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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Bengal after the rain in about three months time. Because it is believed, that by some accident or other the Ships came so late to these parts, that they were obliged to go first to Bengal.

October.

4. According to our resolution, we began to preach in the Portuguese congregation, on the Doctrine of the Lord's Supper.

9. In the daily catechizing of the Portuguese children, the explanation of the Acts being done, the first Epistle of St. Peter was begun in the same method.

13. This afternoon Gu: went to Tripore, in order to continue the conversation with some inhabitants there. In the way I overtook some people, and going along with them began to talk of the several dangerous errors and mistakes of the country people.

They took it pretty indifferently, and so we parted. I went afterwards to some Streets at Tripore, and came at last to the Pagoda, where amongst many other people, I met at last with the formerly mentioned Priest. There had been that day a solemnity for the Bramines to fill their bellies, and my discourse began with asking about the circumstances of the solemnity. After an exchange of few questions and answers the discourse was carried to the main point of truth and happiness. I spoke to them somewhat large in the following way, that after I had begun to acquaint myself with their books & learning, I found such an extravagant confusion, that for some years, I took all of it to be nothing but the meer production of their poets and orators wild fancies. But after some time I met with things which seemed to have a resemblance with the Grecian and Egyptian antiquities; and searching further, I discovered several things which confirmed my conjectures to a high degree of probability. Here I enlarged on the History of Alexander the Great, his conquering Darius etc; and told them how this was expressed in their books, what circumstances were true, and what were the additions of the Poets etc; concluding at last with this, that according to their proverbial expressions, the truth contained in their books might be compared to a mustard seed to which their poets had added mountains of falsities, mixing all so together that it was almost impossible to distinguish now one from the other. I told them further that they were much in the wrong, to be so unmindful of important things as to take all in a lump on other peoples credit, and that they ought to take hold of proper opportunities for finding truth; to which purpose I offered them my endeavours. This discourse seemed to raise their attention, hearing a European talk of antiquities, the knowledge of which in their idle way of thinking they take to be in their sole possession. The Priest by way of answer spoke something, which

which did not come home to the argument, and begun again his simile of several blind men, who were desirous to know the shape of an Elephant &c. But when I put him in mind, that formerly he had proposed the same, he broke off. We went on discoursing till a good while after sunset, and then I invited him to our house in order to talk more of this matter. He told me he had been lately twice at Puddalore, but not knowing the house, he did not happen to see us. Upon this some young Bramines present promised to go along with him, and shew him the house, and he gave his word to come in few days. It has been formerly mentioned in our Journal, that this Priest had been christened at Tranquerbar, but some time after, it was found out that the unhappy Apostate lived at Nagapatnam. But it seems, there is such an exact resemblance betwixt these two men in their persons, speech and carriage, that more than one have been led away to mistake one for the other.

20. A Chalabarian Merchant being taken in a shower of rain as he passed through our Street, stepped in to our house to wait till the rain should cease. We asked him to sit down, and after a few words that part of the 44.th Chapter of Isaiah, in which the Idolaters are rebuked, was read to him, and some observations added as well particularly on this doctrine, as generally on the excellency of the Bible. He did not speak again, but did not seem much moved by it, and after a while he took his leave.

24. In the evening we were visited by the Chief & second of the Dutch Factory in Porto novo, who live at present in Puddalore because the country is yet so unsettled, that they dare not venture to live in an open place, which has been plundered before. The Chief m^r Heer Oymont, told that he came on purpose to desire our assistance to baptize one of his Slave servants a grown man, who these several years had disliked to be a Christian, but now being sick did of his own accord earnestly desire holy baptism. We asked a few questions, chiefly if it was the servants free choice & resolution, & if he had yet the use of his senses and faculties of mind; which questions were answered in the affirmative. On this we went to the Genleman's house, and found the servant very weak in his body with a heaviness upon his breath, which somewhat impeded his speech, though he gave proper answer to the questions proposed to him. In a short admonition he was first exhorted to repent of his not having minded his creator and redeemer before this time. Then men^tioned his present condition, and the Grace of God, together with the nature and chiefest design of holy Baptism,

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was explained and to this added the gracious Promise of Christ: him that cometh to me, I will in no wise cast out. John VI, 37. Care was taken to propose this as plain and short, as possible and to repeat the main part of it. The sick person was asked if he understood and believed this; which he affirmed, and several times added, that he was thinking of God day & night, and desired his Favour. At last he was asked if it was his own and free desire, to partake of Gods grace and to be christened which he affirmed. So Holy Baptism was administered to him, and part of the service read out of the Portuguese Common Prayer. He was named Apollo, upon his Masters desire, and dyed few days afterwards.

In our malabarian sermons we have partly explained some lessons out of St. Matthew and partly catechized the christian children upon the Creed.

- As the cool season permits us to keep close to study, we take care to exercise ourselves in the malabarian language by reading writing and talking, and in such a way, that our successors may have an advantage of it in finding a good deal of difficulties removed and many things done ready to their hands.

November.

We have endeavoured in some sermons to prepare our Portuguese Congregation for the Lords Supper, and appointed the 8th of this month for the administration of it, and gave notice accordingly, particularly to those, whom we thought better disposed & willing than others. But to our disappointment they excused themselves on one pretence or other, which obliged us to stay a little longer, and to see, if by fair & proper means, the impediments might be removed.

10. After having ended in the Portuguese School the literal explanation of the first Eps: of St. Peter, we proceeded to the second.
14. This afternoon we had several visits. The first was from a Braman, who calls himself an astronomer, and has been formerly with us. He brought two large draughts, made on country Paper, which were astronomical & Geographical according to their notions. We desired him to explain the particulars, in hopes to discover something. But he was so inconsistent with himself in the numbering and naming of the particulars, that even square things went now and then by the name of round ones, and when an objection was made, he run out into expressions in the Bramine language, and was full of terms of arts and the like. However he was soon out again, when we asked him to explain himself, what he meant by these words. He told at last, that these draughts had

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