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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Years ago was under this man's Care, when he was yet Schoolmaster at Tranquebar. It gave me a very deep impression but it was not proper to talk with him of these Things before a Company and though he promised to come to Cuddalore yet I believe he will not because I strongly suspect that he knows he is discovered, and I am apt to think that his perplexity in this interview came from thence. Formerly I wondered to see a malabarian behave so handsomely and not to be shy at all to see a European come near him but I do not wonder now because he has been not only in Tranquebar with the Europeans but likewise amongst the Dutch and French, because the Roman Catholics by underhand dealings had enticed him away from Tranquebar.

The copying of the malabar part of the malabarian Dictionary was finished about the middle of this month, afterwards we caused two Copies of a pretty large collection of the best malabar Proverbs to be wrote on Paper. Some months ago under Queist's direction the Old Schoolmaster had begun to collect them promiscuously. Afterwards they were brought in alphabetical Order & wrote out. They are very useful not only for the learning of the language but in conversation with the people they can be applied not only to raise their attention but to refute their common Sentiments, because a great many of these Proverbs contain good doctrines. D

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27- We went partly for exercise & partly to enlarge our acquaintance to a place which lyeth near three miles without the Bounds called Tiruwendipuram, and is reputed amongst the Indians as a holy Place. Coming to the Pagoda, we found a number of Bramines but they were in no disposition at all to be talked with. Because a Rich Merchant some weeks ago, when one of his Family was very sick had made a vow, if the sick Person should recover to give an Entertainment to 1000, Bramines and we found them just receiving this Benefit. There were a number of Bramines within the Pagoda, but as we came near, the doors were shut, because they pretend that if any body should see them ^{it would burn their Stomachs.} eating. However a discourse was begun with some without but as they had filled their Bellies, they did not mind any thing

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else and in a few minutes somebody come to call them in again for the Desert. Therefore we went into one of the streets speaking here and there a few words and enquiring if there was no learned men in the place, we were directed to a house, where we should find Satisfaction but as we began to discourse with two Bramines they ingenuously confessed that they could not satisfy us and that most of the Bramines though they pretended to have learned a great many things, & even what they call their Revelation or Holy Scripture yet they did not so much as know the literal meaning of it. Hereupon it was represented to them that this was an useless and even deceitful thing and that we ought to enquire better after truth. They heard this with a great indifference & directed us to a Bramine in the next Street who would tell us particulars concerning the Pagoda and the History of it. Accordingly we did go in company of some to the mentioned house and saw the Bramine sitting at the Door who as soon as he found us coming near stepped into his house and shut the door. Others went after him, to persuade him to come out but he could hardly be prevailed with & we stood some minutes before we saw him again. At last he came and a discourse was begun concerning the History of their Pagoda. He told several strange Extravagant things which had happened many thousands years ago. It was objected that this Building did not seem old, but in all appearance was built not much above 100 Years ago. He allowed this, but said that in very old times there had been a Pagoda Built by the Gods themselves, but when it fell to decay & ruin, this present Building had been built by men according to the Model of the former. Hereupon it was asked if there were Records or other Proofs of the certainty of this Relation & where or with whom they were. He said they were not in the place but in the hands of their very wise and holy men. Being asked again where these Men lived, & if they could not be spoken with he answered that nobody knew their abode because they had not only no fixed habitation but even fled human Conversation living in Woods & Mountains. Upon which it was proposed at large, in what miserable Condition they were for all their pretences and confidence. We had been by some people in the other Street directed to him & he

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again directed us to he did not know himself whom. Though this Representation was made in such a way that it might have raised their attention, yet they seemed not at all moved & we left them offering our Readiness to converse with them, in order to come to a better knowledge.

In the Portuguese Sermons for this Month the Doctrine of Sanctification & holiness was proposed & afterwards the Doctrine of prayer.

November.

2. To the Joy & Encouragem^t of us both, Kiern: preached to day his first Sermon in the Portuguese language, on the first part of the 15 Chapter of S^t. Luke. We thanked God for his assistance & furtherance.

3. Kiern: begun to day to apply himself to the Malabarian language wherein G: assists him

Two Children of a Malabar Christian from Tranquebar, who lives here were taken into the School & half a Pagoda a month, was promised to the Father towards their Maintenance but this only for some months.

9. According to our joynt resolution R: begun this Sunday afternoon to propose & explain to the Children the most eminent Histories, Related in the New Testament.

10. A Gentleman of the Council of this place having desired G: to marry him it was done accordingly this Evening after the Governor had been acquainted with it, & given his Leave. His worship was likewise present at the Marriage.

Some time this monthly: after having ended the Curvory Explanation of the remaining Scripture Sentences, resumed again the literal Exposition of the Acts. It is absolutely necessary to go on in these Exercises that the Children may be more & more acquainted with the holy Scripture, which chiefly afterwards when they have been dismissed will be a great help & furtherance to their Salvation.

The malabar School is increased by this time to above 20 Children though the People have been told that our design is not to bring together a number of Children and that many cannot so well be taken care of as a few yet they have insisted upon their Children

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