

Handschriften / Autographen

Tagebuch von Johann Ernst Geister und Johann Zacharias Kiernander.

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Cuddalore, 01.01.1743-27.12.1743

Juli 1743

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A Journal

Containing the most material circumstances, happening in the later six months of the year 1743. with the British chiffton at Cuddalore, near Fort St. Davids.

July.

6. In a malabarian School that is in Wandilpalliam, N. had an opportunity first to discourse with the Schoolmaster and his Children, and afterwards with some other people, that in the mean time gathered there. With the former, the discourse went chiefly upon the most necessary Knowledge which not only children, but all men ought to inquire for, viz: To know the only true God and Jesus Christ whom he has sent into the world for to be our Saviour. The children left off reading their books and were attentive to what I said. But the Schoolmaster seemed not well pleased with it. He told the children several times to go on in their reading: But for all that they gave more heed to my discourse. And as the people began to gather there, I thought it necessary in their presence to put the Schoolmaster
- A.

in mind that it was his duty to instruct the children
not only in those worldly Sciences, that served for to get
their timely lively hood; but also to shew them the way, ~~for~~^{how}
to come to the Knowledge of the only true God ~~and~~^{this word}
and after this life for ever. To this, the Schoolmaster
answered, that he instructed the children in all the
Sciences that he himself had learned, ~~that doctrine of~~
which I talked. Therefore, he said, how can I shew
them such a way that nobody has shewed to me, when
they learn what I have learned according to our custom
is not that enough? To which I replied, that it was
not enough, and that his and his forefathers sin was
the reason why God Almighty had suffered them to walk
so long in the darkness, but that it was a great
mercy of God that he had now sent to them his holy
word and teachers to explain it to them, from whence
they might now learn what they have not known
before, viz: how to escape the eternal misery, and
to find mercy before God. And therefore it was now
the proper time to inquire for that saving Knowledge. Here,
one of the Auditors asked me, how far off that Country was
from whence I was come. To which I gave him the

and his holy will, that
by such means they
might be happy in
and that neither he
nor any other School-
master ever learned

proper answer, and told them, that even my coming from
such a remote country, was a thing, which they ought
well to consider; as it was for no other reason at all,
but only to shew them the way. how to repent from their
Sins, and to seek Gods mercy so as to find it &c.
Another asked me how long I had now been in this
country, and if I knew their language before I came
here. All which I answered, and asked them, why they
do not inquire for such things as happens in their days,
and which they know have not happened before in the
time of their forefathers. They answered, that their cast
people differed very much from the Europeans, for which
reason it was always their custom not to inquire for
the doctrine of another Cast-people. Upon which I told
them, that we were all children of Adam and Eve, and
that one God has made us all, and further, that the
true christians in Europe do not think of any such
difference from your Castpeople as not to inquire for you;
But as often as they hear of you, how you serve your
gods, and do not know the true God, how you all
walk in your Sins and do not know how to be cleansed

from them and to find Gods mercy; then they are very
borrow for it, and do all what is in their power to
help you, not expecting any Favours or reward from you
they send you Teachers, they build you charity schools
for the instructing of your children &c. And ^{all} this they
do, that, you might repent from your sinful ways and
serve the only true God, that so after this life they may
find and see you before the Face of God Almighty in his
eternal happiness and glory. A young man amongst them
turning himself to the company, asked them, is not this
a plain wisdom? is not all this true? who can doubt
of it? I have seen the charity school at Cuddalore and
there are two schoolmasters, the children learn very well
there. I asked the other company, if they had any thing
to object against what I had spoken to them. But
they gave their consent that it was certainly a good
doctrine. Then I proceeded further, exhorting them to accept
of the doctrine they now professed, as it was the earnest
will of God they should as well as their own benefit
if they died. The being all silent and looking upon one
another, I concluded the discourse with them, saying:

that except Jesus Christ, there was no other Redeemer, who could save them from Sin and hell, offering my self ready at any time to make known to them this necessary and Saving Doctrine.

