections against the Christian Religion. Their making God the Author of Sin.
 (dated 19 Jan.,) [pp. 235-240]

CONFERENCE XXIV: Of the Heathenish Books, &c. (dated 5 March, 1714) [pp. 241-
 245]

CONFERENCE XXV: Of the Heathen Feast-Days. What Thoughts they conceive of the
 Christian Faith. Of Marriage, &c. (dated 9 March, 1714) [pp. 247-253]

CONFERENCE XXVI: About several Particulars relating to Religion (dated 14 March,
 1714) [pp. 255-260]

CONFERENCE XXVII: Of the several Excuses offer'd by the Heathens, for not
 receiving the Christian Religion (dated 17 May, 1714) [pp.261-267]

CONFERENCE XXVIII: Containing Answers to Thirteen Questions propos'd by them.
 (dated 19 May 1714) [pp. 268-272]

CONFERENCE XXIX: Of the Affairs of Europe, and of India. Their Aversion to all
 Europeans, because they eat Flesh (dated 23 May, 1714) [pp. 273-278]

CONFERENCE XXX: Of the Heathens Alms. State of departed Souls. (dated 26 May,
 1714) [pp. 279-284]

CONFERENCE XXXI: Of Christ, the Saviour of the World; whether every one may be
 saved in his own Religion, &c. (dated 28 May 1714) [pp. 285-288]

CONFERENCE XXXII: Whether we should know God, and our own Minds first; or the Things obvious to our Senses. Of children dying in their Infancy, & C. (dated 30 May 1714) [pp. 289-296]

CONFERENCE XXXIII: Of the Water of the River Ganges; of their Beads, call'd Ruddiratschangel, and how prepar'd (dated 4 June, 1714) [pp. 297-300]

CONFERENCE XXXIV: Of the Christian Religion; and of the Mahometan. (dated 9 June, 1714) [pp. 301-305]

[HEREAFTER LETTERS FROM THE HEATHENS TO THE MISSIONARIES]

LETTER I: Of the Malabarian Regeneration, or Metempsychosis
[pp. 307-308]

LETTER II: Of the State of departed Souls [p.309]

LETTER III: Of the Day of Judgment [p. 310]

LETTER IV: Among the Four different Religions of the World, which is the most proper to render us happy in the next World? [pp.311-313]

LETTER V: Of the Four Principalities into which the Kingdom of Tanjour is divided [pp. 314-316]

LETTER VI: Of the Original (Origin) of the City of Tranquebar; and of the Danish colony settl'd there. [pp. 317-318]

LETTER VII: Of the Contents of a Famous Book, call'd Diruwalluwer. [p. 319]

LETTER VIII: Of the Malabarian Notion of Happiness and Misery; or, their Heaven and Hell [p.320]

LETTER IX: Of the End of theWorld [p. 321]

LETTER X: Deliverance from Sin. The chief End of Man, Duty towards his Creator, and Knowledge towards God. [pp. 322-323]

LETTER XI: Of the Malabarians Opinion of the Christian Religion [p. 324]

LETTER XII: The Religion of the Heathens and Turks compared together. [pp. 325-328]

LETTER XIII: Of the several Kings and Princes who have rul'd in the Malabarian and neighbouring Kingdoms [pp. 329-331]

LETTER XIV: Of the Saceradotal and regal dignity [p. 332]

LETTER XV: Of buying Slaves; of making War, whether Lawful. [pp. 333-334]

LETTER XVI: Of the Indian and the European Civil Government; and which ought to be esteemed the best. [pp. 335-337]

LETTER XVII: About the different kinds or Species of Living Creatures. [p. 338]

LETTER XVIII: If it is the Will of God, that all Men should be saved; and of the Form of God. [pp. 339-340]

LETTER XIX: Reasons why Malabarians reject the Christian Religion. [pp. 341-342]

A LETTER FROM THE MISSIONARIES TO THEIR Friend in Europe [pp. 343-352]

ANNOTATED REMARKS : This instrument is printed in strange English letter types and unique English grammar! This is the English translation from the original High Dutch version. The Danish Missionaries cited in the topic were German Lutheran missionaries named Bartholomäus Ziegenbalg and Johann Ernst Gründler. This instrument is very precious because, it was published during the life time of Ziegenbalg in 1719. A conspicuous feature of this book is that even if the page numbers are destroyed or worn out, and the whole book would be dismantled, the loose pages can very easily be arranged properly, based on a certain printing technique, the like of which, we cannot find now!

ENTRY NUMBER	: SC - 006
TITLE OF THE INSTRUMENT	: <i>Ziegenbalg's Malabarischs Heidenthum</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Ziegenbalg's Malabarischs Heidenthum</i>
ENGLISH VERSION	: <i>Ziegenbalg's Malabar Heathenism</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: rel 51 M 15
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:

Name of the Editor	: W. Caland
Name and address of the publisher	:
Place of publication	: Amsterdam
Edition data	:
Year of publication	: 1926
Total number of pages	: 291 p.
CHAPTER DETAILS	: INTRODUCTION: [pp. 3-17]

THE FIRST PART, wherein what these Heathens believe and teach in Theological matters, are narrated [p. 19]

List of chapters in the first part: [p. 21]

The 1. Chapter: Of the different religions which are present among these malabarian Heathens (the Tamil people) [pp. 23-33]

The 2. Chapter: Of their religious books [pp 34-38]

The 3. Chapter: Of God the Supreme Being - than all others [pp. 39-42]

The 4. Chapter: Of the many Gods, [pp. 43-49]

The 5. Chapter: Of the offensive nature and sinful state of their Gods [pp. 50-56]

The 6. Chapter: Of the manifold appearances of their Gods [pp. 57-62]

The 7. Chapter: Of the creation or origin and durability of all things [pp. 63-66]

The 8. Chapter: Of their sins [pp. 67-74]

The 9. Chapter: Of virtues and good works [pp. 75-79]

The 10. Chapter: Of their religious austerities [pp. 80-84]

The 11. Chapter: Of their fastings [pp. 85-89]

The 12. Chapter: Of the attempts with which the Gods test their fidelity [pp. 90-95]

The 13. Chapter: Of the sacrifices which they offer their Gods [pp. 96-101]

The 14. Chapter: Of their water purifying ceremonies [pp. 102-106]

The 15. Chapter: Of their prayers and prayer formulas (hymns) [pp. 107-112]

The 16. Chapter: Of their pearl-bead strings called RUDDIRATSCHANGOL [pp. 113-115]

The 17. Chapter: Of their superstitious smearing of the ash of (burnt) cow-dung and their idolatry worship of cow [pp. 116-123]

The 18. Chapter: Of their pagodas or temples of Gods [pp. 124-133]

The 19. Chapter: Of the priests and of the art of accepting the disciples [pp. 134-139]

The 20. Chapter: Of their festivals [pp. 140-143]

The 21. Chapter: Of their manifold wonders [pp. 144-149]

The 22. Chapter: Of their revelations and visions [pp. 150-152]

The 23. Chapter: Of their devils and their enticements [pp. 153-159]

The 24. Chapter: Of the death [pp. 160-166]

The 25. Chapter: Of their manifold rebirths after death [pp. 167-171]

The 26. Chapter: Of the bliss and condemnation or hell [pp. 172-176]

THE OTHER (SECOND) PART, wherein what these Heathens believe and teach in philosophical matters are narrated [p. 177]

List of chapters in the other part [p. 179]

The 1. Chapter: Of their imaginary 14 worlds, big mountains, seven seas and islands [pp. 181-185]

The 2. Chapter: Of their method of calculating the years [pp. 186-190]

The 3. Chapter: Of their bygone / past 18 world – epochs / eras and notable events which occurred in these periods [pp. 191-194]

The 4. Chapter: Of their many castes or guilds [pp. 195-199]

The 5. Chapter: Of their food and dining manners [pp. 200-203]

The 6. Chapter: Of their superstitious opinions about the irrational animals
 [pp. 204-206]

The 14. Chapter: Of their ethics or conduct codes study [pp. 234-235]

The 16. Chapter: Of their truth-saying art by birds through observing similar signs,
 through numbers (numerology) and breaths [pp. 239-241]

ANNOTATED REMARKS : This instrument of W. Caland was edited from Ziegenbalg's notes, diaries, letters etc. which were all sent to Europe during the early 18th century.

An annotated English version of this instrument is now available. Daniel Jeyaraj, (Tr.) *A German Exploration of Indian Society. Ziegenbalg's "Malabar Heathenism"*, Delhi, 2006, xiv + 418 p. Rs. 300; \$18; £13

ENTRY NUMBER	: SC - 007
TITLE OF THE INSTRUMENT	: <i>An Appeal to Liberal Christians for the cause of Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Microfilm
LOCATION / REPOSITORY	: NAI
CALL NUMBER	: Microfilm No. 1337
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Rev. Tuckermann
Name and address of the publisher	
Place of publication	: Boston
Edition data	:

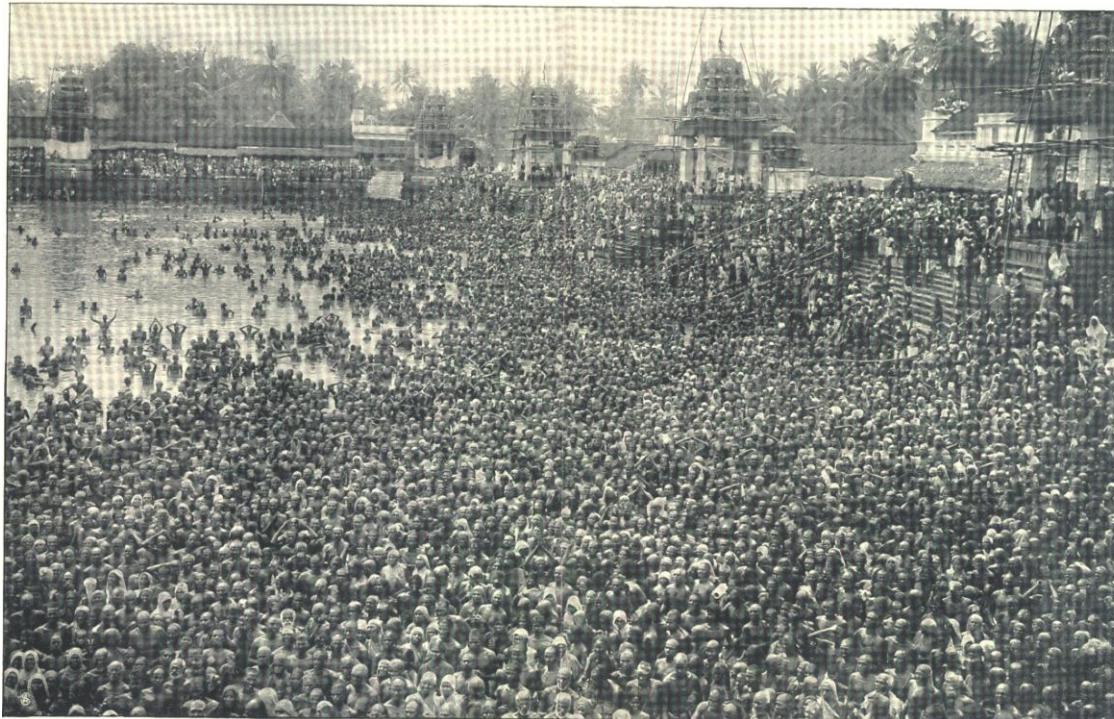
Year of publication	: 1825
Total number of pages	: 63 p.

CONTENTS DATA : This book has minute descriptions of certain notable rituals thrust on the Indian widows. There is an eye-witness report (pp. 18 ff.) about a burying Sati ceremony, the details of which are furnished below for the benefit of gender-injustice subject specialists. In a remote north Indian village about 20 miles north of Calcutta, a generally less known widow-burying Sati ceremony was conducted on 18th March 1813 and an European eye-witness report runs thus:

“... On Thursday last, at nine in the morning, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire. He was placed, as is customary, on the bank, and a consultation was held respecting the time when he would die. ...He remained in this situation during the night; and in the morning, the immersion again commenced, and were continued at intervals, until about five in the evening, when he expired. - or, more properly, was murdered. His wife, a young woman about 16 years of age, hearing of his death, came to the desperate resolution of being burned alive with the corpse. She was accompanied by her friends to the beach, where the body lay; and here a small branch of mango was presented to her, which having accepted she could not retreat. I went to her, and questioned her, with respect to the act she was about to perform. I spoke also to her relations, of the heinousness of their crime, in allowing the young creature thus to precipitate herself into the presence of her creator. Mrs. Kemp likewise said much, both to the mother and daughter. But all was to no purpose. The mother declared that it was her daughter's choice and daughter added, that she was determined to go 'the road' her husband had gone.' There was not the least appearance of regret, either in the mother's countenance or conduct. At 8 O'clock p.m. the corpse accompanied by this self- devoted victim, was carried to a place a little below our ground where I repaired to behold the preparation of a crime, which I could scarcely believe could have been committed by a human being. A circular grave, about 15 feet in circumference, and about 5 or 6 feet deep, was then prepared. The corpse, after some formulas were read, was placed at the bottom of the grave, in a sitting posture; with the face to the north. The young widow came forward; and, having walked around the grave seven times, calling out hureebul; Hureebul; in which she was joined by the surrounding crowd, descended into it. I then approached in this a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations. In hers, no change was perceptible. In theirs, was an appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders. The other hand she raised above her own head, with her forefinger erect, which she moved in a circular direction. The earth was then deliberately put about them; two men being in the grave, for the purpose of stamping it about the living and the dead; which they continued to do, until the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered

sometime before the finger of her right hand I had an opportunity to observe whether any regret was manifested. But the finger moved around in the same manner as at first, until the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, until the crowd began to disperse; when the usual lamentations and howlings commenced, which, however were without sorrow. ..."

ANNOTATED REMARKS : This is one sample case of how thousands of unlucky widows were humiliated and ill-treated in the name of 'Sati'. A few more similar data are available in this small book.



Die hier abgebildeten etwa 2000 Hindus (nur ein kleiner Bruchteil der zahlreichen Festpilger) erwarten im Teiche stehend und zum Teil mit zur Anbetung hoch erhobenen Händen die Ankunft des Götzen, der durch seine Berührung der Oberfläche des Teiches das Wasser desselben zu einem von allen Sünden reinigenden Bade heiligen soll.
Titelbild zum Jahrgang 1905.

ENTRY NUMBER	: SC - 008
TITLE OF THE INSTRUMENT	: Etwas aus Kumbakonam. Badefest in der Stadt
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Etwas aus Kumbakonam. Badefest in der Stadt
ENGLISH VERSION	: News from Kumbakonam. Bathing festival in the city
CLASSIFICATION	: Journal

NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: 266.4105 / E91 / C2 / 1906
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Hermann Beythan
Headline of the Article	: Etwas aus Kumbakonam. Badefest in der Stadt
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: Jahrgang (Vol.) 61, Nr. 3
Place of publication	: Leipzig
Year of publication	: 1 Febr. 1906
Pages	: pp. 54 - 58
CONTENTS DATA	: This instrument gives a vivid picture of the <i>Maha-magam</i> bathing tank and the sacred Hindu festival <i>Kumbh Mela</i> , which occurs once every 12 years and how this festival was celebrated in Kumbakonam in south Tamilnadu. In this article one can notice the sarcastic way of Beythan's narration. When nearly half-a-million Hindus from all over India bathe in this tank, the colour of the water turned turbid, the ear-tearing sound , large number of beggars, dancers, and even pick-pockets had their hay-day during this festival – all these are sarcastic remarks tinged with his sense of humour. Further Beythan goes on to say that this kind of festival was also celebrated by the Roman Catholics. They conducted a 9 days festival in Tuticorin city in praise of "Our Lady from the Ship" and this festival, unlike the Kumbakonam's <i>Maha-Magam</i> , was celebrated by Hindus and even Mohamadans, besides the Cathoilics !
How this city on the banks of the Cauvery river – Kumbakonam – earned the title "The Indian Cambridge" was also investigated in this article. In the whole of the Madras Presidency, Kumbakonam had large number of high-schools, observed Beythan. Page 57 has a hand-drawn sketch of the river Cauvery in Kumbakonam with that of the Government School on the background. Further, the journey in a bullock-cart, the bare-footed natives, the Siva temple and granite Lingam, certain rituals conducted for the sonless couples to attain <i>Moksha</i> (heaven) by giving alms to Brahmins etc. have also not escaped this German's watchful eyes.	
ANNOTATED REMARKS	: Cultural historians can peruse this instrument more deeply!

ENTRY NUMBER	: SC - 009
TITLE OF THE INSTRUMENT	: Etwas aus Kumbakonam. (Schluss)
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Etwas aus Kumbakonam. (Schluss)
ENGLISH VERSION	: News from Kumbakonam. (Conclusion)
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: 266.4105 / E91 / C2 / 1906
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Hermann Beythan
Headline of the Article	: Etwas aus Kumbakonam. (Schluss)
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: Jahrgang (Vol.) 61, Nr. 4
Place of publication	: Leipzig
Year of publication	: 15 Febr. 1906
Pages	:
CONTENTS DATA	: This article is the continuation of missionary Beythan's previous article cited under ENTRY NO. SC – 008 and is the continuation of the news about Kumbakonam. At the outset, this article deals with the unpalatable ups and downs practised in the indigenous caste structure and the exploitation of the poor by the upper class or the rich. There is short info about one native named Pitcheimuthu. Beythan narrates an age-old indigenous fable of how four blind men felt and described about various parts of an elephant – so also are there many religions and whose is the best can no one establish. And at last, Beythan was satisfied to some extent to see in a village that some upper class children passed through the streets of Pariah (lower class people) houses and had their education from a Pariah teacher!

ANNOTATED REMARKS : Cultural historians can peruse this instrument more deeply!

ENTRY NUMBER	: SC - 010
TITLE OF THE INSTRUMENT	: <i>Missionary Records, India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: Arch. / 275.4 / I 39 M / C1
PUBLICATION DATA FOR BOOKS	:
Name (s) of the Author	: a.n.k.
Name and address of the publisher	: Religious Tract Society
Place of publication	: London
Edition data	:
Year of publication	: 1799
Total number of pages	: 490 p.
CHAPTER DETAILS	: INTRODUCTION [pp. ix-x]

CHAPTER X: [pp. 318-358] Church Mission Society – sketch of Abdool Messeh – Madras – Pagan festival – a devotee – a juggler – prevalence of the cholera – its pretended cause – new Church – the convert Vengadasalam – Baptism of a Brahmin – worship of a Demon – interesting conversation with a boy – Meerut – a faker – effect of Gospels distributed by the late Mr. Chamberlain – piety and courage of Anund Messeeh – the convert Kanya – remarkable death of a little boy.

ANNOTATED REMARKS : Nil

ENTRY NUMBER : SC - 011
 TITLE OF THE INSTRUMENT : *German Tamilology: German contributions to Tamil language, literature and culture during the period 1706-1945*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : PC

PUBLICATION DATA FOR BOOKS :

Name of the Author : C.S. Mohanavelu

Name and address of the publisher : Saiva Siddhantha Publishers

Place of publication : Madras

Edition data :

Year of publication : 1993

Total number of pages : xiv + 221 p. + 25

CHAPTER DETAILS :

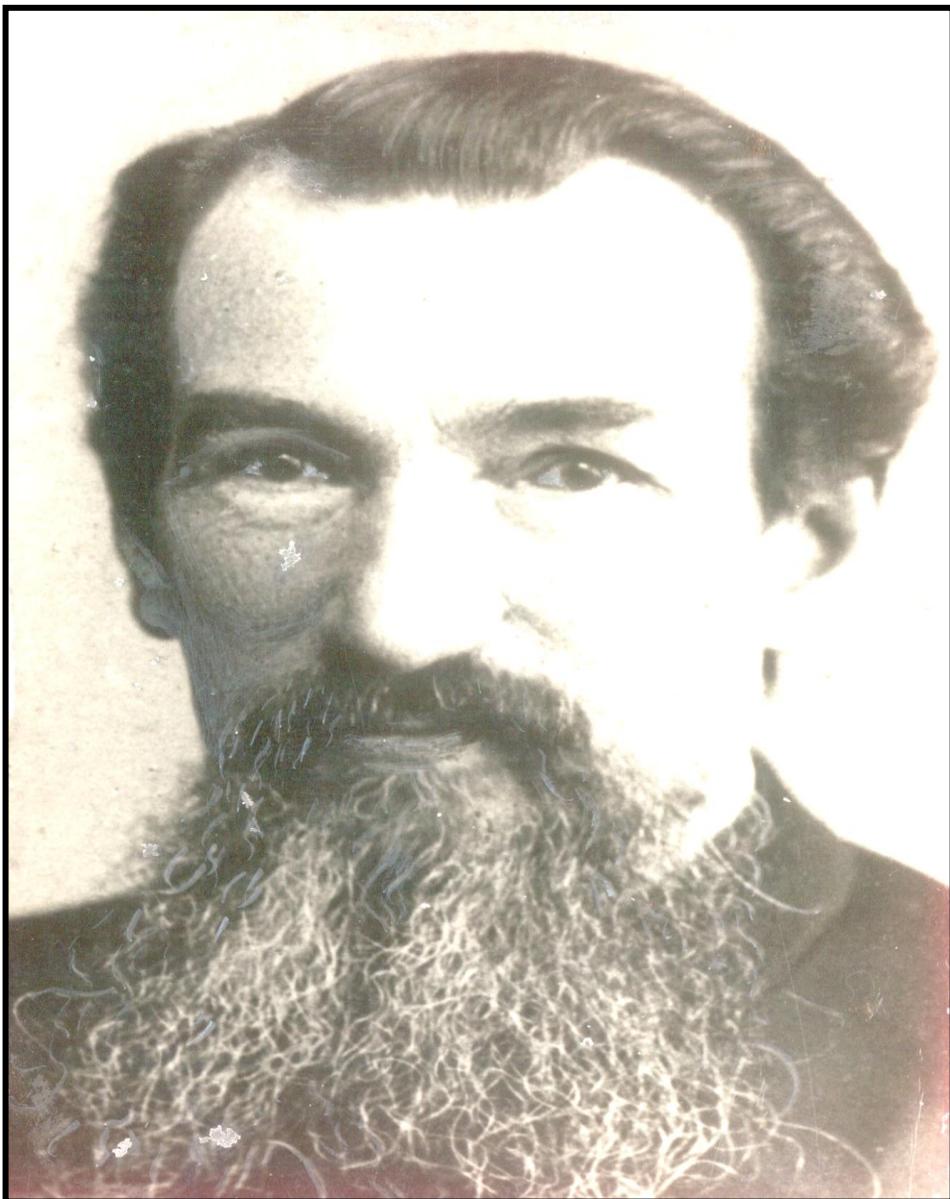
CHAPTER VI: Civilization and lifestyle of the Tamil people, three hundred years ago, as observed and reported by the Germans [pp. 155-192] In this chapter – the heterogeneous society – social customs and manners – eating habits and dining manners – the palanquin – a kitchen garden, 300 years ago – a Hindu marriage, 300 years ago – the cow-worship – the misinformed Europe – Standard of education of the native Tamils, 300 years ago – memorize the books – Tamil short-hand, 300 years ago – Trade and commerce in Tamilnadu 300 years ago – costs of commodities – the mint and currency – position of women in Tamilnadu, 300 years ago – the Clorinda affair – bride-burying was also Sati – conclusion – References –

ANNOTATED REMARKS : This book is the published Ph.D. thesis of the author of this Project.

ENTRY NUMBER	: SC - 012
TITLE OF THE INSTRUMENT	: Karl Graul's efforts to promote Evangelic Lutheran Mission in Tamil Nadu, 1844 -1864
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Conference volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: C.S. Mohanavelu
Publisher	: Ulrich van der Heyden and Juergen Becher
Headline of the Article	: Karl Graul's efforts to promote Evangelic Lutheran Mission in Tamil Nadu, 1844 -1864
<i>Name of the Conference Volume</i>	: <i>Mission und Gewalt</i>
Volume / Issue Number	: Missionsgeschichtliches Archiv Nr. 6 [Mission History Archives No. 6]
Place of publication	: Stuttgart
Year of publication	: 2000
Pages	: pp. 413 - 420
CONTENTS DATA	: In the introductory part, brief data about how Germans happened to come to Tamilnadu and the Danish King's efforts to promote Christianity can be had. This is followed by a short biography of Karl Graul, the first Director of the Leipzig Evangelical Lutheran Mission in Leipzig. His deep thirst for Tamil language and literature, his purpose of visit to Tamilnadu are outlined. In the second section "Subject Matter", we get information about Graul's 1% to 99% Tamil study efforts. About Graul's very subtle and minute observation of certain indigenous marriage custom of wearing the sacred gold ornament called " Thaali " is also explained. A sample of Graul's observation about certain 'Chetty' caste can also be had from this paper.

ANNOTATED REMARKS : Research paper presented at the International Conference organized by Berlin Society for Mission History at Berlin, 18-20 February, 1999.

ENTRY NUMBER	: SC - 013
TITLE OF THE INSTRUMENT	: <i>TARANGAMPADI</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: P.C.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Dr. R. Nagaswamy
Name and address of the publisher	: B.S. Combine
Place of publication	: Madras - 21
Edition data	:
Year of publication	: 1987
Total number of pages	: 44 p.
CONTENTS DATA	: A rare eye-witness report of one Olafson at Dansborg who hailed from Iceland and worked as the gunner at Tranquebar and this small report was about the basic Indian ethos of straight-forwardness and abhorrence to wine drinking and the other report is about certain temple festival conducted at the nearby Hindu temple. (Masilatha nathar Temple)
ANNOTATED REMARKS	: This book was brought out in honour of the visit of His Excellency Mr. Poul Schlieter, the Prime Minister of Denmark and Mrs. Lisbeth Schleuter on the occasion of their visit to Dansborg Museum, Tarangampadi on Saturday the 17 th January, 1987.



E.R. BAIERLEIN

1819 – 1901

Missionary in India 1853 - 1886

ENTRY NUMBER	: SC - 014
TITLE OF THE INSTRUMENT	: <i>The Land of the Tamilians and its Missions</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UCB
CALL NUMBER	: BV 3280, T3 B33
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: E.R. Baierlein (Translated from the German by J.D.B. Gribble)
Name and address of the publisher	: Higginbotham and Co.
Place of publication	: Madras
Edition data	:
Year of publication	: 1875
Total number of pages	: x + 242 p.
CHAPTER DETAILS	: PART I : CHAPTER II: People and their literature. [pp. 16 – 31] origins of the Tamilians – the Pandyan, Chera and Chola dynasties – Madura – Tiruvallavan – Nyana Samander – specimens of Tamil poetry
CHAPTER III: External appearance of the Tamilians and their domestic life [pp. 32 – 44]	clothing – manners – houses – domestic customs – births – marriages – deaths - Rama's lament – ceremonies at a death – widows – village life and officials – trades
CHAPTER IV: Religion and worship [pp.45 – 81]	original religion – Aryan immigration – Vedas – first period – second period – third period – modern Gods – Vishnoo and Siva – a modern Hymn
CHAPTER V: Temples and temple worship [pp.82 – 95]	Indian and Egyptian temples – dimensions – description – Seven Pagodas – Buddha – origin of the temples – festivals
ANNOTATED REMARKS	: The translator admits that the whole of the original German was not translated into this English version and hence it remains to be

investigated as to which parts of the original version had been left out. There are two parts in this book, with five chapters in each of them.

ENTRY NUMBER	: SC - 015
TITLE OF THE INSTRUMENT	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH VERSION	: <i>Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries</i>
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Author	:
Headline of the Article	
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare [Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries]</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1794
Pages	: p. 708
CONTENTS DATA	: As to how the low caste natives especially the present Schedule caste people (then known as ‘Parayars’) were humiliated, we have

German missionary C.S. John's observation in this instrument. They were not permitted to grow even useful trees. A few lines of his observation follow:

"The Parrier get only useless land to build their huts and the Suttirer do not permit them to plant fruit trees or trees which give shadow. If they do so, the trees will be cut off. ..."

ANNOTATED REMARKS : German missionary Christoph Samuel John, whose deep study of indigenous tropical flora and fauna, we witnessed earlier in Section 2, has now come out as a keen German observer of the indigenous society also.

ENTRY NUMBER : SC - 016

TITLE OF THE INSTRUMENT : *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH VERSION : *Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Author :

Headline of the Article :

Name of the Journal : *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare [Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries]*

Volume / Issue Number :

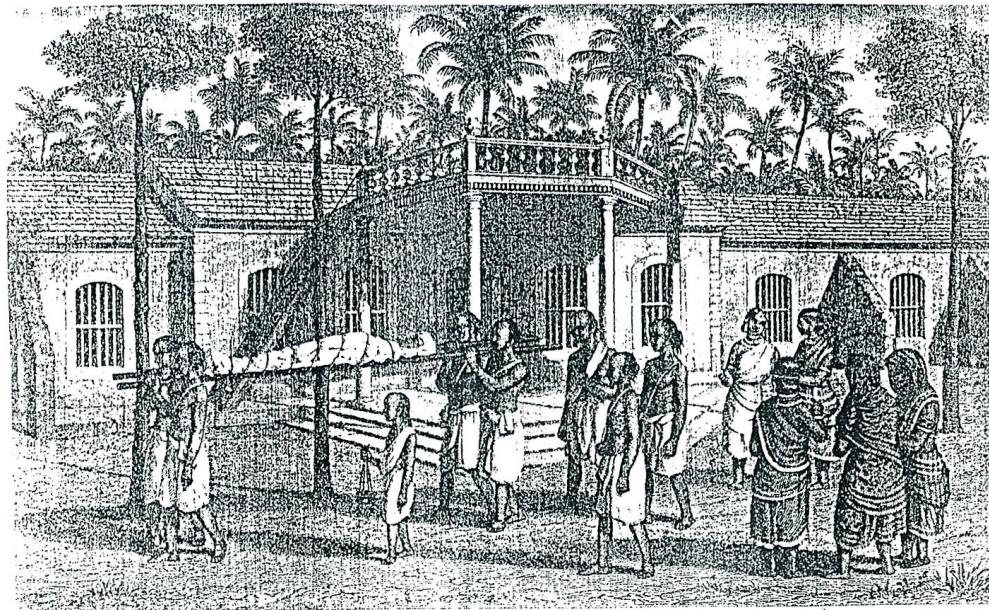
Place of publication : Halle

Year of publication	: 1794
Pages	: pp. 794-796

CONTENTS DATA : German missionary C.S. John noted in this diary a religious procession in a Hindu temple with all its paraphernalia, pomp, ‘noise,’ festivities etc. A few lines quoted below, will enthuse and prompt cultural historians to conduct detailed investigation.

“The main celebration in the Tamil festivals is that as long as the festival lasts, the well decorated figures of the deities to whose honor the celebration takes place are carried around in the streets daily with singing and music. ...If a festival is celebrated for Isuren... first they carry the Wikkinesuren or Pulleiar. He is seated in a metal hoop called *Tiruwasi* on a big rat called *Perusali*. ...Then they bring Suppiramanien with his two wives. ...In front of the ox called *Rischabam*, a Brahmin is sitting and reciting *mantrams*. ...In front of the deity a special umbrella called *Alawattam* is carried. ...After this Isuren’s wife Parwadi or Ammei is carried, standing on a bird called *Annam*. ...Such procession takes place every evening as long as the festival lasts. ...The noise and the tumult of the people are very great and fill the whole town especially since the singing of the Brahmins and the playing of different instruments accompany it. ...Ropes are stretched over the streets, fixed on both sides on high sticks and decorated with green leaves and flowers. These are called *toranam*. All on lookers standing in the streets or in their houses make their *schalam* to the figures. Since such procession costs a lot of expenses the pagode cannot pay it. Therefore, commonly the different guilds pay for it. ... The figures are not only carried with great pain on the shoulders but they are also great idol wagons on which they are carried around. Such a wagon has six wheels in front and behind four and in the middle two, which are all, made from thick and strong wood. The lower part of the wagon is from carved work, joined together with screws. On the carved work different stories of their gods are depicted. ...In the middle of the cart stands Isuren with his two wives on an elevated throne, which is carried by two jackals called *jali*. The two wives represent *Parvadi* under the name *Ammei* and *Kewuri*. ...Also the Brahmins are in the cart...reciting prayer formulas. Such a cart looks like a tower. ...Five to six big ropes are fixed to this cart which is pulled by five hundred to thousand people according to the size of the cart. ...Some fall completely on the earth before the gods. Some are rolling themselves around the cart. At the end the musicians are walking and a man beating the drum rides on an ox closes the procession.”

ANNOTATED REMARKS : Many technical indigenous Tamil words in this passage like for e.g. *Rischabam*, *Perusali*, *Alawattam*, *Annam*, *toranam*, *Isuren*, *jali*, are all certain Hindu temple – based terminologies which even a lay native Tamilian might not be familiar with. And that missionary C.S. John had used these words in his diary report goes to prove his meticulous and technical study of the indigenous religious tenets, customs, rites and rituals.

Funeral Procession*Neuer Missionshaus im Pooree.*

Evangelisch Lutherisches Missionsblatt, No.19,
Leipzig, 1862, p.297.

ENTRY NUMBER : SC - 017

SUBJECT / TITLE OF THE INSTRUMENT: **Disposal of the Dead.** *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH VERSION : *Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author	: Balthasar Kohlhoff
Headline of the Article	
<i>Name of the Journal</i>	: <i>Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare [Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries]</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1781
Pages	: pp. 1225 - 1226
CONTENTS DATA	: Horrifying, blood – clotting and terribly shocking rituals of the disposal of the dead in Tamilnadu, too did not miss many watchful German eyes during 18 th century. German missionary Kohlhoff chanced to witness a couple of such funeral ritual. A few lines from his observation follow:
<p>“There are some Brahmins who leave the house and family to go around as monks and penitents. Usually they are in a group of ten to twelve persons. ... If a Brahmin wants to join this order either in sickness or in some other danger or in his old age he calls some monks or penitents and informs his decision. ... They cut a lock of hair from his head and remove his sacred thread. They give him a stick called <i>Toendu</i> and a vessel called <i>Kawandel</i> and accept him in their order. ... In case this acceptance has taken place in deadly sickness...the monks assist him during his sickness. But as soon as he dies, they leave the house and other Brahmins have to take care of the dead body. The dead body is not burnt or brought to the burning place. He is buried in a place, which is meant for a temple with great pomp. The Brahmins dig a pit and place the dead body with folded legs inside and the head has to be seen over the earth. Then they put a lot of sacred ash on it and utter many prayers and mantrams. One Brahmin after another comes near and crushes the coconut on the head of the body till the skull splits which rarely happens through one or two nuts. Sometimes fifty coconuts have to be broken. They eat the nuts immediately even the last one, which is sometimes full of blood. Finally they cover the head with earth as they usually do it with the <i>lingam</i>. For the following ten nights a lamp will be lit at his grave.</p> <p>”</p> <p>...</p>	
ANNOTATED REMARKS	: A careful investigation of this passage will yield certain inferences. This section of the indigenous society appears to be very barbarous, for, this kind of disposal of the dead had been rarely reported by the foreigners

who came to Tamil Nadu during this period. It is a sign of barbarism to break the hard coconuts on the skull and it is more barbarous to eat the coconut pieces tinged with the blood of the dead person. This process is somewhat analogous to the practice of native tribals in Honolulu and Tahiti islands where they practised cannibalism. This custom though appears to be very barbaric, had certain superstitious sanctions in this community. The same missionary further adds about a superstitious custom connected with this kind of disposal of the dead in the following lines.

“...They give the following reason for splitting the head. The Tamilians have ten airs which is in every part of the body and from it is derived the activities of the body like circulation, digestion, stretching of legs and arms etc. If a human being dies, all these air come to the head and if the skull is not open either through burning or splitting, the life of the human being remains for three days in him. To make the life leave the body soon they crush the head. In case the head splits through one or two coconuts, he is considered to be a special, holy and virtuous man whose soul is precious and ready to go out.”

A few technical words like *Toendu*, *Kawandel*, *lingam*, understood and applied in their writings by Germans implies that they had profound knowledge of these subtle indigenous rites and rituals. That a candle was lit for 10 days after the dead was buried or burnt was also noticed by the Germans, proves their observation not only on the day of dead; but also on other subsequent days as well. For each and every act of disposal of the dead, a specific reason had been attributed on the pretext of which these barbarous customs might have been practised. This passage is of more technical importance due to the reason that it says something about the sanguinary thirst of the Brahmins.

ENTRY NUMBER : SC - 018

SUBJECT / TITLE OF THE INSTRUMENT : “**Tropical Disease**” *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH VERSION : *Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Authors : Jacob Klein and David Martini

Headline of the Article :

*Name of the Journal : Neuere Geschichte der evangelischen
Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der
Missionare [Newer History of the evangelic mission establishments in East India from
the notes and letters written by the missionaries]*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1782

Pages : pp. 265 ff.

CONTENTS DATA : German missionary Jacob Klein was one of the medical missionaries sent from Germany to Tamilnadu to unearth indigenous medical secrets during 18th century. His report about the expertise of the native Tamils regarding various kinds of diseases reveal that the Tamils were far ahead in the diagnoses and curing of certain tropical diseases, a few which were not known to their counterparts in Germany. A few lines from Klein's observation run thus:

"In April 1781 there was a spreading diarrhoea in Tranquebar. This was already spread in Nagapatnam and more than hundred people died daily. In Tranquebar it started in the area of the Muslims. In the first night nineteen people died and in the following days more died. The burial place near the mosque was too small and therefore the government gave the order to bury the dead on the burial place near the mosque in Porreiar. The Muslims had public prayers and processions on the road to stop the sickness. The reason why it spread in the Muslim area first was probably that a lot of outsiders and refugees stayed there and due to lack of rooms in the houses the people had to stay in the night in the open area. The sickness diarrhoea spread also in Porreiar and Tilleiali where many people had taken refuge from the outside villages. The sickness lasted only for a short time and after two or three motions death came. The mission medicus H.R.D Martini gave the following information: Terrible heat is caused in the lower part of the body. It causes gas and then comes vomiting which looks yellow. After that follows motion and after the second motion comes great thirst and after the third time motion the tongue becomes black. If you touch the body it feels cold and sticky. Some will die after the third motion and some after the fourth motion. The definite sign of death is black tongue. While the pulse comes down

the reason is lost. If medicine is given at the initial stage death can be avoided. ... One lady attended the service on Sunday afternoon, became sick in the night and died the next day at 2'o clock. The seven-year-old child was well at 7'o clock and died at 8'o clock. ...”

ANNOTATED REMARKS : David Martini was also another German medical missionary and his account is also cited in this quotation. In the Muslim dominated places, we find this outbreak and a vivid description of the symptoms of this disease give us a picture that the Muslims were not well aware of such kinds of tropical diseases as the native Tamils.

ENTRY NUMBER : SC - 019

SUBJECT / TITLE OF THE INSTRUMENT : “**Ear, Nose and Throat.**” *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH VERSION : *Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Balthasar Kohlhoff

Headline of the Article :

Name of the Journal : *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare [Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries]*

Volume / Issue Number :

Place of publication	: Halle
Year of publication	: 1782
Pages	: pp. 27 ff.

CONTENTS DATA : Native E.N.T. (Ear, Nose and Throat) specialists were also in Tamilnadu a couple of centuries ago. This tells us today the high standard of living of the indigenous Tamil society. And the Germans too did not miss this aspect. Missionary Balthasar Kohlhoff noted down in his diary about the working of such a native ENT specialist. A few lines run thus:

“In Onpadam Kallari (near Tondi) on September 5th the catechist Rajappan got severe pain around the right ear at night and smeared oil on the place. But the pain increased and a boil appeared which became severe on 7th and it not only infected his nerves; but also made the whole neck stiff and then infected the whole right side of the face. He was not able to eat or drink. Now they called the doctor of the previous *Marrawer* princess, with the name Muttupullei, from *Wollarher* caste, whom the catechist had met earlier. This was his treatment: He ordered a measurement of oil and Margos – fruits along with some fruits called *Ettiparham*, which looked like lemons, and some other plants and herbs, which were all cut and pounded. Then the oil and the juice was put on a black cloth and was strained. He had to take one spoon for two days. The third day, with the same medicine the head and the whole body was rubbed and then washed which had to be done twice a week. Afterwards a powder was given to him daily except on the day when he had to wash his head. This treatment lasted for two months. Since the sickness was cured only half he got the advice to go to Tondi... He went there. The doctor ordered to bring two rabbits which were bought in a place from three hours distance where there are so many that you can get two for one fano gold. The heads of the rabbits were cut, the blood collected and boiled with one measurement of margos oil and different plants and herbs. Three days he had to take one spoon in the morning and evening. The same medicine was put on his head and rubbed on his whole body. On the fourth day he had to wash his head. In the evening plants, leaves and fruits were boiled in two big vessels, kept in the night on the fire and in the morning this fluid was poured on his head and body as hot as he could bear it. This was repeated for three days. The diet during these days was strict. The first doctor permitted salt and the second one did not permit except on the seventh day but it had to be roasted. After washing the head the compounded pepper was sprinkled and rubbed on his head and neck. The pepper should draw the fluid from the body. This treatment reduced the sickness one fourth. Finally in Tranquebar the catechist heard about a famous doctor who was called from Uluttukuppei and he wanted to consult him since his mouth was still not straight and his eyes were weak. The doctor used the following treatment: He produced a juice from three types of flowers, leaves and fruits. He put in both nostrils some drops of this juice for five days. The patient had to lie down on his back. Then two spoons of

some other juice were given to him. On the sixth day the doctor had prepared a paste with which the head and whole body was rubbed, then he had to wash himself with warm water. On the seventh day he got oil to eat, which was actually meant for painting. This he had to take weekly and also he had to wash his head. In spite of all these treatments he is not fully healed. The mouth is still not straight and he cannot use the eyes for reading and writing for a long time. The first doctor took five pagoda, the second only one and the third took money only for the medicine.”

ANNOTATED REMARKS : These are only a few examples to prove that the indigenous Tamil society was a well civilized one in as much as their science and technological knowledge are concerned.

ENTRY NUMBER : SC - 020

SUBJECT / TITLE OF THE INSTRUMENT : “*Sati*” *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH VERSION : *Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Author : C.S. John

Headline of the Article :

Name of the Journal : *Neuere Geschichte der evangelischen Missions – Anstalten in Ostindien aus den eigenhändigen Aufsätzen und Briefen der Missionare [Newer History of the evangelic mission establishments in East India from the notes and letters written by the missionaries]*

Volume / Issue Number :
 Place of publication : Halle
 Year of publication : 1805
 Pages : pp. 62 ff.

CONTENTS DATA : How among the nobility too, the custom of bride – burning ceremony, better known as the *Sati* was conducted is also now available from German diaries. One of the most resourceful German missionaries Christoph Samuel John gives his eye – witness account about such a *Sati*, practiced by the more civilized ladies of the Tanjore Maratta Kingdom. A few lines follow.

“... After Amersing had died in the forenoon, his body was brought to the burning place already in the evening at the Kaweri river and placed on the pyre of sandalwood and dry cow dung. His wife was brought in a covered palanquin and after she stayed for a while, this beautiful decorated woman climbed the pyre accompanied by some women who took away her jewels. During all this time she was veiled so that nobody could see her. She laid herself at the side of her husband whose body she embraced with one arm. One of his arms was placed around her. The women who accompanied her tied her and the dead body together with cloth and descended the pyre after having covered her body with cow dung. At the side of both the bodies the Brahmins put more cow dung and in order to suffocate soon, a pillow with incense and ginger powder was put under her and also the cloth with which she was bound, was richly sprinkled with that powder. The fire was increased on all sides. Before the fire and the smoke could reach the bodies a Brahman called her ‘Amal’, which is an honorary title for distinguished women. She replied loudly with ‘En’ that means, “Here I am.” When the fire and smoke increased he called her again and she replied but with a weak voice; for the third call she did not reply ...”

ANNOTATED REMARKS : Feminine sainthood or feminine sacrifice or feminine bliss was exhibited in the form of *Sati* in such cases. It took several centuries for the Indian womanhood to understand that such *Satis* were irrational and barbaric.

ENTRY NUMBER : SC - 021

SUBJECT / TITLE OF THE INSTRUMENT : (Untouchables) 100 *Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : 100 *Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

ENGLISH VERSION : *100th Continuation of the Reports of the Royal Danish Missionaries in East India*

CLASSIFICATION : Journal
 NATURE : Print copy
 LOCATION / REPOSITORY : UTC
 CALL NUMBER : n.a.
 ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Authors : Wiedebroch and Zeglin
 Headline of the Article :
Name of the Journal : *100 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*
 Volume / Issue Number :
 Place of publication : Halle
 Year of publication : 1766
 Pages : pp. 485 ff.

CONTENTS DATA : This instrument is the published version of a diary report dated 26th May, 1745 of German missionaries Wiedebroch and Zeglin a few lines from which follow:

“On 13th May 1745 one catechist was in Pawanasam. He took rest in a water *pandhal* [shelter] and he observed the things the people used for washing like oil, comb, sacred ash etc. They had two brass vessels, one for the Sutterer and one for the Brahmins if they ask water. For Parreiers the water was poured on their hands.” [into their palms]

ANNOTATED REMARKS : It is rather an unpalatable act of exploitation and an injustice based on caste system.

ENTRY NUMBER	: SC - 022
SUBJECT / TITLE OF THE INSTRUMENT : (Child lifting) 27 <i>Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien</i>	
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: 27 <i>Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien</i>
ENGLISH VERSION	: 27 th <i>Continuation of the Reports of the Royal Danish Missionaries in East India</i>
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS:	
Name of the Author	: C.T. Walther.
Headline of the Article	:
Name of the Journal	: 27 <i>Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien</i>
Volume / Issue Number	:
Place of publication	: Halle
Year of publication	: 1731
Pages	: pp.227
CONTENTS DATA	: This instrument is the published version of a diary report dated 2 nd January 1729 of German missionary C.T. Walther. Child lifting, child trade and the like poverty based social stigmas are also noted and reported by Germans. A few lines from this report run thus:

“It happens that people steal children or youth and sell them as slaves. They promise them sweet things and give them some drug so that they would lose their conscience. The government here (Tranquebar) has given a strict order that nobody is permitted to buy a slave unless the parents or next relatives witness and testify that the person belongs to them. For the slaves who once ran away, they put an iron ring around their foot. ...”

ANNOTATED REMARKS : In the indigenous Tamil society, this kind of discriminations, pathos evoking incidents were observed by the German missionaries here and there and they did not fail to record these events.

ENTRY NUMBER : SC - 023

SUBJECT / TITLE OF THE INSTRUMENT : (Poverty!) *100 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *100 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

ENGLISH VERSION : *100th Continuation of the Reports of the Royal Danish Missionaries in East India*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Authors : Wiedebrock and Kohlhoff

Headline of the Article :

Name of the Journal : *100 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

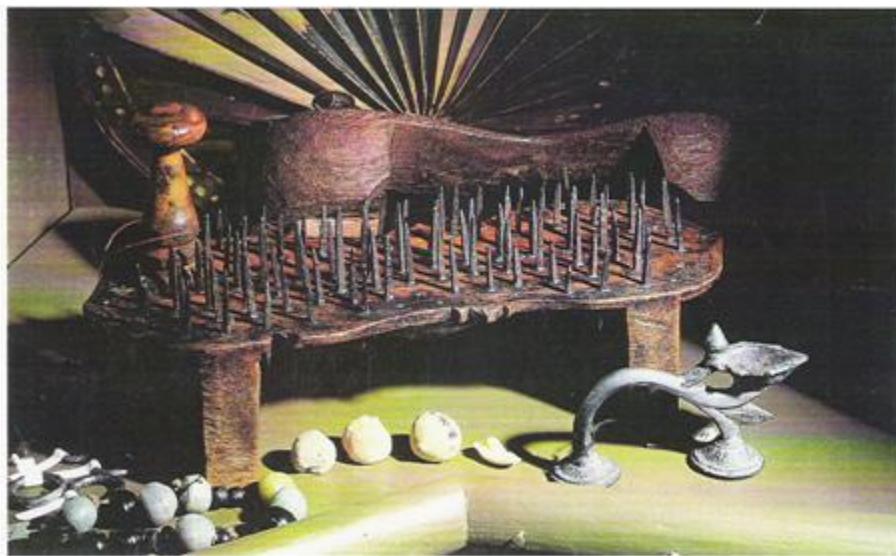
Volume / Issue Number :

Place of publication : Halle
 Year of publication : 1763
 Pages : p. 421

CONTENTS DATA : This instrument is the published version of a diary report dated 14th September, 1763 of German missionaries Wiedebrock and Kohlhoff. This particular one, is a blood-clotting cruelty incident about which, we shall hear from this missionary report:

"Schwartz had written some days ago from Tirutschinapalli that because of hunger many people died and the bodies were lying unburied on the streets. Even a mother had slaughtered her own child and eaten it, but she died the next day either because of grief *or* because of the unnatural food. . . ."

ANNOTATED REMARKS : This passage needs a more careful investigation. In this case, the need to feed her stomach by this poor mother, had overpowered her motherly affection to her tender child. The word *or* in the last sentence, should reveal us that in Tamil Nadu, a mother would seldom resort to this kind of heinous crime of eating her own child. The fact that the lady died the next day gives us the inference that she must have died because of the grief of having lost the child.



ENTRY NUMBER : SC - 024

SUBJECT / TITLE OF THE INSTRUMENT : (*Yogis and the Gnanis*) 21 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *21 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

ENGLISH VERSION : *21st Continuation of the Reports of the Royal Danish Missionaries in East India*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Authors : a.n.k.

Headline of the Article :

Name of the Journal : *21 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1728

Pages : pp.621

CONTENTS DATA : The so-called super natural power possessed by *Yogis* and the *Gnanis* were also noted in a few German diaries. One such report runs thus:

“When I visited a house, a heathen father lamented what terrible acts of penitence he had to do. Sometimes a **deity came into him** and then he would be out of his mind. The god would compel him to dance in wooden slippers full of sharp nails. I was shocked and was more shocked when he showed me the shoes. ...Finally I asked him whether he wanted to hand over the shoes to me. He agreed with joy and sent his son to collect them for me.”

ANNOTATED REMARKS

: The character, activities and the social status enjoyed in the indigenous Tamil society, by *Yogis* and the *Gnanis* were also objects of keen German observation. The four terms “**deity came into him**” denote certain indigenous religious practice. That is, if a deity would come into a person, he or she will lose his or her normal self mode of consciousness and become possessed by the particular deity or god or goddess. Then the possessed person shouts about certain evil or bad practice or occurrences of a particular family, for eliminating which, that family had to offer and pray this deity so as to ward off its wrath. And these possessed persons sometime swallow a burning camphor or hold a burning camphor in their palm or walk on such spike foot-wears and their divine ecstasy would give them a power not to feel the pain of such unusual acts of holding a burning camphor. This act is also known as ‘**devil-dancing**’.

And that *Yogis* and *Gnanis* could walk with such foot-swears was considered a sight of very great surprise by the German missionaries. A pair of similar footwear with metal spikes pointing upwards, sent from Tamil Nadu, by the German missionary Benjamin Schultze, are even now preserved in the ‘Wunderkammer’ i.e. the ‘wonder Chamber’ of the Francke Foundations in Halle in Germany.

