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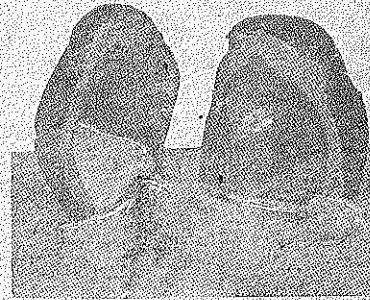
BY

Elaine

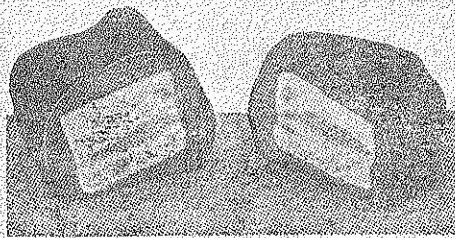
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Journal of the  
Dutch Burgher  
Union of Ceylon.



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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.

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— THE —  
**DUTCH IN CEYLON**

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**VOL. I.**

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BY  
**R. G. ANTHONISZ, I. S. O.**

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*Copies may be had at the D.B.U. Hall  
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**THE BURGHERS IN EARLY BRITISH TIMES.\***

In his well-known lecture which he delivered in 1916 on "The Dutch in Ceylon: Glimpses of their Life and Times," the late Mr. R. G. Anthonisz made the following concluding observation:—"The social events which immediately followed the capitulation of Colombo in 1796 are a subject which must be reserved for some other occasion." In the years that followed, Mr. Anthonisz was unable, owing to pressure of other duties and failing health, to deal with the subject as he alone could have done, with authority and with intimate detail. The theme is one, however, that is full of interest, and inadequately qualified as I am for the task, I propose this evening to speak of the early days in Ceylon when our Dutch ancestors first came under British rule, and to describe, as well as I may, the changes made in their conditions under the new regime.

The Dutch had been in occupation for nearly 150 years when, on the 15th February, 1796, the capitulation of Colombo took place. During this long period they had introduced their language, their manners and customs, their laws, and their religion, and the maritime towns of the island were essentially Dutch in character. The late Mr. John Capper in his book "Old Ceylon" gives us an excellent picture of Dutch life shortly before the momentous events of 1796. In those days communication with Holland was carried on twice a year only, when the spring and autumn fleets arrived laden with goods. These were the only two events which served to interrupt the even tenour of the lives of our ancestors, and they gave themselves up to an

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\* A Lecture delivered by Mr. J. R. Toussaint at the D. B. U. Hall, on 30th August, 1935.

orgy of merriment on these occasions. Mr. Capper describes one of these parties as follows:—"Away beneath the Battenburg bastion the Port Master VanCuylenburg is entertaining a goodly gathering of friends on the green before his pretty little villa, where sooriya trees have been many years struggling for a crooked and at times doubtful existence against their dire enemy, the salt sea wind. . . . On the night on which this 'Toddy Party' was held, a good many lads and maidens were accommodated by their steady friends, the sooriyas, some of whose straggling branches descended so low as to form veritable bowers, within which goodness only knows what may have occurred in matters of flirting. On an open space away from the sly sooriyas were placed small, round, big-legged ponderous tables up to any weight of cakes and toddy jugs. . . . How proudly the portly cakes oozing with luscious ghee and saccharine substances peered down from their lofty vantage ground upon the humble 'hoppahs' that lay pell-mell on wide Delft plates, looking as abashed at their flat insignificance as though hoping to be soon devoured and hid from sight. But bless us, long before the good dame VanCuylenberg, and the widow Plaats, and the elder spinsters, the Vangraafs, had half finished their critical essay on the dress and the deportment of the female new comers, such games, such rompings were a-foot in the moonlight that must have driven a cynical old on-looker bachelor like Vangraafs, the powder-master, mad with envy. But even the nimble-footed Laura, the agile Lydia, must yield in time from florid weariness, and as pretty dimple-faced Laura positively refused then and there to dance the Caffreina, there was nothing for it but to take to creature comforts, and so it came to pass that a great and happy gathering was seen around those dumpy, ponderous tables, whose loads of hoppahs and cakes, whose jugs of toddy-cup rapidly became small by degrees and beautifully less, until the wise ones of the party gave the signal for dispersing, and all made their happy way to pleasant homes not far away, to dream of the bright and gorgeous things the fleet had brought at that gay Christmas-tide".

