

Journal of the Dutch Burgher Union of Ceylon

"Eendracht maakt Macht"

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Contributions are invited from members on subjects calculated to be of interest to the Union. MSS must be written on one side of the paper only and must reach the Editor at least a fortnight before the date of publication of the Journal.

The price of extra copies will be 50 cents a number. A limited number of copies will also be available for issue to non-members.



JOURNAL
OF THE
DUTCH BURGHIER UNION
OF CEYLON.

VOLUME IX.—1916.

„Bondracht maakt Macht.”

Galle :

PRINTED AT THE ALBION PRESS,
LIGHTHOUSE STREET, FORT.

1917.

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Journal of the * * * Dutch Burgher Union of Ceylon.

VOL. IX.
PART IV.

1917.

THE GOOD OLD DAYS.

BY BAAS KEUVELAAR.

I.

Jan Roskammer of Amsterdam acquired his love for horses from the fact of his having been, as a youth, the jagertje to a trekschuit in Holland. The stivers he earned as such did not give much promise of future wealth, and so when the zielverkooper or recruiting sergeant asked him whether he would like to enter the service of the Hon'ble Dutch East India Company as a soldaat, he at once jumped at the offer. He set sail from Texel in the good ship "Het Hof van Hollandt" for the Kamer Amsterdam and in due course arrived at Colombo, was paraded before the General and posted to his bastion, the name of which I forget. He had not been in Ceylon three years before he was raised to the rank of a corporal, when he married Sara Blaauwkousen, the daughter of David Blaauwkousen and Helena Jansz. David Blaauwkousen was school meester sergeant to the Dutch forces at Negombo. It was quite a good move this on the part of Jan, as it gave him the opportunity of perfecting himself in literary Dutch under the guidance of his father-in-law and getting rid of the jargon spoken by people of his class in Amsterdam.

Some years afterwards, when Jan Roskammer was holding the rank of a sergeant, there was to be sent an embassy to the King of Kandy. These embassies were not much of a "catch" in these days as the King had a playful way of detaining the ambassadors and their suite at Kandy for years on the flimsiest of pretexts. For this reason few Dutchmen of any residence in the country volunteered their services in these embassies and the King was very wroth if other than his "beloved Dutch" took part in these expeditions. But some Portuguese and Sinhalese were always included in these missions as interpreters, as the

Kings of Kandy were not good Dutch scholars. But there were always many adventurous spirits among the new arrivals from Holland, who in expectation of a "good time," were most eager to go up to Kandy. Jan had heard that among the presents to be sent up to Kandy were two Persian horses richly caparisoned, and this fact was quite enough for him. He offered his services as ambassador and was accepted by the Government.

But there was a little difficulty. Mrs. Roskammer would not hear of it. It was horrible to think of Jan being exposed to the dangers and temptations of a heathen court with its lax social manners and horrid native customs. She was a church-worker and taught the little heathens, qualifying for admission into the church, the tenets of the Christian religion. But Jan had a brilliant idea. He had heard that the Dutch were at the time in bad odour with the King, as, at the last embassy, the letter from His Excellency the Governor was not wrapped in a proper silk cloth. He knew therefore that the embassy would not be received by His Majesty, that they would be left waiting at the confines of Kandy for months, with the result that all the animals intended as presents would be starved to death, and that, if he could only manage to save the horses, he would find no difficulty in inducing the Governor to give them to him. They would then be "carriage-people," and Sara could then look down with scorn upon her cousin Augusta de Snoever (the daughter of Hendrik de Snoever and Maria Jansz) who was engaged to be married to Hans de Ruiter, stalmeester to the Governor at Colombo. This had only to be mentioned to Sara to obtain her unqualified assent to Jan being the ambassador—the Heer gezant as he was afterwards called by his admiring friends. One would have thought that Sara, with her religious upbringing and gentle manners would have been above entertaining any desire to scorn her cousin, but her old toepas ayah was always dinning into her ears, in the local Portuguese patois, that Augusta and her parents were muito falsidade gentes—very envious people.

As expected by Jan, when they reached the confines of Kandy, one of the King's courtiers came to inform him that the embassy was to remain where they were for a week. It was raining heavily and it was all they could do to find habitable quarters for themselves. In the meantime intelligence was received by Jan from Kandy that the King was in one of his murderous moods. He had put to death

some of his courtiers on suspicion of a conspiracy to poison him. At the end of the week the King sent word to say that he would not receive the embassy as the ambassador was only a sergeant and therefore not a "qualified" person. It goes without saying that the embassy lost no time in starting on their return-journey. After a weary trudge they reached Colombo more dead than alive. The animals they had taken up had all died of starvation, save one Persian horse, which was all that Jan could save and which arrived at Colombo—a veritable bag of bones. Jan duly forwarded his Report to the Governor. It is to be found in the Dutch Archives and the curious reader is referred to it for full details. Of course it was duly revised and corrected by David Blaauwkousen before it was sent in.

Jan found no difficulty in getting the Governor to present him with the Persian horse, and having obtained an old palankeen from one of the walauwas, he converted it into a carriage. Coir rope being plentiful and easily procurable as harness, Jan and his wife fructified into "carriage people" and were often seen driving about the streets of Colombo to the evident envy of the de Snoevers and the de Ruiters, and the amusement of the Society folk.

The Persian horse however did not survive very long to add to the grandeur of the Roskammer. Jan's equipage was sent to Negombo to fetch the sergeant schoolmaster and his wife for Augusta's wedding at the city church of Colombo. Jan's parents-in-law, not being feather weights, the poor horse, although it brought them to Colombo in time for the wedding, sickened and died the next day.

When the Governor received Jan's report, he was very angry with His Majesty of Kandy, and wrote to the King complaining of the treatment accorded to his ambassador. The King, who was inclined to "climb down", granted to Jan, as compensation for the insult, a village in the Kandyan district close to the Company's lands, together with the monopoly of supplying Kandyan produce to the Dutch at Colombo. This being a profitable concession, Jan resigned the Company's service and became a vrijburger and vrijkoopman. Needless to say that he was soon a rich man, so much so that he, at the instance of his wife, sent his son Godfried to the University of Leyden, at his own expense, to prepare him for the ministry. His name is inscribed in the *Album Studiosorum* as Godfriedus Roskammerus, Ceiloniensis.

Jan acquired such influence over the King of Kandy that he was often commissioned to proceed to the Kandyan court to intercede on behalf of the détenus there who were Company's Servants. Being a man of great resource, he often had resort to ingenious subterfuges to get these détenus out of their difficulties.

On one occasion it was reported that a German soldaat, Hans Breitmann of Berlin, a Company's Servant, was to be thrown by the elephant for having spoken disparagingly of the King's country. Jan of course was requisitioned to go up to Kandy and see what he could do for the unfortunate man. He ascertained that the words used by Breitmann were *vassa ratte* (bad country). A brilliant idea struck Jan. He went up to the King of Kandy and told him in the local Portuguese: "*Iste mofino uwe de casta Hollandeza, mas um Germanico, e a palavra que elle ja usa tem "wasser ratte," en sua lingua, rato de agua.*" (This fool is not a Dutchman but a German, and the word used by him was *wasser ratte*, which means in his language a water rat). He also said (and this was not true) that some of his dealers were present at the time when the words were uttered and that they noticed a water-rat running into the lake at the time. The King who was in a very cheerful mood (his second wife having the night before presented him with an heir to the throne) was quite amused at the mistake, related the funny incident to his queen, set Breitmann free, and allowed him to return to Colombo with Jan. The incident was the talk of Colombo for months and a little brochure was published about it by a newly-arrived cadet entitled "*Een Mof gered of een listige Heer gezant*" (A German saved or a crafty ambassador). It is believed that there is only one copy of this curious pamphlet left and it is in the British Museum. Hans Breitmann, of course, came in for a lot of chaff by his comrades in the barrack-room. He swore that he would nimmer go up to the Kandyan court again.

Jan was getting old and his thoughts turned to het lieve Vaderland. He converted his property into money and repatriated with his wife, taking Hans Breitmann with him as his valet.

He settled at Amsterdam, his native city, and his "yarns" about Ceylon were listened to with much interest by the stay-at-home people there.

Hans Breitmann was right glad to get back to Berlin and nothing had been heard about him for some time. The Revd. Godfried Roskammer often used to visit his

aged parents at Amsterdam. He eventually succeeded to the paternal estate, resigned the ministry and became a Director of the Dutch East India Company. He had quite lost touch with Ceylon although the de Snoevers and the de Ruiters were still flourishing here, Hans de Snoever and Hendrik de Ruijter having left numerous descendants to swell the ranks of the Dutch Burgher Union.

Hans Breitmann on his return to Berlin had taken a copy of the brochure with him. It was promptly translated into German and sold in all the bookstalls of that city under the title of "*Ein glücklicher Berliner oder ein Raja betrogen*" (A lucky Berliner, or a Raja deceived). A well-known play-wright dramatized it, Breitmann giving the details as to the costume of Raja and his courtiers and the structural features and internal arrangements of the Kandyan court. The play was staged with great success, many Dutchmen (who knew Sinhalese) and many Portuguese taking part in it. They had on the stage even a stuffed elephant with malevolent eyes and the figure of the mahout executioner perched on its back.