ENTRY NUMBER : SC - 025

SUBJECT / TITLE OF THE INSTRUMENT : (**fire – walking**) 103Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : 103Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien

ENGLISH VERSION : 103rd Continuation of the Reports of the Royal Danish Missionaries in East India

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

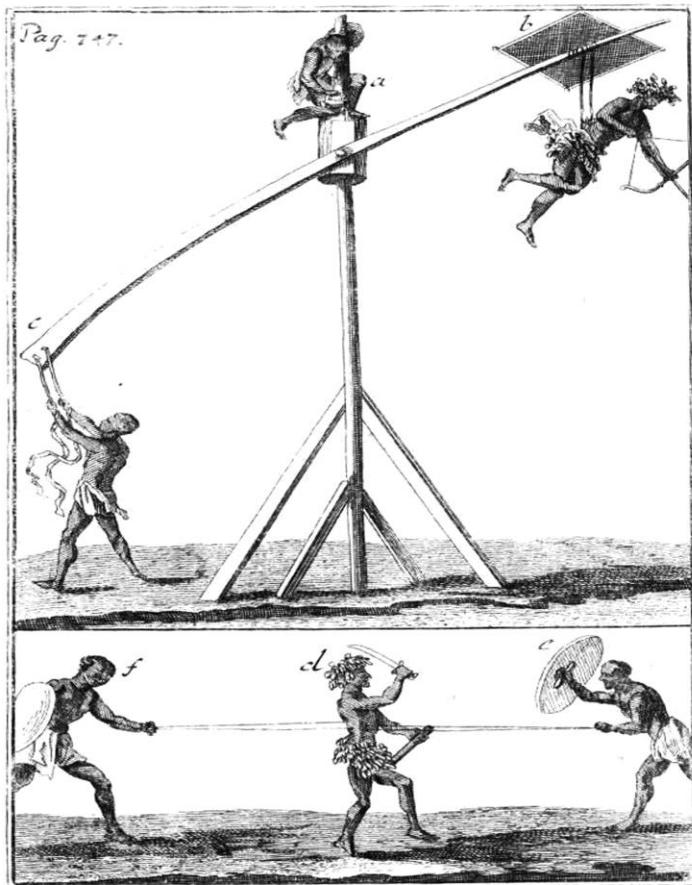
CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Authors : Wiedebrock and Kohlhoff

Headline of the Article	:	
Name of the Journal	:	103 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien
Volume / Issue Number	:	
Place of publication	:	Halle
Year of publication	:	1768
Pages	:	pp.884 ff.
CONTENTS DATA	:	This instrument is the published version of a diary report about the indigenous fire – walking religious ceremony. How this ritual had been conducted and what were the pre conditions of the participants of this ritual and the other indigenous aspects were all so carefully observed by the Germans. Missionaries Wiedebrock and Kohlfoff wrote about one such ceremony and a few lines from their report run thus:
<p>“A new <i>Tarmarajan Pagode</i> was built and a festival was celebrated in which twenty five persons walked on fire. This was done to honour the forest deity <i>Durobadi</i>. We went there to know the details of the festival. Before treading on the fire the <i>pusari</i> came in a procession followed by the devotees dancing and jumping. They were having a sword in one hand and the leaves of the margosa tree in the other hand. Around the right hand a yellow thread was tied. A sheep was slaughtered to honour the deity. They had prepared themselves for ten days visiting the pagode and listening to the <i>Bharatham</i> daily. In spite of that preparation, a heathen reported that a <i>dhoobi</i> boy fell into the fire and got many burns. The following reasons were given. The boy was not clean and unprepared because his mother was pregnant. The other reason was that he was not devoted when he walked on the fire. Next to the fire pit there was a vertical wooden post on which a penitent was sitting. The people shot him with arrows, which did not pierce him. . .”</p>		
ANNOTATED REMARKS	:	One of the prerequisites is that the potential fire – walker should be ‘clean’ in body and soul; lest he will feel the heat of the fire and will be burnt. The other ‘clean’ devotees did not feel the heat of the fire. It is highly appreciable that the Germans got themselves acquainted with even certain less – used religious terms such as <i>Tarmarajan</i> , <i>Durobadi</i> , <i>pusari</i> , <i>Bharatham</i> etc. And in the second case, the penitent did not feel the pains of the arrows because he was ‘clean’ in body and soul and the religious ecstasy, which he enjoyed, gave him and the other fire-walking devotees, the power to withstand pains and heat in these rituals.



Ein und zwanzigste Continuation des Berichts der Königlichen Dänischen Missionarien in Ostindien, [21st Continuation of the Reports of the Royal Danish Missionaries in East India] Halle,
M DCC XXVIII (1728),

ENTRY NUMBER : SC - 026

SUBJECT / TITLE OF THE INSTRUMENT : **(hook-swinging)** *21Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *21Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

ENGLISH VERSION : *21st Continuation of the Reports of the Royal Danish Missionaries in East India*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : C.T. Walther

Headline of the Article :

Name of the Journal : *Continuation des Berichts der Königliche
– Dänischen Missionarien in Ost Indien*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1728

Pages : pp. 647 ff.

CONTENTS DATA : This instrument is the published version of a diary report dated 12th December, 1725 of C.T. Walther, about a unique indigenous ritual, practiced only by the fisherfolk in order to get good and abundant catch of fish and also to cure them from diseases. A few lines from this observation run thus:

“Yesterday the 19th October???? we went to the fisher village Woelleikowilpattinatscheri, where the fishermen celebrated a cruel festival where they let themselves hung at a tree with two iron hooks in the skin of their back. Some fishermen boys got a hole pierced through their side, through which they put a rope or an iron wire in which they danced. In front of the pagoda at the seashore was a high machine looking like a clapper of a well. This wood could be moved up and down and also in a circle. On the top a man was sitting who poured oil. At the end there was a sombrero or an umbrella, nicely worked, to honour the man who was hanging under it. On the other hand there were ropes to help the regulation. Only the fishermen who have this ancient right do the senseless idol worship. They promise to submit to this cruelty when they are severely sick or want to do a good catch. When the vow should be fulfilled a crowd gathers on the place and they have also market. Near the pagoda are a many colourful idol beds or cabins. This time twelve people were mastered but the boys only danced on the ropes. We were told that they eat in advance some plant from which they get giddiness and lose the feeling.”

ANNOTATED REMARKS

: This fisherman's ritual took place in a village called Woelleikowilpattinatscheri. The word 'Woellei' means 'white', 'kowil' means a Hindu temple, 'pattinam' means a coastal village and 'scheri' means dwelling place for the untouchables or the lowest caste people. This is the social status assigned to the fisher folk in 18th century. This hook-swinging ritual is also depicted by a drawing, a copy of which is given here. This kind of body torturing painful ritual is not uncommon during 18th and 19th century Tamilnadu and it is also reported that in order not to feel the pain of the hanging from iron hooks, the performer swallowed certain herbs.



ENTRY NUMBER

: SC - 027

SUBJECT / TITLE OF THE INSTRUMENT : (*Devadasis*) 103Continuation des
Berichts der Königliche – Dänischen Missionare in Ost Indien

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *103Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

ENGLISH VERSION : *103rd Continuation of the Reports of the Royal Danish Missionaries in East India*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Wiedebrock

Headline of the Article :

Name of the Journal : *103 Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1768

Pages : pp.1021 ff.

CONTENTS DATA : This instrument is the published version of a diary report of missionary Wiedebrock about certain privileges given to certain sect of women in the indigenous Tamil society. “*Devadasis*” was a separate sect of women. They were devoted to the service of God, as the very name “*Devadasis*” denotes. [‘*Deva*’ means the God and ‘*dasi*’ means servants or even slaves] They were supposed to please and serve the deities in the temples by singing and dancing. They had free access to the sanctum of temples and had good amount of liberty inside a temple. How this was used (or misused !) by a *Devadasi* is now available from the report of German missionary named Wiedebrock. A few lines run thus:

“On 4th March 1766 a Christian brought a Brahmin and a *devadasi* to us. The Brahmin had a small box in which an idol *Wiachtnu* and a figure of temple Tirupadi were kept. Such a type of box was sent to Halle by missionary Sartorius. The woman had a musical instrument, *Saramandalam* which was used

for the worship in the temple. It had thirty two strings of brass and gave a fine sound like the harp in Europe. The woman admitted that there is only one god in heaven but because of the stomach she had to do the temple work.”

ANNOTATED REMARKS : The scanned image of this miniature *Vishnu* temple can be found here. And the sample is now preserved at Francke’s Archives in Halle. It is contained in a wooden box, sent by the missionary Sartorius from Tamil Nadu.

ENTRY NUMBER : SC - 028

SUBJECT / TITLE OF THE INSTRUMENT : (*Willing Sati*) *95Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *95Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

ENGLISH VERSION : *95th Continuation of the Reports of the Royal Danish Missionaries in East India*

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

ACCESSION NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Names of the Authors : Wiedebrock

Headline of the Article :

Name of the Journal : *95Continuation des Berichts der Königliche – Dänischen Missionarien in Ost Indien*

Volume / Issue Number :

Place of publication : Halle

Year of publication : 1764

Pages : pp. 1112 ff.

CONTENTS DATA : This instrument is the published version of a diary report about a *Sati*, which a widow was willing to perform. Even in the case of conducting *Sati* there had been varied kinds of performance as the one in this instrument, observed by Widebrock which runs thus:

“Catechist Devanesan reported about a respectable heathen woman from *Tuluwa Woellar* caste, that she had let herself burnt together with her husband. The catechist had seen it himself. The funeral pile was higher than the height of the man, erected on four big posts; under it and next to it many bundles of wood and straw were placed. At 12’O clock in the night the dead body of the husband was brought and placed on the funeral pile. She went away and took bath in a nearby pond and put on a new white dress. Then she herself climbed the funeral pile and lay down at the left side of her husband, her husband’s arm over her breast and her arm on the breast of her husband. Also she placed her right leg on the left leg of the husband. Then the relatives placed a heavy tree on the breast of both, tied it and lit the pyre on all sides with burning torches. All those who had accompanied the dead body shouted for sometime: Narayana, Narayana (the name of the God *Wischtnu*). All praised her as a chaste and faithful woman. On the place where the burning took place, a pagode will be built.”

ANNOTATED REMARKS : That a temple (pagoda) in honour of this sainted *Sati* performer tells us that only when a widow accepted to immolated herself, the society respected her; otherwise she had to suffer innumerable humiliations and painful rituals.

ENTRY NUMBER : SC - 029

SUBJECT / TITLE OF THE INSTRUMENT : (**rigid caste system**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS :

Name of the Author	: Kabis
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. – n.a. , Nr. 11
Place of publication	: Leipzig
Year of publication	: 1895
Pages	: pp. 195 ff.

CONTENTS DATA : In this report of missionary Kabis, we have some curious but unpalatable information about how a low-caste native, though he could afford to, he was not allowed to enjoy his legitimate right of owning a decent house of his choice, even though his legal case – a civil suit – was decreed in his favour. A few lines from this report deserve now our investigation:

“On 31st July 1893 the catechist from Tiruvallur with four Parias came to me to Madras from Pattareiperumudur. The landlord Kuppusami Naiker whose field they had leased and cultivated since years, had done a great injustice and severe damage to them. According to the new order of the Government if uncultivated land was sold, the Parias should get the priority. These people had applied for such land. The rich landlord could not tolerate that the Parias, his tenants becoming the owners of the lands. ...He wanted to give a lesson to these people who strove for independence and liberty. One day he sent the coolies to the land which these people had leased and cultivated to harvest it. ...They lost their whole harvest of their year’s work... They ran to Tiruvallur and accused him in the court.. ...In Saidapet court their accusations were found to be true and the accused was called to defend him. Now Kuppusami Naiker approached me to make peace through my mediation. ...On 8th October peace was established. The Pariyas withdrew their cases and Kuppusami Naiker paid the compensation Rs.80 to them, which was actually too little. He promised me that he would not take revenge and would lease his lands to them as before. Later he did not keep up his promise.”

ANNOTATED REMARKS : It is a pity and with raised eyebrows, one looks at this kind of legal decree being set aside and disrespected by a citizen and it is still more surprising that the unwritten caste oriented law of the land just overrules the civil judicial protocols and judgments. Such was the strongly established caste customs, which thoroughly deprived a native citizen of all the just social sanctions only for the reason that he or she belongs to the low-caste.

ENTRY NUMBER	: SC - 030
SUBJECT / TITLE OF THE INSTRUMENT : (Caste customs) <i>Evangelisch – Lutherisches Missionsblatt</i>	
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: E.R. Baierlein
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol.- n.a., Nr. 8
Place of publication	: Leipzig
Year of publication	: 1857
Pages	: pp. 121 ff.
CONTENTS DATA	: This instrument is the report of German missionary E.R. Baierlein about the subtle nature of a few groups of people, he happened to come across during his tenure in Tamilnadu. A few lines of one such report runs thus:
	“... Like the colour of the inhabitants of India is different, so also their character. The people in the mountains are wild, rough and uneducated but also they are manly and courageous. They do not lie so much. The inhabitants of the plain are to a certain extent more educated excluding the lower caste, they can

read and write. They are more flexible, often servile but the truth is a strange value for them. Hypocrisy and many kinds of lies can be found in them. In general the Hindus especially those who are in the plain are very polite. To the Europeans and the officers for whom they fear or expect something, their politeness exceeds all measures. ...The simplest way of greeting is '*Salam*' for which they touch their forehead with their flat hand. More respectful greeting is that the upper part of the body should be bent horizontally and both the hands should touch the forehead. To show even more respect, the man bows down till his forehead touches the ground or he touches with the hand three times the ground and touches his forehead. The final step, which is not so rare, is the worshipping form that is one prostrates himself on the ground. For the official visit the visitors should not come with empty hands. The simple gift is a lime.
..."

ANNOTATED REMARKS

: The illiterates according to this German missionary, is less cunning and less hypocritic than the educated upper class natives. Offering a lime fruit implies that the one who offers is at the receiving end or from a lower caste. And other common caste to caste social protocols were also observed by this missionary.

A Tamil Marriage Procession



Evangelisch Lutherisches Missionsblatt,
Leipzig, 1863, p.3.

ENTRY NUMBER	: SC - 031
SUBJECT / TITLE OF THE INSTRUMENT: (Betel leaves and arica nuts)	<i>Evangelisch – Lutherisches Missionsblatt</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS :

Name of the Author	: Schanz
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr.
Place of publication	: Leipzig
Year of publication	: 1870
Pages	: pp. 21 ff.

CONTENTS DATA : German missionary Schanz reported in his diary about the intricate and very subtle aspects of one of the most important indigenous customs, the wedding ceremony. His eye – witness account today give us a rare glimpse of a traditional Tamil marriage ceremony. A few lines from his diary report run thus:

“Marriages are arranged by the parents and the stars are consulted. The day is fixed for the engagement. The relatives and friends come with flowers, coconuts, fruits etc. As a sign of confirmation of the engagement **the assurance betel is exchanged**. The dowry and the wedding day will be fixed. The sandal paste will be distributed and then meals will be served.

If the wedding day nears, a *bandhal* will be erected and the first pole will be put on the earth with special solemnity. Betel and sandal should not be missing. Marriages are arranged by the parents and usually the bride and the bridegroom are not consulted.On the wedding day their relatives decorate the bride and the bridegroom. ...The bridegroom enters into a cart or a palanquin or usually sits on a horse and goes to the house of the bride and the wedding takes place. Then the newly wedded couple is seated on a special swing where they receive greetings and presents. ...Different customs are followed in different places. In some places the bride and the groom pour saffron water on each other to prevent evil influence. On this day the bride serves food to the bridegroom for the first time. After he has eaten she also eats from the same food. On the following day there is a feast in the house of the bride and the bridegroom is honoured. ...The bride receives her household things which are usually simple brass, iron pots etc. The rich girl receives gold and silver jewels. ...In some cases the custom of giving gifts from the bride’s side is repeated every year. If the woman expects her first child rich families have special festivity and the woman gets silver and gold bangles. According to the custom the child is born in the house of the woman’s parents and they have to bear the expenses.”

ANNOTATED REMARKS : The five underlined and bold-printed words above denote the engagement ceremony. In Tamil, this ritual is known as *Nichaya Thaamboolam*. The holiness or rather the festivity or the aesthetic importance of the traditional betel and arica nut in any Hindu feast and festival, rites and rituals, and the like ceremonial and religious events had also not missed the watchful German eyes. More so in a marriage function, these betel leaves, arica nuts along with the sandal paste smeared in rose water, are all subtle aspects of the indigenous Tamil culture. The ‘first pole’ better known as “*Pandha Kaal*” of the wedding is to take place three or four days ahead of the wedding day. Which kinds of expenses are to be borne by the bride’s side and which expenses are to be borne by the groom’s party are also noted by this German. Cultural researchers will find this and other such notes very useful. And one wonders to know as to how at all, these Germans gained access or entry to such traditional ceremonies to watch these rites so meticulously.

ENTRY NUMBER	: SC - 032
SUBJECT / TITLE OF THE INSTRUMENT:	(Diwali and X'mas) <i>Evangelisch – Lutherisches Missionsblatt</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS :	
Name of the Author	: Wolff
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 4
Place of publication	: Leipzig
Year of publication	: 1857

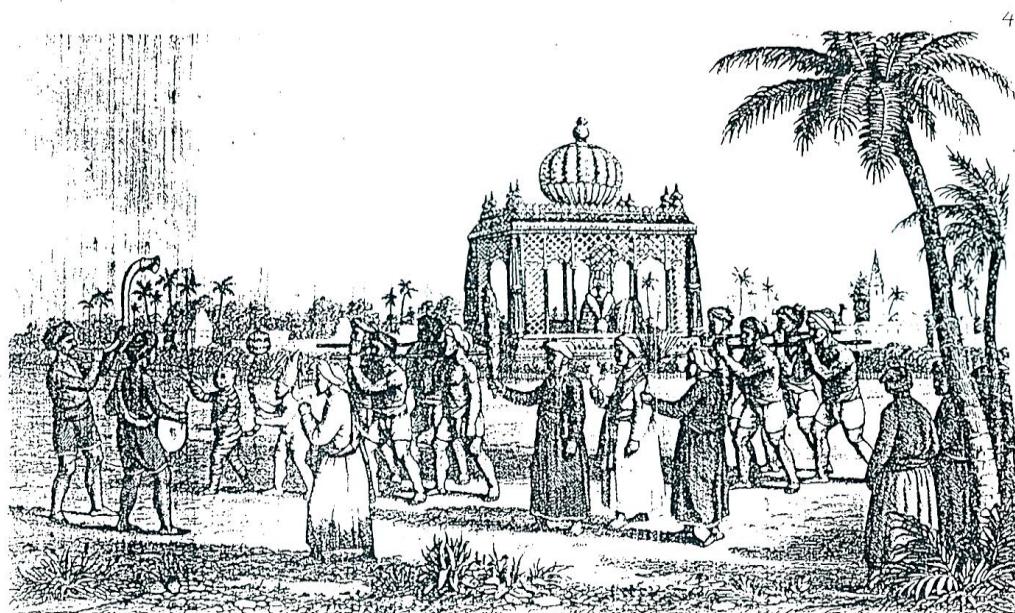
Pages : pp. 74 ff.

CONTENTS DATA : This instrument is the diary report of missionary Wolff, in which he compared two festivals viz. *Deepavali* and Christmas. A few lines of this report follow:

"On October 7th the heathens celebrated Diwali. In older days the giant Naragasuren who had done much harm to the people died. In remembrance of his death the people celebrate this festival of joy. Early morning and even in the night they anoint themselves with oil and take bath. Everyone, who can afford to, purchase a new dress. We can say that it is Christmas festival of the Indians but with a difference that they rejoice over the death of an evil doer and we rejoice over the birth of a Saviour."

ANNOTATED REMARKS : Missionary Wolff could find out a striking similarity between these two festivals. This kind of technical comparison can be made only by a person with a deep knowledge of both the faiths – Hinduism and Christianity.

Muharam



Evangelisch Lutherisches Missionsblatt, No.21,
Leipzig, 1865, p.343.

ENTRY NUMBER : SC - 033

SUBJECT / TITLE OF THE INSTRUMENT: (***Muharam***) *Evangelisch – Lutherisches*

LANGUAGE OF THE INSTRUMENT	<i>Missionsblatt</i> : German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author	: Charlotte Kremmer
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 21
Place of publication	: Leipzig
Year of publication	: 1865
Pages	: pp. 326 ff.
CONTENTS DATA	: A German lady, named Charlotte Kremmer, gives a vivid picture of this ‘breast – beating’ Muslim religious festival. A few lines from this report follow:

“One of the greatest festivals of Muslims is ***Moharam***. The reason for this festival is to remember the martyrdom of Ali’s sons. ***Moharam*** is the first month of Muslim year and starts with the New Moon of October, November or December. Usually the festival lasts for thirteen days but if the first ten days are celebrated properly, the last three days’ celebration can be cancelled. When the festival starts all the youth will become lively and not only the Muslims; but also the Hindu boys go behind as fakirs through the roads. The young beggars are dressed in green colour, the colour of the dynasty of Alis. But one does not

want not only to receive; but also to give. ...The Sunnis do not celebrate this festival.”

ANNOTATED REMARKS : Here and there, there are stray cases of German observations of Muslim rites and rituals, feasts and festivals also. In this meticulous observation, we note that the Germans conducted deep investigation even about the favourite colours of the Muslims. Green colour had been the accepted favourite colour of the Muslims even now! Also, this German lady seems to have noted the two main sects of the Muslims – the *Shias* and the *Sunnis*. The visual given here depicts one such *Muharam* procession, observed by Germans. This way, the Germans contributed to the indigenous inter cultural features of Hindus and Muslims.

ENTRY NUMBER : SC - 034

SUBJECT / TITLE OF THE INSTRUMENT:(**Cursed Saints**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Dachselt

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr. 21

Place of publication : Leipzig

Year of publication

: 1899

Pages

: pp. 429 ff.

CONTENTS DATA

:A German lady named Dachselt was fascinated by one religious ritual which is even now practiced on a small hill at Tirukalukundram, a small village due south east of Chengalpattu in Tamilnadu. She wrote about this even thus:

“In Tiru-Kaluchu-Kundaram two hawks are fed between 11 and 12 noon daily. The legend about them was told me as a truth. Once, eight *Rishis* prayed for a long time to reach the third stage of heaven. ...Siva granted them the third stage. But the *Rishis* were not content and wanted to cheat the god insisting that they had prayed for the fourth stage. Because of their lie Siva cursed them and changed them into hawks. ...They have daily to fulfil a hard work because they have their bath in Benares, their food in Tiru-Kaluchu-Kundaram, their worship in Rameswaram and their night stay in Sidambaran. How they can perform this, is their own worry but they are punctual to get their food.”

ANNOTATED REMARKS

: Even the legendary indigenous religious fables were known to the German missionaries. One religious occurrence had been recorded in this missionary diary. Ornithology will admit that many birds, most specifically the pigeons, are very sensitive of flight routes even to a far off place. On the basis of this scientific truth, if one looks at this hawks' visit, then there may not be much of conservative, blind faith and superstition to believe this.

ENTRY NUMBER

: SC - 035

SUBJECT / TITLE OF THE INSTRUMENT:(**Fire-walking**) *Evangelisch - Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT

: German

ENGLISH TRANSLITERATION

: *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION

: Evangelical - Lutheran Mission Journal

CLASSIFICATION

: Journal

NATURE

: Print copy

LOCATION / REPOSITORY

: UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Mayr

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr.

Place of publication : Leipzig

Year of publication : 1868

Pages : pp. 335 ff.

CONTENTS DATA : German missionary named Mayr also noted a fire – walking ritual and from his observation a few lines are quoted under:

“On 30th March 1868 in Trichy the people celebrated the annual festival to honour the deity *Throvethi ammen*. Some people had the idea to carry the idol over a field of fire. Therefore they had selected a place where they put burning coals. But the police came and hindered them. Some eyewitnesses told me how they celebrated earlier. Good burnt wood was spread over the field and it looked like a burning field. On both sides they dug trench and filled it with water. The worshippers of fire were the people who had done vows or who wanted to receive earthly favour from the deity or who wanted to show their innocence from some accusation. ...”

ANNOTATED REMARKS : Whether for getting God’s blessings for a prosperous life or to prove that one is not a culprit, such fire – walking rituals were performed and we come to understand that even the police could not effectively ban such rituals and we should note that only for the female deities like *Throvethi ammen* or the famous ‘*Mari Ammen*’ such rituals were performed and not for male deities.

ENTRY NUMBER : SC - 036

SUBJECT / TITLE OF THE INSTRUMENT:(**Naming a child**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author	: E.R. Baierlein
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 15
Place of publication	: Leipzig
Year of publication	: 1870
Pages	: pp. 245
CONTENTS DATA	: Missionary E.R. Baierlein noted yet another indigenous ritual of naming a new born baby. A few lines from his report run thus:

“For the Tamilians it is important to have a son as he is the one who does the ceremony of the funeral legally. A man without a son is considered as a poor man among the Tamils and he has to help himself through adoption, which is very expensive. If a child is a few days old, the name is given to it. In most cases, the name of a deity is given as it is considered to be a merit to call the name of the deity often. It is a merit and this will consume the sins like fire. The girls also have often the names of deities. If the father doesn’t know which deity’s name he should choose, he notes them down and puts on every name a small lamp with light. Then he will choose the name on which the lamp burns bright. If the name is chosen the priest is called. The parents sit on the floor and the mother has the child in her arms. The priest gives the father a vessel with raw rice on which the name and the star under which the child was born is

written. The name of the child is expressed three times and offerings are brought to the house deity. At the end feeding and giving gifts to the priests are done. The name remains till death. But the wife will not speak out the name of her husband till her death. . .”

ANNOTATED REMARKS : A few subtle intricacies in naming a child were also noted down by German missionaries. Mostly, the baby shall bear the name of the family deity so that every time he or she is called, certain amount of blessing will be showered on the family by the family deity. How the names were selected is also mentioned in this report. The last sentence, even when casually read, infers that a lady shall not address the child if it bears her husband's name; instead she selected a nick name!

ENTRY NUMBER : SC - 037

SUBJECT / TITLE OF THE INSTRUMENT: (**Test Food**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Karl Graul

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr. 9

Place of publication : Leipzig

Year of publication : 1856

Pages : p. 138

CONTENTS DATA : What is the ‘test food’ in terms of certain marriage rites during 18th and 19th centuries? Even such minute details are now available to us from German diaries. A few lines from the observations of Karl Graul follow:

“On the 3rd day after the wedding, the young wife has to cook as a test and the husband and the wife have to eat the test food. The wife has to serve the husband on a big banana leaf but the observers do not permit the poor man to eat in peace. With an instrument like scissors, which is used for cutting the betel nuts they meddle his food. Finally they bring a plate so that the husband and wife can eat the test food without any disturbance. On the 4th day after the wedding they put a ring and a shell in a pot with water and the young couple has to fish it.”

ANNOTATED REMARKS : Instead of cooked rice, now-a-days, in a few Hindu families, banana fruit with milk is offered to the couple. And the second ritual of fishing out a golden ring in a water pot is widely conducted even at present days.

ENTRY NUMBER : SC - 038

SUBJECT / TITLE OF THE INSTRUMENT:(**Disposal of the Dead**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : E.R. Baierlein and Otto Kahl

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr.15 & 16 of E.R.
Baierlein of the 1870 issue and Nr. 12 & 13 of O. Kahl of the 1872 issue

Place of publication : Leipzig

Year of publication : 1870 & 1872

Pages : pp. 250 of the 1870 issue and pp. 202 ff. of
1872 issue

CONTENTS DATA : In this Entry, we have two different observations of two German missionaries about the same indigenous custom of the disposal of the dead. The first one is from the diary report of E.R. Baierlein and the second one is from missionary Otto Kahl. A few lines from Baierlein's report run thus:

"There are more ceremonies in the case of funeral than wedding. These ceremonies will be continued for many years. They prefer to place the dying person on 'Kuhgras' – cowgrass [a type of grass called *aruhumpul*] because it is considered to be sacred and it extinguishes sin. The relations like to pour some drops of milk in the mouth of a dying person and while they are doing so they call their own names so that the dying person will remember them and their last good deed in the next world. If a person is dead the eldest son has to wash the head of the dead body and to anoint with oil, the next close relation helping him. Wrapped in a new dress the dead body will be placed in a half sitting position on the bier and then a little bit smashed rice is put in the mouth of the dead body as his last food and the little bit grinded betel as his refreshment. ... The eldest son with fire in an earthen vessel proceeds in the front. The funeral music follows and the women remain in the mourning houses with the widow. ...

If the dead one is a person of a higher society they will also place cloth on the way on which the funeral procession goes. They put the cloth for some distance and they pick it up and run in advance and put it again and this continues. The long unstitched dress of pure white colour of the Tamilians is quite suitable for this purpose. After reaching the burning ground the dead body will be placed on the pyre which is already prepared, the head towards the south so that it could see the north, the area of Indian paradise. ... The elder son walks three times around the dead body of his father, a torch in his hand and an earthen vessel with water on his shoulder. Then he pushes the torch on the head in the funeral pyre and let his vessel fall from his shoulder so that it breaks and the water runs out because "like a broken earth ware so is the body and like the water in it so disappears the life." Then the son takes bath in the nearby water and then goes home without seeing back in order that the sins of the father

should not come upon him. Paid cremators do the rest. Usually the next day the son goes again to the place of burning with coconut to greet the protecting deity. He collects the remains of the body in a small earthen vessel which contains a little bit milk and carries it to the next river where it is buried in the river bed.

..."

The next is the observation of missionary Otto Kahl about the funeral rite which runs thus:

"...Sometimes the nearest and the most faithful relation carries the dying person out of the house to a remote place in order that the house and all that is in it should not be defied through his death. This shows not only the fear for death and also the lack of consideration and respect for the dying person. ...After the death, the dead husband together with his wife or vice versa is bathed in oil and the rice, coloured with saffron is put in the mouth of the dead. ...It is not good to let the mourning women to mourn over the dead, to sing mourning songs and to beat the breast. The men shaved their heads as a sign of condolence. ... The people consider the burial place as sacred, sprinkle with water and burn incense to dedicate the place. They often build small temples on it. The people keep away from the place where somebody has died fearing the bad star which ruled the life of the dead or the unhappy day or hour of his death. It is reasonable to clean the house and oneself to avoid the infection. It may also be good to go out of the house for sometime because of the sad memory."

ANNOTATED REMARKS

: The few under – lines words need special investigation. They reflect certain indigenous beliefs and fear of the souls of the deceased. Breast – beating had been a custom, which the author of this project himself had witnessed during his boyhood; but in recent times, this custom of hiring ladies to do breast- beating with praising songs about the deceased, had vanished. Again, the direction ‘north’ has special significance. Even now, tradition-bound elders do not eat, facing the north or keep their heads northwards while sleeping. Thus we come to know from these and a few more German observations, all about the funeral rites conducted in different sects and sub sects of the local Tamil society.

ENTRY NUMBER : SC - 039

SUBJECT / TITLE OF THE INSTRUMENT:(**Black Magic**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS:

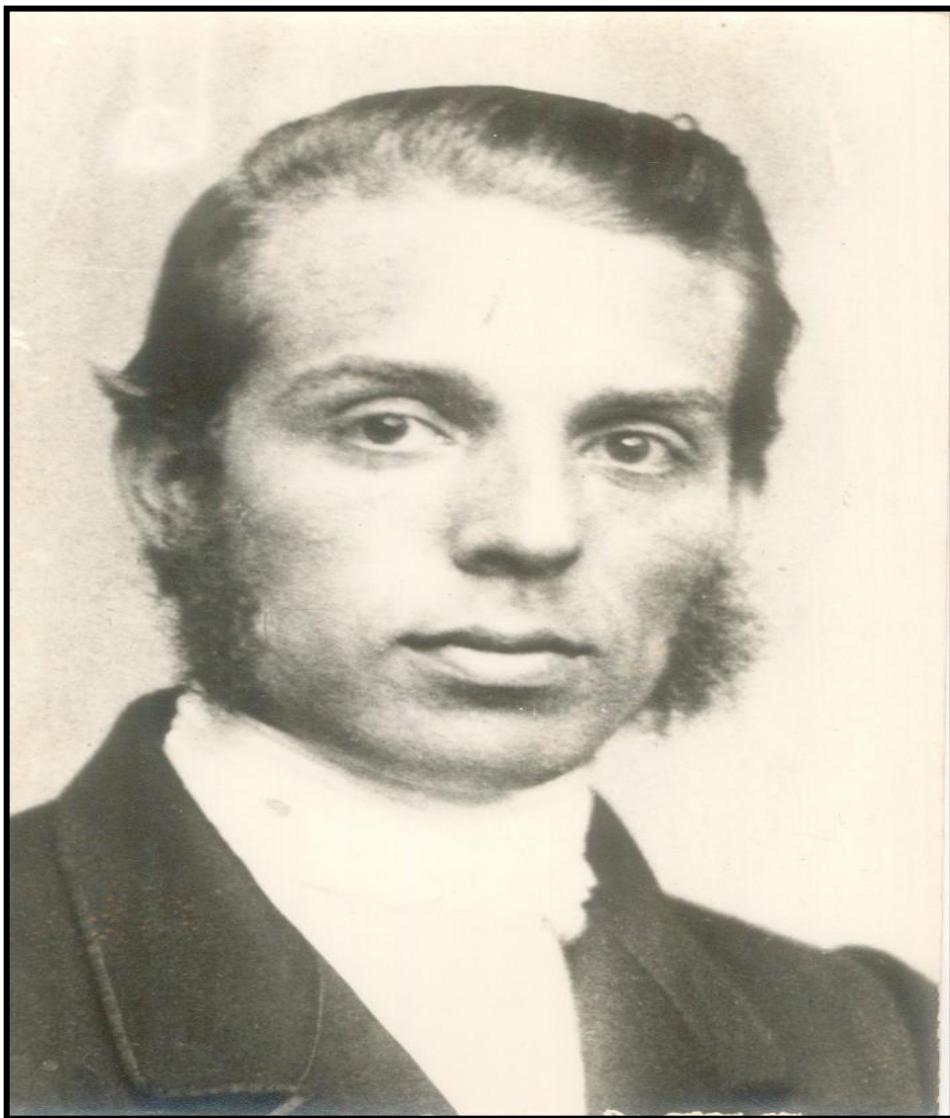
Name of the Author	: Kremmer
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 22
Place of publication	: Leipzig
Year of publication	: 1852
Pages	: pp. 343 ff.
CONTENTS DATA	: The report of missionary Kremmer about certain ‘use’ of the dead boy runs thus:

“A Christian’s first born baby died and the father asked whether it could be buried in the garden of his own house. The heathens try to get the dead bodies of such children to be used for witchcraft. The child was buried in the Christian graveyard and the father of the child placed a watchman who slept every night near the grave for eight to ten days.”

ANNOTATED REMARKS : Crude and superstitious beliefs, among the native Tamil people, was exploited by black magicians to practice black magic, witchcraft and woodoism and these were also recorded in German diaries. The dead body of an eldest boy child, was very much sought after by black magicians. It had been said that the skull of the first male dead child was used to prepare a black coloured paste for practising witchcraft and black magic. Though it may be difficult to believe such an occurrence by today’s hi-tech world, a pointed reference by missionary Kremmer makes us to believe this, with raised eyebrows.

Even as late as 1852, such a custom was in practice and even a native Christian convert had to guard the dead body of his son from being misused for witchcraft and black magic.

The eight to ten days of watch period denotes that thereafter, the buried body would have decomposed and the black magicians could not make any black paste from the skulls of the dead boys.



LUDWIG OTTO KAHL

1843 - 1874

Missionary in India 1867 - 1874

ENTRY NUMBER : SC - 040
 SUBJECT / TITLE OF THE INSTRUMENT: *(Evil Eye) Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German
 ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*
 ENGLISH VERSION : Evangelical - Lutheran Mission Journal
 CLASSIFICATION : Journal
 NATURE : Print copy
 LOCATION / REPOSITORY : UTC
 CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Otto Kahl
 Headline of the Article :
Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*
 Volume / Issue Number : (Jahrgang) Vol. , Nr. 11
 Place of publication : Leipzig
 Year of publication : 1872
 Pages : pp. 169
 CONTENTS DATA : In this instrument, we have a few lines from the diary report of German missionary Otto Kahl about “Evil Eye”:

“... After the birth of a child, branches of margosa tree or leaves of the tree are placed under the roof in front of the house. The verandahs are also decorated with it to prevent the bad influence of the evil spirit. With this intention, the uneducated people do it. The educated say that they do it to prevent the beggars and other people from making noise. But in reality they are superstitious not to receive or to give alms from the house, which is unclean.

On the eighth or thirty second day people bring special presents for the child and hand over the child to the protection of one God. The family priest is called to say prayers to the family gods and goddesses to protect the child. That day onwards the child has jewels from five metals around his hands and feet to ward off the evil spirit. The five metals are gold, silver, copper, iron and lead or tin. In the early years of the child, people are afraid of the evil eye of others or other damages through devil, animals and birds. To prevent this, medicine is often used especially when they give the child a bath. They mix saffron and chalk with water and put it in a vessel and circulate the vessel three times around the child's head without touching it. Then they empty this mixture on the road. They also put red pepper in a cloth, tie it and then burn it. The burning piece is thrown away. Some rub their finger on the smoke at the back of the vessel and put the black on the forehead of the child. For the protection against snakebite they tie a thin copper plate on the upper arm in which some meaningless words are written or roots of certain herbs are tied. ...”

ANNOTATED REMARKS

: Evil Eye. How powerful is it? Can the look of a person bring down the health and wealth of his rival? To ward off such evil eye what has one to do? And even today, in certain ceremonies – especially at the end of weddings, elderly ladies show a round plate with certain turmeric paste mixed with calcium paste (*Chunnam*) in it and light with camphor, so that the couple may be spared of any evil eye. This is known as “*Harathi*”. Prayers, hymns, amulets and the turmeric paste smeared with calcium paste etc. are means to ward off evil eyes. Whether indigenous alchemy of the Tamils as could be found in this report or those ‘meaningless’ words written on the amulets will really ‘work’ and ward off evil eyes, remain to be investigated by subject specialists and cultural historians.

ENTRY NUMBER	: SC - 041
SUBJECT / TITLE OF THE INSTRUMENT:	(Sacred sand) <i>Evangelisch – Lutherisches Missionsblatt</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author	: a.n.k.
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 21
Place of publication	: Leipzig
Year of publication	: 1868
Pages	: pp. 336

CONTENTS DATA : In this instrument, we have one such occurrence of superstition and a sort of exploitation also practiced by certain Muslim in St. Thomas Mount near Chennai city. A few lines of this eye – witness report run thus:

“In St.Thomas Mount, among the Hindus and the Muslims spread a rumour that on a certain place, several centuries ago a famous Muslim saint Roshan Alley Schah was buried. The simple swallowing of a little bit sand from his mound had brought miraculous healing. A certain Muslim pretended to be the descendant of that saint and that he had found the power of the sand in consequence of a revelation in a dream that he himself was healed from a long and serious sickness. Secretly built mound was soon discovered where earlier nothing was to be seen. A fence was made around it and a roof was also put. The superstitious people came in crowds on Tuesdays. The strange sand was distributed. Miraculous healing was reported and the offering box of the cheater was filled. Of course, immediately some sellers appeared and established a market. Some Europeans living nearby reported to the police about this nonsense and disturbances but in vain. They had to approach the higher authorities and an interesting court case could have been started.”

ANNOTATED REMARKS : The Muslims, though were not icon worshippers, had also certain superstitious beliefs and there are a few stray cases of such Islamic superstitions noted down in German diaries. This ‘holy sand’ sale as a medicine, is purely a case of cheating and exploiting the gullible public by a Muslim Alim and exposing this cheating was done by Europeans is noteworthy. A similar case of exploitation of the gullible public by yet another ‘miracle-worker’ is now available. (see Andreas Nehring, The Indian Miracle-Worker in the Garden of Spices. Christoph Samuel John’s Notes on South Indian Folk-Religiosity, in: Andreas Gross, et.al., *Halle and the Beginning of Protestant Christianity in India*, Halle, 2006, pp. 1309-1321)

ENTRY NUMBER : SC – 042

SUBJECT / TITLE OF THE INSTRUMENT:(**Educational Std.**) *Sued-Indien. Land und Volk der Tamulen*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION :

ENGLISH VERSION : South India. Land and the Tamil people

CLASSIFICATION : Book

NATURE : Xerox

LOCATION / REPOSITORY : PC

PUBLICATION DATA FOR BOOKS :

Name of the Author : Hans Gehring

Name and address of the publisher

Place of publication : Guetersloh

Edition data :

Year of publication : 1899

Total number of pages : VIII + 246 p.

CONTENTS DATA : In p. 101, we have certain information about the position of a school teacher. A few lines run thus:

“The people like if there is noise in the school and judge the efficiency of the teacher accordingly. If their singing of the alphabets becomes weak the teacher uses the stick and the crying of the beaten ones is often more than the reciting of the alphabets. Therefore for the Europeans, the neighbourhood of such a school is terrible plague for the nerves. At 8’O clock the whole unwashed group is with crossed arms and the terrible Tamil alphabet singing, walking to the river or pond to take bath. After the bath during which, the teeth are carefully cleaned and the mouth is washed, the children paint the sign of the idol namely the red white fork of Wischtnu or the white stripes of Siva on forehead, chest and arms and return like they have come to the school where they have to recite their homework and have to do memory training. The one who is not able to recite the homework has to remain in the school as punishment, until the mother comes. If she comes to beg to release his son, as his son has not yet eaten, it gives usually the positive

result. ...After that the pupils sing a song in which they beg the teacher humbly to send them to eat. The teacher shouts after them 'Come back with wet hands'. It means that they should come immediately after the meal so that the hands, which they have washed after the meal, should be still wet. ..."

ANNOTATED REMARKS : The teacher was held in high esteem. His words were never countered. Not only the pupils; but also their parents had to accept the teacher's commands. The more the noise in a school, the more it is considered as a high standard school. Whenever the teacher wanted his pupils to come to him for study, they had to obey and their parents had to send their children as liked by the teacher. Such was the decree of esteem and popularity a teacher enjoyed in Tamilnadu a couple of centuries ago.

ENTRY NUMBER : SC - 043

SUBJECT / TITLE OF THE INSTRUMENT: (**English Medium!**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Richard Handmann

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr. 20

Place of publication : Leipzig

Year of publication : 1868

Pages : p. 306

CONTENTS DATA : This instrument is the report of German missionary Richard Handmann about the 'English mania' of the natives. A few lines from his report run thus:

" ... 'Educated Hindus' are the new intellectual aristocrats of India. By this the general fervour for education, the whole Indian society has got. In the towns and in the country also, school after school comes into existence, which are filled with Hindu boys and girls who are eager to learn. Already at the age of five parents bring their sons to the school and observe with anxiety the progress of his studies. If he does not make a progress in one lecture, the parents come to school immediately and press the teacher often not with gentle words. The boy has to learn preferably in English whether it is easy for him or not, because to talk in English is already the height of education, for which great sacrifices are done. Poor parents reduce their meals, pledge their jewels and make loans over their possessions to pay the fees. In this enthusiasm for education, Madras is the first among other Indian towns. Even a cooli understands here as much English as he needs for his work. Here are streets with five schools and the press cannot follow the requests to print schoolbooks in ten languages. ..."

ANNOTATED REMARKS : English medium teaching and the eagerness of the parents (not of the children !) to put their children in English – medium schools was an age old 'mania' for the native aristocratic and the affluent society and a couple of centuries ago, the present Chennai city (then Madras Patnam) topped the list among other Indian cities to crave for English medium learning.

A coolie is a poor daily wage earner and he too liked his children to go to the English medium schools. A remarkable contrast of a teacher's behaviour is exposed when we come to know that only the rich parents could question him if their children did not get the expected proficiency of English language and not an ordinary parent.

ENTRY NUMBER : SC - 044

SUBJECT / TITLE OF THE INSTRUMENT:(Teacher) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author	: Schaffer
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 10
Place of publication	: Leipzig
Year of publication	: 1871
Pages	: p. 158

CONTENTS DATA : In this instrument, A sample case of a teacher's daily life may be had from the following lines of German missionary Schaffer's report:

“ ...Regarding the income of the teacher, like the firemen in the village, he does not get a special salary but only some privileges. During festivals or special family occasions or harvest time he receives certain contributions. There are various sorts by which he could exist. Now a day the teacher likes to get one or two *annas* from each boy or as much as one can give. Further every pupil has to bring every morning one betel nut or areka nut and in the midday a piece of firewood or dried cow dung for fire. There is no school on Saturdays. The boys go around the village and collect oil for the teacher. Every time a boy gets a new book from the teacher he has to give rice, sugar and coconut; if the parents are rich, even a dress. For the time *Mahanonbu* (great penance) in the beginning of October the teacher has trained the boys in singing and in gymnastic theatrical actions which they perform with small sticks. The teacher goes round with them to all houses or even in the neighbouring villages where he can hope to get a gift.
...”

ANNOTATED REMARKS : Though the social status of a teacher might be high, still a teacher lead only a simple and poor life. His daily domestic needs were met from the parents of his pupils. Monthly salary was unknown to a teacher in Tamilnadu a couple of centuries ago. Though a teacher lead a comparatively poor lifestyle, he was held in high esteem and this is evident from the fact that he received betel leaves and arika nuts from the parents. These two items played a very important role in marriages, schooling and many other indigenous socio-cultural events.

ENTRY NUMBER	: SC – 045
SUBJECT / TITLE OF THE INSTRUMENT:	(Sacred Education.) <i>Süd-Indien. Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Sued-Indien. Land und Volk der Tamulen</i>
ENGLISH VERSION	: South India. Land and the Tamil people
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Hans Gehring
Name and address of the publisher	
Place of publication	: Guetersloh
Edition data	:
Year of publication	: 1899
Total number of pages	: VIII + 246 p.
CONTENTS DATA	: In p. 100, we have certain information about how dearly education was considered.

“... The uncle gives him (teacher) betel leaves under which a coin is hidden for the teacher. Likewise the boy greets the other relatives and friends and gets from everyone betel leaves and money for the teacher. Then a pot with milk is

brought and he puts his writing nail in it and touches his tongue with it. Also the milk and the money which has been already placed in the pot is for the teacher who gets on such a day a nice income especially if he has several new students of well to do parents. Also from the coconut which is broken to honour Ganesa, the teacher gets half of it. The other part is pounded, mixed with rice, sugar and seasamum and given to the teacher and the children. With that the ceremony in the house comes to an end. Then the children with the new pupil walk to the school singing.”

ANNOTATED REMARKS : This is another case of how a teacher lead his life with gifts from the parents of his pupils as observed by Hans Gehring. Even the marble slate and the stylus of the student needed the blessing of the teacher. This is how education was considered as a rich possession of a child and the parents would sacrifice anything for that and above all, teachers did not exploit such desire to gain for themselves a rich lifestyle.

ENTRY NUMBER	: SC – 046
SUBJECT / TITLE OF THE INSTRUMENT:(<i>Vidyarambam</i>)	<i>Sued-Indien. Land und Volk der Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Sued-Indien. Land und Volk der Tamulen</i>
ENGLISH VERSION	: <i>South India. Land and the Tamil people</i>
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Hans Gehring
Name and address of the publisher	:
Place of publication	: Guetersloh
Edition data	:
Year of publication	: 1899
Total number of pages	: VIII + 246 p.

CONTENTS DATA

: In p. 98, we have information about how sacredly the first education commenced.

“ ...On the 18 the day of *Athi* (August 1) which is considered as the most luck promising day of the year and also on the 8th or 10th of the *Tei* month (19th or 21st of January) the children will solemnly be introduced in the school. Before that the fees have to be paid for one year and after a long bargain with the teacher, it will be Rs.10 or 20. On that day not the child but the teacher gets sweets. The teacher with all the other school children is invited to the house of the new pupil. Often relatives and good friends are also invited to this occasion. The school children who come with the teacher sit on the yard. The teacher takes three palm leaves and cuts them uniform and makes a hole through them and cuts first the letter ‘H’ which signifies the name of Wischnu and also a prayer formula addressed to this god. Then saffron is rubbed on the palm leaves and they are tied together. In between, in the yard a square place is rubbed with cow dung which according to the Indian idea that it is clean. ...Ganesa, who is among the Tamilians much beloved and by the pupils, in general, is worshipped as the god of knowledge. ...A pot with rice, betel leaves, arack nuts, a coconut broken into two pieces and three palm leaves of the teacher are placed in front of the idol. The boy is called and he falls down in front of the mud idol and the teacher gives him the three palm leaves in his hand and says what is written three times. Then both are sitting and the relatives bring four or even eight measurement *nellu* [paddy] and put it before the teacher. The teacher spreads the *nellu*, takes the hand of the boy and leads the hand of the boy and paints three times letter ‘H’ on the *nellu*. The boy raises and takes the palm leaves in his hand, goes to his uncle, gives him the palm leaves and falls down in front of him to show his respect. ...”

ANNOTATED REMARKS

: “*Vidyarambam*.” This term means the very beginning of education to a child. Education gives good culture and this formula was well understood by the native Tamils, centuries ago. How piously and with extreme devotion this ceremony was started and what an amount of care was exercised to select the auspicious day and time and which are the Gods whose blessings are invoked etc. are all available to us now, thanks to the German missionary Hans Gehring. Prostrating at the feet of a teacher was considered a divine and sacred duty of each pupil. The ancient Tamil adage may here be cited. “*Mata, Pita, Guru Deivam*.” That is, “the mother, the father and the teacher are Gods”.

ENTRY NUMBER

: SC - 047

SUBJECT / TITLE OF THE INSTRUMENT:(**Womanhood**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION

: *Evangelisch – Lutherisches
Missionsblatt*

ENGLISH VERSION

: Evangelical - Lutheran Mission Journal

CLASSIFICATION

: Journal

NATURE

: Print copy

LOCATION / REPOSITORY

: UTC

CALL NUMBER

: n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Alwin Gehring

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches
Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr. 5

Place of publication : Leipzig

Year of publication : 1886

Pages : p. 76

CONTENTS DATA : In this instrument, we have a small report about how a native woman conducted herself.

“...In case the woman has to talk with a missionary the situation is much more difficult. If I ask the visiting woman, “Who are you?” she will hold the part of her dress, which she has over her head on her mouth, and she will keep silent. Perhaps with difficulty I find out her baptism name. ...The inexperienced may ask, “What is your husband’s name?” He will receive a reproachful look of as if she wants to say, ‘Do you want me to be so indecent to express the name of my husband?’ No woman will do that. She will not even say the name of her son if it is the same name of her husband. That would be against respect. Finally you have no other way except to call a helper to find out her bio-data.”

ANNOTATED REMARKS

: Can a women tell the name of her husband? She considered it as indecent to tell the name of her husband. Was it by

compulsion or self – imposed ‘discipline’ is a matter of deeper investigation by cultural historians. Even if telling her husband’s name was considered as disobedience and indecent, then one can imagine as to what other kinds of rules and restrictions were imposed on the women in Tamilnadu.

