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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Virgin without the concurrence of a man. Answer. If God could make the whole world out of nothing, when there was neither male nor female, it would be wrong to confine his power within so narrow limits, as to think that he could not produce a true man from a female without a male. After some other questions about the holy virgin & Joseph, he asked very warmly, if nothing of Mahomed was wrote in our Bible. Though this was answered in the negative he repeated his question several times, insisting we should say, what it was, that was mentioned of Mahomed in our Bible. He did all this in a very strange manner, which made us turn the discourse at last on some indifferent things. There was another difficulty, that we could understand one another but half, because the Mahomedans in these parts, though they talk the malabar language, yet they intermix it with so many words from the Arabic & Persian language, that chiefly when they talk of religion, they make almost a different dialect of it. We took at last our leave from them & were accompanied by one of the family.

15. With divine assistance the first malabar sermon was preached to day upon the first part of the 15th Chapter of St. Matthew. The service was begun with the Litany translated from the English, & concluded with a prayer. The auditors were few of our christian domesticks with their families, though we resolved, to give the Heathens an opportunity to be present. We likewise resolved, that for a short time the malabar sermon should be only every other Sunday, till we could do it every Sunday. It was to us a matter of joy & thanksgiving to God who had brought us one step further.

In our Portuguese sermons we continued to ^{propose &} explain the history of Christs suffering.

March.

Through Divine assistance we found our selves capable to go on in our business, at home as well as abroad. At home we applied ourselves to improve in the languages, & likewise took care of the schools. we were visited now & then by the natives & went frequently through the streets of Fudalore in order to be more acquainted with them.

with

with the beginning of this month we dismissed the two girls out of the Portuguese School.

For the better advancing in the language the former missionaries at Tranquebar had collected a large book of Phrases in the malabarian & highgerman language, under proper titles, the book containing four quires of paper. A malabar copy of this being sent us from Tranquebar together with the original in both languages, G. soon after his arrival at Cuddalore copied the german and brought the index of it into a better order. To this Mr Cartorius afterwards made a few additions. There being yet white paper enough in the book, it was afterward thought fit to fill this up, & accordingly G. took out of several authors the best quotations, always citing the Author, which had not been done before. The book being now considerably increased, & the usefulness of it appearing plainly, we resolved to make a new book & regulate the titles & other things more commodiously & write no other phrases into the new book, but such that were taken out of the malabarian Authors. We spent therefore part of our time this month in the making of a new index for the titles of the phrases book.

17. We ended with the Portuguese Children the explanation of the Scripture Sentences, and

18. began to declare a small treatise against the principal errors of Popery.

25. We were visited by four Bramines from the country, with whom we had talked few days ago in the Street & invited them to our house. They came just, when we were upon our business, & were therefore desired to step a moment to the malabar School, which they did, & some maps in the malabarian language were sent after them. In a short time we sat down with them, & the maps gave us an opportunity to begin our discourse, so that a few words were spoken touching the difference betwixt the learning of the Europeans & that of the natives. After this, the question was proposed to them about the origin of their different Sects. They began in their usual way a long explanation, how formerly the Deity appeared in a visible shape, in order to create the world, & that the bramines were born out of the head of this visible Deity etc. To this it was objected, that we could ascribe no shape to the Deity, & that it was improper, to assert, that God could not create the world except he

he appeared in a visible shape. They endeavoured to say something in defence of their opinion, though they never kept close to the argument, & at last gave their sentiments, that the diversity of opinions, sects & other divisions amongst men came from God, & that without this the world ^{could} not subsist. It was answered, that there might be amongst men a diversity, one being a native of such, another of another country, one following one trade or business, another applying himself to another way of acting etc: but this must not be extended so far, as to things entirely religious, & appertaining to the service of God. By way of reply they made a distinction betwixt the external & internal worship, the external according to their opinion, consisting in several different rites & ceremonies agreeable to the customs & temper of every nation, but the internal being such, that one, who could attain to it, rejected all outward forms, rites etc: and to such one, a dog was as clean as a brahmine, he making no distinction betwixt such Ecclesiastical purities & impurities. The answer from our side was, that part of what they said now, was agreeable to our religion, which thought us that the main part of divine service was internal, & that outward forms would not do, if our mind was not disposed according to Divine will. For a proof of this, the malabar New Testament was brought & Matth: XV, 14. legg. read to them which they much approved, but were asked, why they did not endeavour to serve God in this internal way, which they allowed to be the only real & true one. They said that it was not possible, but to very few, to deny all external things, and without the world could not subsist if men would follow only the internal worship & reject all external & worldly things. Our reply was, that God had made men for a double End, the main end concerning indeed the happiness of our mind & the service of God, but the other & lesser end being this, that every body according to the station wherein Providence had placed him in this world, should do some external business for the benefit of his fellow creatures, & that every ones worldly business would but then be managed in the proper manner, if he should be so happy, as to serve God internally & in the right way. Consequently the internal worship would be no hinderance to worldly affairs, but rather would set them a right, & keep every thing in due frame & order, and what would it be, suppose, we should lose some external things