17. A. Malabar^{hometa}, who was come from abroad, for some Business here, came this evening to see our house. As he was an Arabian and knew that language, I shew him the Arabian New Testament, in which he was reading for a good while, with a seemingly good attention, and afterwards returned it back again to me. There was a great difficulty to talk with him, because he did not understand the Malabar language, and had not his Interpreter with him, one of his attendants, knew only a few words, by whom he gave me to understand that he liked the book and that he would come again tomorrow to morrow and bring his Interpreter with him. And so the visit was over. Accordingly on the 18 in the morning early at 6 a clock he came, brought his Interpreter with him, and desired the Arabian New Testament again, with which I presented him. He presently turned up the 5th Chapter of St Matthew, which afterwards perceived, it was, what he was reading yester-

day. He asked me first, by his interpreter, who it was that went up into the mountain and taught his disciples. To which I answered that it was he, whom the Chakometans call Ija Nabi (that is, Jesus the Prophet) He began then to read one verse after another and explained it to his servants, and as I perceived from his interpreter, he made the application to his servants, in this manner: that if they would be blessed and happy, they ought first to be so minded as according to this doctrine. The interpreter talked very much in Praise of his master, that he was a very good natured man (which he seemed to be) that he was never angry or had against his servants and other people, that he was continually reading books and praying &c.

The Chakometan, reading the 11 and 12 vers, took opportunity to tell me, that he had for some time since been plundered and used unmercifully by the Chakatters, and lost all his riches, though he never did any wrong to them; but that he was not much sorrow for it, because he believed that he would always find what was necessary for him. Afterward he asked,

if I could not spare him this book, because he liked it very much and had a mind to read it all. I answered that the book was to his Service, and that it was for that very reason sent into this country, that if any body who knoweth that language, and has a mind to read it with a desire to know the Truth, he may have it. He accepted the book with a great many Thanks and Compliments, promised to read it not only himself, but when he cometh to the Camp, before Tirupathiapalli (whither he designs to go shortly) he will shew it and read it before the Mahar, who he told, was a lover of good books. I begged of him, that by reading of this book, he would be pleased to observe who Jja Nabi was, and told him; that when he observes the great and many miracles, and that they are all good ones, (a) which he has done, the

(a) There is much talced of miracles in this country, that have happened in former dayes, and one may read many stories in their books of great miracles performed by their gods; but all of such a kind as, proceeded from magical arts and incantations. I therefore allways, when there is an
op-

good holy and just Doctrine which he taught, the holy and just life he led, and other circumstances, he would easily find it out that IJa Nabi was a true man and a true God by. And further he would find by reading this book, that all man are sinners, and that none can find mercy before God, and forgiveness of his sins, except he believeth in Jesus Christ whom he calleth IJa Nabi. He promised to consider all this, and took his leave with many compliments.

31. One of the Girls in the Portuguese School, was dismissed, she having learnt what was most necessary, and being of an age fit for other business, was sent by the Father to Nagapatnam, to her relations there.
31. In the explication of the History of the New Testament, which is done on Sundays in the afternoon, Kiern: ended to day the history contained in it. A

opportunity, shewes them that such miracles are
sinfull and destructive to mankind, and never one
amongst them all, that can be called good.

Espells

Gospels, which have been harmonically explained and proved
now to the history contained in the Acts of the Apostles.

Gu: has continued in the Portuguese Sermons upon the 2^d
Epistle to the Corinthians, and

R: has explained the 1 and 11^d Psalm of David, in the Ma-
labarian Sermons

August

1. A Girl was taken into the Portuguese School.
5. In the Pogoda at Tringapore, R: displayed fight with the
Pardaram and some Bramans, and afterwards with some Genters
that live in that Town. I asked the Bramans several questions
about their wedam and especially who was the author of it,
if, and in what manner, it did shew the way to eternal
happiness? They gave me no answer to any one of my que-
stions, but told that there were some other Bramans, who
were not present now, they would know to answer it all.
Then as the Genters, and other inhabitants came to the
happ could not answer my questions, I myself would tell
them the truth about their wedam, viz: that it was
not a loco that God almighty had given, but commendments
of men, and further that it was quite contrary to the will
of God, but very agreeable to the will of the Devil, whose
pleasure it was that men should not know the true
God but walk in the dark &c. I enlarged further upon

B.