But these halcyon days could not possibly last. The capitulation of Colombo brought about a sudden change in manners as well as in conditions of living. The terms of the capitulation provided that all political and commercial servants of the Dutch

East India Company should be allowed to remain as private individuals in Colombo, Galle, or other places in the island, or betake themselves elsewhere. The clergy were to continue in their offices and to receive the same pay and emoluments as they had from the Company. The citizens and other inhabitants were to be allowed to follow their employments, and to enjoy all liberties and privileges as the subjects of His Majesty the King of England.

This sudden reverse of fortune must have been most severely felt by the Company's servants, that is, those who helped to carry on the administration, as distinguished from those who were engaged in private trade or occupation. From Governor Van Angelbeek downwards, the Company's servants had to retire into private life, and for some time they were granted allowances to maintain themselves. The transition from power to impotence, from affluence to poverty, was keenly felt by them. Governor Van Angelbeek we know lived a retired life, though on one occasion at least he took part in a public movement. This was in connection with the coconut tree tax introduced by Robert Andrews, which met with strong opposition from Van Angelbeek and other prominent Dutchmen.

The position of our Dutch ancestors at this time was not an enviable one. They could not reconcile themselves to the new rule owing to the fact that for some years after the capitulation the future of Ceylon was uncertain, both they and the British strongly believing that the island would eventually be restored to Holland. It does not appear that during the Madras regime the services of the Dutch were utilised to any large extent in the administration, though they appear to have been the pioneers in arrack and toddy farming, for it is on record that the Colombo arrack and toddy rent for the year 1797-8 was held by two Dutchmen, Barend de Vosz and J. La Broy. A revolt which broke out amongst the Sinhalese at this time was thought to be due to Dutch intrigue, though there was not much ground to support this belief. It is said that the Dutch played upon the universal detestation of the Madras rule, and incited the natives to revolt, holding out hopes of French assistance.

With the arrival of Governor North, however, the fortunes of the Dutch began to look brighter, though mutual suspicion



still prevailed between them and the British. Writing to the Court of Directors soon after his arrival in 1799, North speaks of "the inimical sentiments of the Dutch inhabitants, who are nearly to a man ruined by our occupation of this island." He goes on to say:—"Many of them occupied at our arrival the first offices of the State. Those of them who were employed and considered as prisoners of war enjoy in that quality a small subsistence proportionate to their former pay. Since my arrival here, several have been placed in small offices under Government, and of course are considered as no longer entitled to subsistence."

Some embarrassment was caused to Governor North by the Dutch refusing to take the oath of allegiance to the King of England. A Court of Equity established at Colombo by Brigadier General de Meuron, and presided over by Dutch judges, had been functioning, but as the judges would not take the oath, the Governor was forced to abolish the Court. Later, however, North was able to induce two Dutchmen, Stephen Baron Van Lynden and Gerard Joan Eybrands, to take the oath, and in 1801 they were made members of the Civil Raad or Court of Justice. The taking of the oath involved a great deal of sacrifice on their part, for in a letter to the Governor they explain that by taking this step they had created "many enemies amongst the principal Dutch inhabitants."

North also reported to the Court of Directors that he had appointed Dutchmen to fill minor offices in the Police and other Departments, adding that their local knowledge as well as their knowledge of the languages had rendered them highly necessary, and to whom, had they not thus been provided for, subsistence allowances would have had to be paid.

