

servicing for visitors imbued with antiquarian interest who may find themselves in the northern parts. Negombo had a church, and so had Batticaloa, but they have disappeared.

We next come to the old Dutch "Kerkofs" or burial grounds. No visitor to these landmarks located at all important places in Dutch times can have failed to notice the carelessness and want of reverence for these memorials displayed by the successors and descendants of the Dutch. The easily portable head-stones have been removed; some have been cut up for building purposes and to pave the floors of private houses. Others served excellently as coverings for drains and for steps. Evidence is not wanting that these Dutch tomb-stones were used for commemorating persons who died in the British period, by fresh inscriptions on the reverse of the stone. Many a stone set in brick-work, or used as mural tablets in churches, possibly have earlier Dutch inscriptions on the back of them.

There are few Dutch buildings of the domestic type extant in Colombo. The last century saw the modernisation of many of them. After much search only one of them can be found in Chatham Street. In the Pettah, which remained a Dutch quarter longer than the Fort of Colombo, many distinctive features of the Dutch buildings were recently disclosed when demolition was effected to provide fire-gaps for the city. In Prince Street there still stands the old Dutch Orphan House, now the Post Office. It is an unique relic of the period.

The only outstation town which is still redolent of the period in which it was a Dutch settlement is the Galle Fort—narrow streets, wooden pillars, peculiar ornamental fanlights and doorway lintels, floors paved with large bricks, and the characteristic feature of Dutch colonial architecture, the gable, are still much in evidence.

The seeker after relics of Dutch times in Bentota will find an old church and school hall, still being used as a school. It has a history and an inscription. At Ambalangoda there is another church-school, now used partly as the Resthouse garage and partly as a Village Court. What is to be deplored is the fact that this building was paved with the grave stones of prominent personages who were buried there. These possibly still lie below the present floor. It should be no great task to move them to a place of safety.

For what was done in the past the gratitude of every member of our community must go out to the small band of Revenue Officers who directed their energies to preserve the relics of the Portuguese and Dutch times by every possible means. Foremost among them was J. P. Lewis. He left no Dutch monument unvisited, and essayed a great task indeed when he brought them to the notice of the public in his book "Tombstones and Monuments in Ceylon."

Sir Emerson Tennent referred to the Dutch in Ceylon as 'an expiring community in Colombo'. It is gratifying to know that

94 years after, this expiring community can view the memorials of the Dutch period with a measure of interest. It is ridiculous to imagine that we can rectify the neglect of a century and a half in a decade or two. This work of conservation and preservation is one that will need the co-operation of generations. What is more, we must realise that there will be cases where sentiment must give way to utility. There are alterations which must involve the dispersion of some of these memorials, but happily that day when demolition or accretion was left to the will and decision of persons who were not competent to decide, have passed away. We embark on a new era with much greater hope that the monuments of the Dutch Period will find a place in imparting the history of Ceylon's past.

GENEALOGY OF THE FAMILY OF HASSELMAYER OF CEYLON.

(Compiled by Mr. D. V. Altendorff).

I.

Johannes Hazelmyer of Ezyerloon, Corporaal in the service of the Dutch East India Company, married in the Dutch Reformed Church, Wolvendaal, 13th May 1770, Catharina Spaar, and he had by her:—

- 1 Johannes, who follows under II.
- 2 Maria Francina, married in the Dutch Reformed Church, Wolvendaal, 2nd May 1790, Jean Henry Batta of Deone, Soldaat in the Dutch East India Company.

II.

Johannes Hazelmyer, baptised 5th May 1771, married in the Dutch Reformed Church, Wolvendaal, 15th April 1810, Johanna Henriatta Matthysz, and he had by her:—

- 1 Johan Andreas Francois, who follows under III.

III.

Johan Andreas Francois Hasselmeyer, baptised 27th January 1812, married in the Dutch Reformed Church, Wolvendaal, 11th May 1840, Anna Helena Ebert, baptised 9th October 1808, died 23rd January 1876, daughter of Roeloff Hendrik Ebert and Johanna Susanna de Waas. (D.B.U. Journal, Vol. VI, page 78). He had by her:—

- 1 Edmund Joseph, who follows under IV.
- 2 Johanna Hendriatta, born 28th April 1845, married in the Dutch Reformed Church, Wolvendaal, 1st May 1865, Edwin Duncan Soerts, Head Clerk, Kachcheri, Galle, born 21st September 1843, son of Henricus Alexander Soerts and Elizabeth Henrietta Lourensz. (D.B.U. Journal, Vol. VIII, page 71).

IV.

Edmund Joseph Hasselmeyer, born 16th April 1842, died 1898, married in Holy Trinity Church, Colombo, 23rd August 1874, Elizabethe Irvine, and he had by her:—

- 1 John Francis, who follows under V.

V.

John Francis Hasselmeyer, born 27th March 1876, married in St. Paul's Church, Pettah, Colombo, 30th April 1913, Joslin Ella Pieres, born 26th November 1876, daughter of Edward Pieres and Susan Williams. He had by her:—

- 1 Jocelyn Edward Karl, born 24th February 1914.
- 2 Lucille Irvine, born 14th March 1915.
- 3 Edmund Vernon Royce, born 10th April 1917.

