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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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thing of the tribe of Juda was mentioned. This gave an opportunity to put him in mind of some remains of Jewish antiquity amongst the malabarians, viz the very names of Judah, of Esau, (whom they call his father, and describe him as a hairy man) of Methusalah etc. This representation raised his attention yet more, and we took the opportunity to admonish him, that he and his countrymen were in duty to God obliged to enquire and search, and to make an use of these means, which Providence had brought to their own doors for attaining to the true knowledge. His brother seemed to be very uneasy, because for the most part he went up and down in the house and garden, sitting only few minutes with us. At last they took their leave.

We find now by experience that our reading the malabarian Books doeth not only give us the advantage of improving in the language, but is likewise a means to discover even the mysterious parts of the knowledge of the natives, and rouses their attention, when we intermix these things in our discourses. It can be made out to a high degree of probability, that, as this whole nation and even the Bramines are divided in two main sects; one of these sects has its origin from Greece, and the other from Egypt, which has likewise remains of the Jewish and Christian antiquities. Our conjectures about these particulars, are collected and brought into some order, though it would be exceeding the limits of a Journal, to enter in to a detail of them.

About the middle of this Month another boy out of the malabarian School was on the desire of his father admitted to the English lessons in the Portuguese School.

22. To day we celebrated the Lords Supper in the Portuguese congregation. Besides us, our Portuguese Schoolmaster and his sister, a widow were communicants. A Soldier who has been brought up in our School had promised to come, but did not, excusing himself that his military duty had hindered him from coming at the appointed time.

The money in our cash being most spent, we wrote a letter to Franquerbar, asking our Brethren if they could advance us 100. Pagod: on account of an assignation from the Reverend

Prof.

Prof. Franck, though the silver, out of the value of which the money was payable, was not yet come to Chadrav. They immediately consented, but we could find no opportunity to have the money by a bill of Exchange, though we enquired with several Gentlemen and black Merchants in the place. We likewise received more than one letter from Tranquerbar, wherein we were desired in pressing terms, that one of us in the middle of next month might visit them, and assist at the ordaining of one of their Catechists to the Ministry. But though it was hard to us, not to comply, chiefly on a repeated invitation, yet we could not resolve to do it at this time, because this country is yet in such a confusion, that nobody knows, who is or will be the Headman, and the rumours of another Maratter Expedition are so strong, that no European dares to go out of the limits of Fort St. David, and all the substantial men from Portonovo, which is in the road to Tranquerbar, are yet here, and do not think of removing to their habitation. Therefore we represented this to Tranquerbar earnestly desiring to be excused, but promised, that if there should be any hopes of secure travelling in January next, one of us would give himself the pleasure to visit them.

Our first Portuguese Sermons in this Month have been upon the Doctrine of the Lord's Supper, and afterwards upon Prophetic Texts of the Old Testament concerning the Doctrine of Christ.

In the Malabarian congregation we have joined in Prayer, and reading of Scriptural Texts, because Gu: has been indisposed several days, the season being sickly for want of the usual rains.

December.

2. In the evening Gu: went to a Malabar School in this place, the Master of which is a Braman, and has formerly entertained an acquaintance with us. The discourse began about their books, learning, chronologie &c. and some observations were made touching the uncertainty of these. When the discourse was carried further to the points of good and evil, the Braman was soon ready to lay all the blame on the times and the unluckiness of this fourth age of the world, according to their division of time