About a century after these events, a German professor came out to Ceylon to find out the true history of the lucky Berliner. Such was the apathy of the descendants of the de Snoevers and the de Ruiters that they had not heard of the slimmess of Jan Roskammer. The Dutch records however supplied the necessary information and investigation led to a correspondence between the Roskammers in Holland and the de Snoevers and the de Ruiters of Ceylon reviving past traditional memories and establishing the connection between themselves. Needless to say that many of the Roskammers applied for membership of the Union and no one has dared to question their eligibility. The de Snoevers and the de Ruiters have caused certified copies of the record of events to be printed in book-form, and the booklet will no doubt be in due course translated and published in the Journals of the Union in reminiscence of one of the funny things that took place in Ceylon in the Good Old Days.

THE GOOD OLD DAYS.

BY BAAS KREUVELAAR.

II.

About the middle of the XVII century all Antwerp was astir looking for the 15-year-old son, Joseph, of the burgomaster Jan de Wandelaar. All search was however fruitless. Speculation was rife as to the fate of the youth and suspicion rested on some Portuguese sailors who were having a carouse at the herberg "St. Nicolaas" the day previous. Little Joseph was always up to mischief and therefore always in trouble. He was consequently a general favourite with the numerous adventurous spirits to be found at such a busy centre as Antwerp. The fact was that Joseph had entered the inn to see the sailors enjoying themselves, and having expressed a wish to be a sailor man, was taken on board the Portuguese ship and arrived at Lisbon. The Pichelingue, as they nicknamed him, made himself quite comfortable on board, and when the Portuguese fleet sailed for the Indies for the defence of Malacca, which was about to be attacked by the Dutch, Joseph sailed with it as page to Dom Francisco de Lopes, in command of the ship "Santa Maria." They arrived at Malacca, after the usual eventful voyage in those days, to find preparations being made for its defence against the Dutch fleet. Galle being threatened about the same time, the fleet was despatched there, and it was thus that Joseph became associated with the thrilling events which occurred in Ceylon shortly afterwards.

The Portuguese had been living a life of ease and pleasure all these days at Galle, never sufficiently realising the dangers which were to threaten them at the hands of the heretic Dutch. Maria Soarez, the wife of Dom Francisco de Lopes, was a filha de Gale and one of the leaders of Galle society. Her daughter Francesca, a charming brunette of the Indo-Lusitanian type of beauty, was the admired of all admirers. Her uncle Dom Abrãão de Silva Dissanaïke, Mudalyar, husband of Sibilla Soarez, had his eye on Francesca as a prospective wife, to his son João then holding the rank of Mohandiraõ. But Francesca was "not having any." Her heart was set on the blue-eyed Pichelingue who had now been raised to the rank of an alferez, and looked quite smart in his new uniform. So that at a

dance given by Senhora de Lopes it was pretty evident to the Mudalyar and his son that Joseph was the favoured one, although Francesca was most gracious to her cousin Joaõ, resplendent in his gold-laced uniform of a Mohandiraõ.

Never was there at Galle such a large quantity of filhos, bolos, aloa de Muscat, fogaças, pente fritadas, pasteis and doces consumed, never was there such a run on the vinho de Madeira and gloria. The cantegas and chikottis or love songs were of the wittiest, and never was the caffrinha danced with such éclat to the music of the local toepas fiddlers. In fact the dance was voted a colossal success.

A few months after these events the alarm was sounded that a powerful Dutch fleet was about to enter the harbour, and Captain Dom Francisco de Lopes had to hurry to his defence post, the baluarte St. Antonio with José de Fandeleiro (as he was named), as a subaltern. The Dutch fleet entered the harbour sailing along the eastern side, beyond range of the guns of the baluarte St. Jago, and encamped at Magalle. There was much weeping and lamentation among the womenkind in the Fort. The Captain of the Fort was at his wits end. The place was ill-prepared to sustain a siege by well-disciplined European troops. Provisions were scanty, so was ammunition, and the guns and rifles were of antique and obsolete pattern. On the other hand the Dutch were provided with brass cannon and hand-grenades discharging fire and poisonous gases, the invention of a German corporal in the Dutch ranks, Herr Wurstenschlemmer of Berlin. As was to be expected the Portuguese were badly strafed and had to "bukken," as the Dutch put it in their expressive and elegant language. The Mudalyar and his family at once went over to the Dutch side taking with him his sister-in-law, Francesca and Joseph. He was afterwards made Mahamudalyar to the Dutch Commandeur of Galle on the recommendation of Raja Singa the Second, King of Kandy. Dom Francisco de Lopes was taken as a prisoner of war to Batavia where he also entered the service of the Hon'ble Dutch East India Company.

He had begun keeping a Diary commencing from the date of his leaving Lisbon down to the capitulation of Galle. This, with his other papers, was taken by his wife to the house of the Mudalyar who took great care of them as they contained numerous references to the noble family of Dissanaïke as deriving from an adigar of the King of Kandy,

who in pre-historic times fled from the Kandyan court and settled in the low country, an event which has often been incidentally related in the newspapers every time the office of Mahamudalyar fell vacant. After the conquest these papers were handed to the Predikant Zaligerius who intended writing a history of the East Indies under Portuguese rule. He took them with him to Holland when he repatriated and translated the same into Dutch, but the translation was not published till many years after his death.

Joseph, who had married Francesca, died as opperhoofd of Baticalo leaving a son, Jan, who was an assistant in the Dutch service stationed at Colombo.

The mother of Joseph was Gertruida Moutmaker, whose brother, Adriaan Moutmaker, was in command of one of the Dutch companies at the siege of Galle quite oblivious of the fact that his nephew Joseph was fighting on the Portuguese side.

Dom Francisco de Lopes and Adriaan Moutmaker became close friends at Batavia and often related to each other their experiences of the siege of Galle, but Dom Francisco had quite forgotten about his papers, and his wife, in her correspondence, never referred to them.

Dom Francisco, his wife, Francesca, Joseph, the Mahamudalyar and his son Joao, had been gathered to their fathers, when Dom Francisco's "Notes on the East Indies," saw the light. Containing, as they did, important information about the Portuguese in the East Indies and their rule there, many copies were sent out to the new Dutch colonies in the East. The Diary contained many passing references to José de Fandeleiro, how he was brought to Lisbon from Antwerp on board the "Santa Maria" and served as page, and afterwards as subaltern, to the diarist at the siege of Galle. This attracted the attention of the descendants of Adriaan Moutmaker at Batavia who had heard, as a matter of family tradition, how the de Wandelaar family had been thrown into mourning by the sudden disappearance of the only son of the Burgomaster of Antwerp, and local antiquarians were busy endeavouring to connect José de Fandeleiro opperhoofd of Baticalo with Joseph the Wandelaar the Burgomaster's son. The akte (dated 1641) of José de Fandeleiro helped partly to solve the problem. It began thus:—"José de Fandeleiro van Antwerpen, van Portugeesche ouders, Krijgsgevangene, in dienst der Ed. C. genomen," etc., and proceeded to state that he was appointed assistant.

Search among the Portuguese Records (this was long before the Dutch had a playful way of destroying them) showed that "José de Fandeleiro o Pechilingue filho d' Antwerpia" aged 15 years had come out to Ceylon in the ship "Santa Maria" in 1640 as a page to Captain Dom Francisco de Lopes and it appeared from the marriage register of Galle of 1650 that José de Fandeleiro van Antwerpen, boekhouder, was married to Francesca de Lopes van Gale, beide Roomsche, on a promise thereafter to adopt the Protestant faith.

Their son Jan, born at Galle in 1656, was at this time a very old man with a numerous family. He remembered his father José who had light hair and blue eyes and spoke Portuguese with a strong *Nederlandsch* accent, but had always preserved a strange silence on the subject of his family history. Jan had an idea that his mother was somehow related to a Mahamudalyar.

The collective effect of all this evidence was that it established beyond a doubt that Jan de Fandeleiro's father was no other than the lost son of the Burgomaster of Antwerp. Joseph's share of his father's estate was lying in Chancery at Antwerp and Jan and his descendants found no difficulty in proving their title to the same as heirs at law. Jan was determined to live and die in Ceylon and so were some of his descendants. His other descendants wisely left Ceylon, resumed the old family name of de Wandelaar, and settled at Antwerp where their weird colonial ways were, for many years, the talk in social circles there. So that, long before the Dutch Burgher Union was thought of, when it was the fashion to be ignorant of one's grand-parents, whenever the de Fandeleiros of Ceylon said that they were the same as the de Wandelaars of Antwerp, there was a smile of incredulity on the faces of their listeners who could not get over the idea that the de Fandeleiros were Portuguese. But the appearance in Belgium of a book on the History of the Wandelaar family of Antwerp, (which included the Ceylon branch), soon convinced these doubting Thomases, who heard for the first time of the fate and adventures of Joseph de Wandelaar in the Good Old Days.