Those Burghers—for all the Dutch in Ceylon were now Burghers, there being no "Company's Servants"—who could not find employment under Government took to trade, but they could not compete with the permanent inhabitants, who, in the words of Bertolacci, "had entered the field of competition with very great advantages against them, both in purchasing and selling; for as the wants of the natives in food, clothing, and every comfort of life are much less than those of Europeans, whose habits the Burghers possess, so the native merchants can afford to trade upon such small profits as are not sufficient to the Burghers." Some of the Dutch still had their slaves with them, and these they hired out

as brick-layers, palanquin-bearers, domestic servants, etc., and lived on the wages earned by them. Others who had large houses rented them to the more opulent British residents, and moving into smaller ones, lived on the difference in rent.

When the Revd. James Cordiner arrived in the island in the year 1800, the Dutch inhabitants in Ceylon numbered about nine hundred, most of whom he found in circumstances of great indigence, but by rigid and meritorious economy they maintained a decent and respectable appearance. The passage of time had improved the relations between the British and the Dutch, and on the occasion of Governor North's tour round the island, he was received at Batticaloa by the British Commandant and three Dutch gentlemen. At Jaffna several public dinners and balls were given by Colonel Barbut in honour of the governor, which were attended by the most respectable inhabitants, among whom were twenty young ladies born in Ceylon of Dutch parents. Even the grave Cordiner seems to have fallen under the spell of their charms, for he describes them as comely and possessing a great deal of that artless vivacity and unconstrained deportment which accompany innocence.

But even in those early days the Dutch descendants had their detractors, one of whom was Captain Percival. He could see nothing good in them. The men were dull and indolent and only fond of eating, drinking and smoking. The women were coarse and corpulent, and their dress during the day was slovenly and negligent to excess. At the time of the capitulation they dressed in the Dutch fashion, with long waists, which to Percival appeared very grotesque and awkward. Some of them adopted a mixture of European and native fashions, and wore what was known as the *Kabey*. Under English influence, however, this mode of dress underwent a change, and Cordiner records the fact that for many improvements in the style both of their dress and manners the ladies of Jaffna were indebted to Mrs. Barbut.

Percival has also given us a very fanciful picture of the everyday life of a Burgher, or Ceylon Dutchman as he is pleased to call him. This description, obviously highly coloured, cannot be taken as typical of the life of the community, but as this is the only picture that has come down to us of our ancestors in those early days, I give it for what it is worth. "A Ceylon Dutchman" he says, "usually..... rises early, about six, and either goes to walk, or sits down by his

door in a loose robe and night-cap to smoke a pipe. This, with a glass of gin, which is called a *soupkie*, fills up the interval to seven. A dish of coffee is then handed him by his slaves, and his lounging posture and tobacco pipe are renewed for another while. He then gets up, dresses, and goes to business, or more frequently to pay visits, a mode of spending time of which his countrymen are fond. In these visits the Dutchmen usually take a pipe and glass at every house to which they go. In their salutations they are wonderfully ceremonious, and make a profusion of bows with a stiffness peculiar to themselves. If they have leisure to prolong their visit, they take off part of their dress, and put on a little night-cap, which they bring with them on purpose, and then set themselves to smoke and talk till noon. Their dinner hour is about twelve.....After dinner they resume their favourite regale of smoking in an undress, and then go to sleep for an hour. As soon as they are again dressed, they either go abroad to pay visits, or receive company at home, and this, with another pipe, fills up the interval till supper is announced at nine....."

There is good reason to believe that this is not by any means a faithful representation of the life of the early Burghers in Ceylon. Lord Valentia admits that Percival borrowed largely from a work dealing with the life of the Dutch in Batavia, and that he applied the remarks relating to them to the Burghers of Ceylon. These unkind, not to say malicious, remarks caused the Dutch considerable resentment, which they shewed in a very effective way. Lord Valentia relates that on his visit to Ceylon, the governor gave a ball to introduce him to the Dutch ladies, but they declined the invitation as they had taken offence at Captain Percival's allusions to them. They had had a dispute with the governor some time before on a point of etiquette, as he had asked them to a ball before inviting them to dinner. The governor had by the exercise of a little tact got them to attend the ball and then asked them to dinner. On the occasion of Lord Valentia's visit, however, they were not so easily placated, and hardly a single one of them attended the ball, much to Lord Valentia's disappointment. The Dutch ladies at Galle, however, do not appear to have been aware of Percival's libellous references to them, for we are told that they attended a ball given by Colonel Madison in honour of the governor and danced till three in the morning.