ENTRY NUMBER	: SC - 048
SUBJECT / TITLE OF THE INSTRUMENT: (A woman's dress) <i>Evangelisch – Lutherisches Missionsblatt</i>	
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: Evangelical - Lutheran Mission Journal
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: n.a.
PUBLICATION DATA FOR JOURNALS:	
Name of the Author	: E.R. Baierlein
Headline of the Article	:
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol. , Nr. 15 & 16
Place of publication	: Leipzig
Year of publication	: 1870
Pages	: p. 224
CONTENTS DATA dress of Tamil women.	: This instrument offers us the nature of the

“The dress of the Tamil women is the most practical and beautiful and in its simplicity it cannot be exceeded. One piece of cloth covers the whole body from feet to neck and it also leaves the arms free to work. Usually the cloth is colourful and only the widows wear white. The cloth is tied around the hips and a part of it is thrown over the shoulders. Only the Brahmin women dress in a different way and it is not so beautiful as others do it. The joy of the women and the pride of the men are the jewels like silver ring around the toes and the ankles, golden chain around the neck, bangles, rings of stones or pearls in the ears and also in the nose. Without the decoration in the ears and the bangles even the poorest cannot live. …”

ANNOTATED REMARKS : Besides dress, other ornaments like the necklace, bangles, ear and nose rings were worn to exhibit the social status and this type of ladies were also beauty conscious.

ENTRY NUMBER : SC - 049

SUBJECT / TITLE OF THE INSTRUMENT: (**Cruel widowhood**) *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : a.n.k.

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number	: (Jahrgang) Vol. , Nr. 1
Place of publication	: Leipzig
Year of publication	: 1892
Pages	: pp. 12 ff.
CONTENTS DATA widowhood.	: This instrument offers data about the cruel

“ ... Now the widow remains alive but in many families, though in not all, her fate is even worse than earlier. It is the slow dying and inner burning. The Indian widow is the most miserable and loneliest creature on the God's earth, a lamented Hindu. After the death of her husband the widow is brought to the burning place decorated like a bride with jewels and colourful dress. Under the curse of her relatives she has to remove her jewels forever and she has to change her colourful dress to rough, simple and mostly light yellow dress. The beauty of her head is lost. Her hair is shaved and she has to cover her head with the end of her garment. Among the Brahmins in South India, this cruel custom of cutting the hair is repeated every fourteen days. When she returns home she will be avoided like a witch, rejected and despised and even cursed and kept inside the house. She is condemned to do the lowest work, as one who is banned by the deities, subjected to act of penance and alleged to protect her temptations. Her look is feared like the look of a witch. To meet her in the morning is considered to be a bad omen. She is not permitted to take part in the joyful games of her friends and the family festivals especially the weddings. Her presence could bring unluck. Daily she is permitted to eat once and should never eat meat or fish, or oil and sweets from the bakery. Twice a month she has to fast for twenty-four hours and on such days she should not drink even a drop of water even if she is sick or dying. No wonder that some of them want to escape this prison. But where can she go? She is not permitted to remarry. That is considered as a break of the most sacred custom, which is punished with ban. If she flees nobody will receive her. She is not able to support herself since she has not learnt anything. She may take refuge in suicide. What is even worse that they fall into sinful life which often leads to child murder and judgement.”

ANNOTATED REMARKS	: This is just one sample of how a widow had to suffer from many corners in her family. Highly unacceptable ritual only for the widows and not at all for the widowers. Male chauvinism at the zenith and women's liberation at the lowest ebb!
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ENTRY NUMBER : SC - 050

SUBJECT / TITLE OF THE INSTRUMENT: **(Feminine Serfdom)** *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION : Evangelical - Lutheran Mission Journal

CLASSIFICATION : Journal

NATURE : Print copy

LOCATION / REPOSITORY : UTC

CALL NUMBER : n.a.

PUBLICATION DATA FOR JOURNALS:

Name of the Author : Hoerberg

Headline of the Article :

Name of the Journal : *Evangelisch – Lutherisches Missionsblatt*

Volume / Issue Number : (Jahrgang) Vol. , Nr. 9

Place of publication : Leipzig

Year of publication : 1887

Pages : p. 135

CONTENTS DATA : This instrument is German missionary Hoerberg's report about feminine serfdom, practised in a few native Tamil families.

"I often hear loud crying and once I ran thinking that there might be some fire accident but people stopped me and said that someone was beating his wife. Even my educated language teacher told me that it was impossible to make a woman obey without beating her. Once in a month, beating is the rule of the Tamilians. In the sacred books it is written that the woman is created for obedience in all situations of her life. As a child, she obeys her parents, as a wife

her husband and as a widow her sons. The woman has no other God in earth than her husband whether he is bent or straight. She has no joy but through her husband. Always she should think about him. If he weeps she should also weep. If he sings she should rejoice. If he is absent she should put on mourning dresses and eat only once a day. She should not clean her teeth or decorate her hair. If he comes home she should be ready to receive him. She should prepare him comfortable bed for rest and place before him his favourite food. She is permitted to eat together with him once in her life, on her wedding day. After that her place is to serve her husband, sons and the guests. Though it is not easy to get a woman to fulfil all their demands there are many which can be shown as examples. The best proof that the woman is doing her duties and supports her husband is, the eagerness of her husband to get her back if she runs to the house of her parents because of her mother-in-law or any other cause and also the hurry with which he looks for a second wife at the death of his first one.”

ANNOTATED REMARKS

: This should be a stray case expressed with a tinge of humour because, no other German report gives us this kind of a rather brutal treatment to a wife, especially in a native Tamil society, in which there had been several cases, where women were treated respectfully. There were many unbiased German reports which brought out both the kinds of ladies – the ones who were ill-treated and the second set, who were well-treated.

ENTRY NUMBER	: SC - 051
TITLE OF THE INSTRUMENT	: <i>Nach und aus Indien. Reise und Kulturbilder</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Nach und aus Indien. Reise und Kulturbilder</i>
ENGLISH VERSION	: <i>To and from India. Journey and cultural portraits.</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5280
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: E.R. Baierlein
Name and address of the publisher :	

Place of publication	:Leipzig
Edition data	:
Year of publication	: 1873
Total number of pages	: 312 p.
CHAPTER DETAILS	: Only the fourth chapter of the Second Part of this instrument has some details about <i>Sathi</i> (i.e. the burning or burial of widows – with or without their consent)

Chapter 4. Die letzte der Satties (The last of the *Sathis*) [pp. 273 – 277] The indigenous feminine injustice, *Sathi*, has been described in this chapter.

ANNOTATED REMARKS : This book is a bound volume of two different books by the same author, E.R. Baierlein published in 1873 and in 1874. This present one is of two parts. The first part is titled: *Nach Indien [to India]* and runs from pages 1 to 212. This has 26 chapters from pages 1 to 212. Then follows the second part titled: *Aus Indien [From India]* which runs from pages 215 to 312 having 9 chapters. The first part of this book, relates to the author's journey to India and has information about various places in Athen, Constantinople, Beirut, Damascus, Jerusalem, Jordan, Bethlehem etc. and hence their details are not given here as they fall beyond the scope of this project.

ENTRY NUMBER	: SC - 052
TITLE OF THE INSTRUMENT <i>Briefe von Bartholomaeus Ziegenbalg</i>	: <i>Alte Brief aus Indien. Unveröffentlichte</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION <i>Briefe von Bartholomaeus Ziegenbalg</i>	: <i>Alte Brief aus Indien. Unveröffentlichte</i>
ENGLISH VERSION of Bartholomaeus Ziegenbalg	: Old Letters from India. Unpublished letters
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: n.a.

ACCESSION NUMBER :n.a.

PUBLICATION DATA FOR BOOKS :

Name of the Author : Arno Lehmann

Name and address of the publisher :

Place of publication : Berlin

Edition data :

Year of publication : 1957

Total number of pages : 552 p.

CONTENTS DATA : This instrument is the copy of one of Ziegenbalg's letters to his friend / Prof. Francke in Halle. (p. 121) This letter was dated 7th October, 1709. It has certain data about polygamy practiced by the native Tamils. And a few lines from this instrument run thus:

“...They permit polygamy on one side because their deities have many wives in general. Secondly they do not want to give much opportunity for prostitution. No one is permitted to marry out of his caste. Sometimes he has to wait for a long time till he gets a decent wife whom he can marry. Till it happens he takes one or two wives from lower caste and uses them till he finds an opportunity to marry according to his status. These marriages are conducted by a priest. The marriages with the lower caste are accepted only by the parents and friends. Afterwards there will be difference among the children. In Christianity polygamy and prostitution are forbidden and the people do not want to become Christians. ...”

ANNOTATED REMARKS : This is yet another example of the privileges enjoyed only by the upper caste natives. Practising polygamy was considered as a status symbol. And besides his pioneer works, Ziegenbalg had time to observe such indigenous customs and manners also. Cultural historians can conduct a detailed investigation about which category of the upper caste natives enjoyed such one sided privilege.



BENJAMIN SCHULTZE

1689 – 1760

ENTRY NUMBER

: SC - 053

TITLES OF THE INSTRUMENTS

: a) *Madras Stadt...*

b) *The Large and Renowned Town of the English Nation in the East Indies upon the coast of Coromandel MADRAS or FORT ST. GEORGE, representing the Genius, the Manners, the Carriage the Behaviour and the very Character of the natives; likewise their trade and HOUSE-keeping the product of the country and usefulness of the Gardens, by way of thirty familiar Dialogues, written*

originally in the Waruga or Gentou Language, but afterwards translated into the English tongue, for the benefit of some curious readers

LANGUAGE OF THE INSTRUMENT	: a) German & b) English
CLASSIFICATION	: Books
NATURE	: Print copies
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: C:147 for instrument at a) C:146 for instrument at b)
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Benjamin Schultze
Name and address of the publisher	: Francke Foundations.
Place of publication	: Halle
Edition data	:
Year of publication	: M DCC L (1750 - both the German and the English versions)
Total number of pages	: XII + II + 158 p. for a) 90 p. for b)

CHAPTER DETAILS : Chapter details are as found in the English version. The headlines of each dialogue are as given by Schultze. [Note the unique grammar application and spelling!]

The first Dialogue [pp. 1 – 3] “Between one Gentleman, that has been a good while ago in this country and the other, that came newly hither meeting one another.”

The second Dialogue [pp. 3-5] “The same two Gentlemen take a Walk abroad and view every where the Town.” Scultze observed in Egmore and Triplicane areas wild animals and reptiles.

The third Dialogue [pp. 5-8] “The Master talkes with his Tupas about procuring of a Pallaquin.”

The fourth Dialogue [pp. 9-10] “ Between a Master and his Tupas about a Banket”

The fifth Dialogue [pp. 10-12]: “The Master talkes with his Boy”

The sixth Dialogue [pp. 12-13]: “The Master talkes with the Cook”

The seventh Dialogue [pp. 13-15]: “Between the Mistress and the Cook.”

The eighth Dialogue [pp. 15-18]: “Between the Mistress and the House-Maid-Servant”

The ninth Dialogue [pp. 18-19]: “Between the Mistress and the Taylor:

The tenth Dialogue [pp. 19- 21]: “A Mistress talkes with an Merchant”

The eleventh Dialogue [pp. 21-23]: “A Mistress talkes with a Laundress”

The twelfth Dialogue [pp. 23-25]: “Between a Master and his Tupass about the buying of Grain”

The thirteenth Dialogue [pp. 26-27]: “Between a Lady and a Gardener” In this we have a list of dozens of plants, creepers and trees which are grown in the gardens of houses in Chennai city.

The fourteenth Dialogue [pp. 28-30]: “A Mistress tells the House-Wench her Business”

The fifteenth Dialogue [pp. 30-33]: “The Master talkes with the Cook; and orders, what he desires to eat every Day in the Week.”

The sixteenth Dialogue [pp. 33-35]: “The Mistress calls for the Shopkeeper and talkes with him about Spices.”

The seventeenth Dialogue [pp. 35-37]: “A Gentleman talkes with a Jeweller about Diamonds.”

The eighteenth Dialogue [pp. 37-39]: “The Master talkes with the Tupass about the ordinary Sort of Coins in this Country.”

The nineteenth Dialogue [pp. 39-42]: “A Gentleman talkes with a Gentou-Man about their Wedding-feast.” In this, we have information about the age of couple, various food items and also various crackers items.

The twentieth Dialogue [pp. 43-46]: “A Gentleman observes a great Number of Beggars in the Street and askes his Tupass the Matter thereof.”

The one and twentieth Dialogue [pp. 46-49]: “The Tupass manifestes to the Mistress the Cooks Roguery.”

The two and twentieth Dialogue [pp. 49-51]: “The Cook discovers to his Master some Tricks of the Tupass.”

The three and twentieth Dialogue [pp. 51-55]: “A Christian Gentleman calls on Sunday all his Family together, and catechizes them about the Sermon heard in the Church.”

The four and twentieth Dialogue [pp. 55-57]: “Two Gentou-Men are reasoning one with the other about the Loading of the Europa-Ships.”

The five and twentieth Dialogue [pp. 57-60]: “Two Gentou-men talk together about their own Kings and Princes Behaviour.”

The six and twentieth Dialogue [pp. 61-65]: “A Suit at Law in the Maiors Court before the Judge between a Demandant and his Debtor.” In this Arumugam-Rengappan Law suit, we get information about how the native people venerated and loved cows.

The seven and twentieth Dialogue [pp. 66-69]: “The Master takes a Walk on Foot in the Suburbs of the black Town, and talkes in the Way with his Boy about the Burrying of this Country-People.” Schultze’s keen sense of humour can be found in this dialogue.

The eight and twentieth Dialogue [pp. 69-78]: “Two Sea-faring Brothers do encounter one with the other at unawares on the Sea-shore to Madras.”

The nine and twentieth Dialogue [pp. 78-83]: “The two brothers, Peter and John, are discoursing about Food and the Kind of Victuals in the East-Indies.”

The thirtieth Dialogue [pp. 83-90]: “The two Gentlemens Sister arrives as a Bride, is conveyed in the Town with Pomp and asks many Questions about the Women in the East-Indies.” Info bout the gender injustice can be had in this dialogue.

ANNOTATED REMARKS

: Short Biography of Benjamin Schultze:

Benjamine Schultze was born at Sonnenburg in Brandenburg in 1689, studied at Halle, was sent out directly from Halle via Holland and England, embarked at Deal on 20.3.1719, landed at Madras on 25.7.1719, was ordained at Tranquebar 1720, began the Madras Mission 1728, went home 1743 after a labour period of 24 years, worked as the Director of the Orphan House in Halle for 17 years and during this period, published his writings in Tamil Nadu and died at Halle on 25.11.1760, aged 71 years. His literary activities include his continuation of the Bible translation, from where Ziegenbalg had left and the following books :

- i) Hindusthani-Latin grammar, 1741 (Mss.)
- ii) Grammatica Hindusthanika, Halle, 1745.
- iii) Telugu-Latin grammar, Halle, 1747.
- iv) Hymnologia Damulica (Tamil hymns), 1723.

Through 30 dialogues, Schultze explains various indigenous customs and manners, rites and rituals and other allied aspects of the heterogenous society in Chennai city, during the mid 18th century period. While the German original has XIV = 158 pages, the English version has only 90 pages. Whether all the data in the original German version had been fully translated into English remains to be investigated.

Benjamin Schultze learnt Tamil, Telugu, Sanscrit and Hindusthani languages. Of the total 24 years of his stay in Tamilnadu, he spent 16 years in Madras city (from 1728 to 1743). During this period, Madras city was dominated by Telugu-speaking people. It appears that Schultze used to go out and mingle with various kinds of people in Madras and noted down his observations in Telugu language. He took with him his diaries to Halle in 1743 and read them through for 8 years and published his diary reports as a book in 1750 titled “*Madras Stadt...*” first in German language and then in English. This book was a unique publication - a product of a German writing in Telugu and then translating them first into German and then in English. As per the custom of the 18th century, this book too had a very long title, cited at b) above.

The Telugu language was referred to as Varuga or Gentou language. The papers are of thick hand-made variety, very much fit for letter press printing. Again, the font size of letters, is quite large and spellings of proper names and other words are also of unique type, with wrong English grammar application unlike how they could be, if written by an English writer.

After listing the table of contents, Schultze gives the meanings of certain indigenous local words, which “are not known in Europe.”

ENTRY NUMBER	: SC - 054
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	:
Name of the Author	: Eliza F. Kent
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article Patroness: Women's leadership in the Indian Church	: Raja Clarinda – Widow, Concubine,
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. II

Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 659 - 683

CONTENTS DATA : This article can be read under the subheadings: Historical Background: The Eighteenth Century Kingdom of Tanjavur, Kohilla: Child – widow or Rescued Sati?, Kohila: the Colonel's Consort, Clarinda: Patroness of the Emerging Church, Christian Community in Palayamkottai, Tinnevelly Mission Register: Christians in Pallamcotta in 1780, Clarinda's Leadership.

ANNOTATED REMARKS : Kokila was a Brahmin lady, who unfortunately was widowed. Was she put into the fire, raising her to an illusionary sainthood – the *Pathivratha!* A remarkable turning point, did she bring in boldly in the history of women's emancipation in Tamilnadu. Not only did she like to live after her husband's death; but also liked to lead a happy life with a man whom the chaste and orthodox Brahmins in Tanjore considered as a member or an offshoot of the *Mlechcha* or the so-called untouchable foreign Christian race. Rarely such incidence occurred in Tamilnadu in those times. How much of social resistance she had to meet, and how boldly did she ward them off are interesting history. Though some data about Clarinda can be had from my book, still one finds in this essay of Kent, more detailed information about Clorinda. The Clorinda Church and her tombstone in Palayamkottai, Tirunelveli can be found in Photoplates 24 and 25 respectively in my book. The very feeble impression on this tombstone tablet reads thus:

SACRED TO THE MEMORY OF
 CLARINDA
 ABOUT 1750 – 1806 A.D.
 BUILT FIRST CHURCH IN PALAMCOTTAH
 WHICH WAS
 DEDICATED BY SCHWARTZ 1785
 R.I.P.
 ERECTED BY THE GRATEFUL CHURCH
 1959

ENTRY NUMBER	: SC – 055
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume

NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE VOLS.	
Name of the Author	: Andreas Nehring
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article of Spices. Christoph Samuel John's Notes of South Indian Folk-Religiosity	: The Indian Miracle Worker in the Garden
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. III
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 1309 – 1321 & 1443 - 1451
CONTENTS DATA	: The original text is available in the FFA under Call No. M2B7:4. German missionary C.S. John once happened to know about a ‘powerful’ miracle worker, who with his ‘beloved and sacred’ cow and his entire family members, cheated the gullible native Tamil people in and around Tranquebar, Mayavaram and the neighbouring villages. With the help of his assistant named Sattianadan, John sent 5 specific questions to be explained by this <i>Pujari</i> . His tactful, cunning and ‘scientific’ tricks of ‘curing’ the diseases with butter and sugar (jaggery), making big ‘miracle’ shows with his cow were all studied and it appears that John liked the gullible Tamils to know of these tricks
ANNOTATED REMARKS	: This article is to be read with reference to the original source titled: Christoph Samuel John, ‘Story of a Miracle Worker’, found in this III Volume, pp. 1443 – 1451. Devil dancers, possessed persons, witchcraft, human sacrifice, voodooism, black magic and exorcism, found to be practised in villages, were also objects of German fascination. To unmask the cunningness of exorcists, also sometimes known as <i>Pujaris</i> , besides creating rationalism and progressive thinking among the Tamilfolk, were also the tasks of the German missionaries. But the gullible natives were left in lurch as they were mostly unable to shed their <i>bhakthi</i> or loyalty to

those *Pujaris*. Only in course of time and with education made available to the down trodden by the missionaries, this kind of obsolete, conservative and blind faiths and beliefs were eradicated, thanks to the more progressive German missionaries for this kind of knowledge based education. But one should not forget to assess as to what kinds of intimidations and threatening, did those Germans come to face from such cruel and cunning practitioners is anybody's guess.

SECTION 4

**ANNOTATED BIBLIOGRAPHICAL ENTRIES FOR
BIOGRAPHICAL AND MISCELLANEOUS DATA ABOUT THE
ACTIVITIES OF GERMANS IN TAMILNADU DURING 18TH AND
19TH CENTURIES**

In this section, annotated bibliographical entries can be had – about various source materials, which have specific information about the biographical and certain miscellaneous data about the activities of the German missionaries, who laboured in Tamilnadu during 18th and 19th centuries.

ENTRY NUMBER	: BM - 001
TITLE OF THE INSTRUMENT	: <i>Memoir of the Rev. C.T.E. Rhenius, comprising extracts from his journal and correspondence, with details of missionary proceedings in south India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: ag 30
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: James Rhenius
Name and address of the publisher	: James Nisbet and Co. Berners Street, Edinburgh
Place of publication	: London
Edition data	:
Year of publication	: M.DCCC.XLI (1841)
Total number of pages	: xii + 627 p.
CHAPTER DETAILS	:
CHAPTER I: [pp. 1-13]	Early Life – Religious Convictions – Choice of a Missionary Life – Studies at Berlin – Residence in England

CHAPTER II: [pp. 14-44] 1814, 1815 – Sails from Portsmouth – Conversations on Religious Subjects – Island of Joanna – Arrival at Madras – Proceeds to Tranquebar – Returns to Madras – Government Support of Idolatry – Caste in the Native Schools – Tamul New Testament

CHAPTER III: [pp. 45-74] 1816 – Hinduism – Brahma, Vishnu and Siva – The Lingayits, or Lingatar – The Guru – A Difficult Case – Opposition from the Heathen – The Schoolboy and Goddess – The Philosophical Poetess Avyar

CHAPTER VII: [pp. 195-217] 1820, 1821 – The District of Tinnevelly – Mission of the Gospel Propagation Society – Mr. Schmid joins Mr. Rhenius – Missionary Intelligence and Reports – The Seminary – Letter on Caste – Letter from the King of Prussia – Harmony of the Gospels in Tamul – “Playing the Devil” – Mr. Rhenius’s Sentiments on Missionary Undertakings

CHAPTER IX: [pp. 244-262] 1823, 1824 – Translation of the Bible – Frederick William III., King of Prussia – Missionary Arrangements – the Evil Eye – Infestation of Land – Letter from a Native – Persecution – Visit to the Presidency – “The Care of all the Churches” – Rev. C. Gützlaff - Christmas Day – Satankulam,

CHAPTER X: [pp. 263-293] 1825 – Vengu Mudelliar – Progress of Christianity in Tinnevelly – Retentive Memory – Government Support of Idolatry – Curtalam – Causes of the Progress of Christianity in Tinnevelly – Thoughts on the Condition of the Primitive Churches,

CHAPTER XI: [pp. 294-327] 1826, 1827 – A New Church – Death of Bishop Heber – Toleration of Heathen Governments – Case of Murder – Priestcraft – Essay on the Principles of Translation – visit to Madras – Letter to the Rev. J. Hallewell – James Monro, Esq. – Correspondence – Missionaries and Missionary Societies – An Inundation – Mission Proceedings – Letter to Corresponding Committee of Royal Asiatic Society,

CHAPTER XII: [pp. 328-360] 1828, 1829 – Opposition to Christianity – New Station of Dohnavur – Tour in the District – Death of Stephan – Adherence to Old Custom – Petition to Government against the Missionaries – Christian Zeal – Encouraging Circumstances – Correspondence about baptism – Rev. L.P. Haubroe – Daily Incidents – Mission Report.

CHAPTER XIII: [pp. 361-389] 1830 – New Year’s Day – Disappointments – Influence of Christianity – Visit of Archdeacon Robinson – The Seminary – the Congregation – An Appeal – the Retti Caste – The Native Philanthropic Society – Visit to Madras – Letter to Captain Molesworth – Sir Hudson Lowe – Letter on Ordination of Catechists – Dejection of Spirit – Visit to Travancore – The Syrian Christians – Mode of Making Presents – A Prophecy – Departure of Mr. Schmid – Review of the Past

CHAPTER XVII: [pp. 497-533] The Church Missionary Society and the Tinnevelly Mission

CHAPTER XVIII: [pp. 534-565] 1835, 1836 – Remarks on the Missionaries' Position in Tinnevelly – Letter to Rev. Dr. Wilson – Intelligence from Home – Arrival of Messers Schaffer and Müller – Knowledge of Christianity among Heathen – Meetings – Letter to Captain L--- Remarks on Conversion – Strife – Peculiar Obstacles to a Profession of Christianity – Tour in the District – Curious Infestation – Report of the Mission

CHAPTER XIX: [pp. 566-591] 1837 – Retrospect – Extracts from Journal – Letter to Major Alexander – Visit to Pavanasam – Superstition – Two Pandarams – Correspondence with Germany – Letter to Mr. Smyttan – A Great Festival – Four Divisions of Mankind – Vedanta Scholars – Vain Customs – Worship of the Kite – Letter to a Missionary – circular Letter on the Cholera – Faith – Notices of the Mission

CHAPTER XX: [pp. 592-617] 1838 – Traits of Character – Mission Incidents – Influence of Caste – Letters to Dr. Smyttan – Letter to the Rev. Dr. Schmucker of Boston – Native Schoolboy – Character of Mr. Rhenius – Death – Monumental Inscriptions.

Contemporary Opinions [pp. 619-624]

ANNOTATED REMARKS : This bulky book was authored by James Rhenius, son of German missionary Karl Theophil Ewald Rhenius, based on the diaries, travel accounts etc. of his father. Though this is mainly devoted to bring out the efforts of Rhenius to the propagation of Christianity in South India, especially in Tirunelveli, this book has many research – oriented data regarding even very minute indigenous aspect like for example, language and literature, rites and rituals, legends and fables, customs and manners etc. of the native Tamils as observed and recorded by this German missionary.

ENTRY NUMBER	: BM - 002
TITLE OF THE INSTRUMENT	: <i>BARTHOLOMAEUS ZIEGENBALG, A Biography of the First Protestant Missionary in India 1682 – 1719</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Erich Beyreuther
Name and address of the publisher :	

Place of publication	: Madras
Edition data	: First English Edition
Year of publication	: 1955
Total number of pages	: 80 p.

CHAPTER DETAILS : Chapter One: [pp. 1-6] IN THE SHADOW OF FEAR AND MYSTICISM: Ziegenbalg's portrait is found on the title page – his early boyhood life sketch

Chapter Two: [pp. 7-12] IN THE PROXIMITY OF SPENER AND FRANCKE: Ziegenbalg's ever failing supple health condition is portrayed

Chapter Three: [pp. 13-19] INTO THE LAND WHICH I WILL SHOW THEE: The early seeds of Dano-German politico-religious friction (cf. C.S. Mohanavelu, *German Tamilology*, Madras, 1993, Ch. II) high offices in the Danish Court were held not by the Danes; but by Germans. – p. 16 has an old drawing impression of the Dansborg at Tranquebar – p. 17 has portrait of missionary J.E. Gründler (1677 – 1720)

Chapter Four: [pp. 20-28] UNDESMAYED AND WITHOUT FEAR: Info about the lack of coordination between the Danish Crown, Clergy and Company– Hindu widows sold Tamil MSS. for small cost, p. 27 – Danish Governor Hassius and his hostile treatment to the Lutheran Mission

Chapter Five: [pp. 29-42] IMPRISONMENT IN INDIA: A sadistic Hassius and a tolerant Ziegenbalg

Chapter Six: [pp. 43-50] EUROPEAN ECHO: Info about how native Tamil students were taught European sciences, mathematics, importing instrument boxes for mathematical studies are found

Chapter Seven: [pp. 51-62] WIDER HORIZONS: Info about how a few Brahmins hatched a plot to kill Ziegenbalg [in Tirupathy], and about Peter Malaiappan's efforts to save his master Ziegenbalg

Chapter Eight: [pp. 63-66] JOURNEY TO EUROPE: Info about this Tamil convert's well sounding German speech in front of Danish King

Chapter Nine: [pp. 67-69] MARIA DOROTHEA: Ziegenbalg, his newly married wife Maria and Peter Malaiappan disembarked from the ship *Prince Frederick* in Madras port on August 10, 1716 greeted with 21-gun salute!

Chapter Ten: [pp. 70-80] EARLY DEATH: The last chapter info about Ziegenbalg's premature death.

ANNOTATED REMARKS : This is the English translation by Prof. H.W. Gensichen and S.G. Lang from the original work of Erich Beyreuther in German titled: *Bartholomäus Ziegenbalg, Bahnbrecher der Weltmission*, [Bartholomaeus Ziegenbalg, Path breaker of the World Mission] Stuttgart, 1955, 93 p.

ENTRY NUMBER	: BM - 003
TITLE OF THE INSTRUMENT	: <i>Bartholomäus Ziegenbalg, Bahnbrecher der Weltmission</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Bartholomäus Ziegenbalg, Bahnbrecher der Weltmission</i>
ENGLISH VERSION	: <i>Bartholomaeus Ziegenbalg, Pioneer / Path breaker of the World Mission</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: ag 9 / 149 / 57
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Erich Beyreuther
Name and address of the publisher	:
Place of publication	: Stuttgart
Edition data	:
Year of publication	: 1955
Total number of pages	: 93 p.
CHAPTER DETAILS	:
CHAPTER I: [pp. 7-21]	Kindheit und Studienjahre (Childhood and Schooling)

CHAPTER II: [pp. 21-30] Der Ruf aus Dänemark (The call from Denmark)

CHAPTER III: [pp. 31-39] Unerwünscht auf indischem Boden (Unwilling on the Indian soil)

CHAPTER IV: [pp. 40-48] Der Weg zu den Indern (The way to the Indians)

CHAPTER V: [pp. 48-62] Im Kerkher (In prison)

CHAPTER VI: [pp. 63-70] Europäisches Echo (European Echo)

CHAPTER VII: [pp. 70-81] Auf den Straßen Südindiens (On the streets of south India)

CHAPTER VIII: [pp. 81-87] In Europa und Rückkehr mit Maria Dorothea (In Europe and return with Maria Dorothea)

CHAPTER IX: [pp. 87-93] Valet will ich dir geben (Early death)

ANNOTATED REMARKS

: While this original book has 93 pages, the English version, cited in the previous Entry, has only 80 pages. While there are nine chapters in this German original version, the English version has ten chapters. The chapter headlines, in the English version, are also slightly modified.

ENTRY NUMBER : BM - 004

**TITLE / HEADLINE OF
THE INSTRUMENT** : *Bartholomäus Ziegenbalg. Aus dem Leben
des ersten deutschen Missionars in Indien 1682 bis 1719*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Bartholomäus Ziegenbalg. Aus dem Leben
des ersten deutschen Missionars in Indien 1682 bis 1719*

ENGLISH VERSION : Bartholomaeus Ziegenbalg. About the life
of the first German Missionary in India. 1682 till 1719

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 3670

PUBLICATION DATA FOR BOOKS :

Name of the Author : Erich Beyreuther

Name and address of the publisher :

Place of publication : Berlin

Edition data :

Year of publication : 1952

Total number of pages : 107 p.

CHAPTER DETAILS :

Im Schatten der Angst und der Mystik (In shadow of the fear and of the mysticism) [pp. 5 – 16]

In Speners und Franckes Nähe (In the proximity of Spener and Francke) [pp. 17 – 30]

In ein Land, das ich dir zeigen werde (Into a land which I will show thee) [pp. 31 – 38]

Unverzagt und ohne Grauen (Undismayed and without fear) [pp. 39 – 48]

Kerkerhaft in Indien (Imprisonment in India) [pp. 49 – 61]

Europäische Echo (European echo) [pp. 62 – 69]

Der weite Spielraum (Wider horizons) [pp. 70 – 82]

Die berühmte Europareise (the famous European journey) [pp. 83 – 87]

Maria Dorothea [pp. 88 – 95]

Frühes Abendrot (Early Death) [pp. 96 – 107]

ANNOTATED REMARKS : It becomes now evident that Erich Beyreuther authored three versions on the same title; but slightly with different contents and subject matter.

ENTRY NUMBER	: BM - 005
TITLE OF THE INSTRUMENT <i>der ersten evangelischen Kirche in Indien</i>	: <i>Es begann in Tranquebar: Die Geschichte der ersten evangelischen Kirche in Indien</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION <i>der ersten evangelischen Kirche in Indien</i>	: <i>Es begann in Tranquebar: Die Geschichte der ersten evangelischen Kirche in Indien</i>
ENGLISH VERSION first evangelical Church in India.	: It began at Tranquebar. The History of the first evangelical Church in India.
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: TS – HU
CALL NUMBER	: Df / 2 / 122 / 57
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Arno Lehmann
Name and address of the publisher	:
Place of publication	: Berlin
Edition data	:
Year of publication	: 1956
Total number of pages	: 339 p.
CHAPTER DETAILS	:

PART I: THE FOUNDATION IS LAID

CHAPTER I:-[pp. 7-23 & pp. 3-12] Ready to go:— all the beginnings are difficult! – It all started with embarrassment and disappointment to the Danish King Frederick IV – the Danes criticized their King for his zeal to spread the Gospel in the far off Tamilnadu – the first (and even later on too) many ‘Royal Danish’ missionaries were not Danes; but Germans – Ziegenbalg’s early life – his departure from Germany, visit Copenhagen and

arrival in Tranquebar – his first praising comment about Tamil language and Tamil people page 9 has the sketch drawing of B. Ziegenbalg – page 21 has the sketch picture of the granite stone plaque with inscription about how the first German missionaries Ziegenbalg and Pluetschau were made to stand for many hours on the hot sand – German language taught to the native Tamil converts –

CHAPTER II:- [pp. 24-33 & pp. 12-18] The Beginning:- on 9th July, 1706 Ziegenbalg and Pluetschau landed at Tranquebar – Jawaharlal Nehru's comment on Christianity in India – a humble beginning commenced – page 31 has a sketch figure of the Danish fort

CHAPTER V:- [pp. 58-78 & pp. 34-49] Founding the Church:- religious data – page 65 in the German original version and page 48 of the English version have the sketch drawing of the King's Street in Tranquebar

CHAPTER VI:-[pp. 78-86 & pp. 49-54] The large Church – data about growth of Lutheran Christianity -

CHAPTER VII:- [pp. 86-106 & pp. 54-66] The Lutheran Mould – religious data – conversion, baptism etc.

CHAPTER VIII:- [pp. 107- ? & pp. 66-81] Unexpected Differences - what the Danish King Frederick IV sowed in Copenhagen, the German missionaries reaped sadly in Tranquebar! Danish Governor's sadism – Ziegenbalg's letters were censored – the money chests from Denmark were not given to the German missionaries in Tranquebar – Hassius hit Ziegenbalg in the chest and imprisoned without trial – the follow up page 80 of the English version has the sketch figure of missionary Gruendler – page 117 of the original German version has the sketch figure of the Danish Governor's bungalow

CHAPTER IX:-[pp ? there is no mention as to where the 9th Chapter begins in the German original book. pp. 82-96] Helpers in Europe – paucity of funds in Tranquebar, individuals, institutions and foundations which helped the Tranquebar Mission – Pluetschau sailed on 15 Sept. 1711 from Madras port in an English vessel with a Tamil boy named Timotheus –

PART II: BUILDING

CHAPTER XII:- [pp. 214-248 & pp. 123-145] New Stations - Poreiyar, Mayavaram, Cudelur, Tanjore, Kumbakonam, - notes on the spread of Christianity –

CHAPTER XIII:-[pp. 248-261 & pp. 145-152] Indian Co-workers – Aaron the first Tamil Pastor – notes on his Ordination, other indigenous converts etc.

CHAPTER XIV:- [pp. 262-273 & pp. 152-158] Raja-guru – C.F. Schwartz – his life and service in the Tanjore politics – King Serfoji's verse in English on the tomb of Schwartz

CHAPTER XVI:- [pp. 281-290 & pp. 163-167] Unpleasant Interlude – Moravians the unexpected visitors – rival mission – p. 283 has sketch diagram of Sri Masilanathaswami Temple in Tranquebar sea shore

PART III: DETERIORATION AND RECONSTRUCTION

CHAPTER XVIII:- [pp. 304-312 & pp. 179-185] The Bridge-builder – Heinrich Cordes – his attempts to revitalize the waning Danish –Halle Mission

Chapter-wise footnote details pp. 313-339

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 006

TITLE OF THE INSTRUMENT : a) *Geschichte der Trankebarschen Mission nach den Quellen bearbeitet* (aus dem Dänischen überstezt von Emil Francke)

b) *History of the Tranquebar Mission worked out from the original papers by J. Ferd. Fenger*

LANGUAGES OF THE INSTRUMENT : Book cited at a) in German and the book cited at b) in English.

ENGLISH TRANSLITERATION : a) *Geschichte der Trankebarschen Mission nach den Quellen bearbeitet* (aus dem Dänischen überstezt von Emil Francke)

ENGLISH VERSION : b) *History of the Tranquebar Mission worked out from the original papers (translated from the Danish into German by Emil Francke)*

CLASSIFICATION : Books

NATURE : Print copies

LOCATION / REPOSITORY : HWG

PUBLICATION DATA FOR BOOKS :

Name of the Author : J.Ferd. Fenger

Edition data : The English version cited at b) is the 2nd Edition, translated from the German version of Emil Francke by K. Pamperrien

Name and address of the publisher :

Place of publication	: Instrument at a) published at Grimma and the instrument at b) was published at Madras
Year of publication	: 1845 and 1906
Total number of pages	:XVI + 299 p. for the instrument at a) and vi + 258 p. for the instrument at b)
CHAPTER DETAILS	: The chapter details are as found in the English version.

CHAPTER I: [pp. 1 – 10] THE DANES SETTLE IN THE EAST INDIES – TRACES OF MISSIONARY ACTIVITY AMONGST THE DANES IN THE 17TH CENTURY
 King Christian IV of Denmark – establishment of Danish East India Company in 1616 – Roelant Crape – Ove Gedde's treaty with Tanjore King – the Dansborg fortress was built – Gedde planted the Danish flag in Tranquebar which 'waved for more than 200 years.'

CHAPTER II: [pp. 11 – 16] FREDERICK IV. – LUETKENS – THE YOUTH OF ZIEGENBALG – Ziegenbalg's boyhood soaked in pathos – his mother's death bed scene – he and Heinrich Pluetschau to accompany Ziegenbalg –

CHAPTER III: [pp. 17 – 29] THE FIRST MESSENGERS ARE DESPATCHED AND ARRIVE IN INDIA – THE PEOPLE OF TRANQUEBAR – THE MISSIONARIES LEARN THE LANGUAGES, MAKE PROSLEYTES, BUILD A CHURCH, FOUND SCHOOLS AND ARE PERSECUTED – 29th November 1705 Pluetschau and Ziegenbalg left Copenhagen for East Indies on board the ship *Sophia Hedewig* – on 9th July 1706 they arrived in Tranquebar – first impression – the black brown Malabarians, the Tamils – impartial praise of Tamil and the Tamil culture by Ziegenbalg – Dravidian monotheism – 96 castes among the Malabarians – other people – Tranquebar and its location – Ziegenbalg learnt Tamil wrote Tamil on the sand – his teacher Aleppa – his Tamil learning time-table – by 1709 Tamil was as easy as his German mother-tongue – read as many as 165 Tamil books – the first converts – Ziegenbalg's poetical dictionary with 17, 000 words – his lexicon with 40, 000 words – the beginning of Danish governor's hostilities – his sadistic treatment to Ziegenbalg

CHAPTER IV: [pp. 30 – 40] ZIEGENBALG IN PRISON – HELP IN NEED – ZIEGENBALG IS ATTACKED AS A FALSE APOSTLE IN A GERMAN UNIVERSITY – THE HISTORY OF GRUENDLER'S YOUTH – without a trial, Ziegenbalg was imprisoned for three months – his prison cell was close to the kitchen – his health worsened – help came from Copenhagen; but Ziegenbalg prevented from enjoying its fruits – Gruendler arrives in Tranquebar – his first emotional outburst on seeing the natives –

CHAPTER V: [pp. 41 – 61] ZIEGENBALG'S JOURNEYS, CORRESPONDENCE AND CONVERSATIONS WITH THE NATIVES – CATECHUMENS – Ziegenbalg moved to Tanjore and Nagapattinam –met Hindu and Muslim religious heads to discuss

about religion – polytheism sinful – Gruendler was not successful in his conversion work – only one native he could convert and he too degenerated –

CHAPTER VII: [pp. 72 – 81] PLUETSCHAU GOES HOME – ZIEGENBALG’S VISIT TO EUROPE AND RETURN TO TRANQUEBAR – THE NEW JERUSALEM CHURCH IS BUILT – ZIEGENBALG’S ADDRESS WHEN THE FIRST STONE IS LAID – in 1711 Pluetschau went home to give a *viva voce* report of the progress of the Mission – Ziegenbalg went to Tirupathy - some Brahmins hatched a plot to kill him – in vain – 31 October 1714 the ship *Frederick IV* sailed for Europe with Ziegenbalg and Malaiappan, the first Indian scholar to visit Europe – Ziegenbalg married – returned to Madras August 1716 – built the new Jerusalem Church –

CHAPTER VIII : [pp. 82 – 99] ZIEGENBALG’S DEATH – THE ARRIVAL OF NEW MISSIONARIES – GRUENDLER’S DEATH – LETTER OF THE ARCHBISHOP OF CANTERBURY – CONTROVERSIES RESPECTING THE MISSION – JENS SIVERTSEN – sad premature death of Ziegenbalg 23 Feb. 1719 – Benjamin Schultze, Nikolaus Dal and J. Heinrich Kistenmacher arrived – Gruendler died 19 March 1720 – unpleasant state of affairs due to Boevingh’s ill designs –

CHAPTER IX : [pp. 100 – 116] BENJAMIN SCHULTZE AND HIS COLLEAGUES – BRANCH MISSIONS IN MADRAS AND CUDDALORE – THE MISSIONARIES IN TRANQUEBAR UNTIL 1740 – Schultze’s resourceful profile – Bible translation – arrival of three missionaries Bosse, Pressier and Walther – Schultze moves to Madras – learns Telugu – authored Telugu Grammar – 24 years service in India – the Dal Schultze uneasy friction-

CHAPTER X : [pp. 117 – 132] NATIVE TEACHERS – THE APOSTLE FREDERICK CHRISTIAN – AARON THE FIRST NATIVE ORDAINED TO THE PRIESTHOOD – Kanabadi Wathiar – Aaron born ca. 1698 – the first native priest – other native converts –

CHAPTER XI : [pp. 133 – 143] NATIVE TEACHERS – THE CATECHIST RAJANA IKEN – THE MISSION SETS FOOT IN THE STATES OF THE KING OF TANJORE – STATE OF THE MISSION IN THE YEAR 1740 – about the activities of a few native converts – 1728 Pressier met the Tanjore King –

CHAPTER XII : [pp. 144 – 151] THE MISSION IS SUPERINTENDED AT HALLE – NO DESIRE FOR DANISH MISSIONARIES – SILENCE IN THE PRINTED REPORTS – Halle gained mastery over Denmark –

CHAPTER XIII : [pp. 152 – 180] C.F. SCHWARTZ IN TRTANQUEBAR, TRICHINOPOLY AND TANJORE – the luminous profile of Schwartz – came with Poltzenhagen and Juettemann – Kohlhoff and Klein – political activities of Schwartz – his diplomatic role in the Tanjore-Mysore and Madras politics – King Tulajee, Serfoji and Schwartz – the usurper Amersing downplayed by Schwartz – at the death of Schwartz, Serfoji Raja wept and composed an English verse – a monument for Schwartz

CHAPTER XIV : [pp. 181 – 199] C.W. GERICKE – THE SUBSEQUENT HISTORY OF THE MISSION IN CUDDALORE (KIERNANDER IN CALCUTTA) AND MADRAS – PALAMKOTTA – Gericke as the fittest disciple of Schwartz – Cuddalore Mission – Kiernander, Gerlach and Diemer in Calcutta – Madras Mission – 1788 Gericke settled in Madras – J.P. Fabricius in Madras from 1742 to 1788 – his talent in learning Tamil

CHAPTER XV : [pp. 200 – 218] THE MISSSION IN TRANQUEBAR AFTER THE YEAR 1740 - MISSION EXPERIMENT AT THE NICOBAR ISLANDS – MORAVIANS IN TRANQUEBAR – JESUITS IN TRANQUEBAR – BETHLEHEM CHURCH – NATIVE TEACHERS – Moravians in Tranquebar as rival mission – uneasy friction between Moravians and the Danish - Halle missionaries – their place of labour was Nicobar islands – then Jesuits in Tranquebar – native priests -

CHAPTER XVI: [pp. 219 – 235] THE TRANQUEBAR MISSION AFTER 1740 (CONTINUATION) – THE MISSIONNARIES IN TRANQUEBAT – CHRISTOPH SAMUEL JOHN – DECAY OF THE MISSION – GLIMPSE OF LIGHT – CONCLUSION – indigenized lifestyle of missionary C.S. John and his public contacts – gradual degradation of the mission – info about David Martini, Klein, Koenig, Schreyvogel, Dr. Rottler – Tranquebar taken away by the British on 13th February, 1808 – John published “Remarks on Indian Civilization” – Caemmerer took over after John’s death -

There are two Appendixes in this English version.

APPENDIX I: ROYAL DECLARATION AND INSTRUCTION GIVEN BY FREDERICK IV. TO THE FIRST MISSIONARIES (pp. 236 – 238)

APPENDIX II: LIST OF EVANGELICAL LUTHERAN MISSIONARIES IN INDIA
consisting of very short biographies of as many as 54 old Lutheran Missionaries, mostly of the University of Halle, 3 Danish clergymen, 90 LELM missionaries 8 Swedish diocese, and a list of 14 + 37 Evangelical Lutheran native Ministers.
(pp. 239-258)

ANNOTATED REMARKS : This book, cited at a) above, was first authored by the Danish Pastor Ferdinand Fenger in 1842 in Danish language and later on, this original Danish version was translated into German by Emil Francke in 1845. German translator Emil Francke's Preface (Vorrede) can be found in pages V to VIII and that of Ferd Fenger dated 22 December, 1842 in pages IX to XIV of this book. From this German version, K. Pamperrien translated into English [cited at b) above] which was published in 1906 as the Bi-centenary edition. K. Pamperrien's Preface dated 15th June, 1906 can be found in pages v & vi in this English version.

ENTRY NUMBER	: BM - 007
TITLE OF THE INSTRUMENT	: <i>Reise in Ostindien von December 1849 bis October 1852, Erster Theil, Bombay, das Tulu-Land, Malayalam, die Nilagiris</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Reise in Ostindien von December 1849 bis October 1852, Erster Theil, Bombay, das Tulu-Land, Malayalam, die Nilagiris</i>
ENGLISH VERSION	: <i>Journey in East India from December 1849 till October 1852, First Part, Bombay, the Tulu Land, Malayalam and the Nilgiris.</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: BI 1032
INVENTORY NUMBER	: 661827
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: K. Graul
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1854
Total number of pages	: XVIII + 352 p.
CHAPTER DETAILS	:

Preface: [pp. IX-X] In this small undated Preface, Graul outlines his entry into India, his point of destination.

I BOMBAY

Chapter I: From Suez to Bombay: [pp. 3-20] Voyage on the Red Sea – the city Aden – the history of the Jews in Aden – arrival in Bombay

Chapter VII: The non-Hindu people of Bombay [pp. 90-104] number of Parsis – their history – the sect-split among the Parsis – governor Hornby and the Parsis – Mussalmans – Indo-Portuguese – Indo-Britains – the Black Acts

Chapter VIII: the Government and the people in the Bombay Presidency [pp. 104-123] The character of the Bombay Legislation – the castes in the court of justice – the Sanscrit school in Puna – establishment by Elphinstone – the government and the mission schools – the first service of the Grant Medical College – the British policy... - the mission and the railway net / establishment – the rice merchants – the political associations of the local people – the British Indian Association –

Chapter IX: Excursions to the old temples and Elephanta [pp. 124-133] tour to Canari - the large Buddhist temple – Buddhism on the Indian west coast – the Jainism – a brahminical hermit –

Chapter X: The Protestant Mission in Bombay [pp. 133-162] the hospital, the press, the school establishments – Christian preaching – the workplace of the Mission – the American Mission – the Anglican mission – the Scottish mission – general working of the missions -

II TULU-LAND

Chapter XI: To Mangalaore and stay there [pp. 165-174] the pirate coast – Fort Victoria Bingorla, the coast of Goa – the palm juice, the palm fruit – a native scholar – environment of Mangalore – early scenes – the port, museum, Jainism, brahminical temples – a yogi from Banaras – the house of the English court of justice – the jail

Chapter XII: The Tulu-land and the people [pp. 175-191] the position of Mangalore, the capital city of the Tulu-Land – the rice and the palm farmers – the south Mangalore river – the Brahmins in Tulu land – the demon service - its origin, main festival – the Lingaits – decay of Jainas – Mapillas – Catholics –

Chapter XIII: Journey to Mudabiddri and Karkala [pp. 192-200] a pleasant bath – the colossal statue of Goutham swami –

Chapter XIV: The Basler Mission in Tulu land [pp. 200-208] the early beginning of the mission – hand workers' school – the school system –

III MALAYALAM

Chapter XV: From Mangalore to Chirakal and halt there [pp. 211-221] the south Mangalore river – pleasant morning tour – the Chandragiri river – the Kurg mountains – arrival in Chirakal – the Raja and the Brahmins – Mission establishment in Cannanore

Chapter XVI: Malayalam and its people [pp. 221-245] historical meaning of Malayalam – nature and the land – Rayers – the merchants – weavers – fishervolk – palm workers – Kuruppu’s low caste – forest people

Chapter XVII: From Jirakal to Thalaichery [pp. 245-251] Kannanore – Dharmapatnam – the mission house in Thalaichery – the Mapillas and the Moghuls – the bazaar – the schooling

Chapter XVIII: From Thalaichery to Calicut and stay there [pp. 252-259] the French occupied Mahe – the mission house in Jombala – voyage to Wadakarai – the journey on the back water – Calicut – the raja in Kotakal – nature of Calicut the bazaar – the palace , where Vasco Da Gama had his first audience – the Tamil Brahmins

Chapter XIX: the Basler Missions experiments in Malayalam [pp. 260-268] Chaplain Spring’s first efforts - early attempts of the Basler Mission in Cannanore, Thalaichery, Calicut Jirakal and Jombala – Basler Mission’s stand on caste question

Chapter XX: From Calicut to Nilgiris [pp. 271-277] preparation to travel to the blue hills – from Areiakodai to Bandur –

Chapter XXI: Stay at Niligiris [pp. 277-287] first impression – the water falls at Karteri – ride to Oottacamund – missionaries Schafter and Schmid – visit to a Toda family – Doddabetta – the Badagas and the Mission – Kothegeiri – journey to Saint Catherine Waterfalls

Chapter XXII: The Badagas [pp. 288-298] the four districts oif Nilagiris – Badaga’s origin – the castes among the Badagas –

Chapter XXIII: Journey through Meghanadu [pp. 298-306] the Tamils on the hills – main diseases and cures among the Badagas – the Kunda river – the Kurumbas – coffee plantation in Karteri

Chapter XXIV: Visit to the Todava [pp. 306-317] the Todavas as the earliest sons of the soil – beautiful panaroma of the Doddapetta – Tondamans –

ANNOTATED REMARKS : Data about Graul’s visit to Bombay, Tulu-Land and Malayalam are also found in this volume. But still this instrument is taken up for this listing because his visit to India starts from Bombay and his visit to the Nilgiris Hills in Tamilnadu are found in this volume.