AN ACCOUNT OF CEYLON

BY THOMAS PENNANT.

(Continued from Page 50 of the issue for October, 1945).

The *Pandanus Oदारatissimus*, Linn. *Suppl. Pl. 4. 424*, Rumph. *iv. P. 139, tab. 74*. *Bromelia*, &c. *Fl. Zeyl. P. 54*, is a native of this island, and also of Egypt.* It is the most fragrant of flowers, and its scent so diffusive, that a single spike will perfume a whole chamber. It has the appearance of the *Ananas*, or Pine-apple. There are many varieties of it in Rumphius. The finest he distinguishes by the name of the Wild Pine. The Portuguese call it *Ananas Brava*. The fruit is red, and of the size of a melon. The Juice is used medically in the *Erysipelas*, &c.

Sativa, *v. tab. 130*. This species has a clustered root; grows wild in Jamaica, but is greatly cultivated in India as a food. *D. Pentaphylla*: *v. tab. 127*, and *Alata*, *Brown's Jamaica, 559*, *Gerard, 925*. The last the useful yams of the West Indies, are of equal service for their salutary roots as a food. These, and numbers of other congenerous twining Plants, assist to support the Indian Peasantry, content with simple diet.

Papaya, *Trew Ehret tab. 8*, is common to the East and West Indies, and to Senegal. It is a singular tree, having the fruit growing out of the sides of the stem, of the form of a melon, and ribbed, filled in the inside with seeds, and is as large as a child's head: the stem is quite straight, the leaves large, and divided into numbers of lobes. This tree is supposed to have been introduced by the Portuguese from the Brazils into the East Indies; many other species, now common there, are thought to have been brought by them from the new world.

Paradisiaca, *v. tab. 60*, *Trew Ehret. tab. 18, 19, 20*. This is the celebrated plant which the Jews believe to have been the tree of knowledge of good and evil, placed in the midst of the Garden of Eden, which

*Forskhal, *Pl. Egypt P. 172*.

our great mother was forbidden to touch; and by her disobedience brought such heavy penalty on all her offspring. Milton does not attempt to describe it; he only says—

A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.

Moderns do not speak in raptures of the fruit. Sir Joseph Banks gives the most favourable account, that they all have a pleasant vinous taste. Three species merit that praise; the others must be dressed by frying or boiling, and so eaten as bread. But the form of the plant is the most grotesque in nature, and most rich when laden, as it is, with its splendid looking fruit. The stem grows to the height of ten or twelve feet, and to the thickness of a man's leg, yet can readily be cut through with a knife; neither does it live above two years. It cannot rise to the dignity of a tree. Its leaves are the largest of any known vegetable; some are more than twelve feet long, and two broad; are very smooth, of an elegant green above, and yellow beneath; they more resemble paper than a leaf, and give a most rustling sound. The fruit grows in vast clusters, and is of an oblong shape, and is filled with a pulp soft as butter. Doctor Trew, by the skilful hand of Ehret, gives of it the most comprehensive idea.

Pala Plinii. This fine plant was not overlooked by the ancients. Pliny certainly means this species by his *Pala*, which he describes in these words, lib. xii. c. 6,—“Major alia poms et suavitate praeccellentior, quo sapientes Indorum vivunt. Folium alas avium imitatur longitudine trium cubitorum, latitudine duum. Fructum cortice emittit, admirabilem succi dulcidine, ut uno quaternos satiet. Arbori nomen palae, pomo arianae.”

This account agrees well, not only in the size of the leaves and fruit, and delicacy of the pulp, but it also gives us reason to suppose, that there had been some tradition delivered down to the Indians of its having been the Paradisiacal tree, and that it continued the food of the wise men, or the Brahmins, as if it was supposed to still have power of imparting wisdom to those who fed on its fruits. Linnaeus gives the name of *Musa sapientum*, Trew's Ehret, *tab. 21, 22, 23*, to another species, with a shorter fruit. By the trivial he seems to think *this* to have been the tree of knowledge; but to decide on the important dispute is far beyond my abilities.

Serpentinum,—*vii. tab. 16* is a plant of most potent virtues, as an alexipharmic, and has been spoken of before.

Orientalis,—*iv. tab. 71*, is the *Roffu*, the bark of fishermen, from its great use in dyeing their nets, and giving them durability.

Nodosa, *M. Bigemina* *M. Entada*, *Jacq. Am. 265. tab. 183. M. Scandens*, *Rumph. v. tab. 4. M. Virgata*, *Burman. Zeyl. tab. 2. M. Caesia*, *Fl. Zeyl. p. 217. M. Pennata*, *Burman. Zeyl. tab. 1*, a most elegant species, with the flower branching on the summit in the lightest manner. *M. Tenuifolia* *Syst. Pl. iv. 353*.

Ficus, *Indica*, *Rumph. Amboin. iii. tab. 85*. I have, at page 307, quite out of course, anticipated the account of this wonderful species, perhaps through zoological partiality.

Religiosa is perhaps the *Arbor conciliatorum* of Rumphius, *iii. tab. 91, 92*, *Arcalu*, *Rheed. Malabar. 1 tab. 27*. This is also a very singular