The death of governor Van Angelbeek on the 3rd September, 1799, was keenly felt by the Burghers. He was the last link which bound them to the old regime, and the severance of this tie must have meant more to them than we at this distance of time can realise. He lived in a house of his own which stood on the site of the present Queen's House, and he also had a country residence at Grandpass overlooking the Kelani River. The funeral took place at night, the procession passing the principal streets of the Fort by torchlight. The body was deposited in the family vault in the Church which stood in the present Gordon Gardens, by the side of that of his wife, who died in 1793, and whose skeleton was seen through a glass in the cover of the coffin. The remains of governor Van Angelbeek and his wife were among those removed to Wolvendael Church on 4th September, 1813.

The Peace of Amiens in 1802 finally settled the question as to the possession of Ceylon, it being decided that the British should retain this island. Up to this time the only Dutch who had left Ceylon were a few prisoners of war, who did so under compulsion. There still remained the Civil Servants and their families and those of lesser rank. A slow but steady stream of emigration now commenced and continued up to the year 1807, when the last opportunity was offered to the Burghers to betake themselves to Batavia, to which place they had been offered a free passage, without, however, any assurance of employment. The Government of Ceylon called for lists of those who were prepared to leave the island and of those who wished to remain. In a good many cases sheer necessity dictated the acceptance of the first alternative, but the ties which bound the Burghers to the land of their adoption were too strong to allow of a quick decision. The Government, however, could not afford to wait and pressed for an early answer. So great was the uncertainty of the future that a large number of those who had at first resolved to go now changed their minds and decided to stay. Others who were prepared to go found themselves prevented by various circumstances from carrying out their intention. In the case of one of the latter class, his creditors would not permit him to leave. A fair number, however, left, while those who now remained set about to qualify themselves for employment under their new rulers.

The Burghers soon began to realise that their only hope of advancement under the British lay in a knowledge of the English

language. "As soon as British rule became consolidated" says Digby, "it was found that in the civilized, fairly educated European descendants the authorities had to their hand material which could be manipulated for the thousand and one inferior offices rendered necessary by modern systems of Government. The natives were altogether unacquainted with the English tongue, and generally were not apt for the performance of the duties required. Their sympathies too were likely to be anti-European, while the Dutch and Dutch descendants would naturally be on the side of the European rulers, who upheld the civilization which placed them in a position superior to the inhabitants of the country."

The problem before the Burghers then was how to acquire a speedy working knowledge of English which was indispensable to them. One of them, J. G. Hillebrand, hit upon an ingenious plan which was fully justified by the circumstances. He made friends with some of the more intelligent men among the British soldiers, and by supplying them with food and drink, acquired from them a conversational knowledge of English. He then set himself to learn the grammar of the language, and an application of his is on record in which he asked the Judges of the Supreme Court to allow him to draw three hundred rix dollars, the bulk of his small savings, from the Loan Board, to enable him to procure a copy of Sewell's Dutch and English Dictionary, a rare book in those days. After this, it is not surprising to hear that a man of his industry and perseverance should rise high in the service of the British. Hillebrand took to the study of law and ended as a judge of the Supreme Court. He was the first member of the Burgher community to sit in the Legislative Council. This was about the year 1834.

By 1803 the suspicions entertained by the new rulers in regard to the loyalty of the Burghers may be said to have completely disappeared. In that year, owing to the greater part of the Military stationed in Colombo being sent on an expedition to Kandy, a corps of militia was formed consisting of 500 men. The Burghers were called upon to join this unit and at least five of them were given the rank of Lieutenant. Digby sums up the position of the Burghers at this time very clearly when he says that "singularly free from the commission of serious crime, and generally abstemious in their habits, with a history that presents no startling points for comment, the Burgher community was an element of stability and strength to the newly acquired British Colony."