GENEALOGY OF THE FAMILY OF DE JONG OF CEYLON.

COMPILED BY MR. F. H. DE VOS.

I.

JAN DE JONG m. *Sara van der Bent*. He had by her:—

I. HUBERT DE JONG (who follows under II).

II.

HUBERT DE JONG, Baas der scheenstimmerlieden, O.I.C.,
bap. at Haarlem 1 July 1712, died 26 January 1792, married (1) at
Colombo 10 April 1740 *Regina Prigge* of Colombo, born 4 June 1720,
(2) 19 May 1754 *Anna Catharina Scherm* of Colombo, died 9 Sept.
1756 (widow *Hendrik Burger*), (3) at Colombo 16 April 1758 *Magda-
lena Hendricksz* of Colombo (widow *Jan Nicolaas Derver*), and
(4) 23 August 1779 *Magdalena Maria Riberg* of Colombo (widow
Jan Christoffel Horschoff, sabandaar).

Of the 1st marriage:—

I. BARENT (BERNARDUS) DE JONG (who follows
under III).

II. *Sara de Jong* born at Colombo 27 May 1743, m. there
5 Sept. 1764 *Bonifacius Theodorus Koster* of Colombo,
widower of *Anna Sophia Jongbloed*.

III. *Maria de Jong* born at Colombo 14 March 1745, died
16 June 1809, m. at Colombo 6 Feb. 1763 *Jacobus
Doebratsz*, boekhouder.

IV. *Catharina de Jong* born at Colombo 6 Feb. 1748, m. there
9 Nov. 1766 *Johannes Christoffel Strobach* of Amster-
dam, boekhouder.

V. *Elisabeth de Jong* born 23 May 1751, bap. at Tutucorin
13 June 1751, m. 31 October 1770 *Rycloff Johannes
Kriekenbeek* of Colombo, boekhouder. (vol. v. 69).

III.

BARENT DE JONG, boekhouder, born at Colombo 8 August
1741, bap there 13 August 1741, m. (1) at Colombo 22 May 1763
Agnes Emerentia de Bevere and (2) at Colombo 12 Dec. 1773 *Helena
Pitronella Witsz*, born 15 August 1759.

Of the 1st marriage:—

I. *Maria Regina de Jong* bap at Colombo 27 March 1769.

II. *Magdalena Elisabeth de Jong* born 25 July 1764, m (1) at
Colombo 21 May 1780 *Philippus Jacobus van Ouylen-
burg* (vol. vii, 81), and (2) 20 Dec. 1795 *Jan Agathon*

Zezilles of Groningen, boekhouder, (widower of *Elisa-
beth Agneta Visser*.)

Of the 2nd marriage:—

III. *Margarita de Jong* born 15 Sept. 1774, died 22 March
1796, m. at Colombo 17 February 1793 *Dirk Goldestein*
of Utrecht.

IV. *Jacobus Adrianus de Jong* born 20 August 1776, bap. at
Colombo 23 August 1778, died 26 October 1782.

V. *Sara Elisabeth de Jong* bap. 29 April 1781, died 27 Nov.
1782.

VI. *Agnes Emerentia de Jong* born 29 Dec. 1783, bap. at
Colombo 4 Jan. 1784, died 17 July 1818, m. at Galle
January 1805 *Jacobus Ernestus von Hagt*.

VII. *Jacob von Hagt* geb. 24 June 1786, died 16 Oct. 1789.

VIII. CASPARUS ADRIANUS DE JONG (who follows
under IV.)

IX. *Huybert de Jong* born 1797, died 19 April 1797.

IV.

CASPARUS ADRIANUS DE JONG born 5 July 1789, m.
(1) 11 November 1810 *Barbara Theodora Henkel* born 1791, died at
Colombo 23 Sept. 1811, and (2) 5 March 1816 *Johanna Catharina
Goldestein* born 14 August 1795.

Of the 2nd marriage:—

I. *Wilhelmina Hermina de Jong* born 13 Dec. 1816, bap. at
at Mutara 30 Aug. 1817, died 17 Nov. 1818.

II. LOUIS RICHARD DE JONG (who follows under V).

III. *Charlotta Aletta de Jong* born 15 Nov. 1822, bap. at
Kalutara 8 August 1823.

IV. *Mary Caroline de Jong* born 20 November 1825.

V. STEPHEN HENRY DE JONG (who follows under VI)

VI. *Georgiana Lucretia de Jong* born 11 March 1831, bap. at
Kalutara 12 August 1831.

VII. *Sara Henrietta de Jong* born 2 December 1833.

VIII. *Julia Charlotta de Jong* born 3 April 1837, bap. at
Barberyn 5 August 1838.

V.

LOUIS RICHARD DE JONG born 20 April 1819, bap. at
Kalutara 15 August 1819, m. 15 October 1838 *Caroline Barbara
Taylor*. He had by her:—

- I. *Walter Joseph de Jong m. Catharina Ursula Pompeus*, daughter of *Carolus Albert Pompeus* and *Emelia Josephine van der Straeten* and had by her :—
 1. *Henry O'irer de Jong* born 24 Nov. 1868.
 2. *Emelia Charlotte de Jong* born 21 July 1869.
- II. *Maria Josephine de Jong* born 13 March 1843, bap. at Galle 1 Nov. 1851.
- III. *Leopold Richard de Jong* born 3 April 1844, bap. at Galle 1 Nov. 1851.
- IV. *Albert Edward de Jong* born 16 April 1845, bap. at Galle 1 Nov. 1851.
- V. *Theodore Christopher de Jong* born 14 June 1848, bap. at Galle 1 Nov. 1851, m. *Matilda Antoinette Alvis* and had by her :—
 1. *Rose Marianne de Jong* born 18 Nov. 1868.
 2. *Caroline Maud de Jong* born 3 January 1870.
- VI. *Stephen Henry de Jong* born 4 April 1828, bap. at Barbeyn 14 Aug. 1838, died 25 May 1855, m. 11 Sept. 1850 *Justina Fernando*, and had by her :—
 1. *Philip Theodore de Jong* Chevalier of the Order of Gregory the Great, born 22 May 1851, died 1891.
- VII. *Georgiana Lucretia de Jong* born 11 March 1831, bap. at Kalutara 12 August 1831.
- VIII. *Sara Henrietta de Jong* born 2 December 1833.
- IX. *Julia Charlotta de Jong* born 3 April 1837, bap. at Barbeyn 5 August 1838.

GENEALOGY OF THE FAMILY OF PRIGGE OF HAMBURG & CEYLON.

COMPILED BY MR. F. H. DE VOS.

I.

HEINRICH PRIGGE (PIETERZOO) bp. at St. Catharine's Church, Hamburg, 27 January 1616, m. and had by her :—

- I. PIETER PRIGGE (who follows under II.)

II.

PIETER PRIGGE bap. at St. Catharine's Church, Hamburg, 5 December 1647, m. at Colombo September 1671 *Francina Mendes* of Colombo, widow. He had by her :—

- I. *Pieter Prigge* bap. at Colombo 17 September 1672.
- II. JAN PRIGGE (who follows under III.)
- III. HENDRIK PRIGGE (who follows under IV.)

III.

JAN PRIGGE bap. at Colombo 2 Feb. 1675, m. (1) *Catharina Sandouw* of Tutucorin, (2) *Helena Magdalena Danielsz*, and (3) at Colombo 23 Sept. 1714 *Antonica Hendricksz* of Colombo.

Of the 1st marriage :—

- I. PIETER PRIGGE (who follows under V.)

Of the 2nd marriage :—

- II. *Hendrik Prigge* bap. at Galle 18 Feb. 1703, m. at Colombo 26 Dec. 1726 *Catharina Pyper* of Colombo.
- III. *Francina Prigge* bap. at Colombo September 1704.
- IV. *Helena Prigge* bap. at Galle 20 March 1707.

Of the 3rd marriage :—

- V. *Jan Prigge* bap. at Colombo 23 September 1715.
- VI. *Elisabeth Prigge* bap. at Colombo 10 May 1716.
- VII. *Abraham Prigge* bap. at Colombo 30 January 1718.
- VIII. *Regina Prigge* born 4 June 1720, bap. at Colombo 10 June 1720, died 5 March 1752, m. at Colombo 10 April 1740 *Huybert de Jong* of Haarlem.

IV.

HENDRIK PRIGGE bap. at Colombo 25 August 1678, m. at Colombo 25 May 1694 *Catharina Grashof* of Colombo. He had by her :—

- I. *Agida Prigge* bap. at Colombo 2 June 1695.
- II. *Pieter Prigge* bap. at Colombo 1 September 1697.
- III. *Hendrik Prigge* bap. at Colombo 30 July 1702, m. *Johanna Truel*, and had by her :—
 1. *Pieter Prigge* bap. at Colombo 8 July 1731.
 2. *Petronella Prigge* bap. at Colombo 9 May 1734.
- IV. *Johannes Prigge* bap. at Colombo 5 July 1705.

