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When in the evening, sitting in the veranda of the old fort, (formerly the abode of power & luxury, now the refuge of a houseless traveller & thousands of bats suspended from the ceiling,) enjoying the extensive ~~power~~ prospect, & communing with my own heart, & the God to whom mercies & forgiveness belong, something frightened me by falling suddenly at my feet, and exclaiming, Tarubren Istotiram, i. e. God be praised; the usual words our Christians pronounce when greeting: I rejoiced to see an individual of that tribe, among whom I have been so anxious to labour. Entered into conversation with him, as well as I could, to ascertain his ideas about religion, but was soon nonplussed by his stupidity. (inl. nin rer vinnufil & bynnin?) I could not force (Sammo binman) a word from him in answer to my plain questions, which he contented himself literally to give back to me. With a sigh, I was forced to dismiss him. The Sanaers are a set of people more robust than other Indians, very dark in complexion, their features completely European, their ears protracted to the shoulders by weighty ornaments of lead. They divide themselves into five families, one of which exclusively ascends the trees, from which practice their hands & feet acquire a peculiarly clumsy shape. Their religion is not Braminical, but consists in the worship of one Mandan, formerly a washerman. Their habits of life are extremely simple. They are quarrelsome, avaricious & deceitful.

February 11th Towards evening I set out in my palanquin for Palamcott. The country burnt up by the sun. The night I passed comfortably in the middle of the road in my palanquin, remembering some of my brethren in Greenland, Canada, &c. who probably might sleep in a cavern of snow.

12th The country improved as soon as I crossed the river Tambravany, about 50 paces broad. I travelled on an uninterrupted surface of granite strewn with gravel, with beautiful prospects in view of Theravancore hills till I reached Palamcott, an old square-built fort, of considerable dimensions, inhabited only by soldiers, & a few merchants. It contains two churches, both very small, the ~~first~~ one protestant, the other Roman catholic. My bearers had eaten nothing all the time since I came away from Tutta Curn, but a little brown sugar for breakfast; with this support they carried me more than 30 miles in a short trot.

The first days were spent in making some necessary visits. All the gentlemen expressed themselves very kindly disposed towards my undertaking.

16th Preached English to a small congregation on the words, "What must I do to be saved?" & in Tamul, upon "Fear not little flock, &c. words that

foot of the altar. About 300 people desire to be baptized; but they do not know why. 24th 1847

19th After morning prayer, rode along the beach to Monapar, where my friend Mr. G. — received me cordially. It was he, you know, who encouraged me to come to these parts. Here too is a Dutch factory, & a very large church built of free-stone. In the afternoon spoke on the words, "Woman, thy sins are forgiven thee" & baptized eight children. Many people are waiting here for baptism, but they are so ignorant, that I cannot yet make up my mind to grant it. (*in English I must first inquire in English* you.) None can give a reason, why they wish to be baptized. "For the good of my soul," the best instructed of them say; but there the catechism must end, or they are mute. In the dusk I visited a famous grotto, close to the rocky shore, under a fine Roman church (there are three in this place,) built far out on a projecting point. In this grotto, formerly, a heathenish hermit dwelt a great saint, & the well that runs in it is still resorted to from superstitious motives.

20th In the morning heard the catechist Raryanen catechise very ably indeed. Spoke with the people, who desire to be baptized. There seems nothing like a conviction of sin in them. At three o'clock, continued my journey through water, sands and palmyra forests, of immense extent, to Attigadu, where I prayed at the church, & then proceeded to Mogdaloor, not far from it, where there is a fine stone church, & a congregation of 800 souls. This is mission ground too. The congregation met me rejoicing, the poor creatures thinking (*in English I must first inquire in English*) that a missionary must bring them golden times! Before the church stands a building like a pigon-house, with a large kettle drum, to convocate the congregation. Its sound is heard deep into the palmyra woods. Honest young Abraham, from Tanjore, presides over this flock; there is a good school in this village. I spoke this evening upon the first commandment. The boys answered very sensibly. Afterwards Marndanagarham, a catechist from Tanjore, requested he might address the people. I granted this request, of course, and was astonished at his gifts. He catechised on the parable of the prodigal with uncommon excellency. Service being ended, the people flocked to me, to speak of their — souls? I th no! — of their petty quarrels & complaints. How much was I discouraged by this scene, from going on with my work!