This volume is dedicated to one Cabinet Minister named Mr. Graf Detlev

Dedication Note: [pp. VII-VIII]. This is a two-pages note dedicated to Mr. Graf

ENTRY NUMBER	: BM - 008
TITLE OF THE INSTRUMENT	: <i>Reise in Ostindien von December 1849 bis October 1852, Zweiter Theil, der Süden Ostindiens und Ceylon</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Reise in Ostindien von December 1849 bis October 1852, Zweiter Theil, der Süden Ostindiens und Ceylon</i>
ENGLISH VERSION	: Journey in East India from December 1849 till October 1852, Second Part, the Southeast India and Ceylon
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: BI 1032
INVENTORY NUMBER	: 661827
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: K. Graul
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1855
Total number of pages	: XVI + 345 p.
CHAPTER DETAILS	:

Preface: [pp. VII-VIII] Graul devotes this volume for his travel account in South East India and in Ceylon. This volume is divided mainly into four sections viz. 1) Stay in Cauvery Delta 2) The Tamils 3) Journey in the South and 4) Journey into Ceylon

1) **Stay in Cauvery Delta**
[chapters I to XII]

Chapter I: From Nilgiris to Tranquebar via Trichinopoly and Tanjore [pp. 3-13] journey from Kaiatti to Kothegeiri via Kunnur – through Mettupalayam – Avinasi and Karur – Trichinopoly and Srirangam – the Vaishnavas and the Saivas – the beautiful Tanjore Big Temple and its colossal *gopuram* construction (A hand drawing sketch of this Tanjavoor Brahadeeswarar Temple, built by King Raja Raja Chola, can be seen on the first page obverse of this volume) Schwartz memorial in Tanjore – from Tanjore to Tranquebar via Mayavaram (Mailaduthurai)

Chapter II: Stay in Tranquebar [pp. 14-25] the Lutheran Church in Tranquebar – the European society there – cheap lifestyle in Tranquebar – yearning of the natives for the old Danish rule –

Chapter III: Farther and the nearer surroundings of Tranquebar [pp. 25-39] Poraiyar – Kattucheri – Todaripettai – Velipalayam – Sattankudi – Thirumanjanam – Thirkadeiyur – Puthenur – the mystical composer Pattana Pillai – an interesting Brahmin

Chapter IV: Journey to Chidambaram [pp. 39-50] Linga temple in Chidambaram – the hymns of Manikkavasaga – Vaitheeswaran Kovil – the language-proficient Beschi – Sirkali – interaction with the natives - the Coleron – an ‘universityReturned’ lad – the famous Chidambaram temple – Shaivaite x Buddhist conflict

Chapter V: From Tranquebar to Nagapatnam [pp. 51-54] beautiful streets in Karaikal – the French tinge in Karakial – arrival in Nagapatnam – a ruined Buddhist or Jain temple and a Holland Church -

Chapter VI: From Nagapatnam to Point Calimere [pp. 54-57] A difficult Indian Journey – difficulties in Kalimedu – Vedaranyam – arrival in Point Calimere

Chapter VII: Stay at Point Calimere [pp. 58-62] (Point Calimere is now known as Kodiya karai) unfavourable wind for voyage to Ceylon – the surroundings of Kodi karei – a native barber – departure to Tranquebar

Chapter VIII: Return to Tranquebar [pp. 62-65] a native deputy collector – the Kallimedu river – arrival in Nagapatnam – the Westleyan Mission – stay in Karaikal –

Chapter IX: From Tranquebar to Kumbakonam [pp. 65-70] From Tranquebar to Mayavaram – the streets to Kumbakonam – Missionary Rimmo – London Mission – first Tamil address / speech

Chapter X: From Kumbakonam till Trichnopoly [pp. 71-75] the Cavery Delta – Thiruvaiyaru – the happy lifestyle on the streets between Kombakonam and Trichnopoly – Koviladi – Tamil teaching method – Granite Dam (*Kall Anai*) – arrival in Trichnopoly

Chapter XI: Stay at Trichnopoly and return to Mayavaram [pp. 76-85] the un-calm guest house in Trichy – the proud Muslims there – the Anglican and the Lutheran mission

– the famous Siva temple – the house of Father Schwartz – slowness and patience of the Tamil people – unexpected discussions with the French Priests in Koviladi – rightful Tamils with old documents – tense situation – return to Mayavaram

Chapter XII: Stay at Mayavaram [pp. 86-109] Mayavaram and its surroundings – a Brahmin traveler overpowers / outshines a Christian naturalist - the mission farm in Mayavaram – the Tamil house – the Tamilian way of life – child care of the Tamils – an educated Tamil lady – dull / stupid Brahmins – an interesting goldsmith – the Ganesa and Linga worship – the great bathing festival – *Ayudha Poojai* – an English-learning Tamilian – the bazaar – the Muslims in Mayavaram – the Catholics there – the English Collector family – a strange cart – the Dharmapuram Saivaitist monastery – grammarian Vaidhyanadha pandaram – another monastery in Thiruvavaduthurai – the political Thashildhar – the chameleon-natured Indians – agenda in Mayavaram

2) The Tamils [chapters XIII to XVI]

Chapter XIII: Land and people in general [pp. 113-125] nature of Tamilnadu in general – the Tanjore district – the Trichnopoly district – the Madura district – the Tirunelveli district – the Coimbatore district – the Salem district – the Arcot district – the Chengalpattu district – the Madras area – the land of the Tondaman of Pudukottai – the British rule

Chapter XIV: The religion of the Tamils [pp. 125 – 146] the non-brahminism – the half-brahminism – the actual brahminism – the anti-brahminism – the point of view of these – the three philosophical schools – the Smartas – influence of Buddhism –

Chapter XV: the Tamil people in different classification [pp. 147-192] the Arian population – the ethnological question – the (original / ancient) people of the soil – the Brahmins – the Vaishnava Brahmins – the Saiva Brahmins – the Madhvacharya Brahmins – a Unio conservative – occupations of the Brahmins – the temple-brahmins – the Brahmins and the Mission – unbrahminical Brahmins – abuse / misuse of the Brahmins – the brahminical reformation – the Sudras – the Vanigars (merchants) - the Vellalar or the ploughmen – the Ideyar or the shepherds – the Kallar – the Maravar – the Shanars or the palm cultivators – the five traders – the Kuyavar or the potter – the Kuravars – the Uppukarar or the salt makers – the Kurumbers – the Odder – the Vannar or the washermen – the barbers – cobblers – the Thottis or the scavengers - the Paraiahs – the Pallans – the Chetties - these are the classification done by the Protestant Mission

Chapter XVI: Spiritual condition / mindset of the Tamil people [pp.192-212] influence of Aryan settlers on the Tamil culture – influence of Budhists on the Tamil literature – Saivism and Budhism in relation to each other – influence of Mohamadan rule on the public character - influence of British rule on the public character – great memory power and the least sensation – religious sense – lack of public spirit / sense – great family attachment – eager to get married – pomp addict – the Tamil ‘flower’ –

unintelligible judgment /treatment for the anglicized Paraiahs – the public opinion / estimation for the women-volk – the castes and the Mission

3) Journey in the South **[chapters XVII to XXIII]**

Chapter XVII: to Kumbakonam [pp. 215-218] difference between Tranquebar and Mayavaram – X'mas festival in Mayavaram – a heathen guru -

Chapter XVIII: to Vedyarpuram [pp. 219-225] lodgings in Vedyarpuram – the temple in Kumbakonam – entry into it – interaction with a heathen - Pavanasm in between Kumbakonam and Vedyarpuram – a veena player – the soma sacrifice – Tamil preaching of missionary Bower –

Chapter XIX: Tanjore – Vallam [pp. 225-233] beautiful streets from Vedyarpuram to Tanjore – the Cauvery river in Tanjore – the old poet Vedanaicken – to Vallam – the Tondaman area – Father Schwartz and the Kallars – the present Tondaman

Chapter XX: Pudukottai, Tirupathur and Melur [pp. 233-243] the lodgings of the King for his European guests – visit of the King – the Lutheran mission in Pudukottai – the King's character – walk and interaction with the King – to Tirupattur via Tirumayam

Chapter XXI: Madurai [pp. 243-250] Illumination of Theppakulam and Tirumalai Naicken's Mahal – Robert de Nobilli – appearance of Madurai – a strange monument – nature and the ruins – the English Collector – the old temple and mighty mandapam (tower) – the “golden Lotus tank” – Thiruvalluver and the learned poets of Madurai – preparation to proceed to Rameswaram

Chapter XXII: Ramnad [pp. 250-256] to Ramnad via Paramakudi and Pugalur Sattiram – Ramnad as entry place to Rameswaram – the Maravar's warlike quality – the Mission in Ramnad

Chapter XXIII: Rameswaram [pp. 256-262] from Dhoniturai to Pamban – a German family there – visit to the Rameswaram temple – the holiness there – the burning problem in Rameswaram returning pilgrims

ANNOTATED REMARKS : On the title page of this volume, Graul has the hand sketch drawing of the beautiful view of the Thanjavur Brahadeeswarar Temple with its colossal Bull at the entrance.

This volume is dedicated to His Majesty King Frederick VII of Denmark.

ENTRY NUMBER	: BM - 009
TITLE OF THE INSTRUMENT	: <i>Reise in Ostindien von December 1849 bis October 1852, Dritter Theil, der Süden Ostindiens und Ceylon</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Reise in Ostindien von December 1849 bis October 1852, Dritter Theil, der Süden Ostindiens und Ceylon</i>
ENGLISH VERSION	: Journey in East India from December 1849 till October 1852, Third Part, the South east India and Ceylon
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: BI 1032
INVENTORY NUMBER	: 661827
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: K. Graul
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1856
Total number of pages	: XIV + 362 p.
CHAPTER DETAILS	:
Preface: [pp. V-VI] deals with the history of Tamilnadu and its people.	
This volume is divided into the following six divisions. 1) Journey into the interior of Ceylon 2) Journey from Ceylon to Madras 3) Madras 4) Tour into Madras 5) the new Christian mission among the Tamils 6) Home – journey. The chapter details of these are as follows:	

1) Journey into the interior of Ceylon
[chapters I & II]

As these two chapters deal with Graul's travel account in Ceylon, which does not fall under the purview of this research study, only the chapter headlines are given and not their full contents data.

Chapter I: A foot – tour to Maturata [pp. 3-15]

Chapter II: From Candy to Colombo. Last stay there [pp. 15-30]

2) Journey from Ceylon to Madras
[chapters III to VI]

Chapter III: From Colombo to Palayamkottai [pp. 33-54] Voyage from Colombo to Tuticorin – lodging in Tuticorin – description of the city . the Roman Christians – the pearl deposit at Tuticorin – climate, land and people of Tirunelveli – the old Lutheran Mission in Tirunelveli – the Pallers – cumbersome way to Nazereth – the lovely Nazereth - contrast between Tirunelveli and Ceylon – Sattankulam – journey to Palayamkottai – house of Rhenius there – the school establishment of the Anglican mission there – Agastiya malai – the western Ghats – the hot season

Chapter IV: to Madurai [pp. 55-68] the May month in Tirunelveli – Streets to Madurai – the Collector of Palayamkottai – Sattur – the south-west wind – the American mission in Tirumangalam – Missionary Ford in Periyakulam and Missionary Chandler in Sivaganga – tour from Tirumangalam to Madurai – an innocent thief – the so-called Alexander mountain – over view of the American mission in Madurai and Dindukal – way to Madras via Salem – the museum of an old Madura king – the Vishnu-brahmins in Madurai - Alagar Malai

Chapter VI: to Madras via Arcot [pp. 84-98] nature of the path from Salem to Ambur – Dharmapuri – interesting hill people – Tirupatur – the Erwadi hills – the Mohamadens in Vaniyambadi – the palmjuice – district of Arcot – Mohamaden nature – Ambur – young Indians – Vellore – the Naob's palace – Ranipettai – Mohamaden esteem – Pal chetty choultry – Sri Perumbudur – the public bungalows – St. Thomas Mount – the military station at Poondhamalle – streets from there to Madras – arrival in Madras – the Lutheran farm there

Chapter XII: Tour to Sadras [pp. 190-194] Royapettah, Triplicane, Mailapur, Adyar – break at Pappan Sattiram – the way to Wanian Sattiram – the way to Tirupalur – sanctuary there – Pavalakkara Sattiram – Puntchery – the way to Sadras

Chapter XIII: Stay at Sadras [pp. 194-198] the “Fire-month” – government establishment of the Holland period – the old fort – idyllic life – the Lutheran community in Sadras

Chapter XIV: The seven temples [pp. 198204] Indian antiquity – way to Mamallapuram – the castes and money / wealth – the southern group of the antiquity – the main group – the Waraha swami temple – religious character of the devotees – the finished sculptures – the two temples on the sea shore – the seven number of temples – return to Madras

5) The new Christian mission among the Tamils **(chapters XV to XXIV)**

Chapter XV: Review of the old history / process of the spread of Christianity [pp. 207-217] tradition with respect to the efficacy / influence of Apostle Thomas in south India – the older Romish / Roman Catholic Mission – the Holland missionary attempts – the old Lutheran mission

Chapter XVI: the Roman Mission [pp. 218-221] The Lydon Mission establishment – the importance of Pondicherry for the Roman Mission among the Tamils – French and Irish priests – Statistic of the Roman mission among the Tamils from 1839 – Press and “College” in Pondicherry - work relation between Rome and Goa – the total Catholic population in Tamilnadu – work culture of the Roman Mission in Tamilnadu – Abbe Dubois’ assessment

Chapter XVII: The mission of the Anglican propagation [pp. 221-236] statistics for 1826 and 1836 – first boom since 1836 – efforts of the association in the following periods and its success – Tirunelveli, Ramnad and Pudukkottai – Tanjore, Trichinopoly – Madurai Dindukkal – Cudelur, Kumbakonam and Nagapatnam – Vepery, St. Thome, Poondamallee – Pallavaram – Bangalore, Secundrabad, Vellore and Chittur – Grammar school – Seminary – two classes of missionaries – literary attempts – celebration of the third Jubilee

Chapter XVIII: The London Independent Mission [pp. 236-245] nature of the London Mission – their first activity / occupation in south India – nature of the Independent Mission – general statistic – Madras and Tiruppasur – strange course of events in Pondicherry in 1849 – Salem – Coimbatore – south Trivancore – Bangalore – function at Kumbakonam

Chapter XIX: the Mission of the Church Society [pp. 245-255] early beginnings of the Church Mission among the Tamils – Missionary Rhenius – Madras – Tirunelveli – missionary Petit in Tirunelveli mission – literary efforts – nature of the association

Chapter XX: The North American Mission [pp. 255-266] the first contacts with the Tamils – northCeylon – madurai – Madras and Arcot – American creed – north American women missionaries – financial condition

Chapter XXI: the Wesleyan Mission [pp. 267-272] first beginnings – northCeylon – Madras – Nagapatnam and Thiruvallur – Mannargudi and Trichnopoly – Bangalore - relation with the English Church – devoted study of the language

Chapter XXII: The Scotland Mission [pp. 272-278] split in the mission – free church – exclusiveness of the school system – statistics – assessment of the school system – financial – total abstention from learning the local language – character of the Scotland Mission

Chapter XXIII: The Lutheran Mission in Leipzig [pp. 278-288] origin of the association - the history of their working / occupation in east Indies – Tranquebar – Thirumanjenam – Poraiyar and Puthenur – Mayavaram – Trichnopoly – Tanjore – Madras and Sadras – increase of the heathen – the school visit – literary pursuit – how the volks literature influence the missionaries – advantages for the Lutheran mission in Tamilnadu

Chapter XXIV: General estimation of the Protestant Missions in Tamilnadu [pp. 288-312] open statement about the mission – members of the Protestant Christianity – their distribution and their middle class position – the efforts of the missionaries to develop this – the religious ethics of the (native) public – the community consciousness - native teaching system – self rule – building up of Christian literature – the overall working of the Christian missions -

6. Home – journey (chapters XXV and XXVI)

Chapter XXV: Preparation for the departure [pp. 315-320] unexpected obstacle – dangerous weather – getaway to St. Thomas Mount – annoyance with the domestic works – nuisance with the animals – domesticated animals – fearful days and nights –

Chapter XXVI: The sea-journey (Voyage) [pp. 321-350] Onset of the violent monsoon – the bad Madras harbour – terrible accident there – the last two days in Madras – Adieu parting speech amidst the Parish community – landing in Point de Galle – good-bye from Ceylon – purpose and outcome of the journey – a young Tamil scholar – the coasts of Africa and Arabia – Aden – colourful groups in the hotel– a walk in the “ lucky Arabia” – coal filling – the Arabic coast – Red sea – terrible surprise – caste-spirit between of the English people in east India – the ship experience – ST. John island – arrival in Suez

Notes: [pp. 351-361]

Additional Notes [pp. 361-362]

ANNOTATED REMARKS : On the title page of this volume, Graul has the hand sketch drawing of Kandy in Ceylon and a map of South-east Deccan and Ceylon on the last page.

The contents of the first and the second chapters are not given as they fall beyond the scope of this research project on German Tamil Studies. They offer Graul's eye-witness report of his travel from Leipzig to Suez, covering many cities in Switzerland, Marseille, Malta, Beirut, Lebanon, Sidon, Karmel, Nazareth, Jerusalem, Bethlehem, Gaza and Suez. These two volumes are to be likened to a green pasture for cultural and socio-economic

historians to consult original source material for the lifestyles of the people in these cities during the mid 19th century. Chapter numbers are coined by me for easy location:

ENTRY NUMBER	: BM - 010
TITLE OF THE INSTRUMENT	: <i>Christliche Literatur in der Tamil Sprache, (Übersetzt und bearbeitet von Hans-Werner Gensichen),</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Christliche Literatur in der Tamil Sprache, (Übersetzt und bearbeitet von Hans-Werner Gensichen)</i>
ENGLISH VERSION	: <i>Christian Literature in the Tamil language (translated and revised by Hans-Werner Gensichen)</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: rel 56E 68
INVENTORY NUMBER	: 02-3868.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Devanesan Rajarigam
Name and address of the publisher	:
Place of publication	: Gütersloh
Edition data	:
Year of publication	: 1961
Total number of pages	: 56 p.
CHAPTER DETAILS	:

Translator's Preface [pp. 5-6] This translator's preface was written in 1942 and the book was published after 19 years in 1961 !

Introduction [p. 7]

Chapter II: History of the Tamil Christian Literature [pp.14-26] the conditions – the beginnings – the older Roman Catholic Mission, the early Protestant Mission – Expansion and Concentration –

Chapter III: Christian Message in Tamil Garb [pp.26-51]

Chapter IV: Review and View [pp.51-55]

Abbreviation : [p. 56]

ANNOTATED REMARKS : The original book titled: *The History and Theology of Tamil Christian Literature* was revised and translated into German, by the late Prof. Hans Werner Gensichen.

ENTRY NUMBER : BM - 011

TITLE OF THE INSTRUMENT : *Johann Philipp Fabricius. Seine funfzigjährige Wirksamkeit im Tamulenlande und das Missionsleben des achtzehnten Jahrhunderts daheim und draußen, nach handschriftlichen Quellen geschildert*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Johann Philipp Fabricius. Seine funfzigjaehrige Wirksamkeit im Tamulenlande und das Missionsleben des achtzehnten Jahrhunderts daheim und draussen, nach handschriftlichen Quellen geschildert*

ENGLISH VERSION : *Johann Philipp Fabricius. His fifty years' Efficacy in Tamilnadu and the Mission life of the eighteenth century at home and outside, explained based on handwritten source material*

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : HWG

PUBLICATION DATA FOR BOOKS :

Name of the Author : W. Germann

Name and address of the publisher :

Place of publication : Erlangen

Edition data	:
Year of publication	: 1865
Total number of pages	: VIII+279 p.
CHAPTER DETAILS	:
PREFACE [pp. V – VIII.] dated 21 august, 1865	
CHAPTER 1: [pp. 1-25] The Tamilnadu and its history	
CHAPTER 2: [pp 26-43] The tamilian heathenism and the beginnings of the Christian Mission	
CHAPTER 3: [pp. 44-56] How Joh. Phil. Fabricius was prepared for the Mission service	
CHAPTER 4: [pp. 57-70] The Call and the Acceptance	
CHAPTER 5: [pp. 71-84] From Halle to Tranquebar via Holland and England	
CHAPTER 6: [pp. 85-106] In Tranquebar	
CHAPTER 7: [pp. 107-126] Small Beginning at the Madras station and Fabricius' first work	
CHAPTER 8: [pp. 127-146] Fabricius steps in for the Lutheran identity	
CHAPTER 9: [pp. 147-171] War and Peace (Need!)	
CHAPTER 10: [pp. 172-208] House and Occupation	
CHAPTER 11: [pp. 209-229] The Study Room	
CHAPTER 12: [pp. 230-250] The last Need / Crisis -???	
Appendix: [pp. 253-278]	
1. Letters to the heathens 2. Bill for the year 1765 3. Letter dated 18 October, 1756 from J.Phil. Fabricius to Prof. G.A. Francke 4. Letter dated 7 December, 1753 from J.Ph. Fabricius to the Missionaries in Tranquebar.	

ANNOTATED REMARKS : The author of this book, missionary William Germann thankfully dedicated this to Prof. Dr. G Krammer, the Director of the Francke Foundation and the East Indian Mission Establishment in Halle. As a work based

on the hand-written source materials, this work is to be considered as a rare primary source material for a research study on German missionary J.Ph. Fabricius.
At the end of this book, we find the copy of a hand-written letter dated 5th Sept., 1783 written by J.Ph. Fabricius addressed to D. Schultze



*M. Joh: Ernestus Gründler:
von Weissensee in Thüringen Königl.
Dänischer Missionarius zu Tranque-
bar in OstIndien.*

J. E. GRUENDLER 1677-1720

ENTRY NUMBER	: BM – 012
TITLE OF THE INSTRUMENT	: <i>A Letter to the Reverend Mr. Geo Lewis, Chaplain to the Honourable the East India – Company at Fort St. George: Giving an Account of the Method of Instruction used in the Charity-Schools of the Church call'd Jerusalem, in Tranquebar; by the Protestant Missionaries there</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book

NATURE : Print copy
 LOCATION / REPOSITORY : FFL
 CALL NUMBER : H: 146
 PUBLICATION DATA FOR BOOKS :
 Names of the Authors : Ziegenbalg, B. and J.E. Gruendler
 Name and address of the publisher :
 Place of publication : London
 Edition data :
 Year of publication : 1715
 Total number of pages : iv+32p.

CONTENTS DATA : A Foreword like note titled "TO THE READER" by George Lewis dated 25 January, 1715 at the beginning of this book is found between pages i-iv. This letter published in the form of a small book, was the result of a question put to one of the missionaries by the Chaplain Geo Lewis and in order to facilitate Lewis, this was first authored in Portuguese language. The whole letter is found in the following sections:

Section I: The order of the first Malabarick School; consisting of Eleven Scholars, and one Master [pp. 3-6]

Section II: The Order of the Second Malabarick School; consisting of Twenty one younger Boys, with one Master [pp. 6-8]

Section III: The Order of the Third Malabarick School; consisting of Eleven Girls, with a Mistress. [pp. 8-10]

Section IV: The Order of Instruction in the Portuguese-School; consisting of Twenty one Scholars of both Sexes, and a Master [pp. 10-13]

Section V: The Method of Instruction in the Danish-School; consisting of Fourteen Scholars of both sexes, with a Master [pp. 13-30]

ANNOTATED REMARKS : This book is with unique spelling [satisfie for satisfy, (p.i) perswaded for persuaded (p.2)]. This is very precious because, this work was published during the life time of Ziegenbalg in 1715 itself. Originally printed at Tranquebar in Portuguese language and translated into English which was printed and published in London. This letter was jointly written by both Ziegenbalg and Gruendler on

7th April, 1713 in Tranquebar. A conspicuous feature of this book is that even if the page numbers are destroyed or worn out, and the whole book would be dismantled, the loose pages can very easily be arranged properly, based on a certain printing technique, the like of which, one cannot find now!

ENTRY NUMBER	:	BM - 013
TITLE OF THE INSTRUMENT	:	
LANGUAGE OF THE INSTRUMENT	:	Tamil
ENGLISH TRANSLITERATION	:	
ENGLISH VERSION	:	<i>Life of B. Ziegenbalg</i>
CLASSIFICATION	:	Book
NATURE	:	Print copy
LOCATION / REPOSITORY	:	FFL
CALL NUMBER	:	B:88
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	a.n.k.
<i>Title</i>	:	<i>Life of B. Ziegenbalg</i> (in Tamil)
Edition data	:	2 nd Edn.
Name and address of the publisher	:	
Place of publication	:	Tranquebar
Year of publication	:	1893
Total number of pages	:	33 p.
CHAPTER DETAILS	:	
CHAPTER 1:	How Ziegenbalg was prepared for the Mission service [pp. 1-7]	
CHAPTER 2:	Ziegenbalg left for and arrived in Tranquebar as missionary for the Tamils [pp. 7-11]	

CHAPTER 3: The first work Ziegenbalg did and its fruit / result (1706-1707)
[pp. 11-16]

CHAPTER 4: How Ziegenbalg endured many difficulties and laboured with
diligence [pp. 16-21]

CHAPTER 5: Ziegenbalg visited many places, spread the Mission activities and
strengthened its foundations [pp. 21-29]

CHAPTER 6: Missionary Ziegenbalg returned to Tranquebar, laboured for two and half
years and died (1716-1719) [pp. 29-32]

ANNOTATED REMARKS : This rare book was printed in chaste local Tamil, which was in vogue in and around Tanjore during 19th century. Page numbers are in Tamil. The chapter data are translated in English.

ENTRY NUMBER	: BM - 014
TITLE OF THE INSTRUMENT	: நிங்கல் தெளபே, திருவிதாங்கூர் அபோஸ்தலர்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Ringeltaube The Apostle of S. Travancore</i>
ENGLISH VERSION	: <i>Ringeltaube The Apostle of S. Travancore</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: L.A. Azaria
<i>Title</i>	:
Edition data	
Name and address of the publisher :	
Place of publication	: Nagarkoil
Year of publication	: 1938

Total number of pages : 124 p.

CHAPTER DETAILS :

CHAPTER 1: Early life – call for missionary duties [pp. 1-4]

CHAPTER 2: First journey – Kolkatta [pp. 5-8]

CHAPTER 3: Secound journey – Tranquebar [pp. 9-13]

CHAPTER 4: Tranquebar Mission - Letters [pp. 14-20]

CHAPTER 5: Service of the Brethren – Tirunelveli Mission [pp. 21-26]

CHAPTER 6: Tirunelveli Diocese – Ringeltaube appointed [pp. 27-32]

CHAPTER 7: Extensive travel – added mission works [pp. 33-40]

CHAPTER 8: Daily notes – journey for an enquiry [pp. 41-46]

CHAPTER 9: Visit to TRavancore – diary notes [pp. 47-55]

CHAPTER 10: End of Tirunelveli mission work – entry into Travancore [pp. 56-63]

CHAPTER 11: Protestantism in Travancore [pp. 64-70]

CHAPTER 12: Travancore – war [pp. 71-78]

CHAPTER 13: Udhayagiri letters [pp. 79-86]

CHAPTER 14: special notes – mission service [pp. 87-92]

CHAPTER 15: Report – Daily notes [pp. 93-98]

CHAPTER 16: Questions and answers – Donations [pp. 99-107]

CHAPTER 17: British Education – liberal donations [pp. 108-113]

CHAPTER 18: Specialities during the last days [pp. 114-118]

ANNOTATED REMARKS : This instrument had been printed in Tamil language of the characteristic chaste Tamil style, even now spoken by the native Tamil people of Tirunelveli and Kanyakumari districts in the southernmost part of India. Ringeltaube, (which means a kind of beautiful dove) was one of the highly resourceful, dedicated and active German missionaries who came to India.

ENTRY NUMBER	: BM - 015
TITLE OF THE INSTRUMENT	: <i>Altdrawidisches. Eine namenkundliche Untersuchung</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Altdrawidisches Eine namenkundliche Untersuchung</i>
ENGLISH VERSION	: <i>Old Dravidas. An investigation for the nomenclature</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: SAI
CALL NUMBER	: inf SD 8/19
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A. Clemens Schoener
Name and address of the publisher :	
Place of publication	: Erlangen
Edition data	:
Year of publication	: 1927
Total number of pages	: 50 p.
CONTENTS DATA	: This small instrument has information about a few technical data of the old Dravidian race of people, their Tamil language, besides notes on other Dravidian languages and peoples. With regards to the treatment of Dravidian languages, this book will serve as a good source for linguists.
ANNOTATED REMARKS	: In his preface dated 21 November, 1927, the author mentioned as follows:
	“The present book, which was processed during the bygone months, is to reach first to a set of old friends and acquaintance in all areas of the world as small surprise for the ensuing New Year. ...”

ENTRY NUMBER	: BM - 016
TITLE OF THE INSTRUMENT	: தரங்கை மிசியோன் சரித்திரம்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Tharangai Mission Sarithiram</i>
ENGLISH VERSION	: <i>History of the Tranquebar Mission</i> in Tamil A.D. 1706 – 1955.
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLL & UTCL
CALL NUMBERS	: ar / 275.4 / S19 / TAMIL (at UTCL) 266.0954-JS:2 (at GKLL)
ACCESSION NUMBER	: 4411 (at UTCL)
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Samuel, G. Rev.
Name and address of the publisher House, 9, Abirami Street, Vepery	: The Tranquebar Printing and Publishing
Place of publication	: Madras - 7
Edition data	:
Year of publication	: 1955
Total number of pages	: 288 p.
CHAPTER DETAILS	:
Introduction: [p. 1]	

Section I: Early History of Tranquebar Mission

CHAPTER 1: THE BEGINNING PERIOD 1706-1720 [pp. 5-22]
 CHAPTER 2: THE PERIOD OF GROWTH 1720-1806 [pp. 23-83]
 CHAPTER 3: THE PERIOD OF DECAY 1806-1840 [pp. 84-91]

Section II: Modern History of Tranquebar Mission

CHAPTER 1.: LEIPZIG MISSION PARENT MISSION [pp. 92-95]

CHAPTER 2.: EARLY WORKS OF LEIPZIG MISSION [pp. 95-100]

CHAPTER 3.: ASSEMBLIES FOR THE DEVELOPMENT OF THE MISSION
[pp. 100-101]

CHAPTER 4.: LEIPZIG MISSION STATIONS [pp. 101-189]

1. Tranquebar: [pp. 101-113]
 - a) Tranquebar assembly, Karaikkal
 - b) Seminary
 - c) Printing Press
2. Poreiaru: [pp. 114-117]
 - a) Poraiaru Assembly
 - b) Crafts School
3. Manikgramam: [pp. 118-119]
4. Mayavaram [pp. 119-122]
5. Sirgali [pp. 122-126]
6. Kumbakonam [pp. 127-128]
7. Nagapatnam & Thiruvarur [p.128-130]
8. Thanjavoor [pp. 131-134]
9. Trichnopoly, Mettupartti & Kollidavattam [pp. 134-141]
10. Pudukottai [pp.142 - 144]
11. Anaikattu & Pattukkottai [pp. 144-145]
12. Coimbatore [pp. 146-148]
13. Chennaipatnam [pp. 148-153]
14. Chengalpattu district [pp. 154-155]
15. Erode & Erkadu [p. 156 - 157]
16. South Arcot district [pp. 157-160]
17. Madurai [pp. 160-165]
18. Virudhunagar [pp. 165-171]
19. Kamudhi & Paramakudi [pp.171 - 172]
20. Dindukkal [pp. 172-174]

- 21. Thirupputhur [pp. 174-176]
- 22. Bangalore [pp. 176-178]
- 23. Rangoon [pp. 178-181]
- 24. Malaya [pp. 181 - 182]
- 25. Indian Lutheran Missionary Society (N.M.S.) [pp.182 - 183]
- 26. Indonesia [pp. 183-189]
- B. Sweden Church Mission [pp. 184 – 189]

Section III: Modern History of the birth and growth of the Tamil Evangelical Lutheran Church (T.E.L.C.) 1919-1955 [pp. 190-204]

- 2. Establishment of the T.E.L.C. [pp.192-194]
- 3. Early period of the T.E.L.C. [pp.194-199]
- 4. T.E.L.C. and the L.E.L.M. [pp.199-202]
- 5. T.E.L.C. and the Swedish Mission [pp. 202-204]

APPENDIX I

History of the Tamil translation of the Bible [pp. 205-214]

Balance Sheet of Accounts at the end of the year 1954 [p. 215]

APPENDIX II

LIST OF EV. LUTH. MISSIONARIES IN INDIA

- A. The old Lutheran Missionaries, mostly of the University of Halle [pp. 216-225]
- B. Danish Clergymen with the double office of Pastors to Zion Church and Missionaries [pp. 225 & 226]
- C. Missionaries of (the Dresdner or as it is called since 1848) the Leipzig Ev. Luth. Mission [pp. 226-245]
- D. Missionaries of the C.S.M. Ev. Luth. Lady Missionaries, Ladies Missionaries of the C.S.M., Deaconesses of the T.E.L.C. [pp. 245-260]

EV. LUTH. NATIVE MINISTERS

- A. Pastors of the old Tranquebar Mission [p. 261- 262]
- B. Pastors of the Leipzig Ev. Luth. Mission and the C.S.M. [p.262-274]
- C. Pastors of the T.E.L.C. [pp. 274- 288]

ANNOTATED REMARKS

: The Title page has both the English and Tamil versions of the title. This instrument has certain special information like the Chlorinda episode, Moravians as rival to the Danish-Halle missionaries etc. Also missionary Beythan's brief life history is found in this instrument.

ENTRY NUMBER	: BM - 017
TITLE OF THE INSTRUMENT <i>Mission in der Zeit ihrer Neu Begründung</i>	: <i>Die Evangelische Lutherische Tamulen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION <i>Mission in der Zeit ihrer Neu Begründung</i>	: <i>Die Evangelische Lutherische Tamulen</i>
ENGLISH VERSION <i>times of its early establishment</i>	: <i>The Evangelical Lutheran Mission in the</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: 275.482 / H236.G
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Handmann, Richard
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1903
Total number of pages	: X+478 p.
CHAPTER DETAILS	:

PREFACE: [pp. V-VIII]

First Part
The Early-history

CHAPTER 1. The Evangelical Mission establishment in Dresden,
 Basel 1819-1829 [pp. 1-10]

CHAPTER 3. The old Danish-Halle Mission among the Tamils 1706-1847 [pp. 22-42]

**THE EVANGELICAL – LUTHERAN MISSION IN DRESDEN AND LEIPZIG
 1836-1860**

Second Part
The Evangelical Lutheran Mission Society in Dresden
1836-1847

CHAPTER 4. Founding of the Evangelical-Lutheran Mission Society [pp. 44-52]

CHAPTER 5. The Dresden Mission Seminary and its Director [pp. 53-64]

CHAPTER 6. The Dresden Mission Society in its Composition [pp.65-70]

CHAPTER 7. The Dresden Mission Committee [pp. 71-79]

CHAPTER 8. The Mission attempts in Australia [pp. 80-86]

CHAPTER 9. The Mission for / to the East Indies [pp. 87-94]

CHAPTER 10. Cordes in Tranquebar [pp. 95-99]

CHAPTER 11. The land and the Tamil people and the mother-city (origin place) of the
 Lutheran Tamil Mission [pp. 100-107]

CHAPTER 12. A promising beginning [pp. 108-113]

CHAPTER 13. Under the Cross [pp. 114-120]

CHAPTER 14. The wonderful change of state of affairs [pp. 121-123]

CHAPTER 15. The Dresden Mission, the Heritage of the Danish Mission in Tranquebar
 [pp. 124-128]

CHAPTER 16. The position of the missionaries with respect to the home-authority [pp.
 129-136]

CHAPTER 17. Condition of the Mission in the year 1847 [pp. 137-145] Tranquebar and Poraiyar, Mayawaram, the decaying / waning condition

CHAPTER 18. Mission attempts among the (Red) Indians in north America [pp. 146-148]

Third Part

The Evangelical Lutheran Mission in Zeipzig in its stormy and critical period 1848-

1860

In the home- country

CHAPTER 19. The Mission direction in Leipzig [pp. 149-160]

CHAPTER 20. Graul's study tour and literary achievement [pp. 161-166]

CHAPTER 21. The Mission Seminary in Leipzig and the missionaries sent (for mission work) [pp. 167-175]

CHAPTER 22. Negotiation with the Ev. Luth. Apex Mission Collegium in Berslau [pp. 176-184]

In the East Indies

CHAPTER 23. Tranquebar and Poraiyar stations [pp. 185-195]

CHAPTER 24. The new establishment of the Luth-mission in Madras [pp. 196-202]

CHAPTER 25. The growth period in Madras [pp. 203-210]

CHAPTER 26. Pudukottai station [pp. 211-219]

CHAPTER 27. [pp. 220-234]

CHAPTER 28. Trichnopoly station [pp. 235-244]

CHAPTER 29. Tanjavoor station [pp. 245-254]

CHAPTER 30. Kumbakonam station [pp. 255-258]

CHAPTER 31. Manigramam station [pp. 259-260]

CHAPTER 32. Substitute for the loss of workers [pp. 261-269]

CHAPTER 33. Sadras – Cudelur stations [pp. 270-277]

CHAPTER 34. Coimbatore station [pp. 278-285]

CHAPTER 35. Difference / rift with the English missionaries [pp. 286-301]

CHAPTER 36. The caste-conflict [pp. 302-346]

CHAPTER 37. The five new missionaries in India [pp. 347-351]

CHAPTER 38. The condition of the Mission [pp. 352-359]

CHAPTER 39. The heathen preachers [pp. 360-366]

CHAPTER 40. The congregation [pp. 367-376]

CHAPTER 41. The schooling system [pp. 377-388]

CHAPTER 42. The literary activities [pp. 389-394]

CHAPTER 43. Ordination of the first Tamil preacher [pp. 395-399]

CHAPTER 44. The east India Trading Company and the military proceedings [pp. 400-405]

CHAPTER 45. The basic principles of the Ev. Luth. Mission in Leipzig [pp. 406-420]

CHAPTER 46. Epilogue [pp. 421-423]

Appendix [pp. 424-467]

Chronology Table [pp. 468-471]

Register [pp. 472-477]

Reports [p. 478]

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 018

TITLE OF THE INSTRUMENT : *Mission und Obrigkeit: Die Dänisch-hallische Mission in Tranquebar 1706-1845*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Mission und Obrigkeit: Die Danish-hallische Mission in Tranquebar 1706-1845*

ENGLISH VERSION : *Mission and Authority. The Danish-halle Mission in Tranquebar 1706-1845*

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : PC

PUBLICATION DATA FOR BOOKS :

Name of the Author : Anders Nørgaard

Name and address of the publisher :

Place of publication : Gütersloh

Edition data :

Year of publication : 1988

Total number of pages : 312 p.

CHAPTER DETAILS :

One page Preface dated 19 January, 1988

Introduction [pp. 1 – 10]

The following are the main and sub-headlines of this book:

SECTION I: THE FOUNDING OF THE MISSION (1706-1729)

History and organization of the Colony [pp. 11-16]

The Lutheran missionaries began their works [pp. 17-28]

The actual missionary works [pp. 28-54]

The condition in Denmark [pp. 54-71]

The condition in Tranquebar 1711-1714 [pp. 71-79]

The Mission under the Direction of Gruendler [pp. 79-86]

Ziegenbalg in Europe [pp. 86-101]

Ziegenbalg back in India [pp. 101-128]

The years of crisis under the direction of Benjamin Schultze [pp. 128-140]

SECTION II: THE ESTABLISHED MISSION (ca. 1730-1780)

The condition of the Colony [pp. 141-142]

The condition of the Mission [pp. 142-168]

The conduct of each of the Governors towards the Mission [pp. 169-174]

The spiritual / clerical authority [pp. 174-178]

The Moravians in Tranquebar (1760-1802) [pp. 178-182]

Trade and Mission [pp. 182-188]

SECTION III: PERIOD OF DECLINE (ca. 1780-1845)

Tranquebar passes on to State [pp. 189-226]

End of missionary activities [pp. 227-242]

The End [pp. 243-247]

Map of India, and Tranquebar - shown by an arrow.

Page 3

A plan of Tranquebar town.

Page 29

Photo of Dansborg castle

Page 43

Drawing sketch of the Head-quarters of the Danish East India Company in Copenhagen

Page 60

Print impression of the Seal of the Mission college – on the backdrop of the Dansborg castle and Danish merchandize ship. In the foreground, the image of a missionary holding the Danish flag with Latin denotation around the Seal can be seen

Page 65

Photo of the building of the Mission in the King's street,
Tranquebar

Page 81

Photo impression of missionary Ziegenbalg, made during his visit to Europe 1715-1716 with a short note on the rare status he was given then.

Page 91

Photo-impression of a letter dated 3.10.1715 of the Executive

Board (of Directors) of the Danish East India Company.	Page 97
Photo of Ziegenbalg's house in Tranquebar.	Page 103
Photo of the New Jerusalem Church in Tranquebar.	Page 111
Photo-print of Ziegenbalg's personal document dated 10.2.1719 a few days before his death with information about how his wife shall continue to run the congregation. ...	Page 117
Sketch diagram of the Franckens foundations buildings in Halle with its schools, orphan houses, printing press etc. Just beneath the sketch diagram, one can see the list of the buildings printed in Frakturschrift German. Sketch was drawn by J.A. Gruendler in 1749.	Page 121
Photo of the school buildings in the Admiral street, Tranquebar	Page 144
Drawing sketch of the building plan of this school	Page 149
Drawing sketch figure of the first ordained native Priest, Aaron	Page 157
Photo-impression of the seal of the Tranquebar Mission used since 1715	Page 163
Drawing sketch of the Head-quarters of the Asiatic Company in Copenhagen built in 1738/39. Now, a part of this building houses the Danish foreign Ministry	Page 183
Sketch portrait of missionary C.S. John (1747-1813)	Page 196
Sketch drawing of the palanquin used to carry the Danish Governor in Tranquebar with its paraphernalia of pal-bearers and attendants.	Page 199
Photo print copy of the Zion Church in Tranquebar – built in 1701	Page 217
Photo of school children in the Admiral street, Tranquebar.	Page 247
Danish Summary	pp. 248 – 251
References	pp. 252 – 288
Abbreviations	pp. 288-289

List of source material	pp. 290 – 305
List of Governors in Tranquebar (from 1704)	p. 306
List of missionaries of the Danish – Halle Mission in Tranquebar	p. 307
Density graphical illustration of the missionary activities from 1706 till 1845	p. 308
Year-wise increase in the number of the congregation in the mission at Tranquebar	pp. 308-311
List of ships which sailed in between Denmark and Tamilnadu	p. 312

ANNOTATED REMARKS : This is the published doctoral thesis of the author. A period of 140 years of the activities of the Germany based Danish-Halle Mission and its interactions with the Danish East India company authorities – which many a time was a sort of hard nut to crack - had been vividly described based on original source materials from Royal Danish Archives, Copenhagen, the Franckens archives and other related repositories.

ENTRY NUMBER	: BM - 019
TITLE OF THE INSTRUMENT	: <i>From Tranquebar to Serampore. Carey Lecture 1955</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Pamphlet
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: Pam / 275.4 / C27 / C1
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Sandegren, Rev., J
Name and address of the publisher	: Baptist Mission Press
Place of publication	: Calcutta
Year of publication	:

Total number of pages : 22 p.

CHAPTER DETAILS :

Chapter I: William Carey [pp. 1-3] This first chapter opens with a quotation in Greek language.

Chapter II: Kings, Governors and Missionaries on the way from Tranquebar to Serampore [pp. 3-6]

Chapter III: The Doctrine of the Calling: help or hindrance on the way? [pp. 6-9]

Chapter IV: The swing of the pendulum between Collectivism and Individualism during the way [pp. 9-15]

Chapter V: A voice from Madras, half-say between Tranquebar and Serampore [pp. 15-19]

Chapter VI: Bible translation before Carey, preparing the way to Serampore [pp. 20-21]

Chapter VII: Journey's End: In Serampore [pp. 21-22]

ANNOTATED REMARKS : This appears to be a small pamphlet of 22 pages, authored by Rev. Sandegren, Bishop of Tranquebar. In this pamphlet, we have a list of 19 literature source materials.

ENTRY NUMBER : BM - 020

TITLE OF THE INSTRUMENT : *Missionary Records, India*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : UTCA

CALL NUMBER : Arch. / 275.4 / I 39 M / C1

PUBLICATION DATA FOR BOOKS :

Name of the Author	: a.n.k.
Name and address of the publisher	: Religious Tract Society
Place of publication	: London
Year of publication	: 1799
Total number of pages	: 490 p.
CHAPTER DETAILS	: Only the following two chapters fall within the purview of this project.

INTRODUCTION [pp. ix-x]

CHAPTER I: [pp. 1-41] Missionary Labours – Francis Xavier – The Congregation for the Propagation of the Faith – Ziegenbalg and Plutcho – Society for Promoting Christian knowledge – Letters of the King George I and Archbishop Wake – Extracts from the missionaries' reply to the former – death of Ziegenbalg – the native convert, Rajanaiken – Aaron the first native preacher – Diego ordained – extracts from his Sermon – Arrival of Rev. C.F. Swartz – the Convert Arunasalem – Mission established at Tanjore – Great Success – Interview with Rajah – Swartz visits Hyder Ally's Country – Famine – the Rajah's son committed to Swartz – defence of the Mission – illness and death of Swartz – testimonies of respect.

CHAPTER II: [pp. 41-72] Rev. Mr. Gericke – his devotedness and death – remarkable history of Rev. John Kierander – Rev. David Brown – Rev. Dr. Buchanan – translations – journeys – visit to Juggernaut, Tranquebar, and Tanjore – interviews with the Rajah – report of the Mission – Bishop Heber's visit

ANNOTATED REMARKS : The year on the title page, 1799 denotes the year in which this Religious Tract Society was instituted. As this book has many significant data on the indigenous customs and manners, rites and rituals, legends and fables this has been taken up for this project. Chapter headings are not given

ENTRY NUMBER	: BM - 021
TITLE OF THE INSTRUMENT	: <i>History of the Tranquebar Mission worked out from the original papers</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book

NATURE	: Print copy
LOCATION / REPOSITORY	: UTCL
CALL NUMBER	: 275.4 / F33 H6 / C1 / B2/19 (or) 284.148 / F26 / 2
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: J. Ferd Fenger
Place of publication	: Tranquebar
Year of publication	: 1863
Total number of pages	: 324 p.

CHAPTER DETAILS :

CHAPTER I: [pp. 1-13] The Danes settle in the East Indies – Traces of missionary activity amongst the Danes in the 17th century

CHAPTER II: [pp. 14-21] Frederick IV – Luetkens – The youth of Ziegenbalg

CHAPTER III: [pp. 22-38] The first messengers are dispatched and arrive in India – the people of Tranquebar – the missionaries learn the languages, make proselytes, build a Church, found schools and are persecuted

CHAPTER IV: [pp. 39-52] Ziegenbalg in prison – help in need – Ziegenbalg is attacked as a false Apostle in a German university – the history of Gruendlers youth

CHAPTER V: [pp. 53-80] Ziegenbalg's Journies, correspondence and conversations with the natives – Catechumens

CHAPTER VI: [pp. 81-93] Tamil translation of the New Testament – printing in Tranquebar – the English, Germans and Danish friends of the Mission – the Missionary College is founded

CHAPTER VII: [pp. 94-106] Pluetschau goes home – Ziegenbalg's visit to Europe and return to Tranquebar – the new Jerusalem Church is built – Ziegenbalg's address when the first stone is laid

CHAPTER VIII: [pp. 107-129] Ziegenbalg's death – the arrival of new missionaries – Gruendlers death – letter of the Archbishop of Canterbury – controversies respecting the mission –Jens Siversten

CHAPTER IX: [pp. 130-] Benjamin Schultze and his colleagues – branch missions in Madras and Cuddalore – the missionaries in Tranquebar until 1740

CHAPTER X: [pp.- 173] Native Teachers; the Apostate Frederick Christian; Aaron the first native ordained to the Priesthood

CHAPTER XI: [pp. 174-187] Native teachers – the Catechist Rajanaiken – the mission sets foot in the states of the King of Tanjore – state of the mission in the year 1740

CHAPTER XII: [pp 188-198] The mission is superintended in Halle – no desire for Danish missionaries – silence in the printed reports

CHAPTER XIII: [pp. 199-236] C.F. Schwartz in Tranquebar, Trichinopoly and Tanjore

CHAPTER XIV: [pp. 237-261] C.W. Gericke – the subsequent history of the mission in Cuddalore, (Kiernander in Calcutta) and Madras – Palamkotta

CHAPTER XV: [pp. 262-286] The mission in Tranquebar after the year 1740 – mission experiment at the Nicobar islands - Moravians in Tranquebar – Jesuits in Tranquebar I Bethlehem Church – native teachers

CHAPTER XVI: [pp. 287- The Tranquebar Mission after 1740 – (continuation) – the missionaries in Tranquebar – Christoph Samuel Johnson – Decay of the Mission – glimpse of light - conclusion

ANNOTATED REMARKS : This instrument is to be compared with ENTRY NO. BM – 006 in which, information about the same title, but published in different years are available. The German translation by Emil Francke, cited under ENTRY NO. BM - 006, published in 1845 and 1906, is itself from the Danish original version of Fenger (1842). This has XVI + 299 pages. Later in 1863, an English version was printed in Tranquebar and this is the present ENTRY, with a total 324 pages. K. Pamperrien's English version, published in Madras as a second Bi-centenary edn. later in 1906, cited under ENTRY NO. BM -006, has 258 pages.

ENTRY NUMBER : BM - 022

TITLE OF THE INSTRUMENT : *Indische Sinnpflanzen und Blumen zur Kennzeichnung des indischen, vornehmlich tamulischen Geistes*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Indische Sinnpflanzen und Blumen zur Kennzeichnung des indischen, vornehmlich tamulischen Geistes*

ENGLISH VERSION	: Indian meaning of plants and flowers for the identification of Indian, mainly Tamil Spirit
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: K. Graul
Name and address of the publisher	:
Place of publication	: Erlangen
Edition data	:
Year of publication	: 1865
Total number of pages	: XXI + 226 p.
CHAPTER DETAILS	:
ANNOTATED REMARKS	: This instrument is a small sized book. A notable feature in this book is, at the end, there is an English verse in praise of the scenic beauty of the Nilgiri hills in Tamilnadu, composed by Graul. This verse is titled: "Farewell to Cotah Hall on the Nilagiris in India". Graul's extraordinary literary talent is exhibited in this book also, as in any of his other works. -----
ENTRY NUMBER	: BM - 023
TITLE OF THE INSTRUMENT	: <i>Genealogy of the South Indian Gods</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:

Name of the Author	: Bartholomaeus Ziegenbalg Translated by G.J. Metzger
Name and address of the publisher	: Unity Book Service, F-310, Sudershan Park, New Delhi – 110 015
Place of publication	: New Delhi
Edition data	: Reprint
Year of publication	: 1984
Total number of pages	: xix + 208 + xxiii p.