V.

PIETER PRIGGE guarnisoen-schrijver, O. I. C., bap. at Colombo January 1695, m. there 11 July 1728 *Anna Christina Luyck* of Colombo. He had by her :—

- I. *Catharina Salomica Prigge*, bap. at Colombo 16 October 1729, m. (1) at Colombo 19 Dec. 1749 *Johannes Schut* of Appeldoorn, boekhouder, and (2) at Colombo 9 May 1755 *Johannes van Geyzel*.

GENEALOGY OF THE FAMILY OF VON HAGT OF CEYLON.

COMPILED BY MR. F. H. DE VOS.

I.

AUGUST VON HAGT (JACOBSZOOM) of Hamburg, m. at Colombo 1 Sept. 1743 *Margareta Vertangen* of Colombo, died Jan. 1758. He had by her:—

- I. *Maria Johanna Dianara von Hagt* bap. at Colombo 28 October 1751.
- II. *Anna Margareta von Hagt* bap. at Colombo 25 Jan. 1758.
- III. ARENT VON HAGT (who follows under II.)

II.

AREN'T VON HAGT, assistant O.I.C., m. at Colombo 20 May 1770 *Susanna Maria Cheval* daughter of *Jacobus Cheval* of Leyden and *Margareta Thyssen*. He had by her:—

- I. *Susanna Margareta von Hagt* bap. at Colombo 17 May 1772, died at Colombo 12 June 1827, m. (1) at Colombo 20 May 1787 *Pieter Johann Muller* of Colombo, boekhouder, and (2) at Colombo 4 October 1795 *Johannes Camp* of Amsterdam, assistant.
- II. *Reynier Jacobus von Hagt* bap. at Colombo 6 Feb. 1774.
- III. *Arent Johannes von Hagt* bap. at Colombo 18 Jan. 1775.
- IV. JACOBUS ERNESTUS VON HAGT (who follows under III.)
- V. *Susanna Petronella von Hagt* bap. at Colombo 12 Dec. 1790.

III.

JACOBUS ERNESTUS VON HAGT born 16 January 1776, bap. at Colombo 28 January 1776, m. at Galle January 1805 *Agnesia Emerentia de Jong*. He had by her:—

- I. *Pieter Ernestus von Hagt* bap. at Colombo 29 Sept. 1805.
- II. *Susanna Emelia von Hagt* born at Colombo 12 Jan. 1806.
- III. *Frederick Hendrik von Hagt* born 24 Feb. 1807, bap. at Colombo 8 May 1807.
- IV. *Charlotta Eliza von Hagt* bap. at Colombo 1 July 1808, m. at Kalutara 4 May 1825 *Pieter Willem de Vos*.
- V. *Lucretia Eliza von Hagt* bap. at Colombo 2 Sept. 1899, m. *Hendrik van Langenberg*.

VI. *Abraham Theodorus von Hagt* bap. at Colombo 26 Sept. 1810.

VII. *George Augustus von Hagt* bap. at Colombo 12 May 1812, m. at Colombo 31 January 1839 *Henrietta Wilhelmina Meier* and had by her:—

1. *George von Hagt* born 5 January 1840.
2. *Jane Elizabeth von Hagt* born 16 Oct. 1841, m. at Colombo 28 July 1859 *Edmund Oliver Mottan* (vol. v. 56, 87).
3. *Emilia Charlotta von Hagt* born 22 Sept. 1842, m. at Colombo 27 Dec. 1860 *James Scharenguivel*.
4. *Edward William von Hagt* born 17 Sept. 1846.
5. *Maria Seraphina von Hagt* born 22 Sept. 1845, bap. St. Peter's Colombo, 3 Jan. 1848.

GENEALOGY OF THE FAMILY OF POTGER OF CEYLON.

COMPILED BY MR. F. H. DE VOS.

I.

EVERARD POTGER of Brandenburg (Minden), arrived 1747, ship "Hogerswilde," m. (1) at Colombo 12 Dec. 1751 *Elizabeth de Kretzer* and (2) at Colombo 26 May 1754 *Maria Margarita Fritsius*.

Of the 1st marriage:—

- I. *Louisa Petronella Potger* bap. at Colombo 22 Oct. 1752.
- II. BERNARD LODEWYK POTGER (who follows under II.)

II.

BERNARD LUDOWYK POTGER, assistant, bp. at Colombo 18 Feb. 1754, died at Colombo 31 Oct. 1809, m. there 24 Jan. 1779 *Sophia Elizabeth Vogelaar* of Colombo. He had by her:—

- I. *Johanna Dorothea Potger*, bap. at Colombo 21 Nov. 1779, died 3 Sept. 1798, m. at Colombo 23 Feb. 1794 *Petrus Gerardus de Vos*, Sitting Magistrate, Jayelle.
- II. CORNELIS EVERARDUS POTGER (who follows under III.)
- III. *Wilhelmina Petronella Potger* bap. at Colombo 13 April 1783, m. at Colombo 17 Dec. 1809 *Revd. B. A. Giffening*.
- IV. *Clara Sophia Potger* bap. at Colombo 16 July 1786.

III.

CORNELIS EVERARDUS POTGER bp. at Colombo 8 April 1781, m. at Colombo 24 June 1804 *Wilhelmina Frederica Friedel*. He had by her:—

- I. JOHAN GODFRIED POTGER (who follows under IV.)
- II. *Anna Sophia Pitronella Potger* bap. at Colombo 13 Sept. 1807.
- III. *Catharina Frederica Potger* born 19 April 1809.
- IV. JAMES HENRY POTGER (who follows under V.)

IV.

JOHAN GODFRIED POTGER bap. at Colombo 24 Nov. 1805, m. *Adolphina Johanna Martensz*, and had by her:—

- I. *James William Potger* born 19 March 1830.
- II. *Margarita Frederica Potger* born 15 March 1836.

V.

JAMES HENRY POTGER born 24 July 1811, m. *Anna Ondaatje*, and had by her:—

- I. *Bernard Lodewijk Potger* born 2 June 1839, m. 28 July 1875 *Anna Rosella van Langenberg*.

THE DUTCH IN THE EAST INDIES UNDER THE COMPANY.

Under the title *Indische oudgastentaal*, (*Neerlandia* Nov. 1916 page 233), there is an interesting article by *S. Kalff* on the language of the old Dutch colonists and officials in the Company's days, which, in a manner, indicates to us the likely conditions in Ceylon during that period. The colonial Dutch, in the course of time, adopted all kinds of foreign words, and among the imported words, some of them, says *Mr. Kalff*, are due to the "Company's daughters" and rag-tag and bob-tail (*Jan Rap en zijn Maat*) that came out from Holland. The Portuguese language was also a contributing factor. Many are the words of Portuguese origin which were adopted into the *lingua franca* of the East-Indian Archipelago. The descendants of the old

Portuguese *conquistadores* were spread all over the Indies. They set their seal on the manners of the Dutch and forced their idioms on the language of every day life in the East. About the middle of the 17th century, says *Mr. Kalff*, the Portuguese language (although by no means the language of a *Camoëns*), has acquired an ascendancy over the Dutch. At Batavia, since 1634, there was a regular church service in that language, although the Governor-General *Cornelis van der Lijn* tried to abolish it. The Directors in the Fatherland decided that the service in that language should be resumed and continued (*hervat en gecontinueerd*). There were at Batavia a Portuguese *Binnenkerk* (in the Fort) and a Portuguese *Buitenkerk* (outside the Fort), and more than 40 predikants were successively employed to carry out these services. Two of them, *Jacobus op den Akker* and *Augustinus Thornton* (junior) performed these services for many years so assiduously that they had almost forgotten their mother tongue and found some difficulty in preaching in Dutch. The European children learnt from the domestic slaves a sort of *Kampong-portugeesch* (Portuguese of the native quarter) and they introduced this corrupt language into social life when they grew older.

The Surgeon *Nicolaas de Graaff*, (who knew the East), refers to this when he talks of the colonial ladies in his *Oost-Indische Spiegel*. "They are not competent, or rather too lazy, to themselves bring up their children, but as soon as they are born, give them in charge of a black nurse who suckles and brings them up, so that the children become more attached to the nurse than to their own parents. They thus speak Portuguese in preference to Dutch, and if anyone puts a question in Dutch, they answer, with a smile, *noke save* (don't know)." The Nestor of the Dutch historians of the East Indies, Revd. *Valentijn*, thought that things would not have come to such a pass if the old Dutch colonists had not been so slack. He says that the best Portuguese in the Dutch East Indies was spoken in Ceylon. In his account at Batavia he says:

"The ordinary languages used at Batavia are the Portuguese, low Malay, and Dutch. There are also other languages in which one can converse, not only at Batavia but throughout the whole of the Indies as far as Persia. It would have been better if we had, like the Portuguese, introduced our language everywhere we went."