21st At four in the morning, walked back to Attigadu, to baptize

I baptize a child, & discoursed on the words, "I am the good Shepherd." After my return to Moodaloor, complaints poured so thick upon me, that at 11 o'clock I rode off, notwithstanding the heat being so tremendous. I certainly was too impatient, but I am but a young beginner. After an hour, reached Viserada Baram, a young congregation, that had just built a palmyra shed for a church. Here I prayed, feeling still indisposed to preach, from the scene that had passed, & rode slowly on to another village. But my horse fell under me, & I got a bruise, which gave me much pain, & I thought might have dangerous consequences. But this time I got off with the fear only, blessed be the Lord.

At noon I rested at the catchery (town-house) of Tatshambuly, a large village full of temples, on the skirts of the Sanaer forest. We catechised & conversed with Neophytes, Moormen and heathen. The Moormen sneered, when we insisted on Christ's incarnation & death, & asked if we did not come from Rome. The heathen affected also to laugh, but a few words on the subject of their own ridiculous idolatry made them look very foolish. When I prayed over them with the christians, they became serious. However, I find I cannot yet address people, that are out of the church, from my own deficiency in the language. In the evening, proceeded to Pargroolam, where a little congregation, about 15 in number, have built a palmyra church. They were formerly Roman catholics, & left their church, owing to a quarrel with a priest. The congregation at this place, is in a state of great ignorance. My companion, in a very plain discourse, set before them the scriptural promises concerning our Saviour, shewing their accomplishment. I then prayed, & afterwards, we laid ourselves down to sleep in the church, but I could not close an eye, owing to a fever that hung upon my frame, & to the loud talking of the people without, who enjoyed the fine moonshine till three in the morning.

22^d. At four o'clock, being Saturday, I set out for my home.

About 11 we arrived again at Patty, where, my companions, being tired, stopped, & I left an order with them to keep a meeting in the evening with that congregation, while I proceeded on my way to Palamcotta, where I arrived at three in the afternoon much fatigued, but otherwise well in health. In the course of this week I travelled from 80 to 90 miles. Such trips are very expensive. I am obliged to carry necessaries & attendants with me, besides the catechists, & for all of whom I must provide.

23^d. Preached in English, and Vallapney afterwards preached in Tamil. On this day I received a visit from a worthy officer, a gentleman respected all over India, who had just come down from the Mahratta campaign.

He opened his heart & his purse to me, & likewise presented me with some chairs to furnish my naked rooms. This visit strengthened me very much; may the Lord reward him.

24th Received letters conveying the agreeable news that the society at home continues to direct their attention to our missions in India, & had provided supplies for the third year. Such letters from our dear directors are always ^{as agreeable as} like a voice from heaven.

25th Had an agreeable conversation with a goldsmith belonging to the little Indian flock here. This man has at least the language of Kanaan, perhaps he is a true believer.

27th Conversed with a Persae from Bombay on religious subjects.

This people, who fled from Persia, where they were persecuted by the Mahometans many centuries ago, are the disciples of Zoroaster, whom the learned, Prideaux thinks, was an apostate disciple of the prophet Daniel. They worship a good & evil god, together with the stars & the four elements. He showed me the printed manual of his cast in the Surat language. Their adoration is paid in temples, before a sacred fire of sandal-wood & spices, which ^{is} never suffered to go out. In such respect is fire held by them, that if their women meet with a brand in the forests, they carefully carry it home. They are a handsome & industrious people, & admit of a plurality of wives. They never make proselytes among adult persons, but often adopt & bring up children of other sects. They have great influence at Bombay, where the rich imitate the Europeans in their style of living, but always retaining their original dress.

28th Had a great deal of trouble to prevent a sacrifice in a mission garden, which was to be brought to an imaginary devil, residing in one of the trees, in behalf of a child that was sick. I at last had the tree cut down, & the sacrifice was then brought into the public place opposite the house ^{where} the child was ill.

29th Two Sanaens applied for baptism. I asked, why do you wish for it? A. replied, "My two brothers coming down from a palmyra-tree received a mortal blow on their chests by the devil. I want to be baptized in order to escape a similar fate." B. answered, "I want a good eye, a good hand & a good heart." They were, upon this ^{innuendo} spoken to as well as I could by way of directing them to Jesus Christ.

March 2^d Preached in English & Tamil, & baptized several children of Europeans. The heat in the fort is very oppressive. An old man from the westward applied for instruction. He seems to be sincere in wishing to obtain salvation for himself & his house, but is too far