Although by this time the Burghers had begun gradually to adopt some of the manners and customs of the British, they continued for many years to reside in their old Dutch houses in the Pettah. This type of building, which has now almost completely disappeared in the form of dwelling houses, is familiar to most of us in the Pettah shops. Each house consisted of an outer verandah, a hall, with two bedrooms on either side, and another room extending along the whole width of the house and used as a dining room. Then came what was known as the back verandah, with two ranges of rooms extending from either end at right angles. In the centre was a paved courtyard and at the end a well and stables. Standing as they did under one continuous roof, few of these houses were provided with a back door, and those Burghers who were able to afford a horse and carriage were obliged to take the former through the main building in order to get to the stables, a proceeding which sometimes led to very disastrous results. The carriage of course did not lend itself to such treatment, and had to be accommodated at one end of the verandah, which faced the road. The verandah was protected by a wooden railing, which, in addition to its legitimate purpose, was largely used by the Burghers for resting the arms while carrying on a conversation with the neighbours across the road, or for supporting the feet while seated on a chair. The furniture of the house was stiff and solid, and was limited to those articles that were absolutely necessary for every day use.

I have said that the Burghers gradually began to adopt the manners and customs of the English. One of these was the institution known as tea-parties, to which they gave a distinctively Dutch character. Lorenz tells us that the early Burghers were very fond of these delectable meetings, and that almost every matter of importance was proposed, discussed, and settled at them. Let us suppose that a family in the Pettah—the Jeffermans—had decided to invite another family, the Derkmans, to tea. The invitation would be sent, not by letter, but through the medium of a slave girl dressed in her Sunday best for the occasion. Mrs. Derkman, the lady to be invited, would be found sitting at the back door of her house, with spectacles on nose, engaged in needlework. The invitation is conveyed to her by word of mouth in Portuguese, and is accepted by her in the same language. Mrs. Jefferman has also

invited Mr. Claas, a widower, and his family to meet Mrs. Derkman. Mr. Claas and his daughters make the journey in what was known as a *Triecle*, a vehicle drawn by one cooly in front and pushed by two from behind. Young Mr. Claas the son performs the journey on foot, and before entering the house dusts his shoes on the steps with a red pocket-handkerchief. The Claases now enter the house, and old Mr. Claas, flinging his quid of tobacco out into the street, settles himself in an arm chair and proceeds to wipe his face with a blue cambric handkerchief. His daughters are dressed in plain cotton gowns, with pudding sleeves. A red ribbon which encircles their waist is fastened with a silver buckle. Their hair in front is made up into *poffs* or *poffertjes*, or in other words, rolled up into cylinders and fastened at each temple, while the hair behind is supported by a neat silver pin.

The other guest, Mrs. Derkman, now comes in, followed by her slave girl carrying her betel box and a woollen shawl. The proceedings that follow are best described in the inimitable language of Lorenz:—"There were a great many things to speak about; a great many stories of former times and little scraps of news to relate. Old Mr. Claas never failed to put in a few words at every gap in the conversation, or to start some interesting topic. His jokes were excellent, and his roars of laughter might have been heard a good many yards off. The betel box was not forgotten. Mrs. Derkman discussed the merits of her own betel which she grew herself. Mrs. Jefferman eulogised her own chunam, which she boiled herself. Mr. Claas had no objection to a quid of tobacco, and the well-polished brass spitting-pot having come into requisition, the old people drew close together and felt very agreeable. Young Mr. Claas thought *he* would have no objection to a quid himself, but he never chewed before his father. The young ladies botanised under the Jessamine creeper."

Now comes the serious business of the tea party. Small plates are laid on the round table in the apartment known as the hall. A large Delft tea-pot stands on it surrounded by small cups and saucers, while the preparations known as *jaake-frieto*, *pentifrieto*, and *sabellinje* take up the rest of the table, together with hard-boiled eggs and pickled cucumber and onions. Everybody does full justice to these delicacies, and while Mrs. Jefferman talks of the price of poultry and other household necessaries, and Mrs. Derkman dwells on the dishonesty of domestic servants, Mr. Claas slyly pokes fun

at the ladies. At last they rise from the table, and the old ladies betake themselves again to their betel boxes while Mr. Claas renews his quid. After a short walk in the compound the visitors take their departure, the ladies affectionately embracing each other.