According to *Mr. Kalff*, *Valentijn* himself is responsible for the introduction of strange words into the Dutch of the East Indies, and he gives examples. The *Daghregister* (Batavia) is also referred to as containing foreign words and expressions in use by the Dutch, such as *merchandyses* (merchandise) etc. Students of these *Daghregisters* can, of course, cite many other instances. *Mr. Kalff* has evidently lost sight of the fact that the "Dutch" on the East in those days belonged to various other European nationalities and this, I think, sufficiently explains the situation.

F. H. DE VOS.

TUTICORIN UNDER THE PORTUGUESE.

[The following, from Bishop Caldwell's *History of the Tinnevely District*, has been sent to us by Dr. L. A. Prins. It may be remembered that in Dutch times Tuticorin was under the jurisdiction of the Governor of Ceylon. *Ed.*]

The first appearance of the Portuguese in force in Tuticorin was in 1532, when the fleet despatched from Cochin broke the power of the Muhammadans along the coast and the Paravas were baptised by Father Michael Vaz and his assistant priests. The number said to have been baptised was, as has been said, 20,000, inhabiting thirty villages from Cape Comorin northwards. Of these villages Tuticorin was one, but it is uncertain when a regular settlement was formed there by the Portuguese. In 1543, when the celebrated Xavier arrived, Tuticorin had a Portuguese Governor. The establishment of the settlement there must, therefore, be placed somewhere in the ten years between 1532 and 1542, but from 1532 for some fifty years the inhabitants of Tuticorin were regarded, like the rest of the baptised Parava, as Portuguese subjects.

Tuticorin is the European equivalent of the Tamil name of the place Tuttukkudi. The cerebral *d* of Tuttukkudi became *r* in the mouth of Europeans by that rule of mispronunciation by which Manappadu, another place in the neighbourhood, became Manapar. The final *n* in Tuticorin was added for some such euphonic reasons as turned Kochchi into Cochin and Kumari into Comorin. The

meaning of the name Tuttukkudi is said to be the town where the wells get filled up; from tuttu (properly turttu) to fill up a well, and kudi, a place of habitation, a town. This derivation, whether the true one or not, has at least the merit of being appropriate, for in Tuticorin the silting up of old wells and the opening out of new ones are events of almost daily occurrence. Tuticorin was not only a village, but appears to have been a place of some little trade, before the arrival of the Portuguese; but the Portuguese were especially attracted to it by the advantages offered by its harbour, which is the only place that can be called a harbour along the entire Coromandel Coast. The harbour is well sheltered from every wind by islands and spits of sand. Unfortunately it is so shallow that only vessels of sixty tons' burthen can load in it. Had it not been for this disadvantage Tuticorin might have eclipsed Madras. The Portuguese, as we have seen, made Punnakayal their chief station for a time, but as there is only an open roadstead there, without anything that could be called a harbour, they made Tuticorin their chief settlement from about 1580. Probably the vessels used by the early Portuguese, though built in Europe, were not much larger than good-sized country craft, so that they would be able to load and unload inside the harbour. Probably also the harbour was a few feet deeper than it is now. This indeed may be regarded not as a probability but as a certainty, for there is abundant evidence to prove that the whole coast has been steadily rising little by little out of the sea for ages.

The principal island, that on which the light-house stands, is called Pandiyan-tivu, the island of the Pandyan. Coral, called in Tamil nurai-kal, foam-stone, is formed abundantly in the shallow water outside the islands. Whenever people dig in the town of Tuticorin they find about two feet beneath the surface a thin layer, generally only a few inches in thickness, of a fine-grained grit-stone called by the natives uppukal, salt-stone, formed by the induration of the upper surface of the sea bed when the sea covered the place. Underneath this stratum we find sea sand, the larger grains above, the smaller below, as is usual in sedimentary depositions. Sea sand and shells including deep sea shells, are found lying on the surface of the ground or a few inches beneath the surface, as far inland as Karampallam, at the fifth milestone on the road

to Palamcottah. The grit-stone formation lies beneath, as elsewhere, all along the coast, and is found half a mile further inland. It also is full of recent shells; but with this difference that the shells in the grit-stone are fossilised and very much comminuted. The shells lying on the surface are not fossilised, many of them are nearly perfect, and some retain traces of their original colour. I found the open country near Korampallam tank covered with deep sea shells, such as chanks, pectens, oysters, and a few pearl-oysters. I found in places also large quantities of sea shore shells. The place in the vicinity of the Korampallam sluice, where I found these chanks, &c., is 11 feet above the present level of the sea at Tuticorin. Chanks are usually found in 7-fathom water, but we may take a minimum depth of 5 fathoms, and reckon 30 feet for the depth of their habitat. This added to 11 gives us about 40 feet, as the depth of the sea which swept over Tuticorin at that early period when these shell fish were living in the sea bottom at Korampallam. The natives of Tuticorin confirm this conclusion by a so-called tradition. They say that it was at Korampallam, when the sea came up to that place, that Tuticorin first began to be built, and that as the sea retired they built their houses further and further to the eastward, till they reached the place where Tuticorin now stands, and where it has stood ever since the arrival of the white men. This seems to me a tradition invented to account for the fact which people could not help observing, that sea shells were found lying on the surface of the ground at Korampallam. I do not think it probable that the date of the commencement of the elevation of the land was so recent as this tradition would make us believe, though probably it was after Tinnevely began to be inhabited.

FIRST RELIABLE NOTICES OF TUTICORIN.

The first reliable notices of the Portuguese settlement at Tuticorin I find in Xavier's letters, which were written on the spot, or in the neighbourhood, in 1542-44. Tuticorin had then a Portuguese Governor, who was probably also the Governor of the other settlements on the coast, for in his letters to his assistant, Francis Mancias, Xavier always speaks of the Governor in the singular. It is probably that it was the same functionary who was afterwards called Captain of the Fishery. The principal letter relating to

Tuticorin is one which records a disaster. It was dated at Alendale (a small Parava village three miles south of Trichendur, properly Alandulai), 5th September 1544. An attack had been made by the dreaded Badages (Nayakas from Madura) on the Governor of Tuticorin. Xavier's letter on the subject was addressed to Mancias at Punnaikayal. He says: "I have just received the most terrible news respecting the Governor of (Tuticorin), that his ship has been burnt, and his house on shore also destroyed by fire; that he has himself been robbed of every thing, and has retired to the islands in broken spirits and utter destitution. Fly to his relief, I conjure you in the name of charity; carry with you as many as you can get together of your people at Punicale, and all the boats which are there, filled with provisions, and especially with a supply of fresh water. Use the utmost despatch, for the extremity of the man's distress admits of no delay. I am writing to the Patangats (headmen) of Combutur and Bembare in the most urgent terms, to render you every possible assistance in discharge of their bounden duty to their Governor. Let them load as many boats as are fit for the service with provisions and fresh water, for it is well known that they are deficient in that necessary. I wish many boats to be sent, that these may be the means of carrying over to the mainland the crowd of all ages, who were driven to take refuge in these inhospitable rocks by the same incursion as drove the Governor thither." He adds: "The same calamity has overwhelmed very many Christians also." This calamity came to an end ere long, but by what means does not appear.

Two months later Xavier writes to Mancias again: "Tell N. Barbosa (the Governor or Captain of the Fishery) from me not to employ any person in the pearl fisheries at Tuticorin, who have taken possession of the houses of the Christian exiles; as the King and the Viceroy have given me authority in this matter, I positively forbid it." To understand the style of language employed by Xavier it is necessary to remember that he had been made a Royal Commissioner with extraordinary powers. About the same time he obtained an order from the King of Portugal that the pearl fishery should be entirely in the hands of the Christians.

For the following particulars respecting Tuticorin I am indebted as before to Dr. Burnell.

Correa, writing about 1560, says that in 1544 (when as we have seen Xavier himself was on the coast) the places in which there were most Christians were Tuticorin and Manapadu.

A Church was built at Tuticorin in 1582 (De Sousa.) It was dedicated to "Nossa Senhora de Piedade," and 600 persons communicated at the first mass said in it. This name is supposed to be an error—See in the chapter on Roman Catholic Missions a quotation from Guerrero in 1600 relating to the name of this Church.

In Linchoten's map (1596) Cael appears, but not Tuticorin. He only mentions a Captain of the Fishery.

I find the following names of places on or near the coast mentioned in Xavier's letters:—Tuticorin, Manapadu, Punnakayal, Kombukiraiyur, Alandulai, Kayal, Talai, Virapandiyanpattanam, Vembaru, Pudicurim (Pudukudi,) Trinchandour (Tiruchendur,) Pattanam.

Baldaeus mentions that the Dutch took Tuticorin from the Portuguese in 1658. He mentions the existence of Churches along the coast, but says nothing of Portuguese settlements. It may be assumed that by that time Tuticorin was the only place on the coast where the Portuguese continued to bear rule. Baldaeus says that Tuticorin was not fortified, and this appears from his view. It will be seen that a fort was erected in Tuticorin by the Dutch shortly before 1700. Prior to that, however, the portion of the town which is now inhabited by the higher Hindu castes was called Vadi, the enclosure. Both during the Portuguese period and during that of the Dutch the chief trade of Tuticorin was with Ceylon.