CHAPTER DETAILS :

- The Translator's Preface dated 26 Sept., 1868 [pp. ix – xiv]
- Dr. Germann's Preface dated 9 Sept., 1867 to the German version [pp. xv – xvi]
- Ziegenbalg's Preface dated 21 August, 1713 [pp. xvii – xix]
- Table of Genealogy of the South-Indian Gods [pp. 1 – 8]

PART I

THE PARABARAVASTU (i.e.) THE SUPREME (OR RATHER THE UNIVERSAL BEING)

- Introduction [pp. 9 – 16]
- Chapter I: Parabaravastu as immaterial, formless, and incomparable [pp. 17 – 22]
- Chapter II: Parabaravastu as a Material visible being [pp. 23 – 28]
- Chapter III: Siva, as the Masculine Power of the Parabaraavastu [pp. 29 – 35]
- Chapter IV: Sakti, as the Feminine Power of the Parabaravastu [pp. 36 – 39]

PART II

THE MUMMURTIS, (i.e.) ISVARA, VISHNU, AND BRAHMA TOGETHER WITH THEIR FAMILIES

- Introduction [pp. 41 – 42]
- Chapter I: Isvara [pp. 43 – 53]

Chapter II: Isvara's two wives, Parvati and Ganga [pp. 54 – 58]

Chapter III: Vignesvara, Isvara's Elder Son [pp. 59 – 62]

Chapter IV: Subramanya, Isvara's younger Son, with his two Wives Devayananai and Valliammai [pp. 63 – 69]

Chapter V: Vishnu [pp. 70 – 87]

Chapter VI: Lakshmi and Bhumidevi, the Wives of Vishnu [pp. 88 – 92]

Chapter VII: Vishnu's sons, viz., Manmatha with his wife Rati; Kusa and Lava (his sons as Rama) [pp. 93 – 96]

Chapter VIII: Brahma and his wife Sarasvati [pp. 97 – 100]

APPENDIX TO PART II

Chapter I: Sacrifices (Puja and Homa) and Mantras [pp. 101 – 104]

Chapter II: A Description of some of the principal Hindu Festivals [pp. 105 – 109]

Chapter III: The Purohitas and gurus [pp. 110 – 113]

Chapter IV: Hindu Philosophers and Philosophy [pp. 114 – 124]

Chapter V: The Doctrine of the Transmigration of the Soul [pp. 125 – 130]

PART III

THE GRAMADEVATAS, (i.e.) TUTELAR DEITIES, AND DEMONS

Introduction: [pp. 131 – 132]

Chapter I: Ayenar, with his two Wives, Puranai and Pudkalai [pp. 133 – 135]

Chapter II: Ellammen and Mariammen [pp. 136 – 140]

Chapter III: Ankalammen and Bhadrakali [pp. 141 – 143]

Chapter IV: Pidari, Chamundi and Durga [pp. 144 – 145]

Chapter V: Virabhadra [pp. 146 – 151]

Chapter VI: Malignant Beings, viz., Demons, called Peygal and Bhutas; and Giants, named Rakshasas and Asuras [pp. 152 – 155]

APPENDIX TO PART II

THE RELIGION OF THE SHANARS

Introduction: [pp. 156 – 158]

Chapter I: The Shanar ideas respecting the Divine Being [pp. 158 – 160]

Chapter II: The Shanar ideas respecting a Future State [pp. 160 – 161]

Chapter III: The Shanar Worship of Devils [pp. 161 – 176]

PART IV

THE DEVAS, RISHIS, AND OTHER CELESTIALS, TOGETHER WITH THE REGENTS OF THE EIGHT CARDINAL POINTS.

Introduction: [pp. 177]

Chapter I: The Devas, with Devendra, Indrani and Chitraputra [pp. 178 – 180]

Chapter II: The Rishis or great Sages [pp. 181 – 186]

Chapter III: The Attendants and Servants of the Gods [pp. 187 – 190]

Chapter IV: The Ashtadikpalakas or the Regents of the Eight Cardinal Points [pp. 191 – 193]

APPENDIX TO PART IV

Chapter I: The Gods and the Vedas [pp. 195 – 201]

Chapter II: The Legend of Sunahsepha [pp. 202 – 206]

Note on the Languages of Southern India [pp. 207 – 208]

Index: [pp. i – xix]

Errata and Addenda: [pp. xx – xxi]

Tamil Alphabet [p. xxiii]

One of the very few notable aspects in this book, is, a small note by Ziegenbalg on page xviii. About how difficult it was for him to get the figures of the gods drawn and painted, for which he toiled for three years, we can hear from him from his Preface dated 21 August, 1713:

"The getting of the figures of the gods in their proper form was somewhat difficult; for European painters could not paint them, because they are not allowed to enter into the pagodas to behold them, and Tamil painters refused to do so for three years, pretending it would be against their religion to paint their gods according to their appearance, and to give them to Christians; inasmuch as they knew well that we should not adore, but rather despise and ridicule them. We engaged in certain place a Brahman, a professional painter but our design did not prosper with him. At last, however, another offered his service himself, and promised to paint the figures of all the gods accurately according to their peculiar colours and shapes; but he required us to keep the thing secret, lest it might endanger him among his countrymen, and more especially the Brahmans. ..."

ANNOTATED REMARKS : Originally authored by Ziegenbalg in German language titled: *Genelogie der Malabarische Goetter* in 1713, the manuscripts were sent to Halle and thrown into dust by A.H. Francke as 'heathen non-sense'. These papers were taken out of dust by Dr. Germann after 154 years and published by him. This English translation by G.J. Metzger was first published in 1869 and then reprinted in 1984.

ENTRY NUMBER	: BM - 024
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	
Name of the Author	: Anders Nørgaard
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headlines of the Articles	: The Mission Instruction (& Royal Appointment and Instructions to the First Missionaries)
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>

Volume Number	: Vol. III
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 1277 – 1281 (& 1337 – 1339)

CONTENTS DATA : The source or the parent instrument is “Royal Appointment and Instructions to the First Missionaries” and Anders Nørgaard has given his commentary note of this parent instrument in his article: “The Mission Instruction”. Just eleven Danish Royal instructions are found in the original source instrument. These instructions, dated 17th November, 1705 at Copenhagen, were given to the first two German missionaries Pluetschau and Ziegenbalg. In unambiguous terms, this set of instructions were issued under the Seal of the Danish King Frederick IV. How to acquaint the pioneer missionaries with the new Tamil language even while on board the ship, how to conduct themselves in a new land – Tamilnadu – how to win over the Tamil people into a new faith in Tranquebar etc. are some salient aspects of this Royal Order. Similar Royal Orders were served to the other Danish-Halle missionaries, who followed Ziegenbalg.

ANNOTATED REMARKS : The fourth order deserves special mention. “He must hold and handle there in Eastern India **nothing** besides the holy doctrine ... and teach **nothing** besides it. ...” And how far and how earnestly the German based Danish-Halle missionaries ‘obeyed’ this order, is left to the impartial judgment of the readers.

ENTRY NUMBER	: BM - 025
TITLE OF THE INSTRUMENT	: <i>Das Hallesche Waisenhaus. Das Hauptgebäude der Franckeschen Stiftungen</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Das Hallesche Waisenhaus. Das Hauptgebäude der Franckeschen Stiftungen</i>
ENGLISH VERSION of the Francke Foundations	: The Halle Orphanage. The main buildings
CLASSIFICATION	: Book
NATURE	: Print copy

LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 333
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Paul Raabe
Name and address of the publisher	: Francke Foundations
Place of publication	: Halle / Saale
Edition data	:
Year of publication	: 1995
Total number of pages	: 79 p.
CONTENTS DATA	: This instrument gives a description of the various areas of the big Francke Foundations in Halle / Saale. The contents page data follow:
Foreword [p. 7]	
The House [pp. 9 - 18]	
A.H. Francke's view on the building of the orphan house [pp. 19 – 26]	
The walk-around [pp. 27 - 30]	
The Franckens cabinet [pp. 31 - 38]	
The Kanstein's Bible Cabinet [pp.39 - 48]	
The Freylinghausen's Hall and the conference Hall [pp. 49 - 62]	
The Exhibition hall [pp. 63 - 64]	
The Art and the materials chamber [pp. 65 - 72]	
View [pp. 73 - 76]	
Time chart for the life and work of August Hermann Francke [pp. 77 - 78]	
ANNOTATED REMARKS	: These data will help one to get acquainted with the various nooks and corners of this huge establishment.

ENTRY NUMBER	:	BM - 026
TITLE OF THE INSTRUMENT	:	<i>TARANGAMPADI</i>
LANGUAGE OF THE INSTRUMENT	:	English & Tamil
CLASSIFICATION	:	Book
NATURE	:	PC
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	Dr. R. Nagaswamy
Name and address of the publisher	:	
Place of publication	:	Madras
Edition data	:	
Year of publication	:	1987
Total number of pages	:	44 p.
CONTENTS DATA	:	

Early History of Tranquebar [pp. 1-3] gives onomastic data of the small coastal village Tarangampadi right from a 14th century inscription and some reference from *Pura naanooru*. The famous ancient Saivaite and Vaishnavite temples in this village are also covered.

The Danish East India Company is the next chapter [pp. 4-7]. In this we get historical and political course of actions taken by both the Nayak of Tanjore and the Danish Crown for colonizing Tranquebar.

The next section is on **Bartholomaeus Ziegenbalg** [pp. 8 – 10] in which we find basic information about the arrival and early labour of Ziegenbalg. The first printing press and Schwartz are the two small notes added in this section.

Between pages 12 and 13, we have certain rare b/w photographs / paintings of 1) Kuppannan, the Dubash of Thanjavur, 2) Portrait Sculptor of King Raghunatha Nayak, 3) Dansborg 4) Entrance Gate of Tranquebar and 5) the Danish Cannon with the monogram of King Christian VII

Brief notes on “**Peter Anker: Governor of Tranquebar**” and “**Tippu’s Invasion**” can be had from pages 13 and 14 respectively.

Tranquebar handed over to the British is the next section in pages 16 & 17

Dansborg Museum on pages 18 – 19 is small account of the holdings of this small museum.

Next follows the Appendices. The first appendix on page 20, is on certain references from Sangam literature viz. *Pura naanooru*, *Nattrinai* and *Aga Naanooru* in which the small neighbouring village Poraiaru is mentioned.

The next appendix on page 21 is the contents of the letter written by Raghunatha naicker to Christian IV on gold leaf, sent to Ove Gedde. This letter consists of 8 clauses / conditions in Tamil, narrating certain political protocols / conditions / treaties

The next appendix on pages 22 – 25 contains 15 contract codes of the “**Treaty between Raghunatha nayak and Christian IV**” dated 19 November, 1620 reportedly signed by the Nayak King

List of Tanjore Kings to whom the Danish governors were paying annual tribute can be had on page 29.

Kings of Denmark from Christian IV till Christian VIII covering the period from 1588 to 1848 and a list of the names of ships which came to Tranquebar are found on page 30.

List of Danish Governors from 1624 with Roland Crape till Peter Hansen 1845 can be found in pages 31 and 32.

List of letters about Tippu Sultan can be had in pages 33 to 38

The last appendix is “**Tranquebar Sale Deed**” Transfer of Danish settlement to the British East India Company, with the conditions and legal protocols and clauses mentioned in as many as IX articles can be found on pages 39 to 44. This Sale Deed was signed by Peter Hansen, the Danish Governor and F. Mullette and G. Pollock for the English East India Company on 22 February, 1845.

ANNOTATED REMARKS : This instrument was published in honour of the visit of His Excellency Mr. Poul Schleuter, the Prime Minister of Denmark and Mrs. Lisbeth Schleuter on the occasion of their visit to Dansborg Museum, Tarangampadi on Saturday the 17th January, 1987. In the opening page, we have a photograph of the then Tamilnadu Chief Minister with H.E. Mr. Poul Schleuter.

ENTRY NUMBER	: BM - 027
TITLE OF THE INSTRUMENT முதல் இந்திய சீர்திருத்தத் திரு சபையும்	: பெஞ்சமின் ஷால்ட்சும் சென்னையின்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION <i>Indhiya Seerthiruthath thiru chabaiyum</i>	: <i>Benjamin Schultzum Chennaiyin Mudhal</i>
ENGLISH VERSION Reformatory Church in Chennai	: Benjamin Schultz and the first Indian
CLASSIFICATION	: Pamphlet
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 197
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Dr. Hugald Gafe
Name and address of the publisher	:
Place of publication	: Chennai
Edition data	:
Year of publication	: 1978
Total number of pages	: 17 p.
CONTENTS DATA	: This instrument has more information about Schultze's efforts to propagate the Gospel. A few data about his character are also found in this. His severing of ties from the Halle Mission and his allegiance to the English Mission is highlighted. His shifting the work place from Tranquebar to Madras and the conditions under which Schultze did so are also briefly outlined. "He was very resourceful; but was without proper forethought – he was hasty in deciding and not a team-worker..." (p3). Finding Madras as more compatible, both for political and financial patronage, Schultze moved over to Madras in September 1726, thereby severing his connection with the parent Danish –Halle Mission. He soon mastered Telugu language because at that time, Madras was populated more with Telugu people. Schultze established free school and invited both rich and the poor alike for religious instructions;

but the rich people did not send their children to his school because of the rich-poor and the caste-class divide. It is reported that many of his rather secret interactions in Madras were not printed in his diary reports, published from Halle. Was it because Schultze did not like the Germans to know of his severing ties with the Danish – Halle Mission and joining with the English Mission or was it that the then Director of the Francke foundations censored these data - still remain to be investigated. If the full text of Grawe will be available, then, more interesting information will come up.

ANNOTATED REMARKS : Commemorative pamphlet – Tamil language – published during the 250th year of celebration of the founding of the first Indian Reformatory Church - translated in Tamil by Dr. V. Gnanasikamani, abridged by Rev. P. Manoharan.

ENTRY NUMBER	: BM - 028
TITLE OF THE INSTRUMENT	: <i>Memoir of Christian Frederick Schwartz</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 635
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Lamb, G.H., Rev.
Name and address of the publisher	:
Place of publication	: Madras
Edition data	:
Year of publication	: 1948
Total number of pages	: 50 p.
CHAPTER DETAILS	:

Chapter I: [pp. 3 – 5] EARLY YEARS (1726 – 1750) Birth of Schwartz, his dedication to the cause of the spread of the Gospel – entry into the University of Halle – contact with and influenced by B. Schultze – relinquished his patrimonial assets to his siblings (this

point is not found even in Fenger's book!) – no Suez Canal then – learnt English during this maiden voyage – arrival in Cudalore in 1750

Chapter II: [pp. 6 – 10] SCHWARTZ AT TRANQUEBAR (1750 – 1766) Schwartz “learnt to stammer with Tamil...” - his very resourceful activities and dedication gave him ‘the Superintendence of all the Christian schools and churches south of the river Caveri” – visit to Jafna – learnt Persian and Hindusthani – accepted the invitation from S.P.C.K. thus severing his connection with the Tranquebar mission

Chapter III: [pp. 11 – 14] SCHWARTZ AT TRICHINOPOLY (1766 – 1776) British East India Company’s civil servant named W. Chambers gave a vivid picture of Schwartz - his simple lifestyle, (Schwartz mostly traveled by foot) - his dedication to Christianity, his concern for the poor – the disastrous 1772 explosion of the Fort and adjacent areas in Trichy – friction between Roman Catholics and the German Protestants -

Chapter IV: [pp. 15 – 45] SCHWARTZ AT TANJORE (1778 – 1798) This comparatively big chapter has many data which one can rarely find in other works about Schwartz – challenges posed themselves in great measures to Schwartz – though not for his benefits; but for the benefits of his near and dear ones – Raja Tulajee’s political and personal problems were cleverly and diligently solved by Schwartz – for this he learnt Maratha language – political frictions between the Madras Governor Sir Thomas Rumbold and Hyder Ali of Mysore were settled by the wise council of Schwartz – as a rare gesture, Hyder Ali presented Schwartz Rs. 300, raising many eyebrows – when famine struck Tanjore the good Samaritan Schwartz spent these gifts and presents to feed the poor ‘...when many died due to hunger and their dead bodies were lying in heaps...’ – after Hyder died, Madras governor Lord Macartney requested Schwartz to go as his ambassador to Tippu for political negotiations March 1784 – turning the Marava thief community people in and around Ramnad into a decent agriculturists was yet another laudable feat by Schwartz – his S.P.G. High Schools in Tanjore and Ramnad were “...the first schools in all India to have taught English to Indians. ...” – his spread of the Gospel in a very pious footing amidst the British garrison at one stage, enabled him to remove corporal punishment, a feat which Schwartz alone could effect - outwitting brahmans in Tanjore politics was yet another intellectual move by Schwartz – finding a promising tempo in the young Vedanayagam in Palayamkottai and bringing up in Tanjore to become a versatile and an enterprising convert was one of the major works of Schwartz – all the evil designs of the usurper Amersingh – including his burning the **red chilies** in the room of the Crown Prince Serfojee and his adopted mothers – were all undone and safety and comfort were accorded to the Royal family under the personal care of Schwartz - his documentation of royal records when presented to Lord Cornwallis, surprised the British Governor General resulting in his sanction of the Royal Seat to Serfojee – but Schwartz could not see his patron Serfojee sitting on the Royal Seat – many poured spontaneous and unreserved encomium on Schwartz – his fellow countrymen like Gericke, Jaenicke, Pohle, Kohlhoff, Paetzhold, Holtzberg and many Indians and British statesmen joined in paying tribute to Schwartz – he thanked his personal physician named Dr. Kennedy while in death bed - Serfojee Raja composed a verse in English, the first of its kind of an Indian composing an English verse – as a token

of his loyalty to Schwartz – while dying a bachelor, Schwartz ‘...bequeathed the bulk of his savings to the furtherance of the mission work...’ – Schwartz was a rare kind of a missionary without an iota of blemish and selfishness - British sculptor Flaxman’s marble tomb monument to Schwartz can still be found in the Fort Church in Tanjore to prove this unexaggerated praise !

ANNOTATED REMARKS : Though there had been a number of books, articles, souvenirs and commemorative volumes about C.F. Schwartz, still one can find a luminous display of the historical account about Schwartz by this author. For example, at the beginning of each chapter, we have the sketch diagram / portrait picture of Schwartz depicting him suitably with respect to the context. This small yet remarkable book contains many vital firsthand data about the activities and the luminous and selfless character of Schwartz. This book was printed in 1948 as a commemoration of the 150th Death Anniversary of Schwartz (13th February, 1798)

ENTRY NUMBER : BM - 029

TITLE OF THE INSTRUMENT : *Geschichte der Brüdermission auf den Nikobaren und des “Brüdergarten bei Trankebar”*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Geschichte der Brüdermission auf den Nikobaren und des “Brüdergarten bei Trankebar”*

ENGLISH VERSION : History of the Brotherhood / Moravian Mission in Nikobar and the “Brotherhood Garden in Trankebar”

CLASSIFICATION : Book

NATURE : Xerox

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 1354

PUBLICATION DATA FOR BOOKS :

Name of the Author : H. Römer Nietsky

Name and address of the publisher :

Place of publication : Herrnhut

Edition data :

Year of publication :
 Total number of pages : 80 p.

CHAPTER DETAILS :

Chapter I: Veranlassung [pp. 1 – 8] Letters between Count Zinzendorf, King Frederick V and Count Moltke

Chapter II: Anfang [pp. 9 – 13] the Beginnings

Chapter III: Rückschlag [pp. 14 – 27] Setback

Chapter IV: Die Nikobaren [pp. 27 – 32] The Nikobar

Chapter V: Die Handelsniederlassung [pp. 33 – 35] The commercial subsidiary

Chapter VI: Ein Hoffnungsschimmer [pp. 35 – 38] A glimmer of hope

Chapter VII: Vergebliche Mühe [pp. 38 – 42] Futile efforts

Chapter VIII: Auf verlorenen Posten [pp. 42 – 49] About lost positions

Chapter IX: Königlich dänische Residenten [pp. 49 – 54] Royal Danish Residents

Chapter X: Die Nikobaren aufgegeben [pp. 54 – 59] The Nikobar lost / given up

Chapter XI: Bengalen [pp. 60 – 65] The Bengal

Chapter XII: Der Brüdergarten in Trankebar [pp. 65 – 71] The Moravian / Brotherhood Garden in Tranquebar

Chapter XIII: Schlußbetrachtung [pp. 71 – 73] Final Consideration

Chapter XIV: Verzeichnis sämtlicher Geschwister [pp. 74 – 77] List of all siblings

Nikobar map [pp 78 – 79]

Nikobarisches Eingeborenen Wohnhaus von den besten Bauart [p. 80] Nikobarean native house – from the best model

ANNOTATED REMARKS : A notable feature in this book is, at the end, we find a detailed list of names of the Moravians who were dispatched to Tranquebar. Their dates of birth, profession, dates of their departure from Copenhagen, dates of their arrival in Tranquebar, dates of their deaths or dates of their return to Europe or dates of their severing their connections with the Moravian Mission are all found in the

form of a table. From this, for this project, I could glean the list of five surgeons and three physicians. If more data can be gleaned from any other source material on Moravian History especially of their activities in Tranquebar and Nikobar, then we could know their purpose of coming here and their research works in tropical Tamilnadu and Nikobar islands. Then we can compare these medical works with those of the Danish-Halle oriented German missionaries like for e.g. Casper Gottlieb Schlegelmilch, Christoph Samuel John, David Martini, Samuel Benjamin Cnoll etc.





**DANISH KING FREDERICK IV
1671 - 1712**

ENTRY NUMBER	: BM - 030
TITLE OF THE INSTRUMENT	: <i>Danish East India Trade Coins and the Coins of Tranquebar 1620 – 1845</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 1455
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Uno Barner Jensen
Name and address of the publisher	:
Place of publication	: Brovst
Edition data	: ISBN 87 – 98 – 36 82 3-0
Year of publication	: 1997

Total number of pages :

CHAPTER DETAILS :

Preface in English and Danish: [p. 2]

The First Company and the acquisition of Tranquebar [p2]

Christian IV (1588) 1620-1648 [pp. 2-11]

Frederick III [pp. 11 – 17]

Christian V [pp. 17 – 21]

Frederick IV [pp. 21 – 24]

Christian VI [pp. 24 – 27]

Frederick V [pp. 28 – 33]

Christian VII [pp. 33 – 41]

Frederick VI [pp. 41 -]

Christian VIII [pp.]

KM catalogue numbers by UBJ catalogue numbers

Literature

Abbreviations

ANNOTATED REMARKS : This instrument consists of photographs of various types of coins with their obverse and reverse sides. The images of the Danish Kings and queens with certain seals on the obverse and reverse of the coins can also be found. Minting, metal smelting, currency equivalents and other related numismatic data can also be found in this book. As the page numbers are cut while binding this sample copy, it is not possible to mention the page numbers accurately. However, from the contents column, certain data about the chapter titles and page numbers could be gathered.

ENTRY NUMBER : BM - 031

TITLE OF THE INSTRUMENT : *Memoirs of the Life and correspondence of the Reverend Christian Frederick Swartz to which is prefixed A Sketch of the History of Christianity in India*

LANGUAGE OF THE INSTRUMENT	:	English
CLASSIFICATION	:	Book
NATURE	:	Print copy
LOCATION / REPOSITORY	:	GKLA
ACCESSION NUMBER	:	1216
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	Hugh Pearson
Name and address of the publisher	:	
Place of publication	:	New York
Edition data	:	First American Edn.
Year of publication	:	1835
Total number of pages	:	xiv + 414 p.
CHAPTER DETAILS	:	

Introductory Sketch: Extensive propagation of the Gospel during the first four centuries – subsequent decline – slumber of the middle ages – maritime discoveries of the Portuguese – roman Catholic Missions - of the Dutch – Danish Mission – Ziegenbalg and Grundler – Patronage of the Tranquebar Mission by the Society for Promotion of Christian Knowledge – Schultze and other Danish Missionaries – establishment of a Mission at Madras – introduction of Christianity into Tanjore Mission at Cuddalore – capture of Fort St. George by the French – Mr. Fabricius – Roman Catholic Churches in Mission Houses at Vepery and Cuddalore, granted to the Protestant Missionaries at the peace in 1748 – state of the Danish Mission previously to the arrival of Swartz – recapitulation

Chapter I: Early life and education of Swartz – his removal to Halle – proposal to go out as a Danish missionary to Tranquebar – he obtained the consent of his father – his ordination – departure for England, and kind reception by the Society for Promoting Christian Knowledge – he embarks for India – account of his voyage – he arrives at Tranquebar – finds occupation at the Mission

Chapter II: Mr. Swartz enters on the duties of a missionary – his account of these in a letter to a friend – careful preparation of candidates for Baptism – excursions to the towns and villages near Tranquebar – letter to Dr. Struensee – periodical reports of the Danish

Mission – pious custom of the missionaries on proceeding upon a journey – pastoral and weekly conferences with their brethren there – return to Tranquebar

Chapter III: War in the Carnatic between the French and English – Mr. Swartz continues his usual labors and excursions – letter to Professor Francke – expedition of Mr. Poltzenhagen to the Nikobar islands – his death – letter of Swartz to a friend in Europe – visit of Messers Kohlhoff and Swartz to Nagapatnam – conversations with the natives – favorable results of the journey – second visit to Negapatnam – Swartz's address to the native catechists – capture of Fort St. David and Cuddalore by the French – kindness of count Lally to the missionaries – they return to Tranquebar – Mr. Kiernander removes to Calcutta – Mr. Huttteman returns to Cuddalore – death of one of the first native converts of Ziegenbalg at Tranquebar – the French army approaches Madras – Messers Fabricius and Breithaupt protected by Count Lally – they leave Vepery and retire to Pulicat – an English fleet....Madras – the French army

Chapter IV: In the Carnatic – visit of Mr. Swartz to Ceylon – his various ministerial labours and his illness in that island – his reflections on this visit – journey with Mr. Kohlhoff to Cuddalore and Madras – his religious views and feelings in a letter to a friend,

Chapter V: Enlarged sphere of Swartz's labors – journey to Tanjore and Trichinopoly – first proceedings in those cities – introduction to the Naob of Arcot – conversation with natives near Trichinopoly – commencement of Divine Service with the English garrison – contagious fever – services of Swartz during the siege of Madras – his removal from Tranquebar and establishment at Trichnopoly, as a Missionary of the Society for Promoting Christian Knowledge

Chapter VI: Sketch of Swartz and his early proceedings at Trichnopoly, by the late W. Chambers, Esq. – he builds a Church at that place – Mission-house and schools at Trichinopoly – war between Hyder Ali and the great powers of Southern India – Swartz visits his brethren at Tranquebar – incidents on his journey – his visits to the sick and wounded at Trichnopoly – conversations – letters to friends in Europe – state of Tanjore at that period

Chapter VII: Continuation of hostilities – zeal and disinterestedness of Swartz – his conference with a Romish Padre – Peace between Hyder Ali and the English – Swartz proceeds to Tanjore – his introduction to the Rajah – his character – conversation at ... interview – Swartz returns to Trichnopoly – His second visit to the Rajah with Colonel Wood – preaches to the natives in the Fort – the Rajah wishes to converse with him but is prevented by his Ministers – Swartz's message to the King and his reply – he returns to Trichnopoly – Mr. Chambers leaves that city – first letters of Swartz to that gentleman – conversations with the natives and with the Nabob's son – attendance on sick Europeans – letters from Mr. Chambers to his brother on a translation of the New Testament into Persian – conversation with a sick soldier, and with natives, heathen and Mohammedan – reflections of Swartz at the close of the year 1769

Chapter VIII: Mr. Swartz's general occupations during the year 1770 – conversion of a Pandaram – journey to Madras and Cuddalore – letters to Mr. Chambers – devotional service with English soldiers at Trichnopoly – further letters to Mr. Chambers – visit to Tanjore – extracts from his journal of conversations with natives – return to Trichnopoly – Swartz visits the great mosque and addresses the Mohammedans – letter to Dr. Knapp, with a sketch of the proceedings of the year – excitement of the Roman Catholics in Tanjore – his anxiety for a colleague

Chapter IX: Letter to Mr. Chambers at the commencement of the year 1771 – the convert Nyanapracasam – progress of the mission – death of a pious English soldier – residence at Trichnopoly – letters to Mr. Chambers – attack by the Nabob and the English on Tanjore – peace restored – Swartz's allusion to these events – violence of the Roman Catholics against Nyanapracasam – the conduct of Mr. Swartz upon this occasion – his preservation from an explosion of the powder magazine in the fort – his reflections on the event – conversion of Sattianaden and of a very aged man visit to Tanjore – interview with the Rajah – performs the marriage ceremony in the palace – account of this and of the Rajah – letters to Mr. Chambers respecting one of his former servants a convert to Christianity – Swartz declines an invitation from the Rajah for a political object

Chapter X: Mr. Swartz visits Tanjore – places a Catechist at Vellum – letters to Mr. Chambers and the Society for Promoting Christian Knowledge – renewed hostilities against the Rajah of Tanjore – capture of the Fort and city – unfavorable effect on the ministry of Swartz – two journeys to Madras – progress of the Mission at Trichnopoly – death of Colonel Wood – letters of Swartz to his children – restoration of the Rajah of Tanjore – arrival of a new missionary – his death – Mr. Pohle sent from Tranquebar to supply his place – frequent visits of Swartz to Tanjore – letters to Professor Freylinghausen – Rajah of Tanjore – at his request Swartz learns the Mahratta language – translates his Tamul Dialogue for his use – account of that tract – state of the Mission at the close of the year 1777

Chapter XI: Tanjore the future residence of Swartz – his report of the Mission for the year 1778 – letters to friends – history of a young Hindoo convert – Major Stevens – foundation of Church at Tanjore – Mr. Swartz called by the Governor of Madras – his mission to Hyder Ali – account of his journey to Seringapatnam – reception by Hyder Ali – his palace and government – Swartz's occupations during his stay – his last interview with Hyder – his return to Madras – his disinterestedness as to remuneration – he obtains a salary for Mr. Pohle and assistance towards building his Church at Tanjore – reflections on his Embassy to Hyder

Chapter XII: Completion of the Church in the little Fort at Tanjore – preparation of another for the Tamul congregation in the garden presented by the Rajah to Mr. Swartz in the suburbs – letters to friends – invasion of the Carnatic by Hyder Ali - letters to Mr. and Mrs. Chambers – desolation and distress of the country in consequence of Hyder's attack – benevolent exertions of Swartz to relieve it

Chapter XIII: Death of Hyder Ali – continuation of the war by Tippoo Sultan – return to Madras – and death of Sir Eyre Coote – successes of Colonel Fullarton in southern India – negotiation for peace – Lord Macartney requests Mr. Swartz to join the Commissioners at Seringapatam – he consents and sets out on the journey – letters to Mr. Sullivan – meets Colonel Fullarton and his army – he is stopped by Tippoo’s officers at Sattmungalum – returns to Tanjore – declines attempting a second journey – peace concluded with Tippoo – letters to several friends on the preceeding events – journey with Mr. Sullivan to Ramanad – plan of the provincial schools – letters to Mr. Sullivan and Mr. Duffin

Chapter XIV: Introduction and progress of protestant Christianity in Tinnevelly – journey to Ramanadapuram and Palamcotta – letter to a friend of Mr. Chambers – provincial schools – communication to the Society for Promoting Christian Knowledge – letters to Mrs. Duffin and Mrs. Chambers a second to Mr. Chamber’s friend – retrospect of the year 1786 – wretched state of the rajah and the kingdom of Tanjore – committee of inspection for the affairs of that country, appointed by Sir Archibald Campbell, of which Swartz is requested to become a member – their proceedings – beneficial influence – of Swartz with the people of Tanjore – the Madras Government expresses its high sense of the value of his services – Swartz requests the Society to receive his young friend Mr. Kohlhoff as one of their missionaries

Chapter XV: Ordination of Mr. J.C. Kohlhoff – adoption of a son by the Rajah of Tanjore – he requests Mr. Swartz to become his guardian and manager of the country during his minority – he declines and recommends another plan – the Rajah accedes to it – his death – reference of the succession to Tanjore, to the Governor General – Lord Cornwallis’s directions – Sir Archibald Campbell sets aside the adopted son and places Ameer Sing on the throne – advice of the Governor to the new Rajah – committee of inspection dissolved – donation of Ameer Sing to the Tanjore mission - liberal support of provincial schools by the Court of Directors – question respecting castes – his conduct with reference to this subject – congregation at Palamcotta – letters to Mr. Duffin – arrival of Mr. Joenicke as a missionary at Tanjore – Swartz’s character of him – journey to Madras – letters

Chapter XVI: Misgovernment of Ameer sing – Mr. Petrie sent to Tanjore - complaint as to the rajah’s treatment of Serfojee – measures consequent upon it – result of them – letter of Swartz to the governor of Madras – his letter to government in vindication of his conduct in relation to Serfojee – confidence of governor and council of Madras in Mr. Swartz

Chapter XVII: Letters to the Society for Promoting Christian Knowledge and to several friends – progress of Mr. Joenicke – school at Cumbagonam – renewal of the war with Tippoo – ordination of Sattianaden – his Sermon on that occasion – he is sanctioned by the Society – visit from the Rev. Mr. Cammerer – his character of Mr. Swartz – extracts from his journal for 1791

Chapter XVIII: Harsh treatment of Serfojee and the widows of Tulajee by Ameer Sing – letter from Serfojee to Mr. Swartz – he transmits their complaints to the Governor of Madras – the widows and Serfojee accompanied by Mr. Swartz are removed to that Presidency – proceedings commenced for a renewed investigation of Serfojee’s adoption – administration of Tanjore revenue restored to Ameer sing – Swartz visits Mr. Gericke at Vepery – their mutual testimony – account of Collaries – Mr. Joenickie and Sattianaden at Palamcotta – death of Mr. Chambers – letter of Swartz to his widow

Chapter XIX: Debate in Parliament on the renewal of the East India Company’s Charter in 1793 – letter of Mr. Swartz in reply to some reflections of Mr. M. Campbell on missionaries in the course of that debate – letters to friends – revival of the discussion respecting the validity of Serfojee’s adoption and his title – proceedings at the two Presidencies of Madras and Bengal – important services of Swartz upon this occasion – high testimony to his character by Sir John Shore – complete establishment of Serfojee’s claims – appointment of two new missionaries – Sir. A. Johnstone- declining health of Swartz – his devout and interesting reflection of this subject

Chapter XX: Closing period of Mr. Swartz’s life – letters to Mrs. Chambers and to the Society for Promoting Christian Knowledge – his preference to celibacy for a missionary – reflections on his opinion – his last report to the Society – Mr. Gericke communicates the intelligence of his dangerous illness and announces his death – details of those events by Mr. Gericke and Mr. Kohlhoff

Chapter XXI: Reflections on the death of Mr. Swartz – Testimonies of respect and veneration for his memory from his brethren at Tanjore and Tranquebar; from Serfojee rajah – interesting anecdote of him – he erects a monument to Swartz at Tanjore – epitaph by the rajah – other proofs of his regard – his conversations with Dr. Buchanan and Bishops Middleton and Heber – reflections on the continued superstition of the two rajahs - monument to Swartz at Madras by the Court of Directors – honors paid to his memory by the Government of Fort St. George – eulogy by Dr. Kerr – his last will

Chapter XXII: Review of the character of Swartz

Chapter XXIII: Some account of the state of the Mission since the death of Swartz

ANNOTATED REMARKS

: A sort of mild riddle about how to spell the name of the German missionary Schwartz can fully be solved from the very first page in this instrument. Schwarz or Swartz or Schwarzt or how else his name has to be spelt? We have a clear answer for this riddle. In this page, one finds the picture of Swartz and beneath it his signature with the letters “yours for ever C.F. Swartz.” Hence it can be now ascertained that this German missionary has to be known as C.F. SWARTZ.

ENTRY NUMBER

: BM - 032

TITLE OF THE INSTRUMENT : *Christian Researches in Asia: with notices of the Translation of the Scriptures into the Oriental Languages*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : UCB

CALL NUMBER : BV / 3150 / B8

ACCESSION NUMBER : 27573

PUBLICATION DATA FOR BOOKS :

Name of the Author : Rev. Claudio Buchanan

Name and address of the publisher :

Place of publication : London

Edition data : Fifth Edition

Year of publication : 1812

Total number of pages : 295 p.

CHAPTER DETAILS : There are 38 sections (or chapters) in this book as shown below; but only four of them are consulted, for, these four only relate to the present project, which are bold printed and underlined.

Ch.1: Introduction. The College of Fort Williams [pp 1 – 10]

Ch.2: The Chinese [pp. 10 – 17]

Ch.3: The Hindoos [pp. 17 – 19]

Ch.4: Juggernaut [pp. 19 – 33]

Ch.5: Proceedings of the East India Company, concerning Juggernaut [pp. 33 – 39]

Ch.6: Immolation of Females [pp. 39 – 46]

Ch.7: Hindoo Infanticide [pp. 46 – 60]

Ch.8: Letters of King George I to the Missionaries [pp. 60 – 65]

Ch.9: Tranquebar [pp. 65 – 70]

Ch.10: Tanjore [pp. 70 – 79]

Ch.11: Tritchinopoly [pp. 79 – 82]

Ch.12: Versions of the Scriptures for the Hindoos [pp. 82 – 85]

Ch.13: The Sanscrit School [pp. 85 – 89]

Ch.14: The Ceylonose [pp. 89 – 96]

Ch.15: The Malays [pp. 96 – 106]

Ch.16: The Syrian Christians in India [pp. 106 – 122]

Ch.17: Reading the Scriptures to the people favourable to the perpetuity of a Church [pp. 122 – 142]

Ch.18: The Malabar Bible [pp. 142 – 143]

Ch.19: Syriac Bible [pp. 142 - 145]

Ch.20: Romish Christians in India [pp. 145 – 150]

Ch.21: Inquisition at Goa [pp. 150 – 176]

Ch.22: Versions of the Scriptures for the Romish Christians [pp. 176 – 179]

Ch.23: The Persians [pp. 179 – 188]

Ch.24: The Arabiabs [pp. 188 – 199]

Ch.25: The Conversion of Sabat [pp.199 – 205]

Ch.26: The Arabic School for the Translation of the Scriptures [pp. 205 – 210]

Ch.27: The Jews in Asia [pp. 210 – 227]

Ch.28: Their MSS of the Scriptures [pp. 227 – 234]

Ch.29: The Ten Tribes [pp. 234 – 239]

Ch.30: Restoration of the Jews [pp. 239 – 246]

Ch.31: Versions of the Scriptures for the Jews [pp. 246 – 250]

Ch.32: Bibliotheca Biblica in Bengal [pp. 250 -255]

Ch.33: The Armenians [pp. 255 – 261]

Ch.34: Vestiges of the Doctrines of Revelation [pp. 261 – 270]

Ch.35: Ecclesiastical Establishment for the British India [pp. 270 – 286]

Ch.36: Letters on this subject from Dr. Wilson to the author [pp. 286 – 291]

Ch.37: Conclusion [pp. 291 – 297]

Ch.38: A list of works on the Civilization of the East; being the compositions which gained the Prizes or were ;presented to the Universities in competition for the Prizes, instituted by Dr. Buchanan [pp. 297 – 312]

ANNOTATED REMARKS : Compare this Entry with the data in the next Entry (ENTRY NO: BM – 033). Though the titles appear to be the same, still one can find some differences. Years of publication, total number of chapters, edition data and headlines of some chapters vary in both the entries.

ENTRY NUMBER	: BM - 033
TITLE OF THE INSTRUMENT	: <i>Christian Researches in Asia: with notices of the Translation of the Scriptures into the Oriental Languages</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UCB
CALL NUMBER	: n.a.
ACCESSION NUMBER	: 49.728
PUBLICATION DATA FOR BOOKS	:

Name of the Author	: Rev. Claudius Buchanan
Name and address of the publisher	:
Place of publication	: London
Edition data	: Corrected New Edition
Year of publication	: 1849
Total number of pages	: 152 p.
CHAPTER DETAILS	: There are 31 sections (or chapters) in this book as shown below; but only four of them are consulted, for, these only relate to this present study which are bold printed and underlined.

Ch.1: Introduction [pp. 1 – 5]

Ch.2: The Chinese [pp. 5 – 9]

Ch.3: The Hindoos [pp. 9 – 10]

Ch.4: Juggernaut [pp. 10 – 21]

Ch.5: Immolation of Females [pp. 21 – 24]

Ch.6: Letter of King George I. and Archbishop Wake [pp. 26 – 29]

Ch.7: Tranquebar [pp. 29 – 31]

Ch.8: Tanjore [pp. 31 – 39]

Ch.9: Tritchnopoly [pp. 39 – 40]

Ch.10: Variations of the scripture for the Hindoos [pp. 40 – 42]

Ch.11: The Ceylonose [pp. 42 – 47]

Ch.12: The Malays [pp. 47 – 52]

Ch.13: The Syrian Christians in India [pp. 52 – 73]

Ch.14: The Malabar Bible [pp. 73 – 74]

Ch.15: Syriac Bible [pp. 74 – 75]

Ch.16: Romish Christians in India [pp. 75 – 78]

Ch.17: Inquisition at Goa [pp. 78 – 94]

Ch.18: Translation of the Scripture for the Romish Christians [pp. 94 – 95]

Ch.19: The Persians [pp. 95 – 100]

Ch.20: The Arabians [pp. 100 – 106]

Ch.21: The Arabic School for the translation of the Scripture [pp. 106 – 109]

Ch.22: The Jews in Asia [pp. 109 – 118]

Ch.23: Their MSS of the Scripture [pp. 118 – 124]

Ch.24: The Ten Tribes [pp. 124 – 126]

Ch.25: Restoration of the Jews [pp. 126 – 130]

Ch.26: Versions of the Scripture into the Eastern Languages for the Jews [pp. 130 – 132]

Ch.27: Bibliotheca Biblica in Bengal [pp. 132 – 135]

Ch.28: The Armenians [pp. 135 – 138]

Ch.29: Ecclesiastical Establishment for British India [pp. 138 – 146]

Ch.30: Letter on this subject from Dr. Watson, Bishop of Llandaff, to the author [pp. 146 – 150]

Ch.31: Conclusion [pp. 150 – 152]

ANNOTATED REMARKS : Compare this Entry with BM – 032. Though the titles are the same, the edition data, the year of publication, the number and headlines of the chapters and even the total number of pages differ. This instrument has just half of the number of pages of the instrument cited under BM – 032.

ENTRY NUMBER : BM - 034

TITLE OF THE INSTRUMENT : *The History of Protestant Missions in India, from their commencement in 1706 to 1871*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE	: Print copy
LOCATION / REPOSITORY	: UCB
CALL NUMBER	: YC 42996 / (or) BV 3265 S5
ACCESSION NUMBER	: No.513258
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Rev. M.A. Sherring
Name and address of the publisher	:
Place of publication	: London
Edition data	:
Year of publication	: 1875
Total number of pages	: xi + 482 p.

CHAPTER DETAILS :

Missionary Map of India [pp. facing Title page]

CHAPTER I: Protestant Missions in India during the eighteenth century [pp. 1 – 59]

CHAPTER XIII: Missions of the Church Missionary Society, and of the Society for the Propagation of the Gospel in Foreign Parts, in the Province of Tinnevelly [pp. 334 – 370]

Rapid growth of the Christian community – physical conditions of Tinnevelly – an outstation of the Danish Mission at Tranquebar – Schwartz visits Palamcottah twice – the Catechist Sattiyanadan – Joenickie joins the mission in 1791 – preaching the Gospel, the chief method pursued in those days – Gericke visits Tinnevelly – death of Joenickie – Gericke purchases ground for a Christian village – he baptizes 1300 souls – persecution of the Christians – the mission left to itself from 1806 to 1816 – its weakness and decay – Rev. J. Hugh – he describes the condition of the mission in 1816 – his labours in its behalf – its connection with the Church Missionary Society – Rhenius joins the mission in 1820 – Theological seminary closed because of caste prejudices – increase of 4300 converts in five years – method pursued – were they all true Christians Rhenius's answer – ten missionary districts formed – the Christian Knowledge Society surrenders its Tinnevelly missions to the Propagation society in 1829 – results – ecclesiastical difficulties – Rhenius separates from the Church Missionary Society – difficulty of the question in dispute - Rhenius commences a new mission – death of Rhenius – reunion of the congregations – prosperity of the Propagation Society's missions – Rev. Dr. Caldwell

and others – systems of labour adopted – heretical Christian sects – the Nattars of Tinnevelly – the London society surrenders six congregations to the Propagation Society – Dr. Caldwell on the spiritual condition of the native converts – his opinion on future labours among the heathen

CHAPTER XIV: Missions in the province of Madura, of the American Board of Commissioners for foreign missions, and of the Society for the Propagation of the Gospel in Foreign Parts [pp. 371 – 379]

Christian work commenced in Madura by the Danish missionaries – the missions transferred to the Propagation Society – missions of the American Board commenced in 1834 – heathen schools closed in 1853 – boarding schools closed in 1857 – entire abolition of caste by the mission – 72 Christians suspended from Church fellowship – growth of the Christian community -

CHAPTER XV: Missions in Tanjore, Trichinopoly, Poodoocottah, Coimbatore, and the Neilgherries [pp. 380 – 396]

Geographical relations of the missions described – difficulties of the Danish mission – generosity of the Christian Knowledge Society – Rev. John – division of the Tranquebar mission – decay of the mission – Dr. Caemmerer – prosperity of the Tanjore mission Kohlhoff – the Trichinopoly mission Pohle – the Leipzig Lutheran Society – rapid progress of its missions – its permission of caste – conditions of the Combaconum Christians – Wesleyan missions – the London mission at Coimbatore -

CHAPTER XVI: Missions in the Provinces of Arcot and Salem [pp. 397 – 408]

The mission at Cuddalore; its establishment and decay – its revival – the Leipzig Lutheran Mission – Scudder – the Danish and Scotch missions -

CHAPTER XVII: Missions in the city of Madras and its vicinity, including the Provinces of Chinglepat [pp. 409 – 437]

Feeble condition of the mission at the beginning of the present century – condition of European Society in Madras at that time – Rev. W.H. Drew – Rhenius removed to Tinnevelly – caste difficulties – special labours among the Mahomedans – results – Mission of the Christian Knowledge Society –its decline and renovation – Rev. Dr. Rottler – church for 1000 persons erected in 1825 – the mission transferred to the Propagation Society – mortality among Indian bishops – the Leipzig Lutheran Mission – baptism of adult girls – the Christian Vernacular Education Society, Dr. Murdoch -

CHAPTER XVIII: Missions in the Provinces of Cuddapah, Karnool, and Nellore [pp. 438 – 448]

CHAPTER XIX: Missions in the Kistna and Godavery districts, and in Vizagapatam and Ganjam [pp. 449 – 458]

CHAPTER XX: Review of the previous chapters – conclusions drawn from them [pp. 459 – 482]

ANNOTATED REMARKS : This book is dedicated to the Directors of the London Missionary Society. In his Preface dated 30 April, 1874, the author mentions his aim of writing this huge work thus: "... The aim of this work is to show historically what Protestant Missions have accomplished in India since their commencement in the beginning of the last century. ..." Though this comprehensive History gives detailed data about the activities of the Protestant Missions in many parts of India, I have concentrated only on the five chapters [Chpts. XIII to XVII] which throw light on the activities of the Danish-Halle missionaries in Tamilnadu.

ENTRY NUMBER	: BM - 035
TITLE OF THE INSTRUMENT	: <i>Men of Might in India Missions</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UCB
CALL NUMBER	: 920 H 725
ACCESSION NUMBER	: n.a.
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Holcomb, Helen H.
Name and address of the publisher	:
Place of publication	: New York
Edition data	:
Year of publication	: 1901
Total number of pages	: 352 p.

