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Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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and obedience to the Gospel, and that numbers of their country people may follow them in truth and righteousness. According to a resolution in our conference, we began a Christian Malabarian School and two girls, the daughters of a Protestant Christian from Tranquebar, who is here in the Company's service, were taken in.

13. Mr Schulze arrived here from Madras, and departed again the next day to Tranquebar, in order to go to Europe on board of the Danish Ship.

14. The Pandaram or Fryar of the Pagode in Trippalpore visited us. Our discourse was in general upon several Subjects, we showed him books, maps &c. to make him sensible of the exactness of the Europeans in things of that kind. When he went away, he was desired to continue his acquaintance with us.

This afternoon Gu: to divert himself for his health & to acquaint himself more with the Country, set out from Cuddalore to that famous place Sidambaram or Silambaram commonly called by the English in these parts: Chettamburum

I slept that night in the Dutch Factory at Porto Novo and arrived early in the morning at the gate of Pidambaram. Chyn Theer osterhaven, Second of the Factory at Porto novo had wrote a letter upon my request to the Choquels Governour, with whom he is very well acquainted, to obtain leave for me, that I might go not only in the town, but in the great Pagoda too, which is made use of now as a Fort. The request was immediately granted, a handsome compliment returned, and I had two of the Governour Servants to attend me. The Pagoda is a stupendous pile of building all of Stone, which have been brought according to report five or six leagues from the country. It is surrounded with a very high wall, in a square form every side of which is above a small gunshot long, and it is time out of mind when it was built. Formerly it was designed for a Temple of Idols, but when the Choquels commanders conquered these Southern provinces, they fitted it up for a Fort. Though out of a great detestation which the Chakomedans have against Idols and images, they many times

times upon the conquests of a Province or Town
destroy the Pagodas entirely, yet some times another
interest prevails with this Pagoda, where they gave them to leave things
the people leave to continue in their idolatrous ways as they find them,
and so it was with
Because on the annual Fasts many ~~many~~ thousands
of people flock together from the whole Country to
these famous Pagodas, which is a good profit to the
place, and besides there are legacies, according to
which Sums of money come every Year to Tidam-
ram to entertain numbers of Bramans and Pand-
rams. The entrance to this Pagode is not in the
middle but near the South west corner of it, and
is very ordinary it goes about in a winding
manner and then you find your self in a wil-
derness of buildings without any manner of Stone, Symmetry in the
the walls, the ceilings, the columns, the pavement whole. It is sur-
and in short every thing made of it. There are heaps of
large galleries one upon another all of Stone
and I do not doubt to say, that if all the columns
and images there should be counted over, it would
be more than a Million. When I came in, I
asked for a Braman, that could explain me the

most remarkable things, and accordingly an elderly man came to me, but I found him of so ordinary a capacity, that if he was the best of them I do not know what to think of the others, who crowded about me immediately, and had nothing else to say but to plague me for alms, so that the Governor's Servant who was with me, had enough to do to keep them in distance. The Bramans who conducted me, commonly would have me observe things that were mere trifles. One of the most curious things I saw was one of the inner entrances, where there were two pillars of black marble each of one entire Stone betwixt 50 & 60 feet high, and about 4 feet thick. Upon these two which stood at least 12 foot asunder lay a cross another very large Stone instead of a timber. Being curious to see the whole at one view, and hearing, that one could go up on one of the highest Steeples (which is built curious enough, though after another model than in Europe, having 7 or 8 Stories, and its height, as fair as I could judge, at least 200 feet) I went, though I found it not only troublesome but dangerous too,

and came at last to the Top where there is a gallery round about it. Here I had the opportunity to discover the irregularity of the building. Pretty near in the middle is a very large Square pond about 40 feet deep, and round about it galleries of Stone, and steps quite down. On one Side is a large Square building, but that which should correspond on the other Side is an oblong, and even the 4 Steeples, one on each Side of the building do not stand right one over against the other.

This made me wonder how some Europeans could give themselves the trouble to take a Draught of it. I had here an opportunity to see a very remarkable proof of the distinguishing of these pretending people the wise and holy Bramans. They had persuaded other Europeans, which came to this place, and even missionaries that there were writings in the Pagoda of a character quite unknown in this country. I was very curious to see that; and the Brammans were inclined perhaps to impose upon me in the same manner, had I not been a Malabarian, clearly engraven in the Stone. In another ^{part} ^{gun to read one} ^{part which plain} place I found the Sampritam, or Bramans language,

though it seems, they wanted either leisure or capacity to read it. The third character I saw was the Genton or Warduga, and the fourth was the character language Besides these 4, the Bramans shewed me none, and I being tired and not so satisfied as I hoped I should, I went out of the Pagoda, took a little rest in the heat of day in a pretty large garden of the Governour just by the Town, then set out again for Porto novo, where I slept, and the 8th next morning came home again to Cuddalore

23. The Slavegirl of the Dutch Gentleman at Sewanapattam, mentioned in our journal of the preceding year Decemb. 9th was christened to day, being instructed in the most necessary parts of christian religion.

26. A poor orphan, Mary Jones, about 5 years of age Daughter of an English Soldier who died lately, was taken into the Portuguese School upon the request of her mother.

About the end of this month a preparation for baptism was begun with some relations of our first prototypes and another man with his wife and con-