In addition to the Goanese Church at Tuticorin the only other relic of the Portuguese period I have seen is a tomb-stone of a Native Roman Catholic female with a Portuguese name, dated 1618. The oldest thing in Tuticorin appears to be a great Baobab tree, near the Church, probably planted there by some early Arab merchants, and said by tradition to have been standing there before the Church was erected. The Baobab is the *Adansonia Digitata*, an African tree, called the monkey-bread by the Negroes. The natives of Tuticorin call it "the tree without a name."

TUTICORIN UNDER THE DUTCH.

The first mercantile expedition despatched by the Dutch to the east was in 1595. In 1602 the first Dutch ship was seen in Ceylon, from which period till 1658, when the Portuguese were expelled from Ceylon and the Coromandel Coast, the Dutch and the Portuguese were incessantly at war. Colombo was taken by the Dutch in 1655, three years before the capture of Tuticorin. [Ryclof van Goens conquered Tuticorin in 1657].

The Dutch had factories also at Vembar, Vaipar, Punnakayal, Old Kayal, Manapadu and Cape Comorin. They had several trading out-stations also in places in the interior as at Alvar Tirunagari. At Tuticorin they had latterly a Resident, a more important functionary than Governor. The Dutch did not, like the Portuguese, claim civil authority over the Paravas, the caste of fishermen along the coast, but they professed themselves to be their patrons and protectors, and it was to the interest of the Paravas to keep on terms of amity with their Dutch neighbours, as they thereby gained protection from the exactions and oppressions of the Hindu and Muhammadan rulers of the interior. Before the arrival of the Dutch the residence of the "Jatitalaivan," the head of the (Parava) caste, is said to have been at Virapandiyanpattanam, but as the Dutch wanted to avail themselves of his local influence, they induced him to take up his abode in Tuticorin.

A letter written by a French Missionary, Father Martin, in 1700, quoted in Lockman's Travels of the Jesuits, describes Tuticorin as a flourishing town of more than 50,000 inhabitants. I am very doubtful about the accuracy of the estimate of the population. It is now one of the most flourishing towns on the coast, is a railway terminus, and is governed by a Municipality, yet its population, when the census of 1871 was taken, was under 11,000. The same writer describes the natural harbour of Tuticorin as the only one on the coast in which a European vessel could attempt to pass the stormy season, from which it would appear that, in consequence either of the harbour being deeper than than it is now, or of the smaller size of the European vessels, or from both causes, it was possible for European vessels at that time (in 1700) to ride inside the harbour. The writer says: "Tuticorin appears a handsome

town to those who arrive at it by sea. We observe several buildings which are lofty enough in the two islands that shelter it; likewise a small fortress built a few years since by the Dutch, to secure themselves from the insults of the idolaters who came from the inland countries; and several spacious warehouses built by the water side, all which look pretty enough. But the instant the spectator is landed, all this beauty vanishes; and he perceives nothing but a large town built mostly of hurdles. The Dutch draw considerable revenues from Tuticorin, though they are not absolute masters of it. The whole fishery coast belongs partly to the King of Madura, and the rest to the Prince of Marava, who not long since shook off the yoke of the Madura monarch, whose tributary he was. The Dutch attempted some years since to purchase of the Prince of Marava his right to the fishing coast and all the country dependent on it; and for this purpose sent him a splendid embassy with magnificent presents. The Prince thought fit to receive the presents, and promised fine things, but has not yet been so good as his word.

The Dutch had already obtained from the King of Madura the monopoly of the fishery of the Tinnevely coast, and drew a considerable revenue from licenses to fish, which they granted to all applicants at the rate of sixty ecus and occasionally more for each vessel employed, the number of licensed vessels amounting often to as many as six or seven hundred. The conch-shell fishery was also theirs within the same limits as the pearl fishery, and yielded a considerable profit. Their ordinary trade was in cloths manufactured at Madura, for which they gave in exchange Japan leather and Molucca spices. The Jesuit Missionary, from whose letters these particulars have been obtained, furnished an account of the manner in which the pearl fishery, was carried on by the Dutch in 1700. Though I have already quoted the descriptions of Marco Polo and Caesar Frederic, I cannot forbear quoting this description also, which is particularly full and clear:—

In the earlier period described by Marco Polo and Caesar Frederic the pearl fishery seems never to have proved a failure. It was successfully carried on on some bank or another off the coast year after year; but in latter times failure frequently occurred. The first of these failures I find mentioned took place about thirty years after Caesar Frederic's visit and lasted for an entire

generation. I have learnt from Dr. Barnell that Barretto, Bishop of Cochin, in an account of the Missions published in 1615, says that the pearl fishery along the coast of which he gives a description, had failed for thirty-four years. It commenced again, he says, four years ago. This appears to have been the commencement of those frequent failures which have formed the principal characteristic of the fishery in modern times. In 1700 we see Father Martin's account of the failure that year. The first time the fishery were conducted under the East India Company's Government was in 1784, Mr. Irwin being then "Superintendent of Assigned Revenue," or Collector, and this proved a failure. The cause of these failures is, I understand, still involved in mystery.

The earliest date I have found on a Dutch tomb-stone in Tuticorin is 1706.

The only reference to the Dutch in Tuticorin contained in Orme will be found further on in connexion with the events of 1760. It would appear that the Poligars were frequently receiving encouragement and assistance from the Dutch.

Later on we learn from Colonel Fullarton that the Dutch entered into a regular alliance with the refractory Poligars of Tinnevely against the English; nor was this an empty suspicion on the part of the English of that time, founded on national jealousy, for on the capture of Panjalamkurichi by Colonel Fullarton in 1783 the original of a treaty between the Dutch Government of Colombo and Kattaboma Nayaka was found in his fort.

I append the principal epochs in the history of the occupation of Tuticorin, though some of these come down to a later date than that at which it was intended that this narrative should terminate.

- 1 The Dutch took Tuticorin from the Portuguese in 1658.
- 2 It was taken from the Dutch by the English in 1782.
- 3 It was restored by the English to the Dutch in 1785, in consequence of the treaty of 2nd September 1783.
- 4 It was taken again by the English in 1795.

- 5 And was again given back to the Dutch on the 9th February 1818.
- 6 It was finally ceded peacefully by the Dutch to the English on the 1st June 1825.

During the last Poligar war Tuticorin was taken from the English and held for a short time by the Poligar of Panjalankurichi. This was in the beginning of 1801. A young subaltern was in command of the fort of Tuticorin with a company of Sepoys. Unfortunately, while he was defending the fort on one side the native officer under him capitulated and admitted the enemy on the other. The rebels disarmed the sepoy and then set them at liberty, and permitted the English officers to embark in a fishing boat for an English settlement. They found an Englishman Mr. Baggott, who was Master Attendant of Tuticorin, and carried him off a prisoner. His wife followed him into the fort where the Poligar had taken up his headquarters and petitioned for her husband's life, whereupon the Poligar set him at liberty and restored to him his property. There were many Dutch residents in Tuticorin, but these were unmolested by the Poligar. He considered them neutrals, or indeed friends, for the sympathies of the Dutch all through the troubles in Tinnevely were rather on the side of the enemy than on ours. A son of this Mr. Baggott was well known in Tuticorin in connection with the cotton trade many years afterwards.

At the end of 1801, on the termination of the Poligar war, General (then Captain) Welsh was sent to command Tuticorin and superintend the transportation to Penang of seventy of the principal rebels. He describes it as having a large fortified factory, washed by the sea and as a neat little town, the front street of which, on the sea-shore, had some good houses in it. The native inhabitants were about five thousand in number. From this place, he says, the passage by sea to Colombo is performed in one or two days, the Gulf always having strong winds blowing, either up or down, which are equally available going or returning. He describes the Factory-house, inhabited by the Dutch Governor, as a very roomy, well-furnished, and very cool habitation, besides which he had a garden house about three miles inland. The Tuticorin fort was destroyed by the English in 1810.

I may add that the Tuticorin of the present is not only the chief seaport in Tinnevely, but the principal emporium

of the cotton trade in Southern India. It was always a thriving place, but it has recently received a great impetus from being made the southern terminus of the railway connecting Tinnevely with Trichinopoly and Madras. It is one of the few towns in Tinnevely which are under municipal government, and had a population in 1871 of nearly 11,000.

NOTES AND QUERIES.