CHAPTER DETAILS

: Out of the 13 chapters in this book, only three relate to my present project. (underlined and bold printed) However, the full list of the contents is furnished hereunder. There are 16 illustrations as listed under:

1. The Pioneers [p. Frontispiece]: In this illustration, we find the photographs of William Carey, Auguste Francke, Christian F. Schwartz and Bartholomew Ziegenbalg
2. Fortress at Tranquebar [p. 26]
3. Rock at Trichinopoly [p. 46]
4. Christ Church, Tanjore [p. 62]
5. Serampore College [p. 88]
6. A Group of Veterans [p. 106]
7. John 3:16 in India languages [p. 138]
8. Village Temple [p. 158]
9. Carrying grain to market [p. 176]
10. Malabar Hill [p. 208]
11. Duff College [p. 229]
12. A Busy village Street [p. 248]
13. Anderson Hall [p. 264]
14. Noble Memorial [p. 288]
15. Fort Jumrood [p. 302]
16. Dr. Kellog and his Pundit [p. 338]

INTRODUCTION: [PP. 7 – 12]

CHAPTER I: Bartholomew Ziegenbalg – 1706 – 1719 The Beginning of Protestant Missions in India [pp. 13 – 38]

CHAPTER II: Christian Frederick Schwartz 1750 – 1798 [pp. 39 – 64]

CHAPTER VI: Charles T.E. Rhenius 1814 – 1838 [pp. 150 – 166]

ANNOTATED REMARKS	: nil
<hr/>	
ENTRY NUMBER	: BM - 036
TITLE OF THE INSTRUMENT	: <i>The Land of the Tamilians and its Missions</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: UCB
CALL NUMBER	: BV 3280 & T3 B33
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: E.R. Baierlein (Translated from the German by J.D.B. Gribble)
Name and address of the publisher	: (Higginbotham and Co.)
Place of publication	: Madras
Edition data	:
Year of publication	: 1875
Total number of pages	: x + 242 p.
CHAPTER DETAILS	: There are two parts in this book with five chapters in each of them and the details of chapters concerning this Project are found below:

PART I

CHAPTER I: The Land and its Products [pp. 1 – 15] extent – tanks – rice - sugarcane – indigo – cotton – iron and steel – salt – revenue – trees – palmyra – banyan – tamarind - mango and jack – forests and animals – climate

PART II

CHAPTER I: The mission of the ancient Church [pp. 95 – 106] St. Thomas – Thomas' Christians in Malabar

CHAPTER II: Romish Mission [pp. 106 – 124] First landing of Portuguese – Albuquereque – John III's liberality – Xavier – Madura and Fernandez – De Nobili – expulsion of Jesuits – Pondicherry - Statistics

CHAPTER III: The Lutheran Mission [pp. 125 – 205] Tranquebar, first settlement – Ziegenbalg and Pluetschau – quarrels with Danish Directors – the Paulinian and Ottonian methods of conducting a Mission – Ziegenbalg's illness and death – Gruendler – cruel letter of Directors - Gruendler's reply – Schultze – Hymns – Schultze goes to Madras – last of old Missionaries – revival of Mission – Mr. Cordes – present state – reason that so few have been converted – Madras – Schultze – Fabricius – troubles in Madras – Hymnologia – death of – Gericke – Rottler and Paezold – the S.P.G. – return of Lutheran Missionaries – Mr. Kremmer – present state of Station – Cuddalore – the Gadalam and Pennar – description of district – Bernadotte – Sartorius, Geister, Kiernander – Huttemann – Kiernander goes to Calcutta – extract from Huttemann's letter – Gericke – English missionaries – revival of Lutheran Mission – extension of – Chellumbram formed into a separate Station – present condition of Cuddalore – Trichinopoly early account of – first Christian movement – Schwartz, Pohle, Schreyvogel – revival of old Lutheran Mission – present condition – Missionary Kahl – Tanjore, situation of – lawsuits of people – Royal Palace – Pagoda and Schwartz's Church – Schwartz founder of Mission – Rajanaicken – Schwartz and the King of Tanjore – Schwartz made guardian of King's adopted son – Schwartz's embassies – Schwartz's death – subsequent events and present condition of Mission – Combaconum, description – present condition – Mayavaram – first a station of C.M.S. – handed over to Lutherans – present condition – Pudoocotta – station first founded by Americans and handed over to Lutherans – Coimbatore, description – forests, hills and wild beasts – population – condition of Mission – Chellumbrum, description – condition of station – conclusion – Resume of state of Lutheran Mission

CHAPTER IV: The English Episcopal Mission [pp. 206 – 230] Renewal of Charter of East India Company – first English Missionaries – debate in the House of Commons different societies – the three Circles of the Society for the Propagation of the Gospel – Madras, Tanjore – tinnevelly – description – the palmyra – the Shanars – Janicke, Gericke – Gericke's tour – Rev. Ronson, Mr. Hugh – first Missionary of S.P.G. – present condition of Mission – the Church Missionary Society – Rhenius – his work – Letter of King of Prussia Tinnevelly Mission

CHAPTER V: The Mission of the English and American (non-Conformist) Churches [pp. 231 - 242] London Missionary Society in Travancore – demon-worship – Isaki – anecdotes – state of Mission – the Wesleyan Methodists – the Scotch Churches – American Missions – Madura – state of Mission – Arcot Mission – Dr. Scudder and his sons – the number of Christians and Missionaries in Tamil-land - conclusion

ANNOTATED REMARKS

: The translator himself admits that the whole of the original German was not translated into this English version and hence it remains to be investigated as to which parts of the original version had been left out.

ENTRY NUMBER	: BM - 037
TITLE OF THE INSTRUMENT	: <i>A Brief Account of the Measures taken in Denmark for the conversion of the Heathen in the East-Indies and of the College or Incorporated Society erected by the King of Denmark for the Propagation of the Gospel</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: FFL / website/ URL: http://192.124.243.55/digbib/measures.htm
CALL NUMBER	: MISS: G:357
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: a.n.k.
Name and address of the publisher	: J. Downing, West Smithfield
Place of publication	: London
Edition data	:
Year of publication	: 1715
Total number of pages	: 30 p.
CONTENTS DATA	: This book, translated from high Dutch, was published during the lifetime of Ziegenbalg in 1715, this instrument offers certain original data about the founding of the Missions College in Copenhagen in 1714 and about the instructions and intimations of this society.

To the Reader [pp. iii – vi] The public dissatisfaction about the very establishment of an ecclesiastical enterprise – the Missions collegium – to promote the Christian faith in a far off East Indies, is the sad opening note. This aspect is what Fenger wrote as “... there was enough watering to do in Christendom in Europe before going to other parts of the world to do more planting. ...” There are a few references about the early hurdles for the spread of the Gospel and certain enthusing words to continue this religious labour in the East Indies.

A Brief Account of the Measures taken in Denmark for the conversion of the Heathen in the East-Indies, & c. [pp. 7 – 18] There are 31 proposals signed at Copenhagen on 19th January, 1715 submitted by five ecclesiastical and administrative bigwigs of the Danish Court and Clergy. They are 1) Joh. Geo. Von Holft. Kt., Privy Councilor to His Majesty the King of Denmark. 2) Will. Mauritz, von Buseck, alias Munch, Kt. and Steward of the Queen's household. 3) Joh. Steenbuck, Divinity Professor in the University, 4) Jac. Lodberg, Divinity Professor, Rector at Mary Church, and Prelate in Sealand and 5) Chr. Wendt, Governor of the Pages of his Highness Prince Charles.

An Abstract of the King of Denmark's Instructions of the College, or incorporated society, lately by Him established for Propagating the Gospel in the East Indies [pp. 19 – 22] There are nine specific orders to the Missions Kollegium signed by the King Frederick, R.

Abstract of a letter dated at Copenhagen December, 22nd, 1714 to the Reverend Mr. Boehm in London. [pp. 23 – 24] It is not found as to who wrote this letter. In all probabilities, it appears that the Rev. Boehm had been informed of the readiness of the Danish King to promote Christianity in the East Indies.

A Letter from the College or Society at Copenhagen, for Propagating the Gospel in the East-Indies, to the Society for Promoting Christian knowledge at London. [pp. 25 – 30] This letter dated March 7, 1715 at Copenhagen was signed by J.G. Holsten, J. Steenbuck, Chr. Wendt, Will.G. Munch and J. Lodberg. Danish Clergy, praising their British counterparts for their interest to spread Christianity in general; and for their presenting a printing press to the Danish-Halle Mission in Tranquebar and for what German missionary Plutschau had reported about the British patronage of the Danish Government at Tranquebar are some interesting notes found in this letter.

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 038

TITLE OF THE INSTRUMENT : *Orationes Duae: una Gulielmi Nicols ... altera Bartol. Ziegenbalgii, Missionarii Danici ad Indos Orientales ... Habita Londini Dec. 29. 1715. = A Translation of Two Speeches, Delivered at London Dec. 29. 1715. before the Society for Promoting Christian Knowledge, One by Mr. Nicols, the other by Mr. Ziegenbalg, On Account of the Mission to the East-Indies*

LANGUAGE OF THE INSTRUMENT : Latin and English

CLASSIFICATION : Book

NATURE : FFA & Website

LOCATION / REPOSITORY : FFL

CALL NUMBER	: MISS: G:357
PUBLICATION DATA FOR BOOKS	:
Names of the Authors	: William Nicols and Bartholomäus Ziegenbalg
Name and address of the publisher	:
Place of publication	: London
Edition data	:
Year of publication	: 1716
Total number of pages	: 19 p.
CONTENTS DATA	:

First Speech in Latin [pp. 3 – 5]

English Translation of the First Speech: [pp. 6 – 9] A congratulatory speech before the Honourable Society for Promoting Christian Knowledge (SPCK), December, 29, 1715. When the German Missionary B.Ziegenbalg one of the first Danish missionaries upon his arrival in London from the East Indies was received in an Assembly of the said Society, by William Nicols, M.A., Rector of Stockport, in the County Palatine of Chester, and Member of that Society.

W. Nicol gives in this speech commendation notes for Ziegenbalg's very hard work of evangelizing the native Tamils under difficult circumstances both while on is voyage and while on the land of Tranquebar. Acknowledging Ziegenbalg's thanksgiving letter, which arrived much earlier to the SPCK, Nicol encouraged Ziegenbalg with all assistance and patronage from the British Crown in future also.

Rev. Ziegenbalg's answer in Latin to the above welcome address: [pp. 10 – 14]

English Translation of the above answer speech: [pp. 15 – 19] In this small yet remarkable thanksgiving speech, Ziegenbalg outlined certain special grants extended by the British Crown and Clergy to the infant Danish-Halle Mission in Tranquebar – especially the gift of a Tamil printing press. He also narrated how while he was in the Cape of Good Hope a few months ago, he received the happy news of King George's ascending the throne. And also he was all praise for the spread of the British Flag in many parts of the world (Eastern and Western World) which he hoped would help immensely in the spread of the Gospel.

ANNOTATED REMARKS : The title itself is self-explanatory. The two speeches delivered by William Nicols and Bartolomäus Ziegenbalg on 29.12.1715, at the Society for Promoting Christian Knowledge (SPCK) can be found in this instrument. Setting aside the Latin part, I consulted the English part only.

ENTRY NUMBER	: BM - 039
TITLE OF THE INSTRUMENT	: <i>Propagation of the Gospel in the East: Being an account of the success of two Danish Missionaries, lately sent to the East Indies, for the conversion of the Heathens in Malabar. In several letters to their correspondents in Europe; containing a narrative of their voyage to the coast of Coromandel, their settlement at Tranquebar, the divinity and philosophy of the Malabarians, their language and manners, the impediments obstructing their conversion, the several methods taken by these Missionaries, the wonderful Providences attending them, and the Progress they have already made</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy / Website
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: 118 G 5
ACCESSION NUMBER	:
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A.W. Boehme
Name and address of the publisher	:
Place of publication	: London
Edition data	:
Year of publication	: 1709
Total number of pages	: xxxi + 78 p.
CONTENTS DATA	: The whole book consists of two sections – in the first section, we have the author's dedicatory note and the second section is the full text of the ten letters of Ziegenbalg and Pluetschau, sent to their teacher Lange and other friends in Europe. Out of these, brief contents of letters which are concerned with this Section are given under:

The Epistle Dedicatory: no page numbering – this is dedicated to the Archbishop of Canterbury, Thomas Tenison and the SPCK. Eulogizing notes on the God and the SPCK – at one stage, the author oversteps saying that “all over the world may the BRITISH CONQUEST be extended ... and conquer not for yourselves, but for HIM. ...” so that the patronage of the British Crown and Clergy will become sound enough to spread of the Gospel all over the world.

CONTENTS

A Preliminary discourse concerning the character of a Missionary: [pp. i – xxxi] Nearly 300 years ago, what are the qualifications for a Lutheran missionary, were outlined in this section – discipline, conduct of the ecclesiastical works, personal life ethics etc. can be had from this section. One historical note is worth mentioning. In India, what kinds of resistance the Christian missionaries met with, in the rule of the Great Moghuls, is also outlined in this section. Around the year 1615, during the reign of the Great Moghul Emperor Jehangir, when Sir Thomas Roe had an audience with the Moghul Emperor, what complaints were discussed were recorded by one Embassy personnel, regarding the hindrances which the Hindoos placed against the Christian faith. There prevailed a wrong concept among the Hindoos that the Christians are deceivers and the Christian religion was a devil religion. ... And it was the duty of a missionary to dispel such notions. Jochim Lange, Ziegenbalg's teacher had published letters of his student in High Dutch. These published letters evoked in the hearts of the Germans sympathy and appreciation and they donated as much as 1200 Rix dollars to help Ziegenbalg to promote Christianity in Tranquebar.

LETTER I: An Account of the Journey from Denmark to the Cape of Good Hope: [pp. 1 – 14] This historically important first letter of Ziegenbalg and Pluetschau dated in Africa 30 April, 1706 from the Cape of Good Hope informs that they embarked the Danish ship Princess Sophia Hedwig on 29th November, 1705.

30 Nov. 1705 arrived at Helsingør – a mariner met with an accident – fell from the main mast but was saved

14 December 1705 – passed through the North Sea

16 Dec. 1705 – left Norway – a boy died of **Small Pox** –

22 Dec. 1705 – left England and Ireland

27 Dec.....- entered the Spanish seas

01 January 1706 – met two ships bound from America for England – initial mutual misunderstandings soon reconciled

9 Jan. 1706 – neared the Coasts of Africa – pirates

15 Jan. – crossing from the Tropic of Cancer to the Torrid Zone – excess heat –

05 March 1706 – passed the Tropic of Capricorn – unruly high tides – curious observation about different kinds of fish and marine birds

31 March, 1706 – landed at an unknown island

LETTER II: The Missionaries set out from the Cape of Good Hope in Africa, and safely arrive at Tranquebar in the East Indies, on the coast of Coromandel. [pp. 15 – 18] This letter, signed by Ziegenbalg, is dated 12 July, 1706 at Tranquebar and this first letter from India, offers the following data:

08 May, 1706 left the Cape of Good Hope

24 May, reached the island of Madagascar – and shortly thereafter, reached Mauritius

24 June 1706 – reached Maldives islands

Few days after 27 June – Ceylon at sight

09 July 1706 – happy arrival in good health at Tranquebar under calm weather

A notable aspect in this letter, written just on the third day of his arrival in Tranquebar, is that there is no mention about how they were harassed by the Danish officials (under directions from the sadistic Governor Hassius) and they were made to stand on the hot sands of Tranquebar coast !

LETTER III: Of the gross and blind idolatry of the Malabarians. An account of their several idols, their notion of the sun and other celestial bodies [pp. 19 – 25] This letter dated 2 Sept., 1706 signed by Ziegenbalg, at Tranquebar offers us data on the indigenous faiths about the poly pantheon institutions, besides notes on the knowledge of the Tamil people about the Sun and other celestial bodies.

LETTER V: Of the impediments obstructing the conversion of the Heathens: [pp. 32 – 40] This letter dated 01 October, 1707 written by Ziegenbalg at Tranquebar consists mainly of the various hurdles – both ecclesiastical and financial – in their way of proselytization as the heading of this letter denotes: - “The vicious life of the Christians greatly obstructs the Conversion of the Heathens. Some other obstacles related. The necessity of assisting the Missionaries with seasonable supplies of money. They set up a Charity-School in their own house etc.”

LETTER VI: Some particular Providence attends the missionaries in converting a Malabar Gentleman. His notions about the Malabar gods, and questions concerning the Christian Religion. They begin to get acquaintance with King Tranjou. [pp. 41 – 50]

This letter of Ziegenbalg dated 01 September, 1706 at Tranquebar relates mostly to religious works, his acquaintance with a native Tamil lad named Modaliapa, aged about 20 years and his proposed visit to Tranjou (Thanjavoor or Tanjore). – this Tamil lad met Ziegenbalg while he was still in the ship and offered to work for Ziegenbalg – knew Portuguese and Dutch - his father served the East India Company - Ziegenbalg was surprised at his sound knowledge on theology, philosophy, arithmetics and writing etc. – 30 July, 1706 discourse with him – the ancient Tamils worshipped Sun – his sensible questions about Jesus and Christianity astonished the Germans – he was very eager to visit Europe –a court official of the Tanjore Naik, visited Ziegenbalg on 6 August, 1706 and invited to visit Tanjore palace

LETTER VII: Containing a short rehearsal of the account given in the foregoing letters, writ to a friend without Berlin: [pp. 51 – 58]

This letter of Ziegenbalg dated 16 October, 1706 at Tranquebar contains a summary of the previous letters and some proposal to enhance the number of the converts. – opening a Charity School for the native children would very much help in converting – Portuguese will be the teaching medium.

LETTER VIII: The suffereings of the malabarians, after their conversion to Christianity. A charity school set up by the Missionaries. The way of Printing in that country. An humble request for being supported with seasonable remittances of money for carrying on the design: [pp. 59 – 64]

This letter signed by both Pluetschau and Ziegenbalg dated 16 October, 1707 at Tranquebar contains data about how the native Tamil parents and children of the converts were ill-treated for having embraced the new faith and how with paucity of funds and resistances from the local communities, faced such grim situations are explained. The missionaries bought such children and gave them education, food and shelter freely. – palmleaves writing of the words of Gospel with iron stylus – translating the basic tenets of Christianity in Tamil through Portuguese initially on palmleaves and then on papers with the help of a printing press were all not easy for those pioneer German missionaries.

ANNOTATED REMARKS : With this series of “*Propagation of the Gospel in the East*”, published in London from 1709, the Chief Priest of the German Chapel in St. James, Anton William Boehme (1673 – 1722) popularized in England, the formation and working of the Danish-Halle Mission. He dedicated this series to the Society for Propagation of the Gospel in Foreign Parts (SPG) and the Arch-Bishop of Canterbury, Thomas Tenison (1636 – 1715). Boehme’s desire to get the financial grant from the SPG for the Danish-Halle Mission was rendered futile due to the shift of its centre of activities to north America. Hence Boehme turned to the Society for Promoting Christian Knowledge (SPCK) for patronage. In 1710, Ziegenbalg and Pluetschau became the corresponding members of the SPCK. Upon the repeated requests from the missionaries, (Ziegenbalg and Pluetschau) the SPCK sent in 1711 more than 1000 copies of the New Testament in Portuguese language to Tranquebar. Original data contained in as many as ten letters of Ziegenbalg and Pluetschau to their teacher Lange and others in Europe are translated in English and their full texts can be found in this instrument. The Francke foundations had recommended a book in this connection. Brunner, Daniel L,

Halle pietists in England. Anthony William Boehm and the Society for Promoting Christian Knowledge, Göttingen: Vandenhoeck & Ruprecht, 1993 (Arbeiten zur Geschichte des Pietismus; 29)

ENTRY NUMBER	: BM - 040
TITLE OF THE INSTRUMENT	: <i>Propagation of the gospel in the East: Being a further account of the Progress made by some missionaries to Tranquebar, upon the coast of Coromandel, for the conversion of the malabarians; of the methods by them taken, for the effecting of this great work; of the obstructions they meet with in it; and of the proposals which they make, in order to promote it. Together with some observations relating to the Malabarian philosophy and divinity: And concerning their Bramans, Pantaras, and Poets</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy / Website
LOCATION / REPOSITORY	: FFL
CALL NUMBER	: 185 A 4 [14]
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A.W. Boehme
Name and address of the publisher :	
Place of publication	: London
Edition data	: Part II Second Edition
Year of publication	: 1711
Total number of pages	: viii + 60 p.
CONTENTS DATA	: Soon after publication of "Propagation of the Gospel in the East..." (cited under ENTRY No. BM - 039), this work was published as an additional title. This book has a note to the Reader and the extracts of IX letters of the Danish-Halle missionaries in Tranquebar.

To the Reader: [pp. iii – viii] In this first section, we have information about how it all started with the Danish King's desire, as early as 1705, to propagate the Gospel in the

East. The departure of the first pair of the Danish-Halle German missionaries Ziegenbalg and Pluetschau commenced in November 1705, their arrival in Tranquebar July, 1706 and the subsequent arrival of the three more German missionaries are of historical significance and but for this, we have only certain early religious confrontation between the new-comer German Lutheran missionaries and the Roman Catholics. And the following pages are to give us briefly the difficulties the Lutheran German missionaries had to face and their remarkable diligence to uphold their mission spirit.

II: An Abstract of some letters writ April the 20th and 28th, 1709, by one of the last missionaries, arrived then at the Cape of Good Hope, in his way to Tranquebar in the East Indies: [pp. 14 – 16] the missionaries learn Portuguese on board the ship which arrived at the Cape of Good Hope, where they met some Germans who settled there already since 1700 – from one of them, the missionaries received the New Testament in Portuguese printed at Amsterdam in 1681 and also some financial assistance of 16 Guilders

III: Letters from Copenhagen, dated June 14th, give an account that a Danish East-India Ship arrived at last in Norway, after a very long and tedious voyage: [pp. 16 – 29] This section appears to be a summary of a few letters. More data about Hinduism and Christianity are found in this section – the missionaries gained good ground of the Tamil language – more and more educated Hindus (Brahmans) and even Moors liked to dispute with Ziegenbalg, who was able to counter-dispute with them to convince them about the universal nature of Protestant Christianity – the learned Brahmins, surprised at his command of the Tamil language, praised him and had letter correspondence with him later on – Ziegenbalg praised the monotheism of the educated Tamils for whom, he observed, there was but only one supreme being without any images or shapes called the “Parabara vasthu” - and only illiterates and children worshipped the image Gods out of sheer ignorance – life after death, Karma, transmigration of soul, rebirths, heaven and hell, atheist, sanyasi and other concepts of the Tamils were all noted by Ziegenbalg

IV: An abstract of a letter sent to a Gentleman at London; dated at Tranquebar, October 19th, 1709: [pp. 29 – 37] In this abstract, one can have the day-by-day data of happenings of how a native Tamil poet devoted himself so diligently to the cause of the spread of the Gospel in the face of stiff resistances, persuasion, threatening from his friends and relatives which even invited the wrath of the Danish East India Company’s Governor at Tranquebar. This Tamil poet, reportedly wrote a letter to the learned men in Germany with 608 questions of Divinity and Philosophy, which were all translated into German by Ziegenbalg and this letter with its huge enclosures, should in all probabilities, be his first Indian letter to Germany. He was the author of the first book on the History of Jesus Christ in Tamil language.

V: An abstract of a letter writ to a Professor of Divinity, at the University of Hall, dated at Madras in the East Indies, January the 16th, 1710: [pp.37 – 40] This letter of Ziegenbalg informs us about his vain attempt to get permissions from the Nayaka King of Tanjore. – his ten days long journey from Tranquebar to Madras of 36 German miles -

through Sadras, Pudhucherry and St. Thomas Mount and his interactions with Brahmins on the way are some salient aspects of this abstract.

VI: An abstract of another letter, sent from Madras to a Minister at Berlin; and dated January 17th , 1710: [pp. 40 – 44] From 7th January, 1710, i.e. the day of his departure from Tranquebar, till his arrival at Madras, we find place – to – place data – Sirgali, Porto Nova or Parangipettai, Chidambaram, Cuddalore, Pudhucherry, Sadras, St. Thomas Mount and at last Fort St. George MADRAS are covered in this travel account

VII: An abstract of a letter, sent to a friend at London; dated Madras, January, 17th 1710: [pp. 44 – 51] This letter of Ziegenbalg, acknowledging the receipt of a letter from one Mr. Ludolph in London and a box of books with 20 Sterling Pounds, is more of religious importance because he narrates as to how the congregation in Tranquebar can be increased with the patronage of the British government and people besides those from Germany, Sweden, Denmark and Holland. His interactions with Brahmins on religious matters are also found in this letter.

VIII: An abstract of a letter, sent to a Professor at the University of Hall; dated at Tranquebar, Jan. 6th 1710: [pp. 51 – 53] Brief information about hunger death of many native Tamils due to paucity of food and how subsequently they sold themselves for a pittance to the Roman Catholic missionaries are some important aspects in this letter

IX: A scheme containing the whole management of the Malabar-children at Tranquebar; sent over with the last English Fleet, and dated October the 19th , 1709: [pp. 54 – 60] A detailed work schedule is found in this section. What works were assigned to the native school children, both in the Tamil and the Portuguese schools - from early morning till late in the evening are given hour-wise. The Tamil school had three native masters besides their headmaster, Ziegenbalg. Likewise for the Portuguese School, headed by Pluetschau. Seven writers were also employed for scribe works. Spelling, reading, writing exercises were carried out – writing on sand by young children and on palmleaves with metal stylus by elder children are reported – Knitting, gardening, natural science, arithmetic, recitation of poems, besides religious hymns and some Christian lessons. Tamil language tests were conducted every Monday and every Saturday, excursions were conducted to take out the mission school children for bathing and gardening. This way, the congregation of the native converts increased day by day.

ANNOTATED REMARKS : This series of three volumes popularized in England and other parts of Europe, the dedicated services of the pioneer German missionaries to promote Christianity and also about the indigenous Tamil knowledge in various fields.

ENTRY NUMBER : BM - 041

TITLE OF THE INSTRUMENT : *Propagation of the Gospel in the East. Being a farther account of the success of the Danish missionaries, sent to the East-Indies, for the conversion of the Heathens in Malabar*

LANGUAGE OF THE INSTRUMENT	:	English
CLASSIFICATION	:	Book
NATURE	:	Print copy / Website
LOCATION / REPOSITORY	:	FFL
CALL NUMBER	:	MISS : G: 357
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	A.W. Boehme
Name and address of the publisher	:	
Place of publication	:	London: Downing
Edition data	:	
Year of publication	:	1714
Total number of pages	:	xi + 50 +2 +68 p.
CONTENTS DATA	:	This is the third volume of the "Propagation of the Gospel in the East..." which was published as three parts. The first part has four chapters. The second part is Ziegenbalg's answers to many questions on the geography, land-study and the religion of the south Indians which are published in the third Continuation of the Halle Reports. The third part is the Appendix.

To the Reader: [pp. iii – xi] In this first section, we have information about how the power and glory of Jesus Christ will spread its veil to the advancement of the labours of the Danish-Halle missionaries.

PART I: [pp. 1 – 50]

This first part is titled: *An Account of the Success of two Danish Missionaries, sent to the East- Indies for the conversion of the heathens in Malabar.*

Introduction: [pp. 1 – 4] In 1705, the Danish King Frederick IV resolved to send missionaries to his colony Tranquebar – he approached the Divinity Professors at Halle University – Ziegenbalg and Pluetschau were selected by their teacher Joachim Lange, who had published in High Dutch language, many letters sent to him and others in Europe by these missionaries from Tranquebar – two German missionaries embarked the Danish ship *Princess Sophia Hedwigh* on 29 Nov., 1705 – reached Cape of Good Hope

on 23 Apr., 1707 – arrived Tranquebar 9. July 1707 – extent of the Danish colony - into these areas, one of the missionaries made early attempts to spread Christianity

Chapter I: [pp. 5 – 16] dire need for knowing the local languages Tamil and Portuguese – early difficulties in learning these – interpreters and writers called *kanakkapillais* employed – Sanskrit, Tamil and Telugu main three languages of the natives – Sanskrit was as Latin in Europe – German missionaries learnt rudiments of Tamil language with the help of grammar works authored by Roman Catholic missionaries – Ziegenbalg's early attempts to compose a Tamil grammar – charity schools set up – he learnt Portuguese while in the Cape of good Hope from April 1707 itself before arriving in Tranquebar – besides native Tamil children, old Tamil natives were also brought into the Christian faith which resulted in their sufferings from the hands of their kith and kin

Chapter II: [pp.16 - 28] A Church was built for the use of the Tamils – certain remarks about the image worship of the natives – the bad lifestyles of some of the Papist missionaries forbade the native Tamils to embrace Christianity – hard punishments to those native converts – notes about the Tamil priests, poets and wise men – Ziegenbalg bought many books on the divinity of the native Tamils – Brahmins claimed to be the offsprings of God Brahma – their priesthood profession is hereditary, they also claimed

Chapter III: [pp.29 – 41] Ziegenbalg bought for 6 dollars, a copy of the New Testament in Portuguese language printed at Batavia – Tamil translation of the Bible commenced - the letters of Bartholomaeus Ziegenbalg and Heinrich Pluetschau, when published in England, evoked good response and patronage from many quarters – the SPCK came forward to help the nascent Danish-Halle Mission in Tranquebar with men, material and money – the Silesian printer named Jones Finck was sent to Tranquebar with a printing press, 100 ream of paper, Roman and Italic fonts and other lead materials for printing – 1250 copies of New Testament in Portuguese was printed – an English ship with a printer, press and many gift goods left in the beginning of 1712, pirated by the French in Rio-de-Jeniro on the coast of Brazil, but luckily brought to Tranquebar with all the goods – Heinrich Pluetschau who left Madras on 15 Sept.,, 1711 landed at England on beginning of November, 1712 with a native Tamil convert named **TIMOTHY**, who should in all probabilities, was the very first Indian to visit Europe! – he was to teach Tamil to the missionary designates in Halle University!

PART II

This part can be split into V sections. Each section has certain questions and their answers relating to various subjects, answered and compiled by Ziegenbalg which were all sent to Europe in august, 1709.

SECTION I: [pp. 1 – 10] This section has four questions and their answers. Founding of the Danish colony Tranquebar and its extent under the Danish control – the second question is about the Ceylon island with the answer – the third one is the question and answer about the political powers of the Tanjore Naik King – and the fourth one is about Tamil language – in this, Ziegenbalg says that 18 different languages were spoken by the

native Tamil people – of which, the Sanskrit, Tamil and Telugu are the main ones – he compares Tamil with German, Latin, Arabic, Persian

SECTION II: [pp. 10 – 30] This section has 11 questions and their answers. About the climate – summer, winter, rainy seasons, wind, hailstorm etc - we have some interesting info in the first question.

About the diet menus, we have Ziegenbalg's answers in the second question – greens, betel and nuts, fish, milk, etc used by the native Tamils and the other inhabitants – cost of some edible items – houses of Europeans and the natives -

The third question and its answer relate to the indigenous flora and fauna

The fourth one relates to the different types of drinks used by the natives and by the Europeans

The fifth question and answer give info about the livelihood of the natives – their trade and commerce activities and professions are also listed in this question

The sixth question and its answer relate to famine and flood situations – notes on rain and rainbows, hail and thunder are interesting

The seventh question with its answer have info about the firewood, oil and other combustible items used by the natives

The answer to the eighth question has info about the land, its product and about the ploughmen

The ninth question and answer inform about the general health, aging and longevity of the natives

The tenth question has Ziegenbalg's answer regarding how the natives recorded their notes – with pen and ink like the Europens or with palmleaves and metal stylus.

The last 11th question has certain technical info. – about the various types of books learnt by the native Tamil people – in this letter Ziegenbalg cites his annotated bibliography better known as “Bibliotheca Malabarica” which he sent in 1708 dedicated to the Danish Priest Francis Luetkens. It is indeed astonishing to find the list of subjects, which the natives mastered. Science and Arts - Theology, Ethics, Logic, Oratory, Philosophy, Medicine, Geography, Poetry, Politics, Astronomy, Mathematics, Geometry, Chemistry, Music and Dancing are some major subjects learnt by the native Tamils! From theology and metaphysics down to witchcraft and wodooism, the native Tamil people were well-versed is a fact, which an unbiased and an impartial German named Ziegenbalg tells in this as well as in a few of his letters to Europe!

SECTION III: [pp. 31 – 60] This section consists of eight questions and their corresponding answers by Ziegenbalg.

Ziegenbalg's answer to the first question has some notes about the native Tamils better known then as Malabarians and Mahometans or the Moors or simply the Muslims. Though these Muslims talked and wrote in Tamil, they form a separate clan. The color of their skin, their eating habits and dressing manners differ from those of the natives. Also, in this answer, we have many interesting and curious data about the religious exploitation of the Brahmans and the bold manner with which Ziegenbalg faced the clerical domination of a certain Muslim Ghazi or the chief religious head. About entering the dwelling place of this Muslim Prophet with shoes on his feet, - which even the Nayak King of Tanjore dared not!! – Ziegenbalg exhibited unparalleled courage both spiritual and rational. Besides, we have info as to how Ziegenbalg exposed the assumed religious tenets and cunning practices of the Brahmans.

In his answer to the second question, Ziegenbalg narrates as to how the native converts were monitored, the benefits they get and the hardships they have to face from their kith and kin and how diligently did these converts become soon devoted to Christianity are some salient aspects of this answer.

The third question and its answer by Ziegenbalg relate to the methods observed at the Danish-Halle Mission in Tranquebar regarding preaching and administering the sacraments for Baptism.

The fourth one is also about religious rituals, confessions, admission to communion etc.

The fifth question with its answer tell about how the native public reacted with the attempts of the German missionaries while converting them. Inside the Danish King's colony of Tranquebar and its surrounding villages, the native public 'dared not' to embarrass the new native converts; but in other parts of the Tanjore Kingdom, it is otherwise – i.e. the new native converts had to face stiff resistance.

The sixth one is about any measure by the Mission to alleviate the sufferings of the native converts.

The seventh question, with its answer, relate to the interpersonal ethical and religious relations between the Hindu native Tamils and the European Christians. The natives are "sharp and ingenious enough to imitate all the Arts and Sciences of the Europeans. ..." said Ziegenbalg.

The last and the eighth question and its answer relate to the Thomas Christians in Tanjore.

All these eight answers beneath their corresponding questions were dispatched on August, 27, 1709.

SECTION V: Appendix: [pp. 64 - 68] This has information about the Brahmans, religion, image worship, character and origin of the Brahmans taken from the second book of the Life of Francis Xavier authored by the French missionary Bohours and translated into English by Mr. Dryden and published in **1688**.

ANNOTATED REMARKS : As this is published with the other two (BM – 39 and BM – 40) during the lifetime of Ziegenbalg and also as this instrument carries important data like the visit of the first Indian named Timothy to Europe and other such information, this series gets special attention and significance.

ENTRY NUMBER : BM - 042

TITLE OF THE INSTRUMENT : *Christian Wilhelm Gericke, evangelisch-lutherischer Missionar in Kudelur und Madras in Ostindien*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Christian Wilhelm Gericke, evangelisch-lutherischer Missionar in Kudelur und Madras in Ostindien*

ENGLISH VERSION : Christian William Gericke, evangelical Lutheran Missionary in Cudelur and Madras in East India.

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 5285

PUBLICATION DATA FOR BOOKS :

Name of the Author : a.n.k.

Name and address of the publisher :

Place of publication : Leipzig

Edition data :

Year of publication : 1888

Total number of pages : 32 p.

CHAPTER DETAILS :

Vorwort (Foreword) [pp. 1- 2]

Chapter 1: [pp. 3 – 7] Christian Wilhelm Gericke, evangelisch-lutherischer Missionar in Ostindien 1766 – 1803. To the East Indies

Chapter 2: [pp. 7 – 16] Fünfsehn Jahre in Kudelur (Fifteen years in Cudelur)

Chapter 3: [pp. 16 – 22] Fünf Jahre in Nagapatnam und sechszehn Jahre in Madras (Five years in Nagapatnam and fifteen years in Madras)

Chapter 4: [pp. 22 – 28] Reiche Ernte in Tinneweli (Rich harvest in Tinneweli - Tirunelveli)

Chapter 5: [pp.28 – 32] Heiliger Heimgang (Sacred home journey)

ANNOTATED REMARKS : This instrument has the picture portrait of German missionary Gericke on the back side of the title page. This small booklet can be considered as one of the most authentic source materials on Gericke.

ENTRY NUMBER	: BM - 043
TITLE OF THE INSTRUMENT	: <i>Die Evangelisch - Lutherische Tamulen – Mission in der Zeit ihrer Neubegründung</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Die Evangelisch - Lutherische Tamulen – Mission in der Zeit ihrer Neubegründung</i>
ENGLISH VERSION	: The Evangelic – Lutheran Tamil Mission during its founding time.
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5864
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Richard Handmann
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1903

Total number of pages : VIII + 477 (+1) p.

CHAPTER DETAILS :

Preface [pp. V – VIII]

First Part

Die Vorgeschichte (The Pre history)

Chapter 3. Die alte dänisch-hallesche Mission unter den Tamulen (The old Danish-halle Mission among the Tamils) [pp. 22 – 43]

Second Part

Die Evangelisch-Lutherische Mission zu Dresden und Leipzig. 1836-1860
(The Protestant Mission in Dresden and Leipzig 1836-1860)

Die Evangelisch-lutherische Missionsgesellschaft zu Dresden. 1836-1847
(The Protestant Mission Association in Dresden 1836-1847)

1. In Der Heimat (At Home)

Chapter 4. Gründung der Evangelisch-lutherischen Missionsgesellschaft zu Dresden 1836 (Establishment of the Evangelical Lutheran Mission Association)
[pp. 44 – 53]

Chapter 5. Das Dresdner Missionsseminar und seine Leiter (The Dresden Mission Seminary and its Director) [pp. 53 – 65]

Chapter 6. Die Dresdner Missionsgesellschaft in ihrer Zusammensetzung (The Dresden Mission Association in its composition) [pp. 65 – 71]

Chapter 7. Das Dresdner Missionskomitee (The Dresden Mission Committee)
[pp. 71 – 80]

Chapter 8. Der Missionsversuch in Australien (The mission attempt in Australia)
[pp. 80 – 86]

Chapter 9. Die Wegebahnung der Mission nach Ostindien (The way is cleared for the East Indies) [pp. 87 – 95]

Chapter 10. Cordes, der Pioneer der Dresdner Mission, am Ziele in Trankebar
(Cordes, the pioneer of the Dresden Mission – his objectives in Tranquebar) [pp. 95 – 100]

Chapter 11. Das Land und Volk der Tamulen und die Mutterstadt der lutherischen Tamulenmission (The land and the people of Tamilnadu and the prime workfield of the Lutheran Tamil Mission) [pp. 100 – 108]

Chapter 12. Ein Schöner Anfang (A fine beginning) [pp. 108 – 114)

Chapter 13. Unterm Strenge (Under the strict conditions) [pp. 114 – 121]

Chapter 14. Die wunderbarer Wendung der Lage (The wonderful turn up of the situation) [pp. 121 – 124]

Chapter 15. Die Dresdner Mission die Erbin der dänischen Mission in Trankebar (The Dresden Mission as the heiress of the Danish Mission in Tranquebar) [pp. 124 – 129]

Chapter 16. Die Stellung der Missionar zur heimatischen Behörde (The position of a missionary to the native authorities) [pp. 129 – 137]

Chapter 17. Stand der Mission im Jahre 1847 (Position of the Mission in the year 1847) [pp. 137 – 145]

Third Part

Die Ev. Luth. Mission zu Leipzig in ihrer Sturm und Drangperiode 1848 – 1860
(The Evangelical Lutheran Mission in Leipzig during its crisis period)

In der Heimat (At home)

Chapter 19. Die Missionsleitung in Leipzig (the mission direction in Leipzig) [pp. 149 – 161]

Chapter 20. Grauls Studienreise und litterarische Tätigkeit (Grauls study tour and literary pursuit) [pp. 161 – 167]

Chapter 21. Das Missionsseminar in Leipzig und die von hier ausgesandten ersten Missionare (The mission seminary in Leipzig and about the early missionaries sent here) [pp. 167 – 176]

Chapter 22. Verhandlungen mit dem Ev. Lutherischen Ober-kirschenkollegium in Dresden (Negotiations with the Ev. Luth. Clerical college in Dresden) [pp. 176 – 184]

Chapter 23. Die Stationen Trankebar und Poreiar (Trankebar and Poreiar Stations) [pp. 185 – 195]

Chapter 24. Die neu Begründung der lutherischen Mission in Madras (The new foundation of the Lutheran mission in Madras) [pp. 196 – 203]

Chapter 25. Das Aufblühen der Station Madras (The blossom / growth of the Madras Station) [pp. 203 – 211]

Chapter 26. Die Station Puduköttei (Pudukottai Station) [pp. 211 – 219]

Chapter 27. Bewahrung der Mission vor einem gefährlichen Abwege (Protecting the mission from the dangerous path) [pp. 220 – 235]

Chapter 28. Die Station Tritschnopoly (The Trichinopoly station) [pp. 235 – 245]

Chapter 29. Die Station Tandschäur (The Thanjavoor station) [pp. 245 – 255]

Chapter 30. Die Station Kumbakonam (The Kumbakonam Station) [pp. 255 – 259]

Chapter 31. Die Nebenstation Manikramam (The nearby station Manigramam) [pp. 259 – 261]

Chapter 32. Ersatz für die Verluste von Arbeitern (Replacement for the losses of the workers) [pp. 261 -270]

Chapter 33. Die Station Sadras-Kudelur (The Sadras – Cuddelur station) [pp. 270 – 278]

Chapter 34. Die Station Koimbarur (The Coimbatore Station) [pp. 278 – 286]

Chapter 35. Der Streit mit den englischen Missionaren (The controversy with the English missionaries) [pp. 286 – 302]

Chapter 36. Der Kastenstreit (The caste controversy) [pp. 302 – 347]

Chapter 37. Die fünf neuen Missionare in Indien (the five new missionaries in India) [pp. 347 – 352]

Chapter 38. Die Verfassung der Mission (The constitution of the Mission) [pp. 352 – 360]

Chapter 39. Die Heidenpredigt (The heathen preaching) [pp. 360 – 366]

Chapter 40. Die Gemeinden (The congregations) [pp. 367 – 377]

Chapter 41. Das Schulwesen (The schooling) [pp. 377 – 389]

Chapter 42. Die litterarische Tätigkeit (The literary activity) [pp. 389 – 395]

Chapter 43. Ordination der ersten tamulischen Landprediger (Ordination of the first Tamil native preacher) [pp. 395 – 400]

Chapter 44. Die ostindische Handelskompanie und der Militäraufstand (The east India Trading company and the military uprising) [pp. 400 – 406]

Chapter 45. Die Grundsätze der Ev.-lutherischen Mission zu Leipzig (The principles of the Ev. Luth. Mission in Leipzig) [pp. 406 – 421]

Schlußwort (Conclusion) [pp. 421 – 423]

Anhang (Appendix) [pp. 424 – 467]

Zeittafel zur Geschichte der Ev. Luth. Tamulenmission in der Zeit ihrer Neubegründung (Chronology of the History of the Ev. Luth. Tamulenmission at the time of its re-founding) [pp. 468 – 471]

Register [pp. 472 – 477]

ANNOTATED REMARKS : This book is dedicated to Dr. J. Hardeland. Though there are a few authentic works like those of J. Ferdinand Fenger, Arno Lehmann, William Germann – to say a few at random, - this book also falls under such first-hand category. Especially many chapters on the Danish-Halle mission stations in various places of Tamilnadu throw glimpses of original first hand data – especially chapter 20 on Graul's study tour is good enough for those researching on Graul. A very detailed survey of the activities and conditions of various Danish-Halle / LELM stations in Tamilnadu can be found in this instrument in a researcher-friendly form. Presented by the LELM in Leipzig to the GKLA, this was found in a very loose and dismantled condition.

ENTRY NUMBER	: BM - 044
TITLE OF THE INSTRUMENT	: <i>Unter den Palmen, Im Lande der Sonne</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Unter den Palmen, Im Lande der Sonne</i>
ENGLISH VERSION	: Under the palm trees. In the land of the Sun
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5802

PUBLICATION DATA FOR BOOKS

:

Name of the Author : E.R. Baierlein

Name and address of the publisher :

Place of publication : Leipzig

Edition data :

Year of publication : 1890

Total number of pages : 335 p.

CHAPTER DETAILS :

Vorwort (Preface): [pp. III – V]

Chapter I: Die Ankunft (The Arrival) [pp. 1 – 10]

Chapter II: In Madras [pp. 11 – 25]

Chapter III: In Sadras [pp. 26 – 47]

Chapter IV: Auf der Reise (On the journey) [pp. 48 – 65]

Chapter V: Nach Kudelur (To Cudelur) [pp. 66 – 83]

Chapter VI: In Kudelur – Die Rebellion (In Cudelur – The rebellion) [pp. 84 – 118]

Chapter VII: Kastennot (Caste crisis) [pp. 119 – 131]

Chapter VIII: Wieder in Kudelur (Again in Cudelur) [pp. 132 – 155]

Chapter IX: Zusammenbruch (The Collapse) [pp. 156 – 181]

Chapter X: Rückkehr aus der Heimat in das Land der Sonne (Return from Home to the land of the Sun) [pp. 182 – 196]

Chapter XI: Tschidambaran (Chidambaram) [pp. 197 – 222]

Chapter XII: Dies und Das (This and that) [pp. 223 – 246]

Chapter XIII: Neue Felder (New areas) [pp. 247 – 278]

Chapter XIV: Nach Bangalur (To Bangalore) [pp. 279 – 301]

Chapter XV: Das Land der Kanaresen (The land of the Canarese) [pp. 302 – 323]

Chapter XVI: Feierabend (Joyful / celebrating Evening) [pp. 324 – 334]

ANNOTATED REMARKS : A beautiful hand-sketch figure of a huge tropical banyan tree can be found on the back side of the title page. Large elephants tied to this tree appear as diminutive dolls. This implies that the banyan trees in Tamilnadu were so huge and gorgeous. This is a visual feast to the environmentalists and connoisseurs of tropical fauna lovers. Baierlein's works on the Danish-Halle mission and also on the LELM activities in Tamilnadu during 19th century are far significant in as much the original source information are concerned. However, this instrument has data only about a few work-spots of the Mission like Madras, Cudelur, Sadras and Chidambaram besides the one in Bangalore.

ENTRY NUMBER	: BM - 045
TITLE OF THE INSTRUMENT	: <i>Das Tamulenland seine Bewohner und die Mission</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Das Tamulenland seine Bewohner und die Mission</i>
ENGLISH VERSION	: The Tamilnadu, its people and the Mission
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5242
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A. Gehring
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	:
Total number of pages	: 107+5 p.
CHAPTER DETAILS	:

PART ONE
The Tamilnadu and its people

Chapter 1: Geographisches (Geographical features) [pp. 5 – 8]

Chapter 2: Die Einwohner (The residents / natives) [pp. 8 – 9]

Chapter 3: Religion [pp. 9 – 10]

Chapter 4: Kaste (Castes) [pp. 10 – 14]

Chapter 5: Charakteristik einzelnen Kasten (Characteristic individual castes)
[pp. 15 – 18]

Chapter 6: Die Brahmanen (The Brahmins) [pp. 18 – 21]

Chapter 7: Die Kastenlosen (The casteless) [pp. 21 – 28]

Chapter 8: Die Tamulen, ein altes Kulturvolk (The Tamils, an old cultural people)
[pp. 28 – 29]

Chapter 9: Vorwiegen des Ackerbaues (Predominance of agriculture) [pp. 29 – 31]

Chapter 10 : Die Wohnung der Tamulen (The home of the Tamils) [pp. 31 – 32]

Chapter 11: Stellung der Frau (Position of women) [pp. 32 – 38]

Chapter 12: Götzendienst (God worship / service) [pp. 38 – 45]

Chapter 13: Götzentempel (Gods' Temple) [pp. 45 – 48]

Chapter 14: Götzenfeste (Gods' festivals) [pp. 48 – 52]

Chapter 15: Tierwelt (Animal world) [pp. 52 – 55]

Chapter 16: Die Europäer (The Europeans) [pp. 55 – 58]

Chapter 17: Housedienner (Domestic servants) [pp. 58 – 60]

Chapter 18: Geschichtliches (History) [pp. 60 – 66]

PART TWO The Mission

Chapter 1: Die lutherische Mission (The Lutheran Mission) [pp. 67 – 84]

Chapter 2: Andere evangelische Missionen im Tamulenland (Other evangelical
Missions in Tamilnadu) [pp. 84 – 87]

Chapter 3: Zweige der Missionstätigkeit. Heidenpredigt (Branches of missionary work. Heath Sermon) [pp. 87 – 92]

Chapter 4: Frauenmission (Women mission) [pp. 92 – 93]

Chapter 5: Pastoraletätigkeit (Pastoral acvities) [pp. 93 – 94]

Chapter 6: Die Missionsschule (The mission school) [pp. 94 – 95]

Chapter 7: Ärztliche Mission (Medical Mission) [p. 96]

Chapter 8: Katechumen (Catechists) [pp. 96 – 100]

Chapter 9: Christliche Sitte (Christian Morality) [pp. 101 – 107]

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 046

TITLE OF THE INSTRUMENT : *Christian Frederich Schwartz, der "KönigsPriester" von Tandschaur*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Christian Frederich Schwartz, der "KoenigsPriester" von Tandschaur*

ENGLISH VERSION : *Christian Frederick Schwartz, the Kingpriest of Tanjore*

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 5277

PUBLICATION DATA FOR BOOKS :

Name of the Author : a.n.k.

Name and address of the publisher :

Place of publication : Leipzig

Edition data	:
Year of publication	: 1901
Total number of pages	: 81 p.
CHAPTER DETAILS	:
Vorwort des Herausgebers (Preface of the publishers) [pp. 3-4]	
Chapter 1. Innere und äußere Berufung zum Missionsdienst 1726 - 1750 (Internal and external call to the mission service 1726 - 1750) [pp. 5 - 14]	
Chapter 2. Lehr und Prüfungszeit in Trankebar 1750 – 1762 (Teaching and testing time in Trankebar 1750 - 1762) [pp. 14 – 24]	
Chapter 3. Schwartz gründet die Station Tritschinopoly und verwaltet Tandschäur als Nebenstation 1762 – 1778 (Schwartz establishes the Trichynopoly station and administers Tanjore as the sub station 1762 - 1778) [pp. 24 – 34]	
Chapter 4. Der lutherische Missionar unter englischem Patronat (The Lutheran missionary under English patronage) [pp. 34 – 40]	
Chapter 5. Tandschäur tritt in den Mittelpunkt 1769 – 1778 (Tanjore enters the centre of activities 1769 - 1778) [pp. 40 – 48]	
Chapter 6. Schwartz in Tandschäur 1778 - 1798 (Schwartz in Tanjore) [pp. 48 – 55]	
Chapter 7. Schwartz der “Königspriester” (Schwartz, the King- priest) [pp. 55 – 63]	
Chapter 8. Schwartz der “Missionsbischof” (Schwartz, the Mission bishop) [pp. 63 – 74]	
Chapter 9. Schwartz’ seliger Heimgang (Schwartz’ blessed departure) [pp. 74 – 81]	
ANNOTATED REMARKS	: The words on the top of the title page reads: “Sammlung von Missionsschriften der Ev. Luth. Mission (Tamilenmission) Nr. 11” That is, this instrument is the 11 th Number of a publication series ‘Collection of Mission writings of the Evangelic Lutheran Mission or the Tamil Mission. This book has the hand drawn portrait sketch of German missionary C.F. Schwartz on the obverse page, a rare portrait picture of yet another very enterprising early German missionary named Benjamin Schultze with a Telugu palmleaves bundle in his right hand besides a few more rare sketch diagrams and pictures. Though there had been a number of books, articles, souvenirs etc. on the life and achievements of Schwartz, yet, one finds a more illuminating treasure of data about this missionary in this instrument.

ENTRY NUMBER	:	BM - 047
TITLE OF THE INSTRUMENT	:	<i>Johannes Kabis Ein Vater der Paria</i>
LANGUAGE OF THE INSTRUMENT	:	German
ENGLISH TRANSLITERATION	:	<i>Johannes Kabis Ein Vater der Paria</i>
ENGLISH VERSION	:	Johannes Kabis. A Father of the Paria
CLASSIFICATION	:	Book
NATURE	:	Print copy
LOCATION / REPOSITORY	:	GKLA
ACCESSION NUMBER	:	5264
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	Alwin Gehring
Name and address of the publisher	:	
Place of publication	:	Leipzig
Edition data	:	
Year of publication	:	Year?
Total number of pages	:	78 p.
CHAPTER DETAILS	:	
Chapter 1:	Jugendzeit. Ausbildung. Arbeitsanfang in Indien. (Early period / youth Training. Beginning of the work in India.) [pp. 5 – 15]	
Chapter 2:	Sieben Jahre in Majaweram. (Seven Years in Mayavaram) [pp. 15 – 27]	
Chapter 3:	Die ersten Jahre in Madras (The first years in Madras) [p. 27 – 35]	
Chapter 4:	Erster Heimaturlaub (First home vacation) [pp. 35 – 36]	
Chapter 5:	Vorsitz im Kirchenrat zu Trankebar(As President of the Church Board in Tranquebar) [pp. 36 – 38]	

Chapter 6: Wieder in Madras (Again in Madras) [pp. 38 – 45]

Chapter 7: Erfolge im Landbezirke von Madras (Success in Madras District) [pp. 46 – 60]

Chapter 8: Gründung zweier Pastorale und der Station Triwallur (Establishing two Pastorates and Thiruvallur Mission station) [pp. 60 – 63]

Chapter 9: Zum zweitenmal in der Heimat (Second time in homeland) [pp. 63 - 64]

Chapter 10: Die Station Pandur (The Pandur Station) [p. 64 – 72]

Chapter 11: Die letzten Jahre in Indien (The last years in India) [pp. 72 – 77]

Chapter 12: Letzte Wirksamkeit in der Heimat und Heimgang (Recent activity in Home and return to homeland) [pp. 77 – 78]

ANNOTATED REMARKS : As Tranquebar has to remember for ever the pioneer German missionary Ziegenbalg, so also Pandur in Thiruvallur district of Tamilnadu, is to cherish the services of this German missionary. *Paria* is the indigenous caste brand name of the Adi Dravidas. When social injustice to this caste people were at zenith, missionary Kabis did a splendid service to get them social elevation. The chapters are not numbered – neither is there a contents page in this book. However, I have given the numbers of the sub-headings.