As will have already been gathered, slaves played a very large part in the domestic life of the early Burghers. These were of African or Indian origin, and were employed in all the offices that are now performed by people of other races. The wealth and social importance of a Burgher was estimated by the number of slaves kept by him. Percival tells us that the chief pleasure of the married and elderly Burgher ladies of his day consisted in paying formal and ceremonious visits to each other, attended by a number of slave girls dressed out for the occasion. The duty of these slaves was to carry the betel-box, for our female ancestors had contracted the habit of chewing betel, or to walk behind holding an umbrella over the heads of their mistresses, who, according to Percival, seldom wore any headdress, but had their hair combed closely back and shining with oil. It cannot be denied that the practice of keeping slaves exerted a baneful influence on the lives of the Burghers. Writing from Jaffna in 1816 a Wesleyan Missionary stated that "many miserably poor families have still their horde of slaves to attend them." At last, following the example set to them in England, the Burghers themselves took the initiative in the abolition of slavery by presenting a petition to the Prince Regent, on his birthday, the 12th August, 1816, in which they set out very clearly the conditions prevailing in Ceylon. "In families long settled in this island of whatever class" they said, "the household establishment is usually so much dependent on the service of slaves, that a general discharge of those persons would subject the inhabitants to privations, losses and expense such as ordinary prudence forbids us to encounter. At the same time we have reason to know that to great numbers of persons now in our houses, in the character of slaves, bred up under our roofs, supported for a number of years with kind and considerate treatment and comfortable subsistence, many of them far advanced in life, the greater part established in habits of attachment, a general emancipation would withdraw the source of their support without advancing their happiness or improving their condition. We therefore humbly incline, both in consideration to them and to ourselves, to adopt the principle sanctioned by the wisdom of British legislation of a gradual abolition: that which we beg leave to offer being in-

deed gradual in its progress but in its issue certain and complete. We respectfully and dutifully propose that the era of future freedom to the slaves of this Colony shall take its commencement on the auspicious occasion of Your Majesty's birthday, the 12th of August in the present year 1816. And we declare all children born of our slaves from that date inclusive to be free persons." This petition was signed by the Dutch inhabitants and Burghers, the Sinbalese, the Tamils, the Moors, and the Colombo Chetties.

A good many customs of the early Burghers were based on superstition. This was especially so with regard to births and deaths. One of these was the continuous striking of a copper pan or basin at the moment of the birth of a child, with the apparent object of drowning its cries, lest evil spirits should be attracted to the spot. After birth, the infant was fumigated for several weeks with an incense consecrated by a Roman Catholic priest, called the incense of Benjamin. Margosa oil, which gives a very disagreeable odour, was also extensively used for purposes of fumigation, and this gave rise to the proverb, in which old ladies used to take comfort when smarting under some real or fancied slight:—"Even Margosa oil has its use."

Another old custom was for a few of the female relations or intimate friends to stay over for a week or two at the house of the young parents in order to minister to the wants and comforts of the mother and child, and by their presence and conversation to impart a tone of cheerfulness and vivacity to the domestic circle. Their work for the day being over, they would foregather in some secluded corner of the house, and gossip for hours on end. Only under the stress of dire necessity would any of these worthy dames, while performing their self-imposed task, think of going to a funeral house. When such a visit could not be avoided, they would not return to resume their work until they had purified themselves by washing their bodies and putting on an entire change of clothing.

The proud mother is now well enough to carry her infant in her arms as far as the outer verandah. But why does she suddenly hurry into the room as soon as she spies that old man coming? The reason is that he is supposed to possess the evil eye, and anything admired by him is sure to sicken and die.

