

Handschriften / Autographen

Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

**Geister, Johann Ernst
Kiernander, Johann Zacharias**

Cuddalore, 18.01.1741-28.12.1741

14. Dezember 1741

Nutzungsbedingungen

Die Digitalisate des Francke-Portals sind urheberrechtlich geschützt. Sie dürfen für wissenschaftliche und private Zwecke heruntergeladen und ausgedruckt werden. Vorhandene Herkunftsbezeichnungen dürfen dabei nicht entfernt werden.

Eine kommerzielle oder institutionelle Nutzung oder Veröffentlichung dieser Inhalte ist ohne vorheriges schriftliches Einverständnis des Studienzentrums August Hermann Francke der Franckeschen Stiftungen nicht gestattet, das ggf. auf weitere Institutionen als Rechteinhaber verweist. Für die Veröffentlichung der Digitalisate können gemäß der Gebührenordnung der Franckeschen Stiftungen Entgelte erhoben werden.

Zur Erteilung einer Veröffentlichungsgenehmigung wenden Sie sich bitte an die Leiterin des Studienzentrums, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle (studienzentrum@francke-halle.de)

Terms of use

All digital documents of the Francke-Portal are protected by copyright. They may be downloaded and printed only for non-commercial educational, research and private purposes. Attached provenance marks may not be removed.

Commercial or institutional use or publication of these digital documents in printed or digital form is not allowed without obtaining prior written permission by the Study Center August Hermann Francke of the Francke Foundations which can refer to other institutions as right holders. If digital documents are published, the Study Center is entitled to charge a fee in accordance with the scale of charges of the Francke Foundations.

For reproduction requests and permissions, please contact the head of the Study Center, Frau Dr. Britta Klosterberg, Franckeplatz 1, Haus 22-24, 06110 Halle (studienzentrum@francke-halle.de)

urn:nbn:de:hbz:ha33-1-187669

time. I answered, that according to their own books, in the three preceding ages, the world had been three times destroyed by their Gods, on account of sin and wickedness being so increased, that there was no other way to remedy the evil. Consequently according to their own accounts there had been evil in the world from the beginning, and therefore it was wrong, to charge this age with being the only cause of all evil. He could not remove this objection, only he said, that in comparison to the former ages this present was bad in an extreme degree. On this I endeavoured to make him sensible of the doubtfulness of their opinions, and how every one was obliged to search for truth, so he would find that the cause of evil was within us etc. Some people of the neighbouring houses came to hear us, and the schoolboys kept close to me, at which the Braman seemed to be uneasy, and bid them go and mind their books, but they took no notice of it.

14. I went again in the evening to the same Braman, asking him if he had found an account of some particulars which I had desired him last time to enquire for. He excused himself saying, that he could find no scholar in this place. I answered, that in my conversation with his countrymen I had heard this evasion many times, though I could not but think, that they were much in the wrong to be so careless and to rely on uncertainties. I took notice of some irreconcilable contradictions in their histories, as for instance that once their Progenitor Bramma underwent great austerities & penances on a certain mount to the North, that he might obtain from another of their Gods the Gift of creating the world. Now how could this moment exist and how could Bramma be there, when the world was not yet created? The Braman was confounded, and several people that were present began to murmur, and could not but allow, that these things were inconsistent with one another. One of them a merchant asked the Braman in a strange & almost satyricall way, if he could not overcome me in disputing. I intercepted this, telling him, that disputing would not do the business, and was not my design, but we ought to search for truth wherever we could find it. I carried the Discourse further, mentioning the truth

truth and antiquity of the Bible, and concluded with inviting them to a further conversation. It is to be observed, that the Malabarian Schools are not like in Europe, within the house, but they are in the Street, sometimes in open Choultries, sometimes on a large bench before the house, or quite in the Street, where the children sit down and write with their fingers in the sand. If we can find no other opportunity to address ourselves to the natives, we go to one of the schools, ask the Schoolmaster a question or two concerning their language & books, take perhaps a book and read, which commonly makes some of the by-standers come near, and according to the circumstances we talk something useful to them.

Coming home after the forementioned Interview with the Braman, we were visited by one of the chiefest Merchants in this whole Province, who has his abode in Portonovo, but since the troubles in the country began, lives in Cuddalore, where now and then we have been talking with him at the door of his Lodgings, and his brother has been several times at our house. He is a man of good sense and handsome deportment. After few words in general, the discourse was carried to the same points as had been proposed before to the Braman, at which he was not only very attentive, but seemed to be moved. When we had been together with him for about half an hour, an English Gentleman came to visit us, which made the Merchant retire.

27. We read to day in the Malabarian congregation the Prayers and some scriptural lessons. We thank God for all his Paternal assistance and furtherance in our business.

About the end of this month we received a bill of Exchange to the value of 100. Pagod. to be drawn upon a Gentleman in this place. Mr. Schultze at Madras had on our desire been so kind, as to procure us the advancement of this sum.

Our sermons in both languages have been upon the first chapters of St. Matthew and Luke, and on Sundays in the afternoon, the historical lessons have been continued with the Portuguese boys.

In the Portuguese School the literal explanation of the Second Epistle of St. Peter has been ended, and the Epistle to the Galatians begun.

Having