ENTRY NUMBER	: BM - 048
TITLE OF THE INSTRUMENT	: <i>Erinnerungen aus dem Leben eines Tamulenmissionars</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Erinnerungen aus dem Leben eines Tamulenmissionars</i>
ENGLISH VERSION	: Recollections from the life of a Tamil missionary
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5276
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: A. Gehring

Name and address of the publisher :
 Place of publication : Leipzig
 Edition data :
 Year of publication : 1906
 Total number of pages : 224 p.
CHAPTER DETAILS : Six booklets are bound together in this instrument. The chapter data are as follows:

FIRST BOOKLET

Chapter 1. Die erste Seereise (The first voyage) [pp. 1 – 6]

Chapter 2. Nach Trankebar (To Tranquebar) [pp. 7 – 15]

Chapter 3. Die ersten wochen in Trankebar (The first weeks in Tranquebar) [pp. 16 – 25]

SECOND BOOKLET

Chapter 1. Ein Schwieriger Anfang (A difficult beginning) [pp. 27 – 33]

Chapter 3. Die Stadt Kumbakonam und ihre Bewohner (The city Kumbakonam and its people) [pp. 39 – 49]

Chapter 4. Drei Jahre in Kumbakonam (Three years in Kumbakonam) [pp. 50 – 57]

Chapter 5. Arbeit im Distrikt und auf den Bergen (Work in the district and on the hills) [pp. 58 – 64]

Chapter 6. Allerlei aus dem Leben und Wirken auf der Hauptstation (all kinds of work and lifestyle in the head quarters) [pp. 65 – 69]

THIRD BOOKLET

This one, titled “two lonely years in Burma” has four chapters and the entire booklet contains information [pp. 70 – 89] about the visit of the missionary to Burma (now Myanmar) his stay and missionary activities in Rangoon. As these do not relate to my present project, this book let is left out.

FOURTH BOOKLET

Chapter 1. Das Tondamanland und sein Fürst (The Tondaiman country and its Prince) [pp. 90 – 94]

Chapter 2. Einzug in Pudukötei, Station und Stadtgemeinde (Entry in Pudukottai Station and city congregation) [pp. 95 – 101]

Chapter 3. Die Dorfgemeinden (The village congregation) [pp. 102 – 105]

Chapter 4. Allerlei aus der Tätigkeit und dem Verkehr mit dem Volke (All kinds of activities and movements of the people) [pp. 106 – 111]

Chapter 5. Reisen und Heidenpredigten (Journeys and heathen preachings) [pp. 112 – 119]

Chapter 6. Verschönerung der Stadt durch den Diwan. Mein Abschied (Beutification of the city through the Diwan. My departure) [pp. 120 – 127]

FIFTH BOOKLET

Three years in Trichinopoly

Chapter 1. Tritchnopoly und der Tempelfelsen (Trichy and the rock temple) [pp. 128 – 132]

Chapter 2. Die Tempelstadt Srirangam (The temple sity Srirangam) [pp. 132 – 138]

Chapter 3. Die lutherische Stadtgemeinde (The Lutheran congregation) [pp. 139 – 144]

Chapter 4. Gemeindearbeit (Municipality work) [pp. 145 – 146]

Chapter 5. Verkehr mit den Heiden (Interactions with the heathens) [pp. 147 – 154]

Chapter 6. Meine Schulen (My schools) [pp. 155 – 158]

Chapter 7. Meine Landgemeinden (My congregation) [pp. 159 – 167]

Chapter 8. Freud und Leid im eignen Heim (Joy and sorrow in his own home) [pp. 168 – 169]

Chapter 9. Heimreise meiner Frau und mein Besuch in Colombo (Home journey of my wife and my visit to Colombo) [pp. 170 – 171]

Chapter 10. Die letzten Erlebnisse vor dem Heimatsurlaub (The last experience before the home journey) [pp. 172 – 175]

SIXTH BOOKLET

Chapter 1. Wieder in der alten Heimat (Again in the old homeland) [pp. 176 – 182]

Chapter 2. Zweite Ankunft in Indien (Second arrival in India) [pp. 183 – 1850]

Chapter 3. Das Lehrerseminar in Poreiar (The teachers training seminary in Poraiar) [pp. 186 – 201]

Chapter 4. Meine erste Theologenklasse (My first theological class) [p. 202]

Chapter 5. Feier des 50 jährigen Bestechens des Seminars (Celebration of the 50th year of the Seminary) [pp. 203 – 206]

Chapter 6. Literarischen Arbeiten (Literary works) [pp. 207 – 208]

Chapter 7. Visitation des Missionsdirektors (Visit of the Mission director) [pp. 209 – 210]

Chapter 8. Dunkle Wege (Dark ways) [pp. 211- 212]

Chapter 9. Verlegung des Seminars nach Trankebar (Transfer of the Seminary to Tranquebar) [pp. 213 – 217]

Chapter 10. Meine zweite Theologenklasse (My second theological class) [pp. 218 – 219]

Chapter 11. Mancherlei Trübsal (Various afflictions) [pp. 220 – 223]

Chapter 12. Schluß (conclusion) [p. 224]

ANNOTATED REMARKS : This old instrument has several rare photographs depicting the cultural heritage aspects of the indigenous Tamils. The one on the title page depicts the traditional sacred bath in the Kumbakonam Tank – the *MAHAMAGAM* festival in which we can see how nearly 200 years ago, the Hindus from all over the country thronged here and took bath in this bathing festival tank.

ENTRY NUMBER : BM - 049

TITLE OF THE INSTRUMENT : *Geschichte der Deutschen Evangelischen Mission. Frühzeit und Blüte der deutschen evangelischen Mission 1706 – 1885. Erster Band*

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION : *Geschichte der Deutschen Evangelischen Mission. Fruehzeit und Bluete der deutschen evangelischen Mission 1706 – 1885. Erster Band*

ENGLISH VERSION : *History of the German Evangelical Mission. Early and the flowering period of the German evangelical Mission 1706-1885.*
First volume

CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5307
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: D. Wilhelm Oehler
Name and address of the publisher	:
Place of publication	: Baden-Baden
Edition data	:
Year of publication	: 1949
Total number of pages	: 411 p.
CONTENTS DATA	:

FIRST SECTION : A.H. FRANCKE UND DIE DÄNISCH – HALLISCHE MISSION

(A.H. Francke and the Danish – Halle Mission) [pp. 18 – 49]

This section, sub-divided into five chapters, deal with the early attempts of both the Copenhagen and Halle Crown-Clergy efforts to establish a Lutheran Mission in the Danish Indian colony in Tranquebar. Ordination / Selection formalities for both Ziegenbalg and Pluetschau, their arrival in Tranquebar, Tamil study, the religious and philosophical ethos of the native Tamils, founding of the Mission, its congregation, Ziegenbalg's visit to Europe, his last years, the blooming period of the mission under the headship of Fabricius, Schwartz are some salient aspects covered in this section.

This is followed by various other data of the German Lutheran missionaries and their labour details in many other parts of the world and only in pages from 305 to 312, we have some information about the Lutheran mission activities in the east coast region of India. But for these, the rest of the book has information not concerning with this project.

ANNOTATED REMARKS : There are many books, journals, souvenirs etc. investigating the Danish – Halle Mission, its establishment, early hindrances etc. brought out from original papers from the times of the Danish Pastor J.F. Fenger of the 19th century down to Halle Professor Arno Lehmann of the 20th century. This instrument

looks at such aspects primarily from the German side. Though this book has information about various mission stations in many parts of the world, a few chapters which throw light on the activities of German missionaries in Tamilnadu alone are brought out in this Entry.

ENTRY NUMBER	: BM - 050
TITLE OF THE INSTRUMENT	: <i>Pietas Hallensis Universalis. Weltweite Beziehungen der Franckeschen Stiftungen im 18. Jahrhundert</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Pietas Hallensis Universalis. Weltweite Beziehungen der Franckeschen Stiftungen im 18. Jahrhundert</i>
ENGLISH VERSION	: <i>Pietas Hallensis Universalis. (Universal Halle Pietism) International relations of the Francke Foundations in the 18 Century</i>
CLASSIFICATION	: Commemorative volume
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5997
PUBLICATION DATA FOR BOOKS	:
Names of the Authors	: Paul Raabe, Heike Liebau & Thomas Müller Bahlke
Name and address of the publisher	: Francke Foundations
Place of publication	: Halle
Edition data	:
Year of publication	: 1995
Total number of pages	: 99 p.
CHAPTER DETAILS	: For easy identification, I have given Chapter numbers. Just one chapter (Ch. IV) directly relates to the present project.
Vorwort (Preface) [pp. 7 – 9]	
Einleitende Bemerkungen (Introductory remarks) [pp. 11 – 16]	

Chapter I: Der Hallische Pietismus und seine Ausbreitung in Deutschland (The Halle pietism and its spread in Germany) [pp. 17 – 24]

Chapter II: Beziehungen zu mittel-und osteuropäischen Ländern (Relation with middle and east European countries) [pp. 25 – 50]

Chapter III: Beziehungen zu den Niederlanden, Großbritannien, Griechenland (Relation with Netherlands, Great Britain, Greece) [pp. 51 – 60]

Chapter IV: Die Dänisch-Hallesche Mission in Indien (The Danish – Halle Mission in India) [pp. 61 – 84]

Chapter V: Beziehungen zu Nordamerika (Relation with north America) [pp. 85 – 96]
Register [pp. 97 – 99]

ANNOTATED REMARKS : This book has rare photographs – oil paintings of some important pioneer persons connected with the Francke Foundations. Eye-catching colour painting of Ziegenbalg on page 64 is a visual treat! Other black / white oil paintings of A.H. Francke, F.J. Lütkens, J.E. Gründler, Joachim Lange, besides a few sketch maps are quite significant. “The Accurate Geographical Draft Picture of Tranquebar and the Dansborg” with a part of Bay of Bengal, drawn by Matthaeus Seutter and a note about the Royal Danish Colony in German and Latin beneath this picture make this instrument very remarkable and interesting.

ENTRY NUMBER	: BM - 051
TITLE OF THE INSTRUMENT	: <i>Nach und aus Indien. Reise und Kulturbilder</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Nach und aus Indien. Reise und Kulturbilder</i>
ENGLISH VERSION	: <i>To and from India. Journey and cultural portraits</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5280
PUBLICATION DATA FOR BOOKS	:

Name of the Author	:	E.R. Baierlein
Name and address of the publisher	:	
Place of publication	:	Leipzig
Edition data	:	
Year of publication	:	1873
Total number of pages	:	312 p.

CHAPTER DETAILS : This book is a bound volume of two different books by the same author, E.R. Baierlein, published in 1873 and in 1874 respectively. The present instrument is of two parts. The first part is titled: *Nach Indien [to India]* and runs from pages 1 to 212. This has 26 chapters from pages 1 to 212. Then follows the second part titled: *Aus Indien [From India]* which runs from pages 215 to 312 having 9 chapters.

The first part of this book, relates to the author's journey to India and has information about various places in Athen, Constantinople, Beirut, Damascus, Jerusalem, Jordan, Bethlehem etc. and hence their details are not given here as they fall beyond the scope of this project.

The second part has some data concerning this project. The chapter-wise data follows:

Chapter 1. Kondistan und die Konds [pp. 215 – 235] This chapter has information about the east and the west coastal mountainous regions of south India and about the Kond tribal people.

Chapter 2. Die Nilagiris oder blauen Berge in Indian (The Nilagiris or the blue mountains in India) [pp. 236 – 264]

Chapter 3. Sturm und Ueberschwemmung (Storm and inundation) [pp. 265 – 272]

Chapter 5. Der dreifache Weg und die einzige Brücke zu Gott (The three-fold way and the only bridge to God) [pp. 278 – 286]

Chapter 6. Nach Pallalam (To Pallalam) [pp. 287 – 307]

Chapter 7. Aus dem Palaste der Großmoguln (From the palace of the Great Moghuls) [pp. 308 – 310]

Chapter 8. Vom Todtenfelde (From the grave yard) [pp. 311 – 312] Brief information about the colossal grave monument of Jahanara, the daughter of Emperor Shah Jehan can be had here.

Chapter 9. Vom Grabe eines Weisen (From the tomb of a sage) [p. 312]

ANNOTATED REMARKS	: nil
<hr/>	
ENTRY NUMBER	: BM - 052
TITLE OF THE INSTRUMENT	: <i>Die Ev.-Luth. Mission in Ostindien</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Die Ev.-Luth. Mission in Ostindien</i>
ENGLISH VERSION	: <i>The Evangelic Lutheran Mission in East India</i>
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5280
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: E.R. Baierlein
Name and address of the publisher	:
Place of publication	: Leipzig
Edition data	:
Year of publication	: 1874
Total number of pages	: 325 p.
CHAPTER DETAILS	:

Vorwort: Preface [pp. V – VIII]

Chapter VI: Anfang der Lutherischen Mission in Indien zu Trankebar im Jahre 1706.
Ziegenbalg (Beginning of the Lutheran Mission in India in Tranquebar in the year 1706.
Ziegenbalg) [p.75 – 86]

Chapter VII: Ausbreitung der Mission von Trankebar nach Madras. Benjamin Schultze
(Spread of the Mission from Tranquebar to Madras. Benjamin Schultze)[pp. 87 – 96]

Chapter VIII: Ausbreitung der Mission von Trankebar nach Tritschnopoly und Tanjore. Chr. Friedr. Schwartz (Spread of the Mission from Tranquebar to Trichy and Tanjaore. C.F. Schwartz [pp. 97 – 109]

Chapter IX: Ausbreitung der Mission bis nach Tinnevelly. Gericke (Spread of the Mission upto Tirunelveli. Gericke) [pp. 110 – 121]

Chapter X: Schicksale der Mission zu Madras. FAbrius, Breithaupt Gericke (Fate of the Madras Mission. Fabricius, Breithaupt , Gericke) [pp. 122 – 133]

Chapter XI: Ausbreitung der Mission von Madras nach Cuddalore. Kiernander Hüttemann, Gericke [pp. 134 – 145]

Chapter XII: Verklüstung des indischen Volks in verschiedenen “Geschlechter” oder Kasten (Classification of the Indian people into many sects or castes) [pp. 146 – 158]

Chapter XIII: Erneuerung der alten lutherischen Mission in Indien von Dresden und Leipzig aus. Dr. V. Ammon’s Urtheil über die Mission (Renewal of the old Lutheran Mission in India by Dresden and Leipzig. Dr. Ammon’s judgment about the mission) [pp. 159 – 169]

Chapter XIV: Ausdehnung der Mission nach Madras, Tanjore, Tritchnolopi und Pudukotta (Expansion of the Mission upto Madras, Tanjore, Trichy and Pudukottai) [pp. 170 – 181]

Chapter XV: Die Station Majaveram (The Mayavaram Station) [pp. 182 – 196]

Chapter XVI: Die Station Combaconnum (The Kumbakonam Station) [pp. 197 – 209]

Chapter XVII: Die Stationen Cuddalore und Thellambaram (The Cuddalore and Chidambaram Stations) [pp. 210 – 225]

Chapter XVIII: Die Stationen Negapatam und Coimbatore. Umschau (Nagapatnam and Coimbator Stations. [pp. 226 – 237]

Chapter XIX: Wie es in der Heidenwelt aussieht. Indianer und Indier (How it looks / woks in the heathen world. Indians and India) [pp. 238 – 253]

Chapter XX: Wie in unserer lutherischen Mission den Heiden gepredigt wird (How do we preach to the heathens in our Lutheran Mission) [pp. 254 – 270]

Chapter XXI: Wie in unsrer lutherischen Mission die Gemeinden gesammelt werden (How do we gather the congregation in our Lutheran Mission) [pp. 271 – 284]

Chapter XXII: Wie in unsrer lutherischen Mission die Gemeinden versorgt werden
(How the congregation is cared for in our Lutheran Mission) [pp. 285 – 298]

Chapter XXIII: Wie in unsrer lutherischen Mission die Schulen versorgt werden (How the schools are taken care of in our Lutheran Mission) [pp. 299 – 312]

Chapter XXIV: Wie eine lutherische Gemeinde sich an der Mission beteiligen soll (How a Lutheran congregation shall conduct itself in the Mission) [pp. 313 – 325]

ANNOTATED REMARKS : This book is a bound volume of two different books by the same author, E.R. Baierlein published in 1873 and in 1874. A conspicuous feature in this book is, the Contents page at the end of the book has the chapter headlines; but there are no chapter headlines in the beginning of each chapter. The first five chapters relate to the early history of north India and mostly about the religion in India and hence they are left out in this entry.

ENTRY NUMBER	: BM - 053
TITLE OF THE INSTRUMENT	: <i>The Fathers and Founders of the London Mission Society</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Microfilm
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: Mflm. / 578, RollNo. 49
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: John Morrison
Name and address of the publisher	:
Place of publication	: London & Paris
Edition data	:
Year of publication	: year?
Total number of pages	: 552 p.
CHAPTER DETAILS	: In Part II, one chapter (the chapters are not numbered) is titled: "Mission of the Danes" which runs from page 130 to 153. The next

chapter titled: "Society for Promoting Christian Knowledge," runs from page 154 to 161 and the next chapter titled: "Incorporated Society for the Propagation of the Gospel in Foreign Parts" runs from page 162 to 170. These three chapters alone have some data about the founders of the Danish – Halle Mission in Tranquebar like Ziegenbalg, Pluetschau, Schultze etc.

ANNOTATED REMARKS : Though these aspects are covered by many authors, yet one finds in this instrument, a special way of treatment by the London based Lutheran authors, who praise the parts played by the British Crown and Clergy more than those of the German and the Danish counterparts.

ENTRY NUMBER	: BM - 054
TITLE OF THE INSTRUMENT	: <i>Pioneers and Founders</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Microfilm
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: Mflm. / No. 578, Roll No. 49
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: C.M. Younge
Name and address of the publisher	: Mac. Millan & Co.
Place of publication	:
Edition data	:
Year of publication	: 1890
Total number of pages	: 316 p.
CONTENTS DATA	: This instrument has four chapters out of which the third alone falls under the purview of this project. The title is: "Christian Friederich Schwartz – the Councillor of Tanjore" which runs from page 47 to 70.

ANNOTATED REMARKS : There are a few eye-catching drawings / portraits of German missionary Schwartz with a few natives and the contents of this chapter too has a few technical data, associated with Schwartz's political negotiations

with the British power, Tippu Sultan and the Tanjore court officials. The author's name sounds unusually a non-European – may be an East Asian author! The other three chapters deal with other three missionaries in other parts of the world like the American continent and elsewhere.

ENTRY NUMBER	: BM - 055
TITLE OF THE INSTRUMENT	: <i>Hymn Book</i>
LANGUAGE OF THE INSTRUMENT	: Tamil and English
CLASSIFICATION	: Book
NATURE	: Microfilm /
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: Mflm. / 578, Roll No. 53
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Fabricius
Name and address of the publisher :	
Place of publication	: Madras (Vepery)
Edition data	: 4 th Edn.
Year of publication	: 1825
Total number of pages	: p.?
CONTENTS DATA	: Hymns translated into Tamil
ANNOTATED REMARKS	: Pages and sections are as per Tamil numbering system. No dot atop the Tamil consonants. Every section starts with the German sub-titles. For eg., the first section reads “Seht da ist euer Gott” (“See, there is your God”). This instrument is listed in this project as it has some data about how Tamil language has been used and applied by Fabricius.

ENTRY NUMBER	:	BM - 056
TITLE OF THE INSTRUMENT	:	<i>Lives of Missionaries, Southern India</i>
LANGUAGE OF THE INSTRUMENT	:	English
CLASSIFICATION	:	Book
NATURE	:	Microfilm /
LOCATION / REPOSITORY	:	GKLA
ACCESSION NUMBER	:	Mflm. / 578, Roll No. 50
PUBLICATION DATA FOR BOOKS	:	
Name of the Author	:	a.n.k.
Name and address of the publisher	:	SPCK
Place of publication	:	London
Edition data	:	First Series
Year of publication	:	
Total number of pages	:	
CHAPTER DETAILS	:	
Chapter 1: Ziegenbalg [pp. 5 – 69]		
Chapter 2: Schwarts [pp. 70 – 232]		
Chapter 3: J.P. Jaenicke [pp. 233 – 281]		
Chapter 4: C.W. Gericke [pp. 282 – 352]		
ANNOTATED REMARKS	:	There are four chapters on the activities of four German missionaries in Tamilnadu. There are a few subheadings for each chapter, which are printed on the top of the corresponding pages. How the London based SPCK projected these German missionaries, is the notable aspect in this instrument.

ENTRY NUMBER	:	BM - 057
TITLE OF THE INSTRUMENT	:	<i>Rhenius, Apostle of Tirunelveli</i>

LANGUAGE OF THE INSTRUMENT	: Tamil & English
ENGLISH VERSION	: <i>Rhenius, Apostle of Tirunelveli</i>
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 245
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: D.A. Christdoss
Name and address of the publisher	: Bethel Publication
Place of publication	: Danishpet (Salem)
Edition data	:
Year of publication	: 1976
Total number of pages	: ix + 472 p.
CHAPTER DETAILS	: The titles of the chapters are in Tamil and they are transliterated in <i>italics</i> and translated into English (in brackets below).
Publisher's Note [pp. iii – iv]	
Foreword by G.J. Devadason [pp. v – vi]	
Preface [vii – ix]	
Chapter 1. <i>Yaar Namadhu Kaariyamai P Povan?</i> (Who will go for our work?) [pp. 1 – 25]	
Chapter 2. <i>Andhagara Prabhugalodum Namakku P Porattamundu.</i> (We had problems also with proud nobles) [pp. 26 - 50]	
Chapter 3. <i>Naan UnaKku K Kaanbikkum Desathukku P Po</i> (Go to the country, I show You) [pp. 51 0 85]	
Chapter 4. <i>Kani kaalam Sameebithabodhu</i> (When the last epoch neared) [pp. 86 – 122]	
Chapter 5. <i>Arulin Maa Mazhai Peyyum</i> (Heavy rains of blessings will pour down) [pp. 123 – 170]	

Chapter 6. *Kartharudaiya Aalayathukku P Povom* (Let us go to the Church) [pp. 171 – 197]

Chapter 7. *Naan UngalluK ku Ezhudhugira Ivaigal* (Items that I write to you) [pp. 198 – 231]

Chapter 8. *Un Goodarathin Idathai Visaalamakku* (Spread / increase the area of your tent) [pp. 232 – 273]

Chapter 9. *Nalla Por Chevaganai T Theenganubavi* (Suffer as a soldier) [pp. 274 – 304]

Chapter 10. *Ella SabaigalaiK Kurithum Kavalai* (Concern / Pains for all the mission stations) [pp. 305 – 333]

Chapter 11. *Kadal KondhalithuP Ponga* (When Tsunami struck) [pp. 334 – 364]

Chapter 12. *KaatramaithuT Thunai Nindru* (Protected and stood by supporting) [pp. 365 – 404]

Chapter 13. *Pirivum Pilavum* (Separation and severing) [pp. 405 – 434]

Chapter 14. *Un Ejamanudaiya Sandhoshathirkul Pravesi* (Enter into the bliss of your Lord) [pp. 435 – 472]

ANNOTATED REMARKS : The title, Publisher's note, Foreword and author's Preface are in English and the full text is in Tamil. Priced at just seven Indian Rupees, this book is the fruit of the author's efforts to glean source materials for nearly 27 years. Most of the information in this book relate to the spread of Christianity and German missionary Rhenius' painful efforts to promote his faith and also to uplift the down-trodden Dalits in and around Tirunelveli for over two decades. Especially his efforts for the health care of the poor people, during famine, flood, Tsunami and cholera epidemic are far significant.

ENTRY NUMBER : BM - 058

TITLE OF THE INSTRUMENT : சாதி பேத நூல்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Saadhi Pedha Nool*

ENGLISH VERSION : Book on Caste differentiation

CLASSIFICATION : Book

NATURE : Xerox

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 4263

PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Ulaganathan
Name and address of the publisher	:
Place of publication	:
Year of publication	:
Total number of pages	:
CHAPTER DETAILS listed below:	: There are 12 sections in this manuscript as

Section I: Different Saiva sects: [p. 1] Six sects are identified

Section II: Sudra professions [p. 1]

Section III: Anuloma classification: [pp. 1 – 5] As many as 46 categories are narrated

Section IV: High Caste [pp. 5 – 6] Certain inter-caste marriages and the nature of their off-springs are narrated

Section V: Low caste [p. 6] Effects of certain high caste males when married to low caste females are briefed

Section VI: Different caste holders [pp. 7 – 8] As many as 83 different caste people – based on their profession are listed

Section VII: Right hand stylists and Left hand stylists [pp. 9 – 14] As many as 98 types listed in the first and 99 types in the second categories are listed in this section

Section VIII: History of the Maravas in Ramanadapuram and Sivagangai [pp. 15 – 19]
In 11 subsections a detailed account of the Marava clan is portrayed.

Section IX: Differentiation between Maravas and Polygars in Tirunelveli [pp. 20 – 22]

Section X: History of the Kurichhi – kattu Maravas [pp. 22 – 23]

Section XI: History of the Odur – naattu Maravas [pp. 23 – 25]

Section XII: Cause and effects of formation of sub-castes of the four main *Varnas* [pp. 25 – 26]

ANNOTATED REMARKS : This instrument, which reportedly could be found in FFA, was written in cursive/ free style old Tamil language. Rev. Chellappa Packiaraj, who brought the Xerox copies of this instrument to Gurukul, mentions that this

manuscript was authored by “Pillay” – but this Tamil term “*Pillay*” is not a particular name of any person and only denotes the caste name. However, I was able to find out the author’s name from a rare book. [Simon Casie Chitty, *The Tamil Plutarch*, published first in 1859 and again as the second edition in 1946 and was reprinted in 1982. (p. 123)]. Simon Casie Chitty wrote that this instrument ‘treats the origin of the divisions, and differences of caste.’

This collection was taken by Karl Graul in 1852 to Leipzig in the manuscript form. This could be evidenced from the institutional seal found on the first page of this MSS. collection. [Eigenthum der Evan.-Luth Missions-Anstalt zu Leipzig = Property of the Evangelical Lutheran Mission Establishments in Leipzig] About this instrument, Karl Graul himself had published an article in the Journal of German Oriental Society: Director K. Graul, Notizen, Correspondenzen und Vermischtes. Die tamulische Bibliothek der evan. luth. Missionsanstalt zu Leipzig, in: *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, H.VII, Leipzig, 1853, pp. 558-568. [Notices, Correspondences and the miscellaneous items. The Tamil library of the Evan. Luth. Mission station in Leipzig] This MSS. is also mentioned in this article of Graul under item no. 129 in the “M” section. [cf. C.S. Mohanavelu, *German Tamilology*, Saiva Siddhantha publishers, Madras, 1993, p. 206]

There are 26 pages in this collection. This instrument is based on the three works named “*Vaigantham*”, *Soodha Sangithai* and “*Suppira Bedham*”. There are many kinds of caste classification of the indigenous Tamil society during 18th and 19th centuries and this will be very useful for social science researchers, specializing in origin, application and natures of various castes, sub-castes and communities in the then Tamilnadu and adjoining areas. Especially the *Anuloma* and *Prathiloma* concepts of inter-caste marriages, though very succinctly outlined, will be of special interest for such researchers. This instrument has no page numbers. For easy identification, I have given page numbers.

ENTRY NUMBER	: BM - 059
TITLE OF THE INSTRUMENT	: கரும் பாம்பின் விஷக் கடிக்கு மருந்து
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Karum Paambin Visha K Kadikku Marundhu</i>
ENGLISH VERSION	: <i>Medicine for the bite of black cobra</i>
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 4277

PUBLICATION DATA FOR BOOKS :

Name of the Author	: a.n.k.
Name and address of the publisher	:
Place of publication	: Pondicherry
Edition data	:
Year of publication	: 1860
Total number of pages	: 102 p.

CONTENTS DATA : As religious data and especially controversial religious data are kept beyond the purview of this project, I leave out any further investigation of the contents of this book. Church historians can take up this book for a detailed investigation.

ANNOTATED REMARKS : With regard to the title, this instrument needs special investigation because, there is no medical prescription of any sort in this – contrary to anybody's expectation to find data about the fatal bite of the dreadful tropical reptile – the Black Cobra! Instead, one finds in this book, Catholic criticism and heresy against Martin Luther, the Reformation Leader and his teachings. Such a criticism and heresy by the Catholics is not unexpected, for, this book was printed at the printing press owned by the Catholic Church in Pondicherry. What made the author to give this title, remains to be investigated! Did he mean that the Lutheran Protestant Christianity of Martin Luther was as dreadful and poisonous as that of the black cobra and that the Catholic Christianity was the medicine to cure people of such “poison”?! Six years after this publication, a counter or a protest denial book was published by the German Lutherans at the Tranquebar printing press in 1866. The Call Numbers (Signature) of this book and its counter / protest book in the library of the Francke Foundations in Halle / Saale, Germany are C:38 / 43 and C:38 / 54 respectively. Not to lose the thread of this religious controversy between the Roman Catholics and the German Protestants, I take up the rejoinder instrument, published in 1866 in the next entry (ENTRY NO. BM - 060)

ENTRY NUMBER : BM - 060

TITLE OF THE INSTRUMENT : பாப்பு மார்க் தூஷண பரிகாரம்

LANGUAGE OF THE INSTRUMENT : Tamil

ENGLISH TRANSLITERATION : *Paappu Maarga Dhushana Parigaaram*

ENGLISH VERSION	: <i>Remedy for the humiliation / sarcastic criticism of the Pope's religion - Catholic faith</i>
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 4267
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: M. Pakkiam
Name and address of the publisher	:
Place of publication	: Tranquebar
Edition data	:
Year of publication	: 1866
Total number of pages	: 126 p.
CONTENTS DATA	: As religious data and especially controversial religious data are beyond the purview of this project, I leave out any further investigation of the contents of this book. Researchers of the History of Christianity can take up this book for a detailed investigation.
ANNOTATED REMARKS	: Published from the Lutheran Mission Press in Tranquebar, this instrument is the counter reply for the matters contained in the instrument cited in the previous ENTRY. (BM – 059). [<i>Karum Paambin Visha Kadikku Marundhu (Medicine for the bite of black cobra)</i> , Pondicherry, 1860, 102 p] This book is in the form of conversations between two brothers. Even on the title page of this book, it is printed in Tamil thus: “Conversations, to deny the book <i>Karum Paambin Visha K Kadikku Marundhu (Medicine for the bite of black cobra)</i> and to prove that Martin Luther was the true and faithful follower of <i>Parabaran</i> (Jesus Christ)”.
Also this book was signed and submitted to Rev. William Sthalin by the author M. Pakkiam with his small note in Tamil dated 6 th September, 1867. This can be found at the Franckens Foundations Library in Halle /Saale, Germany under Call. No. (Signatur) C:38 / 54	

ENTRY NUMBER	: BM - 061

TITLE OF THE INSTRUMENT	: <i>Missionary Heroes of the Lutheran Church</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLL
CALL NUMBER	: 266.021/E1/C1
ACCESSION NUMBER	: 29036
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: L.B. Wolf, (Ed.)
Name and address of the publisher	:
Place of publication	: Philadelphia
Edition data	:
Year of publication	: 1911
Total number of pages	: vi + 246 p.
CHAPTER DETAILS	:

Sketch III: Bartholomew Ziegenbalg. The first Protestant missionary to the Gentiles (By John Aberly) [pp. 39 – 65] In this sketch, we have certain information about Ziegenbalg's miserable boyhood and also certain observations about the Dano-German politico-religious frictions on the Indian soil, Tranquebar which resulted in monetary and power set backs, which landed Ziegenbalg in prison for nearly 3 months. This proved that there was a considerable lack of coordination among the Danish Crown, Clergy and Company. His daily routine of Tamil learning, founding of schools for the Christian converts, his Bible translation, his vain attempt in 1711 to board the Europe-bound ship in Madras and his successful attempt in 1714, preaching among Hindus and Muslims, appreciation of the Brahmins of his Tamil erudition, his visit with the Danish King Frederick IV in Bergen / Norway, his marriage with Dorothea Salzmann, his return to

Madras, thereafter for a short period and until his death, certain important events are found in this Sketch. As to how Ziegenbalg's Tamil student named Malaiyappen and his historic German speech before the Danish King missed this contributor's notice is strange and unknown.

Sketch IV: Christian Frederick Schwartz (By Charles E. Hay) [pp.67 – 90] These pages are missing from this instrument.

ANNOTATED REMARKS

:This instrument, a Xerox copy of the edited work of L.B. Wolf, is a collection of sketch writings of six contributors. Out of the X chapters in this instrument, four are contributed by this editor himself. Out of the X chapters, only two relate to my present project Instead of 'Chapter' the editor used the word 'Sketch'.



ENTRY NUMBER	: BM - 062
TITLE OF THE INSTRUMENT	: <i>Tarangampadi (Tranquebar) Excavation & Conservation Report 2001-2002</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: PC, UCB – Main Library, DS 486, T7

PUBLICATION DATA FOR BOOKS

:

Name of the Author	: T. Subramanian
Name and address of the publisher	: Department of Archaeology, Government of Tamilnadu
Place of publication	: Chennai
Edition data	: Ed. by R. Kannan
Year of publication	: 2003
Total number of pages	: vi + 28 +14 p.

CONTENTS DATA

: Preface [pp. v – vi], Introduction [pp.1 – 2]

Historical background [pp. 2 – 5], Tarangampadi Fort [pp. 5 – 8], Aim of the Excavation [p. 8], Layout of the trenches [p. 9], Description of the cuttings [pp. 9 – 10], Stratigraphy [pp. 10 – 11], Nature of construction of the Rampart wall [pp11 – 12], Pottery [p. 12], Conclusion [p. 12], Inspection note [pp. 13 – 14], Inspection note and archaeological prescription [pp. 15 – 19], Notes on inspection [pp. 21 – 22], Map of Tarangampadi [p. 23], Old drawing of the fort and the fortification [p. 23], Explanation of symbols used on the map of Tranquebar [pp. 24 – 25]

ANNOTATED REMARKS

: There are 14 colour photo-plates at the end of this booklet out of which, the commemoration round tablet on the 13th photo plate is quite remarkable and the engraving on it reads thus: "THE DANSBORG BUILLT BY OVE GEDDE COMMANDER IN THE ROYAL DANISH NAVY, CIRCA 1620"

ENTRY NUMBER

: BM - 063

TITLE OF THE INSTRUMENT

: Die Briefe von Bartholomäus Ziegenbalg (1682-1719)

LANGUAGE OF THE INSTRUMENT

: German

ENGLISH TRANSLITERATION

: Die Briefe von Bartholomaeus Ziegenbalg (1682-1719)

ENGLISH VERSION

: The letters of Bartholomaeus Ziegenbalg (1682-1719)

CLASSIFICATION

: Journal

NATURE

: Print copy

LOCATION / REPOSITORY

: HWG

PUBLICATION DATA FOR
JOURNALS AND SOUVENIRS

:

Name of the Author	: Gottfried Werther
Headline of the Article (1682-1719)	: Die Briefe von Bartholomäus Ziegenbalg
<i>Name of the Journal / souvenir</i>	: <i>Wissenschaftliche Zeitschrift der Martin-Luther Universität, Halle-Wittenberg</i>
Volume / Issue Number	: Jahrgang (Volume) V, Heft (Number) 2
Place of publication	: Halle/Saale
Year of publication	: January 1956
Pages	: pp. 221-226

CONTENTS DATA

: This article starts with a praising note on how diligently did the first German theologian Ziegenbalg work as a Church founder, language researcher and an Indologist on the Indian soil. As many as 235 letters are chronologically listed from 20th July 1701 to 23rd January 1719 each with their respective *Signaturen* i.e. Call numbers in the Franckens archives, Halle / Germany. The most important letter entry – as far as Ziegenbalg's deep interest for Tamil literature is to be considered - is the one dated 22 August, 1708, dedicated to the Chief Pastor Francis Julius Lütkens in Copenhagen, together with which Ziegenbalg sent as many as 161 rare Tamil books and manuscripts. The other letters are also of no less significance.

ANNOTATED REMARKS

: Due to the ravages of the Second World War, many original source materials in England had been destroyed. Also, in Copenhagen, in the Mission-Archives, there was no material available before 1730. Therefore, only in Germany much of materials on Ziegenbalg are available. A few rare copies of Ziegenbalg's letters of 1706 are preserved in the Free-Church in Schweidnitz and a few more letters for the period 1703-1717, are in the possession of the Ev.-Luth. Church establishment, in Pulsnitz, the birth place of Ziegenbalg.

ENTRY NUMBER : BM - 064

TITLE OF THE INSTRUMENT : Alte Inien-Post. Briefe der Maria Dorothea Ziegenbalg Saltzmann an A.H. Francke und ihre Verwandten und 4 Briefe A.H. Franckes an sie

LANGUAGE OF THE INSTRUMENT : German

ENGLISH TRANSLITERATION Ziegenbalg Saltzmann an A.H. Francke und ihre Verwandten und 4 Briefe A.H. Franckes an sie	: Alte Inien-Post. Briefe der Maria Dorothea Ziegenbalg to A.H. Francke and her friends and 4 letters of A.H. Francke to her.
ENGLISH VERSION Ziegenbalg to A.H. Francke and her friends and 4 letters of A.H. Francke to her.	: Old Indian post. Letters of Maria Dorothea Ziegenbalg to A.H. Francke and her friends and 4 letters of A.H. Francke to her.
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: HWG
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: Arno Lehmann
Headline of the Article Ziegenbalg Saltzmann an A.H. Francke und ihre Verwandten und 4 Briefe A.H. Franckes an sie.	: Alte Inien-Post. Briefe der Maria Dorothea Ziegenbalg Saltzmann an A.H. Francke und ihre Verwandten und 4 Briefe A.H. Franckes an sie.
<i>Name of the Journal / souvenir Luther Universität Halle-Wittenberg</i>	: <i>Wissenschaftliche Zeitschrift der Martin-</i>
Volume / Issue Number	: Jahrgang (Vol.) VIII, Heft (Nr.) 3
Place of publication	: Halle
Year of publication	: January 1959
Pages	: pp. 487 -500
CONTENTS DATA	: This article has copies of 15 letters (with their Call numbers in Franckens archives) addressed by Mrs. Ziegenbalg – 5 of them to A.H. Francke, 4 to her friends, 2 to her mother and 4 from A.H. Francke to Mrs. Ziegenbalg.
ANNOTATED REMARKS	: One information from this article is that before his marriage to his student Maria Dorothea, Ziegenbalg reportedly loved one Jungfer Juliana PÖNICKE in Lauchstädt. Another data is that for Ziegenbalg's marriage in St. Georgen in Halle, the ceremonial Pastor was not A.H. Francke; but it was one Dr. Speners – because, it is reported that A.H. Francke did not like missionaries getting married in general; especially Ziegenbalg marrying his young student Maria. Mrs. Ziegenbalg addressed Francke as “highly venerated Professor and heart-beloved Papa” and concluded the letters as “heart-beloved and obedient daughter”

ENTRY NUMBER	: BM - 065
TITLE OF THE INSTRUMENT	: Royal Rescripts
LANGUAGE OF THE INSTRUMENT	: Danish
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	: Royal Rescripts
CLASSIFICATION	: Manuscripts – copies of seven royal rescripts.
NATURE	: Xerox
LOCATION / REPOSITORY	: PC
CONTENTS DATA	:

No. 6 dated 22nd October, 1708 : Copy of a rescript to the governor Hassius, directing that Hassius should yield all possible help to the missionaries, including the payment of money

No. 7 dated 14 November, 1712: Royal rescript to the Professors Trellund and Lodberg, directing that 2,000 Rix dollars of the proceeds of the postal system should be transferred to the East Indian Mission; likewise referring to the appointment of Mr. Hans Meslers as a Priest in this country.

No. 8 dated 17 January, 1713: copy of a royal order to the directors of the East India Company, directing that they have to confer with the Professors Trellund and Lodberg about affairs of the East Indian Mission

No. 9 dated 9 August 1713: Royal rescript, informing that the missionary Heinrich Pluetschau will be allowed to continue his journey with the so-called Timotheus on condition that he does it on his own account.

No. 10 dated 20 October, 1713: Royal rescript, informing that His Majesty has agreed to the proposal of the Professors Trellund and Lodberg, concerning the two missionaries Mr. Heinrich Pluetschau with his accompanying Timotheus and Mr. Boevingh.

No. 11 dated 24 December, 1713: Copy of a Royal Rescript to the directors of the East Indian Company, ordering that the Governor and the Secret Council in Tranquebar should yield all possible help to the missionaries, including advancing money to them.

No. 12 dated 16 February, 1714: Copy of a rescript to the Governor and the Secret Council at Dansborg in East India, informing that the Books, which the missionaries Ziegenbalg and Gruendlar plan to be printed, should be printed without any censorship. Enclosing this copy there will also be found a copy of the same contents to the directors of the East India Company.

ANNOTATED REMARKS

translation of this Danish instrument.

: I thank Prof. Martin Krieger for the

ENTRY NUMBER

: BM - 066

TITLE OF THE INSTRUMENT

: Letter dt. 27 July, 1715

LANGUAGE OF THE INSTRUMENT

: German

CLASSIFICATION

: Letter

NATURE

: Hand-written instrument

LOCATION / REPOSITORY

: FFA

CALL NUMBER

: IC : 7:44

Name of the Author

: Ziegenbalg

No. of pages

: 4

CONTENTS DATA

: This letter was awritten by B. Ziegenbalg
at the Camp near Strahlsund and was addressed to Prof. A.H. Francke (?).

[I thank Rev. Eva Maria Siebert Johnson for translating this hand-written manuscript in English.]

Just the previous day i.e. 26th July, 1715, the Danish King Frederick IV granted an audience to the first Indian scholar named Malaiappan from Tamilnadu, and this scholar delivered a speech in German language to the King. [For Indo-German cooperation and cultural contacts, this incidence will form a conspicuous milestone] Astonished by his German delivery, the King (who listened with a very gracious countenance) enquired if it was not possible to appoint natives as teachers, Ziegenbalg replied that the King had given the *Potestatem ordinandi*, Ziegenbalg will endeavour to train and appoint native pastors and clergies. Other information in this letter relate to the paraphernalia surrounding the Danish King, his schedule in his Bergen Camp / Norway. His kind enquiry about the nascent Mission in Tranquebar, which he so eagerly planted and carefully nurtured by Ziegenbalg.

The King then instructed Ziegenbalg to go to Copenhagen to report his needs to the Collegium. Taking leave from the King, Ziegenbalg decided to proceed from there; but his ill-health prevented. The last sentence informs that Ziegenbalg requested the addressee of this letter to communicate his interview with the King and its outcome to Prof. Lange. Therefore, it is presumed that this letter would have been addressed to Prof. A.H. Francke.

ENTRY NUMBER	: BM - 067
TITLE OF THE INSTRUMENT	: Ziegenbalg's Diary
LANGUAGE OF THE INSTRUMENT	: German
CLASSIFICATION	: Diary page
NATURE	: Microfilm
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: Mflm./ TM2
CONTENTS DATA	: Hand-written diary of Ziegenbalg, dated 8 October, 1714. A sum of 100 Rix Daollars was set apart for Malayappan's transport to Copenhagen and apartment expenses.

ANNOTATED REMARKS	: This spool has microfilms of many original source material from 7. Sept., 1706 till 31. December, 1719 covering various aspects about the activities of many German missionaries. Further, information about missionary Jordan is also present in this very brittle frame impression.
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ENTRY NUMBER	: BM - 068
TITLE OF THE INSTRUMENT	: Station Files
LANGUAGE OF THE INSTRUMENT	: English and German
CLASSIFICATION	: Paper Manuscripts and Letters
NATURE	: Original files – hand written and typed
LOCATION / REPOSITORY	: UTCA
CALL NUMBERS	: LELM 1 to LELM 100
CONTENTS DATA	:

LELM – Station Files 1 to 5: Church registers, membership lists, maps, title-deeds etc.

LELM – Station Files 6 to 24: Various mission reports

LELM – Station Files 25 to 27: Miscellaneous reports

LELM – Station File No. 31: [Emden Office File] Meeting reports dated 5.12.1934 Wednesday – R. Fröhlich, K. Heller, Graefe & Sister Matthes ... (these nearly 300 papers typed – in good condition as of July, 1987 – about examinations and syllabi framed by Arno Lehmann – partly in German and partly in English

LELM – Station file No. 43: Hand-written letters – a few of them with German newspaper cuttings – very brittle – from LELM directors to missionary H. Cordes – period 1872, 1867-1883

LELM – Station File No. 47: titled “Correspondences ... Danish Mission in India” – nearly 300 papers typed and hand-written besides post cards and revenue-stamped receipts for the year 1929 – loans and repairs, bills and vouchers – a letter written in Tamil by one Paul Arul Iyan.

LELM – Station File No. 68: Very brittle hand-written bills pertaining to Tranquebar Mission House – period 1892-1904

LELM – Station File No. 71: Treasury – missionaries’ salary file 1927-1930 and a few bills

LELM – Station File No. 76: Treasurer – LELM – List of catchwords

LELM Station File No. 78: [THREE CROWN brand files] – Kumbakonam Station File – Dec. 1927- Apr. 1937 – extracts of mission and Joint Council Proceedings – Treasury circulars – Business rules – etc.

LELM Station File No. 80: About the New Jerusalem Church in Tranquebar for the period 15.9.1933 – 3.1.1934 kept by Arno Lehmann, Treasurer, LELM. Sirkali – Letters of Dr. A.A. Lucas, President of the Danish Mission Society at Virudhachalam – some letters are hand-written and others are typed – there is a diagram of the holy Cross in the New Jerusalem Church (6' x 5')

LELM Station File No. 85: List of Christian literary works produced by the Lutheran Mission Society, Tranquebar, 1708-1926, articles by R. Frölich – “Inter communion” dated 29.7.1937 and “*Abendmahlgemeinschaft in Unserer Indian Mission und Kirche*” [i.e. Supper community in our Indian mission and church]

LELM Station File No. 86: Heinrich Cordes papers – some are printed – Synodal Ausschreiben and many circulars

LELM Station File No. 99: German newspaper clippings on 19th century curiosities

ANNOTATED REMARKS : Original source materials, which may not to be found even in FFA with several kinds of data for further research about German missionaries in Tamilnadu during 18th and 19th centuries.

ENTRY NUMBER	: BM - 069
TITLE OF THE INSTRUMENT	: Diary Reports
LANGUAGE OF THE INSTRUMENT	: German
CLASSIFICATION	: Paper Manuscripts
NATURE	: Microfilm
LOCATION / REPOSITORY	: UTCA
CALL NUMBERS	: Given in the CONTENTS DATA
CONTENTS DATA	: The Microfilms are made at the Danish State Archives (Rigsarkivet), Copenhagen and marked as TM1, TM2, TM3 and so on. There are 14 reels. (cf. <i>Ecclesiastical Archives: 1982 Catalogue</i> , Bangalore, 1982, pp. 118 ff.). Certain data, which I could glean are as follows:

TM1: Diaries and reports 1705-1712

TM2: Diaries and minutes books 1706-1712, 1712-1720

TM3: Diaries 1725-1774, Letter books 1761-1787, 1768-1774, 1768-1778 & 1771-1779

TM4: Letter book 1774-1803, letter book of incoming letters 1773-1783

TM5: Three books with copies of letters from the State Department of Missions (Missionskollegiet) in Copenhagen regarding mission to India 1765-1789, 1789-1835 & 1835-1854

TM6 – TM14: Incoming letters and reports to Missionskollegiet from Tranquebar, Halle, etc. regarding mission to India 1738-1808

Reel No. 6: 1738-1744, **Reel No. 7:** 1745-1750, **Reel No. 8:** 1751-1756, **Reel No. 9:** 1757-1763, **Reel No. 10:** 1764-1770, **Reel No. 11:** 1771-1780, **Reel No. 12:** 1781-1792, **Reel No. 13:** 1793-1799 & **Reel No. 14:** 1800-1808

TM2: Diary report of B.Ziegenbalg, dated 12th September, 1713 contains information about his dedication note to Prince Carl of his book *Genealogie der Malabarischen Götter*

TM2: Diary report of B.Ziegenbalg, dated 8th October, 1714 contains information about the Tamil scholar Malaiyappan's visit plan to Denmark and Germany. Written in old German, this page informs us that a sum of 100 Rix Dollars was earmarked for Malayappan's expenses to visit Copenhagen.

Another diary report dated 2 March, 1719 carries information about Malayappan

ANNOTATED REMARKS : These diary reports can serve as original source materials for research

ENTRY NUMBER : BM - 070

TITLE OF THE INSTRUMENT : Diary Reports

LANGUAGE OF THE INSTRUMENT : German

CLASSIFICATION : Paper Manuscripts

NATURE : Microfich

LOCATION / REPOSITORY : UTCA

ACCESSION NUMBERS : Given in the CONTENTS DATA

CONTENTS DATA :

BOX NO. 7, Accn. No. 14819, Microfich no. 1567: "The missionary Chapel at Black Town, Madras on the 2nd Wednesday in May – Chapel size 60' x 40'...the Congregation consisted of Churchmen of all classes of Christians one Chinese, two Brahmins native Christians. Rev. Rhenius of the Church Mission Society preached on the txt of Isa:62:1 and Brother Loveless prayed .

BOX NO. 7, Accn. No. 14820, Microfich no. 1568: A diary page dated August 21, 1817 reads thus: at 4 p.m. went to Triplicane – a Musalman feast – hastened to Brahmin Street – a Tank, amazingly large – rituals in the midst of a square – middle – sacred place – highly decorated – built for the Reception of the God when he takes his annual round – raft beam not less than 200 monkeys were seen...

BOX NO. 7, Accn. No. 14820, Microfich no. 1569: on missionary Ringeltaube

BOX NO. 8, Accession no. 14863, Microfiches Nos. 1611-1661: Various letters of German missionaries –viz. letters of Taylor, Dawson, Chairman, M.D.C., Salary bills and bills for schools establishment.

ANNOTATED REMARKS : These microfiches are made by the Council for World Mission Archives. These diary reports can serve as original source materials for research.