9. Dutch Predikants.

In the article "Dutch Predikants of Ceylon" which appeared in Journal D. B. U. Vol. III, p. 30, mention is made of Gerardus Holkenberg who arrived from Delft in 1660, and being stationed in Colombo, died there in 1662. Mr. F. H. de Vos in his Notes on the article, appearing in the same number of the Journal (p. 35), gives the additional information that Gerardus Holkenberg and his wife Maria—had a son baptized in Colombo on the 3rd April 1661 named Benjamin. It will be of interest to the readers of the Journal to know that further light is thrown on the persons referred to by the discovery of a hitherto unrecorded gravestone in the Wolvendaal Churchyard. Through the exertions of the Rev. Mr. Tweed this stone, which had long remained buried under masonry, has been unearthed, and, on scraping off some hard cement which almost completely obliterated the inscription, the following epitaph has been disclosed:

Maria Waalre.
 HVISVROVW. VAN
G. V. Holckenburgh.
 PREDICANT. DES
 CASTEELS. COLVMBO
 IN. DEN. HEERE. GERVST
 DEN 3^e MAERT. A^o 1661.

It is a somewhat pathetic story which these combined records present to us. Gerardus van Hockenburgh—for that appears to have been the current rendering of his

name—was a clergyman who came out to Ceylon four years after the conquest of Colombo by the Dutch. His wife Maria Waalre probably accompanied him, but it is just as likely they met and married in Colombo. Unfortunately there are no records of marriages of this early period. A boy is born in the beginning of the following year who costs his mother her life. She is laid to rest within the old Fort Church, and the Memorial which the bereaved husband placed over her grave now comes to light after many years. It was apparently one of the stones removed from the Fort to Wolvendaal in 1813. The little boy was baptized exactly a month after his mother's decease and significantly received the name of Benjamin. There is no doubt much sympathy went out to the poor husband from high and low in the city, and Governor Adriaan van der Meiden himself stood sponsor at the baptism. The following year, 1662, the poor husband followed his wife to the grave, and thus closed, within the short space of three years, a tragedy in domestic life which even now after the lapse of two and a half centuries brings a pang to our hearts. *Valentyn* (Vol. V. p. 416) refers to the circumstances of the death of Holckenburgh which may also be mentioned here. He accompanied Ryckloff van Goens in his expedition to the Malabar Coast as far as Cochin and was taken ill on the voyage. The illness must have been of a serious nature as he had to be brought back to Colombo and never recovered. Van Goens' first expedition against the Portuguese fortresses on the Malabar Coast took place in December 1661. He captured Coulon and Crangenoer, and, though he laid siege to Cochin in February 1662, he withdrew the following month after making a treaty with the Sultan. These events enable us to fix the date of the illness and death of van Holckenburg with some certainty. It would appear that this occurred almost exactly a year after his wife's decease. Nothing is known of the child Benjamin. If he survived, and any of his descendants are now in Holland, the discovery of the stone will no doubt be of the deepest interest to them.

R. G. A.

10. Saya.

"At Carpio, with its Moorish tower, the costume begins to change, the women wearing green serge *sayas*, "and handkerchiefs and shawls instead of mantillos." Murray's Guide Book, 1845, Vol. I. p. 302. Spain (by Ford). *Saia* (Portuguese) a petticoat.

11. Cigar Lighters.

"On the *Prados* and *Alamedas*, Murillo-like urehins "run about with a slowly burning rope for the benefit of "the public. At many of the sheds where water and "lemonade are sold, one of these ropes, twirled like a "snake round a post, and ignited, is as ready for fire as "the match of a besieged artillery man. In the houses "of the affluent a small silver chafing dish, *prince batillum*, "with lighted charcoal, is usually on the table. Mr. "Henningsen (ch. 10), relates that Zumalacarreguy, when "about to execute some Cristinos at Villa France, observed "one (a schoolmaster, looking about, like Raleigh, for "a light for his last dying puff in his life, upon which the "general took his own cigar from his mouth, and handed "it to him. The schoolmaster lighted his own, returned "the other with a respectful bow, and went away smoking "and reconciled to be shot. The necessity of a light "levels all ranks, and it is allowable to stop any person "for fire, *fuego. candela*. The cigar forms a bond of union, "an isthmus of communication between most heteroge- "neous oppositions. It is the *habeas corpus* of Spanish "liberties. The soldier takes fire from the canon's lip, "and the dark face of the humble labourer is whitened "by the reflection of the cigar of the grandee and loungers, "*ex fumo fulgorem.*" *ib.* p. 195.

12. Combs.

"The Mantilla is the aboriginal female headgear. "Iberia, in the early coins, those picture-books of anti- "quity, is represented as a veiled woman: the *kaluptra* "melaine was supported by a sort of cock's-comb, "This was the prototype of the *Peineta*, the tortoise-shell "comb, which in Valencia is made of silver gilt. The real "combs used to be made very high, and being placed at "the back of the head, formed an apex from which the "veil floated gracefully away. The effect produced by low "combs, or by their omission altogether (vile inventions "of the foreigner), have been fatally injurious to the "mantilla." *ib.* p. 197.

13. Curls.

"There are two particular curls which deserve serious "attention: they are circular and are fastened with white "of egg to the side of each cheek: they are called *patillas*

“or *picardias* (rogueries)—*curacoles de amor*—they are *des accroches cœur*, ‘springes to catch woodcocks’; they are “Oriental, not French, as some female mummies have “been discovered with their *patillas* perfectly preserved “and gummed on after 3000 years: the ruling passion “strong in death (Wilk. III. 370). The Spanish she-Goths “were equally particular. Sn. Isidore (Or. xix. 31) des- “cribes some curls, *ancia*, which hung near the ears, with “a tact which becomes rather a *Barbiera de Seville* than “its archbishop.” *ib.* p. 199.

Cf. Sinhalese *Kungool*, and English “follow-me-lads,” loose curls at the nape of the neck. French *toupet*, (also Sinhalese); Portuguese *topete*.

14. Tapia.

“The *atalayas* (watch-towers) are generally built in “*tapia*, a sort of African or Phœnician concrete, introduced “with the system of towers themselves, and like them “remained unchanged in the cognate lands of Spain and “Barbary. The component mixture, stones, mortar and “rubble, are placed moist in a moveable frame of wood “held together by bolts: it is then rammed down, the “bolts withdrawn and moved onwards or upwards as the “case requires; hence the Romans called them *parietes formacii* (Pliny N. H. xxxv. 14), walls made in frames: “he particularly describes those of Spain and notices their “indestructibility; they in fact become solid masses “fossils. The Goths continued the practice calling the “method *formatum*. The word *tapia* is Arabic: it is still “called *tobi* in Egypt and signifies an earthen wall, “Devonicè, *Ob.*” *ib.* 258.

Cf. Pieris, “Portuguese Era” vol. i. p. 83. and note. “Lopo Soares erected the walls of *taipa*.”

“Whatever ramparts there were (Galle and Colombo), “were constructed of earth and *taipa*.” Pieris “Portuguese Era” vol. ii. p. 57.

“Every Portuguese was anxious to have a showy “house for himself whether of *taipa* or of stone.” *ib.* p. 236.

Taipa parede feita de terra, ou barro calcado entre 2 taboões paralelos, a cuja distancia he proporcionada á grossura da parede Dicionario da Lingua Portuguesa Bluteaus 1789.

Taipa de muur, of 't metzel-werk van den oven, zijnde van pleister-werk gemaakt, een gepleistorde muur. Tesouro

dos Vocabulos das, duas linguas Portuguêza e Belgica. (Alewijn and Colle). Amsterdam, 1714.

15. A Ceylon Topaz.

“Among the minerals (Museum, Leyden), a mass of “native gold, from the Island of Aruba, weighing 17 lbs., “a large crystal of emerald and an unset topaz of a “brownish yellow colour from Ceylon, the largest in “Europe, should not be overlooked.” Murray's Guide Book, Holland, etc., 1845, p. 38.

F. H. DE VOS.

Een adellijk Britsch huwelijk op zee gesloten 1743.

Under the above title (An aristocratic British marriage contracted at sea 1743) Mr. W. J. J. C. Bijleveld furnishes an extract (in French) from the *Notariële archieven, Leiden, No. 2184 acte No. 23* (“De Nederlandsche Leeuw,” No. 10, xxxiv jaargang, Oct. 1916, p. 251) relating to the marriage of Jean Drummond, Captain in Poland, third son of the Duke of Melfort, and Lady Catherine Dorothy Cockaine, daughter of the Count of Hatley.

The extract is a declaration, dated Leyden 1 Feb. 1749, by Revd. Patrice O. Fitzgerald, priest of the order *des frères mineurs*, in the presence of Josué l'Anje (son of Josué), Notary Public and Revd. Jean Hennessy *prêtre licencié de la faculté de Sorbonne*, that he (Fitzgerald) celebrated the said marriage, about the beginning of June 1743, *après avoir fait arborer le pavillon anglois (sic)* (after having hoisted the English Standard), on board the ship “*Les Deux Soeurs*,” Captain Thomas Bel, close to Havre, according to the forms and ceremonies of the Church of England, in the presence of the said Captain, the pilot and many passengers. This declaration was made as the lady had mislaid the “attestation” given to her at the time of the marriage.

The witnesses were Josue l'Ange (son of Jean l'Ange) and Gerard Leembruggen

Josué l'Ange the Notary was the husband of Gertruida Leembruggen and Gerrard Leembruggen was her half brother who was 18 years of age in 1749. (Journal, D. B. U. Vol. iv. 19—20.