thing on account of the true worship? It would be no more, than to loose a trifle, when on that condition we could obtain millions. For a confirmation of this Matth. XIII, 44 & 46. was read & explained, which they likewise approved. Our discourse went further upon the difference between their wedam & our Scripture. Against what they call their wedam or revelations it was objected, that the Bramines not only hid it from every body, but that even the Bramines themselves did not understand the meaning of it, whereas our Bible had been translated in so many languages, & was laid before every body who had a mind to read it. They would not allow the Bramines ignorance in that particular, yet they seemed not much to insist upon it, saying only, that on a close examination, it would be found, that our Scriptures & their wedam contained the same doctrines. Our answer was, that as long as the Bramines did hide their wedam, we could not say how far it agreed or disagreed with the Bible, and that it would be a satisfaction to us, if they would acquaint us ^{with} the contents of their wedam, in order to compare and see if their assertion was true or not. They declined the answering upon this point. We shewed them the Hebrew Bible, & upon their desire few verses were read to them & interpreted. As they have amongst themselves a character of a language, which they call the character of the Gods language, and which resembles very near to the Hebrew character: though they do not pretend to have more than the character only and not the language, we told them, that our Bible had this preference before their wedam, that the original was in such a character and language, which their own tradition called the Gods language. We desired them to look & see what they thought of this character. They allowed that the two characters had a very near resemblance one with another. It being pretty near noon, & they giving to understand that they must go to perform their ceremonies, we dismissed them with an invitation to continue their acquaintance with us. These Bramines behaved very handsomely, & expressed a good deal of natural sense & judgment.

In our Portuguese and Malabar Sermons we preached
upon

upon the History of our Saviours passion & resurrection.
About the middle of this Month news was brought that the Maratters had taken the Town & Fort of Tereutcheenawpolli from the Moguls people again. This Fort is about 40 leagues Southwest from hence, & is accounted to be one of the strongest over all the Country. Formerly a Prince of the Marattish nation governed it, but few years ago, one of the Moguls Commanders Sonder Sawis took the Place by Treachery and governed the Province belonging thereunto. Not contented with this, he went further Southwards, ruining the Tan-shaur country (the King of which is likewise a Maratter) & had once almost taken the residence by Treachery if it had not been detected, & the Traitor executed. The King of Tan-shaur knowing no other help, asked the assistance of his kindred, who thereupon came with a powerfull army, & if it was not the true reason, it was at least the Presence that they came to free Tan-shaur & Tereutcheenawpolli from the oppression of the Moguls Commanders. They blockt Sonder Sawis up very close for some Months, & though his Brother with a Body of men endeavoured to break through the Maratters camp in order to bring succours & provision into the Fort, yet after two attempts he lost his life, though it was said, he fought bravely. Upon this Sonder Sawis was necessitated to give himself up Prisoner, & the Maratters took the Place. It is uncertain now which way the Army will march, and what their further design is.

April.

Two boys were dismissed out of the Portuguese School, so that there are but 5. now, & two Christian Children in the malabarian School.

The last rainseason being not very plentiful, and since that no rain having fallen for about 5. Months, the weather began to be very unhealthfull, so that numbers even of the natives fell sick. It affected us likewise, and kept us indisposed for a good part of this Month, so that we could not be so assiduous in our business, as we desired. It seems that we are known more & more amongst the inhabitants & other natives of the Country, and their esteem