ENTRY NUMBER	: BM - 071
TITLE OF THE INSTRUMENT	:
LANGUAGE OF THE INSTRUMENT	: Danish and English
CLASSIFICATION	: Government Papers - Manuscripts and Letters
NATURE	: Microfilm
LOCATION / REPOSITORY	: NAI
ACCESSION NUMBER	: 350 and 351
CONTENTS DATA	: Regsarkivet, Copenhagen, Denmark – Card registers containing inventory Danish records of Indian interest in the following collections: Osting og Asiat Komp-Trankebar; Bogbolder og, Kasserer's Arkiv, Faktoriets Arkiv; Governmentet Arkiv: Rets og. Kommissions documents, Ostind og Asist Komo-Bengalen (Frederiksnagar severe Eladot Serampore) Malabar – Malabar Kysten College of Calicut.

Riksarkivet, Oslo, Norway. Letters of Paper - Ankor and Carsten, Anker and other materials of Indian Interest (1775-1806) including a report on the Embassy to Haider Ali in 1781. A point to note here, is, that during the tenure of the Danish Governor Anker in Tranquebar, the Danish Fort and garrison were taken over by the British.

ANNOTATED REMARKS : If the Danish data can be translated, the content data can be understood

ENTRY NUMBER	: BM - 072
TITLE OF THE INSTRUMENT	: Gazettee Notification
LANGUAGE OF THE INSTRUMENT	: Danish and English

CLASSIFICATION	: Paper Manuscripts
NATURE	: Microfilm
LOCATION / REPOSITORY	: NAI
ACCESSION NUMBER	: 162
CONTENTS DATA verbatim.	: This Mflm. frame is quoted hereunder

**MADRAS GAZETTE EXTRAORDINARY
SATURDAY, MAY 16, 1801**

The Right Honorable the Governor in Council has received a dispatch from Lieutenant Col. Campbell of His Majesty's 74th Regiment, announcing the surrender of the Fort and Garrison of Tranquebar, to the British Arms on the 13th Instant, under Articles of Capitulation concluded by Lieut. Colonel Campbell in conjunction with Capt. Alexander of His Majesty's Ship *Braave*, with His Excellency Major General Anker.
By Command of the Right Honorable the Governor in Council.

G. BUCHAN,
ACTING CHIEF SECRETARY TO GOVT.

Fort St. George, 16th May, 1801

ANNOTATED REMARKS : This Gazette Notification is of historical significance as it contains information of the transfer of Danish fort and garrison in Tranquebar to the British. The Danish Power in Tranquebar was transferred to the British during the tenure of the Danish Governor Anker.

ENTRY NUMBER	: BM - 073
TITLE OF THE INSTRUMENT	: <i>Evangelisch – Lutherisches Missionsblatt</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: <i>Evangelical - Lutheran Mission Journal</i>

CLASSIFICATION : Journal
 NATURE : Print copy
 LOCATION / REPOSITORY : UTC
 CALL NUMBER : 266.4105 / E91 / C2 / 1906

PUBLICATION DATA FOR JOURNALS:

Name of the Author : a.n.k.
 Headline of the Article : Einiges aus dem Leben und Wirken
 Ziegenbalgs, Anfang seiner Wirksamkeit in Trankebar [Some of the life and work of
 Ziegenbalg, the beginning of his efficacy in Trankebar]

Name of the Journal : *Evangelisch – Lutherisches
 Missionsblatt*
 Volume / Issue Number : (Jahrgang) Vol.61 , Nr.3
 Place of publication : Leipzig
 Year of publication : 1 Februar, 1906
 Pages : pp. 49-53

CONTENTS DATA : This instrument begins with the arrival of
 Zieganbalg in 1706 in Tranquebar and some of his personal day-to-day activities. Though
 such aspects were investigated by many Church Historians from J.F. Fenger (1842)
 down to Anders Nørgaard, (1988) this illuminating article throws significant light on
 Ziegenbalg's interactions with the sadistic Danish governor Hassius and Zieganbalg's
 Tamil-learning and his pleasant interaction with the native Tamil people. On page 51, we
 have a hand-drawn sketch map of Trankebar during the times of Zieganbalg and the
 legend printed down this sketch map has a list of onomastic data.

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 074
 TITLE OF THE INSTRUMENT : *Evangelisch – Lutherisches Missionsblatt*
 LANGUAGE OF THE INSTRUMENT : German
 ENGLISH TRANSLITERATION : *Evangelisch – Lutherisches Missionsblatt*

ENGLISH VERSION	: <i>Evangelical - Lutheran Mission Journal</i>
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTC
CALL NUMBER	: 266.4105 / E91 / C2 / 1906

PUBLICATION DATA FOR JOURNALS:

Name of the Author	:
Headline of the Article	: Einiges aus dem Leben und Wirken Ziegenbalgs, Was Ziegenbalg als Missionar geleistet hat [Some aspects of the life and work of Ziegenbalg, what did Ziegenbalg achieve as a missionary]
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Volume / Issue Number	: (Jahrgang) Vol.61 , Nr.4
Place of publication	: Leipzig
Year of publication	: 15 Februar, 1906
Pages	: pp. 73-78
CONTENTS DATA	: In this article, we have many statistical data. Though these data have been highlighted by a few Church Historians, still one finds in this continuation article, a sort of ‘news in a nut-shell’. LELM Director Graul said about Ziegenbalg’s remarkable diligence thus: “... this mission has a history of its own, the like of which no other can boast of. ...The apostolic zeal exhibited in this mission is very great....” Ziegenbalg arrived in Tranquebar on 9 th July, 1706 and died on 23 Feb., 1719 at the age of only 37 years. Out of this 12 years 8 months period, he was in jail for 4 months and spent 2 ½ months for his voyage and to and stay in Europe during 1714-1716. So the net period of his stay in India was hardly a 10 and ½ years period. His accomplishment – in spite of his ever-failing supple health - during this rather small period are: building the Jerusalem Church twice – first in 1707 and then in 1718, sending of 165 literature collection to F. Luetkens in Copenhagen [as listed in the article], establishing a Tamil printing press in Tranquebar, translating the Bible upto the Book of Ruth, conversion of 450 native Tamils to Christianity and establishing in 1716 a seminary on the model of the one in Halle from which his native Tamil student Aaron became the first ordained priest in 1733. Thus Ziegenbalg qualified to be called the “ice-breaker”.

Yes, the legacy he bequeathed, stood the test of time and cross-swam many social, religious and political hindrances.

ANNOTATED REMARKS : These two articles (instruments cited in this ENTRY and the previous one BM – 073) are the continuation of one article in the same volume of the Journal. Only in this article, one can find out the number of native converts, effected by Ziegenbalg.

ENTRY NUMBER	: BM - 075
TITLE OF THE INSTRUMENT	: A Brief Account of Francken's Foundations Archives Halle/Saale, G.D.R.
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA	:
Name of the Author	: C.S. Mohanavelu
Headline of the Article	: A Brief Account of Francken's Foundations Archives Halle/Saale, G.D.R.
<i>Name of the Journal</i>	: <i>Indian Church History Review</i>
Volume / Issue Number	: Vol. XXII, Number 1
Place of publication	: Bangalore
Year of publication	: June 1988
Pages	: pp. 50-76
CONTENTS DATA	: After a brief note about the purpose of his visit to this archives, about A.H. Francke, the location of this archives, the author explains the nature, classification of the source materials and procedure adopted in this archives and the main library. Brief data about the bulky volumes of the <i>Hallesche Berichte</i> (Halle Reports) and stack-wise holdings of other rare source materials about Mission College in Copenhagen, Letters-exchanges between missionaries (general, from specific mission stations and personal), life sketches, inventory reports about mission

stations, historical, religious, moral, zoological, botanical and other reports, diaries, besides notes on diverse curiosity items, social interactions, conversion, grant and donation notices, printing, bills and vouchers, education, etc., with the respective Call Numbers, can be had from this article.

ANNOTATED REMARKS	: nil

ENTRY NUMBER	: BM - 076
TITLE OF THE INSTRUMENT	: (Miscellaneous data) <i>Evangelisch – Lutherisches Missionsblatt</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: <i>Evangelical - Lutheran Mission Journal</i>
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	:

PUBLICATION DATA FOR JOURNALS:

Names of the Authors	: Several contributors
Headlines of the Articles	: As found in CONTENTS DATA
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Issue Numbers	: Nr. 1 till Nr. 24
Place of publication	: Leipzig
Year of publication	: 1872
Pages	: p. 1 to 378

CONTENTS DATA

Mission activities in Tranquebar:

Central School and missionary Bucker's taking over this station [pp. 36 ff. 116, 253 & 376]

Orphan children who learn at the Central School [p. 277]

The literature department [pp. 252, 373]

The printing, binding etc. [pp. 88 ff. 253]

Mission activities in Tanjore and Trichnopoly:

The English School [pp. 279 ff.]

Yogi Surappen, the Zamindar [pp. 307 ff.]

Mission activities in Madras, Sadras and Bangalore:

The English School in Madras [pp. 162 ff. & 258 ff.]

Mrs. Kremmer's report about a few orphan girls [pp. 345 ff.]

Missionary Kremmer in Madras – his 25 years' Jubilee [pp. 136 ff., 282 ff.]

Deaths in India due to snake-bites and wild animals [pp. 143] A few newspaper reports about this rather sad fatal cases are cited. In the British ruled Madras Presidency and its border areas, excluding Ceylon, it is reported that as many as 25, 604 people died of snake bite (as reported in the newspaper *Guardian* of 8 November 1871). And on an average, 8550 lives are lost due to snake bite. Yearly some 4180 people die due to other wild animals. Break up data of deaths due to various animals are also found in this one-page report.

The grant-in-aid rules for the mission schools. [pp. 234, 279 & 283]

About remarriage of Indian widows [pp. 365 ff]

In this volume, between pages 8 and 9, we have a map sheet for: Die Stationen der Leipziger evangelisch-lutherischen Mission im Kaveridelta und den angrenzenden Gebieten (The Stations of the Evangelical Lutheran Mission in Cauvery Delta and its adjoining places)

ANNOTATED REMARKS : *Evangelisch-Lutherisches Missionsblatt*.
This research journal is a bi-monthly one, published every month, 1st and 15th. That is, 24 numbers per year. 24 numbers of 1872 were bound for easy reference.

ENTRY NUMBER : BM - 077

TITLE OF THE INSTRUMENT : *Evangelisch – Lutherisches Missionsblatt*

LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Evangelisch – Lutherisches Missionsblatt</i>
ENGLISH VERSION	: <i>Evangelical - Lutheran Mission Journal</i>
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	:

PUBLICATION DATA FOR JOURNALS:

Names of the Authors	: Several contributors
Headlines of the Articles	: As found in CONTENTS DATA
<i>Name of the Journal</i>	: <i>Evangelisch – Lutherisches Missionsblatt</i>
Issue Numbers	: Nr. 1 till Nr. 24
Place of publication	: Leipzig
Year of publication	: 1877
Pages	: p. 1 to 378
CONTENTS DATA	:

Mission activities in Tranquebar: (Danish-Halle 1706; Leipzig 1841)

The mission station (5 work-spots) and its existence [pp. 264 ff. and 298]

The Tamil congregation (1707) native preacher Samuel, repair data of the Jerusalem Church [pp. 264 ff. 298 & 370]

The Central School (1866), missionary Schäffer, senior Teacher Pakiam [pp. 42, 172, 245, 265, 298, & 360]

The literature department (1858), Missionary Blomstrand [p. 266]

The printing work (1861), Factor Hobusch [pp. 265 ff.]

About the first stereotype printing [pp. 337 ff., 358 ff.]

Mission activities in Poreiar: (Danish-Halle 1746; Leipzig 1842)

The mission station and the Tamil congregation (1709) missionary Grahl [pp. 208 ff., 267 & 298]

Perianaiken, the native preacher [pp. 43, 183, 266 ff.]

The workschool [pp. 5, 11 ff., 178, 206, 334 & 339]

Missionary journey in the border areas of Tamilnadu [pp. 113 ff., 133 ff.]

Unusual drought, storm etc. [pp. 18, 142, 165 ff. 299]

Emperor's title and famine in India [pp. 45 ff., 96, 226 ff. & 300]

Reports of our missionaries about the famine [pp. 142 ff., 154 ff., 166 & 271 ff.]

Missionary Baierlein's report about the land of scarcity and death [pp. 236 ff.]

Statistics of the famine [p. 288]

An S.o.S. (i.e. emergency call) from Missionary Baierlein in south India [pp. 299 ff.]

Indian (concept of) cruelty and Indian benevolence [pp. 164 ff., 238 ff., 286, 301 & 378]

Yogi Sureppen on famine [pp. 316 ff.]

More than 500 000 children are to be taken care of [p. 371]

A Swing festival in Pudukkotai [pp. 27 ff.]

Tamil folksongs and melody [pp. 146 & 183]

Schooling in India by missionary Schäffer [pp. 169 ff.]

ANNOTATED REMARKS

: *Evangelisch-Lutherisches Missionsblatt.*
This research journal is a bi-monthly one, published every month, 1st and 15th. That is, 24 numbers per year. 24 numbers of 1877 were bound for easy reference.

ENTRY NUMBER

: BM - 078

TITLE OF THE INSTRUMENT
indigenous religio- cultural aspects

: Ziegenbalg's observations of certain

LANGUAGE OF THE INSTRUMENT	:	English
CLASSIFICATION	:	Conference Volume
NATURE	:	Print copy
LOCATION / REPOSITORY	:	PC
PUBLICATION DATA	:	
Name of the Author	:	C.S. Mohanavelu
Name of the Editor	:	Dr. Gabriele M. Landwehr
Headline of the Paper indigenous Relegio- Cultural Aspects	:	Ziegenbalg's observations of certain
<i>Title of the Conference Volume</i>	:	<i>Cultural Encounters in South India</i>
Place of publication	:	Chennai
Year of publication	:	2007
Pages	:	63 - 70
CONTENTS DATA	:	What necessitated the western invaders like the Greeks, the Turks, the Moghuls and later the Europeans to invade, plunder and colonize India – based on the ever fertile Indian ethno-geographical factor - is first outlined in the “Introduction”. This is followed by a brief outline of the half-a-millennium of Indo-German interactions, which commenced with the arrival of the first German Balthasar Sprenger in today’s Kerala state as early as 1505 and his ‘informative’ small book published in 1509. The coming of the first German Lutheran missionaries in 1706 and their first opinion about the ‘well-developed’ civilization of the Tamils were mentioned.
		In the subject matter of this paper, the author brings out certain indigenous Tamil festivals and religious events like “ <i>Pongal</i> ,” “ <i>Amaawasai</i> ”, “ <i>Ashta Udhayam</i> ”, “ <i>Thai Pusam</i> ” etc. as observed and recorded by Ziegenbalg. Next we have visual data of the “ <i>Vaasthu Sastra</i> ” i.e. religious heritage building protocols the two – the Saivaite and the Vashnavite – temples. The next salient feature is the visual of a miniature temple of <i>Vishnu</i> with his consorts <i>Sridevi</i> and <i>Bhoodevi</i> now preserved at the Wonder Chamber in the Francken’s archives, Halle / Germany. The paper concludes with an open appeal to take up several doctoral research studies with the colossal original source materials in the form of palmleaves, diaries, travel accounts, station registers etc. besides rare indigenous Tamil heritage artifacts sent from Tamilnadu for nearly 250 years from 1706 by dozens of resourceful German missionaries.

ANNOTATED REMARKS : This instrument is the abstract of the Research Paper, presented at the international conference organized by Goethe Institute Max Mueller Bhavan, Chennai, in co-operation with Madras Musings, Satya Nilayam. German Returnees Association and South Asia Institute – Ruprecht – Karls Universitaet, Heidelberg, 16 – 18, August, 2006

ENTRY NUMBER	: BM - 079
TITLE OF THE INSTRUMENT	: The cabinet of King Serfoji of Tanjore. A European collection in early nineteenth-century India
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Journal
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 1428
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: Indira Viswanathan Peterson
Headline of the Article	: The cabinet of King Serfoji of Tanjore. A European collection in early nineteenth-century India
<i>Name of the Journal</i>	: <i>Journal of the History of Collections II</i>
Volume / Issue Number	: Nr. 1
Place of publication	: Oxford
Year of publication	: 1999
Pages	: 71 - 93
CONTENTS DATA	: A few lines from this article are given. “The Indian ruler Serfoji II of Tanjore (r. 1798 – 1832) was noted for his pursuit of European science, and for his library and collection. This essay attempts to trace the history of this unusual Indian collection, as well as to reconstruct its intellectual foundations, and to assess its implications for the history of ideas. It is argued that Serfoji had created a cabinet of science and art on the model of the European <i>Kunstkammer</i> , and

that his cabinet bore the stamp of a particular configuration of ideas and practices relating to European science in the eighteenth century, transmitted to him through his education under German Pietist missionaries from Halle. The King's career as a collector illuminates a hitherto unstudied intersection of cultural currents in early nineteenth – century India, of Pietist Christianity, Enlightenment ideas of science and Indian responses to European science prior to the entrenchment of British colonial hegemony.”

ANNOTATED REMARKS

: This collection reminds me of the rare indigenous heritage artifacts, sent from Tamilnadu to Halle by the Danish-Halle German missionaries nearly 250 years ago and well-preserved at the Francke foundations archives in Halle / Saale, Germany. Pictures / images of some such artifacts can be seen in my personal website: <http://www.germantamilology.com>

ENTRY NUMBER	: BM - 080
TITLE OF THE INSTRUMENT	: Clorinda
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Souvenir
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 502
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: A.M. Devasahayagam
Headline of the Article	: Clorinda
Name of the Souvenir	: <i>Vedanayagam Sastriyar Birth Bi-centenary Celebrations, 1774-1974</i>
Name of the Editor	: L.C. Richard
Volume / Issue Number	:
Place of publication	: Madras
Year of publication	: 1974
Pages	: 88 p.

CONTENTS DATA : This is just a one page article about a rare incidence of how an English military officer happened to save a native minor Brahmin widow, when she was about to be burnt along with her dead husband, by her relatives in Tanjore. Though this Brahmin widow refused to be the concubine for the English army officer, she later on reconciled and pardoned him. This interesting episode is entangled with the efforts of German missionary C.F. Schwartz, who initially denied to baptize this Brahmin widow.

ANNOTATED REMARKS	: nil
<hr/>	
ENTRY NUMBER	: BM - 081
TITLE OF THE INSTRUMENT	: பூஷி சாஸ்திரம். கட்டமைப்பும் பிற்புலமும்
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	: <i>Bhoomi Sasthiram: Kattamaippum Pir Pulamum</i>
ENGLISH VERSION	: <i>World Geography. Structure and back drop or basis</i>
CLASSIFICATION	: Conference Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 1759
PUBLICATION DATA	:
Name of the Author	: A. Ganesan
Name of the Editor	: T. Paramasivan
Headline of the Article	: <i>Bhoomi Sasthiram: Kattamaippum Pir Pulamum</i>
<i>Name of the Conference Volume</i>	: ரேனியஸ். தமிழ் இயல் முன்னோடி
<i>Eranius, Thamizh Iyal Munnodi [Eranius, fore runner of Tamilology.]</i>	
Volume / Issue Number	:
Publisher	: Manonmaniyam Sundaranar University

Place of publication : Tirunelveli - 12

Year of publication : 2000

Pages : xii + 68

CONTENTS DATA : Published by the Dept. of Tamilology, Manonmaniyam Sundaranar University, Thirunelveli, this contribution is a valuable account of a rare book titled: *Bhoomi Sasthiram* authored by the German missionary K.T.E. Rhenius and published in 1832 as a bulky 728 pages book. Certain Tamil word – reform (conversion of non-Tamil words based on Tamil grammatical rules) initiated by Rhenius is highlighted in this article. Also, the break up data of each chapter, with the total number of pages, devoted for each of them, is also mentioned. It is highly laudable that the German missionary Rhenius had authored such a technical geographical book in Tamil for the benefit of the native Tamil school children. For additional data about this book, see C.S. Mohanavelu, *German Tamilology*, Madras, 1993, p. 149.

ANNOTATED REMARKS : nil



AUGUST HERMANN FRANCKE
1663 – 1727

ENTRY NUMBER	: BM - 082
TITLE OF THE INSTRUMENT	: Letter
LANGUAGE OF THE INSTRUMENT	: Tamil
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Letter
AUTHOR	: August Hermann Francke
DATE	: 8 Sept. 1708
TRANSLATOR	: Rev. Gnanabaranam Johnson
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 884
PAGES	: 8 p.
CONTENTS DATA	: This eight pages instrument is the Tamil translation of A.H. Francke's letter about the spread of Christianity in Tamil Nadu by the early German missionaries.
ANNOTATED REMARKS	: One aspect about the credibility and power assigned to the German missionaries in this letter needs more attention. Francke says in a few sentences that he had sent gifts in the form of gold and silver, offered by many devoted European Christians along with copies of the Old and New Testament books in Hebrew and Greek and the German missionaries needed not to give any account of how these gifts are spent. This aspect needs certain investigation. Tranquebar, though was a Danish colony under the Danish scepter, was also commercially under the control of the Danish East India Company of which, the sadistic Hassius was the Governor in Tranquebar then. All the merchandize items including these gifts from Halle, one understands, are to be informed to the Danish Governor Hassius. The fact that Francke gave an upper hand to the German missionaries not to submit any account of how much was those gold and silver items and how they were disposed of without the approval of this Danish Governor Hassius and other such subtle aspects seem to transgress political and commercial protocols and that Halle in Germany seemingly overruled the Danish Company's hegemony are aspects to be investigated. This kind of lack of co-ordination between the Danish Crown, Clergy and Company resulted in deep misunderstandings

between the pioneer German missionary Ziegenbalg and the Danish Company Commandant Hassius and this aspect had also been investigated in my book: C.S. Mohanavelu, *German Tamilology*, Chennai, 1993, pp. 25-28.

ENTRY NUMBER	: BM - 083
TITLE OF THE INSTRUMENT	: Letter
LANGUAGE OF THE INSTRUMENT	: Tamil & English
ENGLISH TRANSLITERATION	:
ENGLISH VERSION	:
CLASSIFICATION	: Letter
AUTHOR	: Parents of Malayappan
DATE	: 13 Sept. 1716
TRANSLATOR	: Rev. Chellappa Packiaraj
NATURE	: Xerox
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 4278
PAGES	: 3 p.
CONTENTS DATA	: This letter, written in September 1715, reached Halle on 13 Sept., 1716. Written in old style Tamil – this letter opens with the addressing word “ <i>Thambi</i> ”. There is no conventional dot atop the Tamil consonants. Full of praise of Jesus Christ and advice notes to Malaiyappan besides data about the conduct of the Christian congregation in Tranquebar are found in this letter. One sentence about the boundless love they had for their son is evidenced in it. That is, they feel as though they lost both of their eyes ever since Malaiyappan left them to Europe. A certain friend of Malaiyappan named Daniel is mentioned in this letter, sending his best wishes to Malaiyappan and requested him to keep his friendship unchanged. Malaiyappan’s parents also wrote in this letter that they teach Tamil and Portuguese in the mission school.
ANNOTATED REMARKS	: The opening word “ <i>Thambi</i> ” is the usual addressing word for a son in a letter or even while in the family. This letter is translated in free hand Tamil writing and also in English by Rev. J. Chellappa Packiaraj or Johnson

ENTRY NUMBER : BM - 084

TITLE OF THE INSTRUMENT : Letter

LANGUAGE OF THE INSTRUMENT :

CLASSIFICATION : Circular Letter

AUTHOR : Prince Eberhardt Ludwig

DATE : 23 Sept., 1715 at Stuttgart

NATURE : Xerox

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 1214

PAGES : 1½ p.

CONTENTS DATA : This instrument, though very small, has information about Ziegenbalg's visit to Europe in 1715 regarding collection of gifts to Ziegenbalg, organized by Rev. Samuel Urlsberger and supported by this circular letter. Information can be had from this instrument, about how earnestly the door – to – door collection of gifts were organized to be given to Ziegenbalg for the “spread of the teachings of true Evangelism of Jesus Christ amidst the malabarian heathens in the land of Tranquebar. . .”

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 085

TITLE OF THE INSTRUMENT : Letter

LANGUAGE OF THE INSTRUMENT : Tamil

CLASSIFICATION : Letter

AUTHOR : Vedanayagam Sastri

DATE : Tamil date

NATURE : Xerox

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 280

PAGES : p.

CONTENTS DATA : This instrument is the letter dictated by Vedanayagam Sastri and written by his daughter named Gnanadeepam addressed to King Seraboji. Line by line, there are dissatisfactory overtones in this letter of Vedanayagam Sastri. Hereunder, I have given a few of such sentences to prove this.

The word ‘Parabara Washu’ to denote the Almighty by Ziegenbalg is used in this letter also at the opening page. Born in the Tirunelveli Vellala community, right from my 20th year of age, till this 52 year of age, for about 32 years, I had been singing / preaching as per the Holy Bible. There is none who had understood the value of Tamil and to patronize us. Because those in our Christian faith are less in number and those Christian Britishers do not know Tamil and I do not know much of English.

Nearly 29 years after assuming as the King of Tanjore, surprisingly in the year (in Tamil system), the King had sent me just a shawl only – other than this, the King did not give me any thing else. And this gift (the shawl) too, the King had sent on the strong recommendation of the German missionary Kohlhoff after he heard the *History of Bhonsle*, authored by this King. Missionary Kohlhoff pleaded that I be given a salary of 10 Varagans per month and the King, though agreed to do so, later on sent only this shawl. The King had not thought of me for 17 years and did not at all think of me nor did anything for me.

Even during the marriage of his son, myself and my family members did not at all eat anything though I am the leading poet of the Chola kingdom and the disciple of our common mentor German missionary C.F. Schwarz.

I became tired of writing many petitions to the King. I prepared the Tamil alphabetical book for the King’s son prince Sivaji and sent the book to Selavanaikenpatti. The King only saw my petitions and this book; but rendered no assistance at all. I sold the shawl which the King had given me for nine Varagans and spent the whole amount for those who helped me in composing the Tamil alphabetical book, mentioned above.

Thus, in the 29 years after his coronation as Tanjore King, we have not received even 1/100th of what the street players, court jesters would have received from the King.

While King Seraboji was away on pilgrimage to Kasi (Benaras), his son Prince Sivaji fell ill very seriously and my cousin named Suvishesha Muthu, who taught the Prince English told me that the Prince was almost in his death-bed. At that critical stage, I prayed Jesus Christ loudly for his health. After Seraboji Raja returned from his pilgrimage he was told of the Prince’s illness and the King gave away many gifts to the doctor and Brahmins but nothing to us.

After the King (Seraboji) returned from Kasi, he looked at the Christians with contempt and hated. The King employed a few of us for writing English letters to the British masters and a few of our **beggers** (!) were given some cooked rice and raw rice which will be just 1/10th of what the Brahmins and their children received. The King openly showed partiality.

Like a rat which came out of the hot burrow in a desert to escape from the heat inside, was caught by a snake, we came out of our poverty only to be humiliated by these enemies (the King and his men)

Oh Almighty God! Yet another cruelty to us. When one of my disciples tried four to six times to sing in praise of Jesus, in the court of the King, he was disinterestedly received and was given only a few rupees, whereas, the King had given huge alms like 100 to 50 cows, innumerable shawls, 100 Moghars and 50 Moghars (highly valued Moghul coins) to Brahmins. What we were given will hardly be one tenth of what the Brahmins received.

I pray Thee, Jesus, with heavy heart to tell that how badly we are treated and humiliated by this King and pray to give us another King who will do us good.

I had this letter written by my daughter named Gnana deepam, sent to the King through my son named Gnana sikamani along with a few of my disciples because I do not have a vehicle and I am very weak. Therefore, I plead that you receive my son and others and listen to the few hymns which I composed in praise of Jesus Christ. If there is any flaw, I plead the King to forgive me.

ANNOTATED REMARKS

: This particular instrument has become very

important in the light of its contents. The data contained in this letter, written in colloquial Tamil, when investigated, will bring forth an inference, which would be highly contrary to the popular opinion that Seraboji Raja patronized Vedanayagam – both of whom were tutored and brought up by German missionary C.F. Schwarz !

And now, if this letter is open for scrutiny, investigation and comment, first thing that strikes one is, when there are so many allegations against King Seraboji, as pointed out by Vedanayagam Sastri, how at all, he expected favour and patronage from the same “accused” King? Secondly, it is generally believed that both Seraboji and Vedanayagam were brought up and tutored by German missionary C.F. Schwarz alike and in such a case, how King Seraboji disliked and hated Vedanayagam remains to be investigated. But one thing is clear. That is, the Tanjore Palace Brahmin vicious circle around the King somehow saw to it that the balance of compassion would never tilt on the side of the Christianity and more so on the Christian converts; but to tilt only on their side to favour them with money, cows, shawls and other gifts copiously. Thirdly, did Vedanayagam Sastri ever try to “expose” Seraboji’s unkind treatment to him to any other German missionary who lived in Tanjore – like Balthasar Kohlhoff or Gericke are a few queries for research investigation.

ENTRY NUMBER	: BM - 086
TITLE OF THE INSTRUMENT	: <i>Die Wunderkammer Die Kunst- und Naturalienkammer der Franckeschen Stiftungen zu Halle (Saale)</i>
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: <i>Die Wunderkammer Die Kunst- und Naturalienkammer der Franckeschen Stiftungen zu Halle (Saale)</i>
ENGLISH VERSION	: The Wonder Chamber. The Cabinet of Artifacts and Curiosities in the Francke Foundations in Halle / Saale
CLASSIFICATION	: Book
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR BOOKS	:
Name of the Author	: Thomas J. Müller-Bahlke
Name and address of the publisher	: Francke Foundations
Place of publication	: Halle
Edition data	: ISBN 3-930195-39-9
Year of publication	: 1998
Total number of pages	: 127 p.
CHAPTER DETAILS	:
Zum Geleit [p. 7] Foreword by Paul Raabe, the Director of the Francke Foundations	
Introduction [pp. 8 – 11]	
The History of the Cabinet of Artefacts and Curiosities in the Orphan House [pp. 13 – 27]	
The Curator of the Cabinet of Artefacts and Curiosities in the Orphan House Gottfried August Gründler [pp. 29 – 31]	
The Order of the Collection [pp. 32 – 37]	

A Tour [pp. 38 – 119]

Chronology [p. 120]

Sketch of the Cabinet of Artifacts and Curiosities [p.121]

Notes [pp. 122 – 125]

Person Register [pp. 126 – 127]

ANNOTATED REMARKS

sent to Halle from their respective labour fields across the world, are preserved in this Chamber and after the German unification, and the subsequent ‘touch-ups’ of this Foundations buildings, this hall of rare collection is open to researchers and even to the general public. Eye-catching photographs by Klaus E. Göltz. adorn this instrument. A few photographs of the rare artefacts, sent by the German missionaries from Tamilnadu to Germany during 18th and 19th centuries can be found in my personal website:

www.germantamilology.com

ENTRY NUMBER : BM - 087

TITLE OF THE INSTRUMENT : *The Cabinet of Artefacts and Curiosities in the Francke Foundations in Halle*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : GKLA

ACCESSION NUMBER : 5974

PUBLICATION DATA FOR BOOKS :

Name of the Author : Thomas J. Müller-Bahlke

Name of the Translator : Helen Louise Tate

Name and address of the publisher : Francke Foundations

Place of publication : Halle

Edition data :

Year of publication : 2004

Total number of pages : p.

CHAPTER DETAILS :

Hereunder 20 subheadings are given for the benefit of those researchers of not only the Danish-Halle mission in Tamilnadu; but also of other parts of the world; from where the German Lutheran missionaries sent rare artefacts and curious items of many sorts to Germany. Items pertaining to my present project, are contained in a separate wooden cabinet XIL and narrated under item no. 14 below, which is bold printed and underlined.

1. The Francke Foundations in Halle
2. The Cabinet of Artefacts and Curiosities
3. Past and Present
4. Rocks, Minerals and Fossils
5. Terrestrial and Marine Plants
6. The Animal Kingdom
7. Conchylia
8. Natural History Collection
9. Apothecary Table
10. Mathematical Instruments and Library
11. Masks and Coins
12. Exhibits from Borneo, Porcelain
13. Conception Models
- 14. The Danish-Halle Mission in India**
15. Religions
16. Sundry Artefacts
17. Clothing

18. The fine Arts

19. Manuscripts and Writing Instruments

20. Planet System and Universe

ANNOTATED REMARKS : This small booklet gives the English version of certain data found in: Thomas J. Müller-Bahlke, *Die Wunderkammer Die Kunst- und Naturalienkammer der Franckeschen Stiftungen zu Halle (Saale)*, Halle, 1998, 127 p.[The Wonder Chamber. The Cabinet of Artefacts and Curiosities in the Francke Foundations in Halle / Saale] more-fully cited at ENTRY NO. BM - 086. In 20 subheadings, a wider English reading circle, will now be able to know of the rare artifacts and curiosities contained in the “Wonder chamber” of the Francke Foundations.

ENTRY NUMBER	: BM - 088
TITLE OF THE INSTRUMENT	: Das Seminar zu Trankebar
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Das Seminar zu Trankebar
ENGLISH VERSION	: The Seminary in Tranquebar
CLASSIFICATION	: Journal Series
NATURE	: Print copy
LOCATION / REPOSITORY	: GKLA
ACCESSION NUMBER	: 5899
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: A. Gehring
Headline of the Article	: Das Seminar zu Trankebar
Name of the Journal	: <i>Palmzweige vom ostind. Missionsfelde</i> [Palm branches from the east Indian Mission fields]
Publisher	: Evangelical Lutheran Mission

Volume / Issue Number	: Größere Serie, (Larger Series) Nr. 1
Place of publication	: Leipzig
Year of publication	: 1902
Pages	: 25 p.
CONTENTS DATA	:
1. Warum wir eingeborene Gehilfen brauchen (Why do we need indigenous help) [pp. 1 – 4]	
2. Kurzer Überblick der Geschichte des Trankebarer Seminars (Short overview of the history of Trankebar seminary) [pp. 4 – 9]	
3. Lage und Räumlichkeiten des Seminars in Trankebar (Location and premises of the seminary in Trankebar) [pp. 9 – 11]	
4. Hausordnung (House regulation) [pp. 12 – 13}	
5. Ausbildung der Seminaristen in der Heiden-Predigt (Training of seminarians in the Gentiles Sermon) [pp. 13 – 16]	
6. Die Schüler des Lehrer- und Prediger-Seminars (The students of the teaching and preaching seminary) [pp. 16 – 21]	
7. Rückblick. Jubiläum des Seminars (Review. Aniversary of the seminary) [pp. 21 – 25]	
ANNOTATED REMARKS	: nil

ENTRY NUMBER	: BM - 089
TITLE OF THE INSTRUMENT	: Karl Rhenius
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Karl Rhenius
ENGLISH VERSION	: Karl Rhenius
CLASSIFICATION	: Journal
NATURE	: Print copy

LOCATION / REPOSITORY	: P.C.
CALL NUMBER	:
ACCESSION NUMBER	:
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: P. Paul Richter
Headline of the Article	: Karl Rhenius
<i>Name of the Journal</i>	: <i>Beiblatt zur Allgemeinen Missions-Zeitschrift</i> [Addendum to the General Missionary Journal]
Volume / Issue Number	: Nr. 6
Place of publication	: Herlaushausen
Year of publication	: November, 1900
Pages	: 83 - 98
CONTENTS DATA	: In these 16 pages, we get information about German missionary K.T.E. Rhenius, right from his childhood and a few important events in his life, some of which were certain turning points. About certain social conditions – or better said, about the social separation of the Adi Drawidas in and around Tirunelveli during his times, what Rhenius observed can be found in these pages. About certain philanthropic society called <i>Dharma Sangam</i> in Tirunelveli, we have some information in page 94-95.
ANNOTATED REMARKS	: nil

ENTRY NUMBER	: BM - 090
TITLE OF THE INSTRUMENT	: Mission Sources as Objects of Inter-disciplinary Research - Linguistics, Medicine and other Natural Sciences
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Conference Volume
NATURE	: Print copy

LOCATION / REPOSITORY	: PC
PUBLICATION DATA	:
Name of the Author	: C.S. Mohanavelu
Names of the Editors	: Ulrich van der Heyden & Heike Liebau
Headline of the Paper	: Mission Sources as Objects of Inter-disciplinary Research - Linguistics, Medicine and other Natural Sciences
<i>Title of the Conference Volume</i>	<i>: Missionsgeschichte, Kirchengeschichte und Weltgeschichte [Mission History, Church history and World History]</i>
Place of publication	: Stuttgart
Year of publication	: 1996
Pages	: 149-159
CONTENTS DATA	: This article mainly aims at to create an awareness, that mission records need not necessarily to consist of religious, ecclesiastical, biblical, Church and allied data only; instead, they are also to offer us information about multitudes of original source materials such as palmleaves, station files, travel accounts, personal private diaries, grant notices, royal orders and decrees etc. which hold immense data about various aspects of the lifestyles of the indigenous Tamil people – like their customs and manners, rites and rituals, legends and fables, diseases and medicines, feasts and festivals, etc. In this paper, certain data about the arrival of a German Jesuit missionary named Heinrich Roth in 1652 in Agra and his working as Court Physician to the Moghul Emperors are given. Further, the purpose of other Germans who visited Tamilnadu from 1706 and their hundreds of diary reports concerning non-religious activities and how they can be used to conduct inter-disciplinary research studies are outlined - especially in areas like Linguistics, Medicine (indigenous – Siddha medical system), Geography, Arithmetic, Botany and Mountaineering. A few rare indigenous Tamil /Telugu manuscripts are also cited in this paper.
ANNOTATED REMARKS	: This instrument is the research paper presented at the International Conference organized by the Centre for Modern Oriental Studies in Berlin, 17-20 October, 1994.

ENTRY NUMBER	: BM - 091
TITLE OF THE INSTRUMENT	: Deutsche Missionare als Indienforscher. Benjamin Schultze (1689 – 1760) Ausnahme oder Regel?

LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Deutsche Missionare als Indienforscher.
Benjamin Schultze (1689 – 1760) Ausnahme oder Regel?	
ENGLISH VERSION	: German missionaries as India researchers.
Benjamin Schultze (1689 - 1760) exception or rule?	
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: Complimentary Copy
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Author	: Heike Liebau
Headline of the Article	: Deutsche Missionare als Indienforscher.
Benjamin Schultze (1689 – 1760) Ausnahme oder Regel?	
<i>Name of the Journal</i> [Archive of Cultural History, Reprint]	: Archiv für Kulturgeschichte, Sonderdruck
Name of the Editor	: Egon Boshof
Volume / Issue Number	: 76. Band (76 th Volume), Heft 1 (Issue, 1)
Place of publication	: Weimar
Year of publication	: 1994
Pages	: pp. 111 – 133
CONTENTS DATA	: The author covers the following aspects in this article. 1. Hallescher Pietismus und Mission [Halle pietism and the Mission] 2. Die Daenisch – Halle Mission in Tranquebar [The Danish Halle Mission in Tranquebar] 3. Benjamin Schultze – Ausnahme oder Regel? [Exception or rule?] 4. Versuch einer Bewertung von Schultzes Arbeiten [Attempt to evaluate Schultze's works] 5. Schultzes Tagebuecher als historische Forschungsquelle [Schultze's diaries as a historical research material] 6. Abschliessende Gedanken [Concluding remarks].
ANNOTATED REMARKS	: This instrument gives certain minute details of the life and activities of B. Schultze, one of the pioneer German missionaries, who was quite resourceful; but not a 'team worker'. Much debated but luminous German

missionary is what one can find in his tenure in Tamilnadu. He preferred to be lonely wanderer than to work with colleagues. One has many reasons to praise him as a resourceful follower of Ziegenbalg, because it was Schultze, who resurrected and rejuvenated the nascent Danish Halle Mission in Tranquebar from a possible dissolution because of the hostile Danish Governor Hassius and the premature death of both the founders Ziegenbalg and Gruendler one following the other within one year time. But when one looks at the way he severed his relation with the parent Danish Halle Mission and to work with the English Mission in Madras, one also can come to the conclusion that he was a deserter of the nascent Mission in Tranquebar. A complex character of saviour and deserter in one person!

ENTRY NUMBER	: BM - 092
TITLE OF THE INSTRUMENT	: Arbeiter in der Tamil-Mission
LANGUAGE OF THE INSTRUMENT	: German
ENGLISH TRANSLITERATION	: Arbeiter in der Tamil-Mission
ENGLISH VERSION	: Workers in the Tamil Mission
CLASSIFICATION	: Journal
NATURE	: Print copy
LOCATION / REPOSITORY	: UTCA
CALL NUMBER	: Arch./ 266.405 / E 92.8G
ACCESSION NUMBER	: 3736
PUBLICATION DATA FOR JOURNALS AND SOUVENIRS	:
Name of the Editor	: Dr. Hermann Gundert
Headline of the Article	: Arbeiter in der Tamil-Mission
<i>Name of the Journal</i>	: <i>Evangelisches Missions-Magazin, Neue Folge</i>
Volume / Issue Number	: Vol. 12
Place of publication	: Basel
Year of publication	: 1868

Pages : 516+16 p.

CONTENTS DATA : In this instrument, there are ten articles starting on pages 31, 50, 97, 129, 177, 225, 257, 305, 353 and 385. Other articles in this volume relate to Protestant Missionary activities in many places, the world-over like for example, Madagaskar, Lapland, Fiji islands, China, Georgia etc. A remarkable feature of this instrument is, it has hand-drawn sketch figures of many places, persons /missionaries, buildings and other ancient heritage items.

ANNOTATED REMARKS : nil

ENTRY NUMBER : BM - 093

TITLE OF THE INSTRUMENT : *German Tamilology: German contributions to Tamil language, literature and culture during the period 1706-1945*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Book

NATURE : Print copy

LOCATION / REPOSITORY : PC, UCB – PL 4759, M638 1993

PUBLICATION DATA FOR BOOKS :

Name of the Author : C.S. Mohanavelu

Name and address of the publisher : The South India Saiva Siddhantha Works Publishing Society

Place of publication : Madras

Year of publication : 1993

Total number of pages : xiv + 221 p. + 25

CHAPTER DETAILS :

CHAPTER II: Challenges to and responses from the German missionaries: [pp. 22-60] the Danes in India – the Danish King's difficulties – lack of coordination – some common difficulties to the German missionaries – special challenges to Ziegenbalg – Ziegenbalg's ill-health – arrival in Tranquebar – paucity of funds – Ziegenbalg in jail – Ziegenbalg and Shen Tamil – challenges to Gruendler – problems due to Boevingh and Wendt – the complex character of Benjamine Schultze – Fabricius, the Sanyasi Guru – C.F. Schwartz, the Raja Guru – the unexpected “bride” – into the interior of Tanjore – References

ANNOTATED REMARKS
dissertation of the author of this project.

ENTRY NUMBER	: BM - 094
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC

**PUBLICATION DATA FOR
COMMEMORATIVE Vols.**

Names of the Authors	: German missionaries
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Chronological List of Books published at Tranquebar 1712 – 1731
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. III
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 1383 - 1390

CONTENTS DATA : This is a chronological list of ca. 74 titles printed and published by the Danish-Halle Mission in Tranquebar during the two decades' period 1712 - 1731 – in German, Portuguese, Tamil and English languages. The first Tamil book printed by this Mission bore the title: "Akkiyanam ..." authored by Ziegenbalg, which was published during his lifetime in 1713.

ANNOTATED REMARKS

: In 1732, the original list of titles were sent from Tranquebar by the Danish-Halle missionaries, which was subsequently published in 1733, in the Halle Reports – 33 Continuation pp. 927-936. In this year-wise list, there is no title printed for the year 1728. Danish – Halle mission oriented linguistic and cultural studies experts Christian Frederick Pressier (1725 – 1738) and Christoph Theodosius Walther (1725 – 1739) are known for their voluminous technical studies of the indigenous Tamil society and culture as well as Tamil language and literature. Nikolaus Dal (1719 – 1747), a Dane, also co-worked with the above two. Whether there was no printing work at Tranquebar for the year 1728 needs some investigation.

This Entry may be studied with the article: Subbiah Muthiah, Giving India the Printed Word, in: *Halle and the Beginning of Protestant Christianity in India*, Halle, 2006, pp. 1241 – 1248. To know more about the early attempts of printing techniques, difficulties in casting Tamil types and about German printing experts, who came to Tranquebar during the early 18th century, an illuminating work cited at ENTRY NUMBER. ST – 006, authored by the Paris librarian Gérald Duverdier, will be an indispensable instrument.

ENTRY NUMBER	: BM - 095
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC

**PUBLICATION DATA FOR
COMMEMORATIVE Vols.**

Name of the Author	: Hugald Grafe
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Ziegenbalg and Madras
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>

Volume Number	: Vol. I
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 345 - 361
CONTENTS DATA	: In this entry, we get info about certain aspects of Ziegenbalg and Madras. This contribution consists of the following subheadings: Interest in Madras, Exploring Madras, Escaping to Madras, The Setback, New Visions, The Turn in Ziegenbalg's Absence, Ziegenbalg back from Europe and Assessment.
ANNOTATED REMARKS	: nil

ENTRY NUMBER	: BM - 096
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	
Name of the Author	: Robert Eric Frykenberg
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Raja-Guru and Sishiya-Sastriar
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. I

Publisher : Francke Foundations
 Place of publication : Halle
 Year of publication : 2006
 Pages : 471 - 496

CONTENTS DATA : Though there had been many works like letters, books, articles, souvenirs and commemorative volumes on the co-work of the famous trio - C.F. Schwartz, Serfoji Raja and Vedanayagam Sastriyar, yet one finds in this illuminating contribution, certain important data as could be found in the subheadings: Schwarz – The Making of a Raja Guru, Missionary Scholar and Strategist, Military Chaplain and Ecumenical Minister, Tanjavur Statesman and Peace Diplomat, Long-Term Legacy to India, Vedanayagam – the Making of a Shastriar, Literary Legacy, List of Missionaries in Tanjore and Tiruchirapallai, References and Sources for the Study of Christian Friedrich Schwartz (1727-1798) and His Legacy in Thanjavur – Printed Sources and Secondary Works, Manuscripts Documents (Papers, Journals, Letters &c.)

ANNOTATED REMARKS : Nil

ENTRY NUMBER : BM - 097

TITLE OF THE INSTRUMENT : *Halle and the Beginning of Protestant Christianity in India*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Commemorative Volume

NATURE : Print copy

LOCATION / REPOSITORY : PC

PUBLICATION DATA FOR COMMEMORATIVE Vols.

Name of the Author : Hugald Gafe

Name(s) of Editor(s) : Andreas Gross, Y. Vincent Kumaradoss,
Heike Liebau

Headline of the Article : Errors, Legends and uncertainties in
Ziegenbalg's Biography

Name of the Commemorative Vol. : *Halle and the Beginning of Protestant Christianity in India*

Volume Number : Vol. II

Publisher : Francke Foundations

Place of publication : Halle

Year of publication : 2006

Pages : 533 - 545

CONTENTS DATA : The author makes a rather bold and challenging statement that a complete account of Ziegenbalg is yet to come! A comparatively small life tenure of Ziegenbalg, who was tortured in life and swallowed up in death, has a few as yet unsolved riddles. The subheadings under which this author defends his enunciation are: Writing Ziegenbalg's Biography, The Dates of Birth, The Call to Mission, the Murderous Plot, His Father's Death, Appointing the Provost, Errors in some Details, Diseases and Death and Conclusion.

ANNOTATED REMARKS : In this context, I am to say – based on a source material – that while Ziegenbalg was asleep in a choultry in Thirupathy, some angry Brahmins, who hated Ziegenbalg's preachings against idol worship, came at night to kill him by strangulation “in the same manner as they once silenced two Roman Catholics near Cingee” and it was only due to Ziegenbalg's trusted disciple Tamil convert named Malaiyappen, this murderous attempt was foiled and thus Ziegenbalg escaped an attempt on his life.

ENTRY NUMBER : BM - 098

TITLE OF THE INSTRUMENT : *Halle and the Beginning of Protestant Christianity in India*

LANGUAGE OF THE INSTRUMENT : English

CLASSIFICATION : Commemorative Volume

NATURE : Print copy

LOCATION / REPOSITORY : PC

**PUBLICATION DATA FOR
COMMEMORATIVE Vols.**

Name of the Author	: Martin Tamcke
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Heinrich Plütschau: The Man in Ziegenbalg's Shadow
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. II
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 547 - 566

CONTENTS DATA : For Danish-Halle Mission researchers, secondary source materials like published books are too less especially in English, to find enough biographical data about Pluetschau, though he co-worked with Ziegenbalg. This contribution undoes this dearth to a great extent. The few subheadings, under which the author covers Pluetschau's biography are: A Man of the People with a Sense of Social Responsibility, A Man of Balance, Working for the Mission at Home and Conclusion.

ANNOTATED REMARKS	: nil

ENTRY NUMBER	: BM - 099
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC

PUBLICATION DATA FOR

COMMEMORATIVE Vols.

Name of the Author	: Kurt Liebau
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Benjamin Schultze – Childhood and Youth
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. II
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 567 - 594
CONTENTS DATA	: Though there are a number of works on one of the very enterprising German missionaries named Benjamin Schultze, yet one finds in this essay, certain illuminating place-based activities of Schultze. Under the following subheadings, the author gives a good picture of Schultze's activities: Sonnenburg, Landsberg, Berlin, Halle I, Marwitz, Frankfurt, Halle II.
ANNOTATED REMARKS	: Nil

ENTRY NUMBER	: BM - 100
TITLE OF THE INSTRUMENT	: <i>Halle and the Beginning of Protestant Christianity in India</i>
LANGUAGE OF THE INSTRUMENT	: English
CLASSIFICATION	: Commemorative Volume
NATURE	: Print copy
LOCATION / REPOSITORY	: PC
PUBLICATION DATA FOR COMMEMORATIVE Vols.	

Name of the Author	: Sigvard von Sicard
Name(s) of Editor(s)	: Andreas Gross, Y. Vincent Kumaradoss, Heike Liebau
Headline of the Article	: Christian Friedrich Schwartz and the Muslims
<i>Name of the Commemorative Vol.</i>	: <i>Halle and the Beginning of Protestant Christianity in India</i>
Volume Number	: Vol. II
Publisher	: Francke Foundations
Place of publication	: Halle
Year of publication	: 2006
Pages	: 611 - 630
CONTENTS DATA	: Schwarz was always a man of the masses. Hindus or Christians, many people liked and respected this <i>Padre</i> . When the Hindu Raja Thulajee did not believe his own kinsmen, he only selected Schwarz to be the guardian for his adopted son Thulajee and the Royal estates. Again, when Tipu Sultan waged wars against the British, he allowed only this Christian Father into his domain without any let or hindrance. In this essay, we have in a nutshell, certain cases of Muslims-Schwarz interactions, given in a few subheadings: Formative Influences, Islam in the Carnatic, Interaction with Muslims, Interaction with Muslim Political Leaders and Conclusion.
ANNOTATED REMARKS	: nil