F. H. DE VOS.

SOCIAL SERVICE BENEVOLENT FUND.

CONTRIBUTIONS, 1916.

	R.	C.
Mr. C. W. Bartholomeusz ..	5	00
Mrs. H. H. Bartholomeusz ..	25	00
Mr. F. R. Bartholomeusz ..	2	50
Miss H. Collette (Collections) ..	17	00
Mr. W. S. Christoffelsz, i. s. o. ..	5	00
Mr. W. A. S. de Vos ..	60	00
Per Mrs. W. A. S. de Vos ..	300	00
Mr. E. de Kretser, i. s. o. ..	5	00
Mr. A. Drieberg ..	30	00
Dr. S. P. Joseph and family ..	6	00
Mr. C. A. Jansz (Panadura) ..	10	00
Mrs. C. Koch (Balance Collections, 1915) ..	70	80
Mr. C. H. Kriekenbeek (Jaffna) ..	5	00
Mr. Denis Keegel (Jaffna) ..	2	00
Mr. Sam Koch (Jaffna) ..	2	00
Mrs. A. Kalenberg (Collections, K'gala) ..	32	50
Mrs. H. Ludovici ..	4	00
Mr. G. E. Leembruggen (Jaffna) ..	5	00
Mrs. W. Ludovici (1915—1916) ..	8	00
Mrs. L. M. Maartensz (Collections) ..	34	00
Dr. W. Margenout (Jaffna) ..	10	00
Dr. A. Nell ..	60	00
Dr. G. P. Schokman ..	12	00
Dr. D. Schokman ..	20	00
Mrs. W. G. van Dort ..	3	65
Miss Violet vander Straaten (Collections, Kandy) ..	66	00
Dr. G. W. van Twest (1915—1916) ..	21	00
Mr. J. W. vander Straaten ..	20	00
	Rs.	841 45
Collection, General Meeting, 1916 ..	67	10
Proceeds of Rupee Sale, 12th Dec. 1916 ..	315	57
	Rs.	1224 12

L. A. JOSEPH,

Almoner, Social Service Fund.

Rev. L. A. Joseph begs to acknowledge with thanks, the receipt of the following subscriptions collected by Mrs. C. Koch, Mrs. A. Kalenberg (Kurunegala) and Miss H. Collette in aid of the Benevolent Fund:—

COLLECTED BY MRS. C. KOCH.—Miss F. de Vos, (Galle) Rs. 6.50; Miss Mary de Vos and A Well-wisher Rs. 3.65 each; Miss K. Grenier Rs. 3.00; Mrs. M. M. Anthonisz, Mr. H. C. K. Anthonisz, Mrs. Edwin Christoffelsz, Mrs. R. A. H. de Vos, Mrs. J. P. de Vos, Mrs. Fred. Foenander, Mr. V. Grenier, Miss F. Grenier, Mrs. Edwin Joseph, Mrs. C. Koch, Mrs. E. van Koch, Mrs. F. H. B. Koch, Mrs. C. Kriekenbeek, Mrs. P. Loos, Mrs. E. Loos, Mrs. Margenout, Mrs. C. Speldewinde, Mrs. Edgar vander Straaten, Mrs. Cyril vander Straaten, Mr. M. vander Straaten, Mr. W. P. D. vander Straaten, Rs. 4.00 each. TOTAL Rs. 100.80.

COLLECTED BY MRS. KALEMBERG (Kurunegala).—Mrs. G. Arndt, Mrs. C. H. Andree, Mrs. Daniels, Sr., Mrs. E. Daniels, Miss E. Daniels, Mrs. A. G. Schokman, Mrs. C. Ferdinands, N. Kalenberg, Re. 1.00 each; Mrs. LaBrooy Re. 1.50; Mrs. F. N. Daniels, Mrs. F. Sproule, Rs. 2.50 each; Mrs. F. Markus Rs. 3.00; Mrs. Markus, C. H. Markus, Mrs. G. Schokman, Rs. 5.00 each. TOTAL Rs. 32.50.

COLLECTED BY MISS H. COLLETTE.—Mrs. A. Collette, Mrs. T. Collette, Rs. 4.00 each; Hermann Collette Rs. 3.75; Miss (Dr.) A. de Boer, Rs. 5.00; Mrs. J. Ludovici, Rs. 3.65; Rose van Dort, E. Schokman, Rs. 2.00 each. TOTAL Rs. 24.40.

MRS. L. M. MAARTENSZ (received 1917).—Mrs. R. E. Blaze, Mrs. Claasz, Mrs. Martin, 50 cts. each; a friend, 1 rupee; Anonymous, Mrs. Scharenguivel, Rs. 2.00 each; Mrs. N. J. Martin, Rs. 10.00. TOTAL Rs. 16.50.

SOCIAL SERVICE FUND.

A very successful "Rupee Sale," organized by Mrs. G. S. Schneider, Mrs. W. A. S. de Vos, Mrs. L. M. Maartensz and Miss Dora Anthonisz, was held at the Union Hall on the 12th December, 1916.

A nett profit of Rs. 315.57 was realised.

NOTES OF EVENTS.

4TH QUARTER 1916.

Meetings of the Committee.—The Monthly Meetings of the Committee were held on the 5th October, 2nd November and 7th December.

New Members.—The following new Members were enrolled during the quarter:—

Mr. Basil Morris Christoffelsz	..	Colombo
George Victor Ebell	..	"
Montsford Gerard Gilbert Keuneman	..	Chilaw
William Henry Kelaart	..	Jaela
James Owen Oorloff	..	Kandy
Francis Beling vander Smagt	..	Colombo

Obituary.—The following deaths among Members occurred during the quarter:—

Mr. Charles Arndt
 Dr. C. O. Sela
 Mr. Sam Williams
 Mr. G. H. Leembruggen

Roll of Honour.—At the meeting of the Committee held on 5th October 1916 it was decided to place a panel in the Union Hall containing the names of members of the community who are on war service. Messrs. Allan Drieberg, A. E. Keuneman and W. W. Beling were appointed a Sub-Committee for this purpose.

[*Office Bearers.*—At the General Meeting held on 24th February 1917, the following Office-Bearers were elected:—

President: Mr. R. G. Anthonisz (re-elected)
Secretary: Mr. W. A. S. de Vos "
Treasurer: Mr. A. R. Bartholomeusz "
Auditor: Mr. W. P. de Zilwa].

EDITORIAL NOTES.

Genealogies.—The publication of the genealogies of Dutch Burgher families will always form one of the features of the Journal. Those members of the Union, who have complete genealogies of their families and desire their publication, should communicate with the Editor with a view to their being considered by the Genealogical Committee.

As considerable delay is caused in endeavours to bring the genealogies up to date, special regard will be paid to the earlier genealogy of families connecting them with the original settler. Later genealogical details can always be supplied afterwards by existing members of families. It is the earlier history that is apt to be lost or forgotten if not collected and preserved in time.

Notices of Births, Marriages and Deaths.—Members of the Union are entitled, free of charge, to the insertion of notices of domestic occurrences. These notices must be restricted to a bare statement of the name or names, place, and date of occurrence, and must be sent to the Editor of the Journal a week previous to the date of issue of each number, viz: 31st March, 30th June, 30th September, and 31st December of each year.

Standing Committee for Ethical and Literary Purposes.—The attention of members is invited to the need for co-operation in carrying out the objects laid down in Sub-section (f) of Rule 2 of the Constitution. Any suggestions on this subject are to be addressed to the Honorary Secretary of the Committee for Literary Purposes, Mr. L. E. Blazé, Kandy.

Changes of Address.—All changes of address should be notified to the Honorary Secretary of the Union. This will ensure the safe receipt by members of all notices, invitations, reports, etc.

The Journal is printed at the Albion Press, Galle. Those members who have not received their copies, are kindly requested to notify the fact to the Manager of that Press, when the same will be forwarded to them.

All changes of address, so far as the Journal is concerned, should be notified to the Manager, Albion Press, Galle, who has undertaken to circulate the Journal.

Remittances.—Remittances, whether of subscriptions due to the Union of contributions for special objects, must be made to the Honorary Treasurer of the Union, Mr. A. R. Bartholomeusz, Selkirk, Dickman's Road, Havelock Town, and not to the Honorary Secretary.

Remittances on account of the Social Service Fund must be made to the Rev. L. A. Joseph, "Deepdene," Ward Place, Colombo, the Honorary Secretary of the Standing Committee for purposes of Social Service.

Remittances on account of the Building Fund must be made to Mr. W. E. V. de Rooy, Colpetty, Colombo, Honorary Secretary of the Building Committee.

Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

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Contributions are invited from members on subjects calculated to be of interest to the Union. MSS. must be written on one side of the paper only and must reach the Editor at least a fortnight before the date of publication of the Journal.

The price of extra copies will be 50 cents a number. A limited number of copies will also be available for issue to non-members.

