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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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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

had

had been made by his father, and that he was not thoroughly acquainted with the particulars. We desired him therefore to inquire a little better, and satisfy us on another time, which he promised. As we were discoursing, another man came, who pretends to be a poet and Scholar, but is a beggar by trade. Some time ago we had committed to him, to inquire after some particulars of his country learning, and now he brought with him some palm leaves, which made us think that he would give us an account. But his leaves were empty, and after having spoke a few words with him, we dismissed him and the Braman. Soon after this came an elderly man from Porto novo, who keeps acquaintance with us, and brought with him his brother, and some lads of his relations. He having formerly shewed a good disposition of mind, after some general words we came soon to the main point of religion, which he seemed to like. Part of the 44.th Chapter of Isaiah was read and a short discourse made upon it, which he all approved. Then the question was brought closer, why he and his country men remained in their old way, which on an impartial enquiry they could not maintain to be true and right. He would, as usual, throw all upon a destiny & absolute appointment of God, but we told him, that it was exceedingly wrong and sinfull to charge God, as being the cause of errors & evil, when it was men's own fault. This was illustrated with the simile, that as the material light of the sun was universally given to all, so God was ready to enlighten every ones mind, who would but admit of it, but if men would willfully cover their eyes, or shut themselves up close in dark room, they must blame only themselves for not seeing the light. Going on in this discourse, we came to talk of the fountain of true religious knowledge, and the Hebrew Bible was brought. We told him that this was the eldest Book of all, and the only true original of Divinity, which even according to their own notions deserved a veneration, as being wrote in that very character, which they call the Gods language. He was much moved at this, and understanding that we knew the language, he desired a part of it might be read, and interpreted. The Bible being open before us, it happened to be a Chapter of Genesis, wherein some-
thing

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 et; 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 Malabar 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