The period of dentition provided another occasion for the display of superstition. On the first tooth making its appearance, a few friends were invited to partake of a kind of pudding or roll in honour of the event. This was made of rice flour mixed with sugar and jaggery and formed into a thick paste, from which small lumps were taken and made into rolls. These were then depressed in the middle, lengthwise, by gentle pressure with the knuckles, so that an aperture was formed like two lips, and under each of these lips a row of little pieces of coconut cut into the shape of teeth was stuck in. The rolls were then baked and afterwards offered to the guests.

On the occasion of the loss of each tooth, a ritual had to be gone through. The child was directed to take the tooth as it came off, and to throw it on the roof, repeating three successive times the invocation:—"Squirrel, squirrel, take my tooth, and give me one of yours." This was supposed to be a specific against large or ill-shaped teeth.

The child has now reached man's estate and the down on his chin and cheeks has for some time past clamoured for a razor. But here again inexorable custom steps in and decrees the procedure that should be followed. "It is a kind of inaugural ceremony" says the late Mr. J. H. Eaton, to whom I am indebted for these particulars, "introducing the youthful Hyperion into all the privileges of social life. It is a gala day to his parents and friends. The barber of the family comes on the appointed morning, clad in a clean white cloth, anxiously longing for his bonus, after the young man has had his first shave. The young man himself, as the time approaches, feels that he is already rising into the importance of mature life. See him undergoing the long looked for operation—a strange feeling passing over him as the whetted steel wanders over his face, and severs from his chin and cheeks the hirsute development of his youthful years. But the transaction is now over, and the father and the mother have kissed him, and the brothers and sisters have kissed him, and one has given him a gold chain, and another has given him a gold ring, and another, and yet another, have successively presented him with some trifling memento of their love; and the young man is happy, and the parents are happy, and everybody is as happy as the day is long."



It is a noteworthy fact that at the time of the capitulation of Ceylon, the language generally spoken by the Burghers was Portuguese. Percival says that without a knowledge of that language it was difficult to carry on a conversation with the Dutch ladies, as they seldom spoke in any other language. Even in their own intimate family circles the medium of conversation was Portuguese. This almost total disuse of the Dutch language is explained by the fact that in the towns which the Dutch took from the Portuguese, there were not only a large number of Portuguese women, both of pure and mixed descent, with whom many of the Dutch intermarried, but there were also slaves and domestics, whose language was a form of Portuguese more or less corrupt. This language the Dutch had to acquire as it was the one used for all domestic and ordinary purposes. Dutch children born in Ceylon learnt it from their nurses and used it as a home language with greater freedom than their mother tongue. "The contest for mastery between the Dutch and the Portuguese languages" says Mr. R. G. Anthonisz, "ended in a compromise. While Dutch became the spoken and written language of polite society, the language used in the office, the platform and the pulpit, a form of Portuguese, in which a large proportion of Dutch words had found admission, mellifluous in articulation and forcible in expression, was used as the medium of conversation in familiar gossip and in the most intimate relations."

By the year 1815, which is the period to which I intend to confine this survey, the Burghers as a class had become sufficiently qualified to fill both the minor and the higher offices in every branch of work. Almost the entire body of clerks was recruited from their ranks, while some of the higher posts in the judiciary were filled by them. The office of Civil Engineer and Surveyor General was held by Capt. Schneider, and the first Advocates and Proctors were all Burghers.

Although the British and the Dutch misunderstood each other at the beginning, a better feeling, as has been shown, prevailed a few years afterwards, so much so that several inter-marriages took place between the two races. The Hon. George Melville Leslie of the Civil Service, married the daughter of Governor Vandegraaf and niece of Governor Van Angelbeek. Five daughters of John Frederik Conradi, who held high office under the Dutch but started business after the British occupation as an auctioneer, married

English military officers or civilians. Three of Commandeur Fretz's numerous daughters accompanied five English officers to the altar, for Mr. J. P. Lewis says that "two of the ladies were fain to repeat the ceremony with fresh partners." Two daughters of Arnoldus de Ly, a former Commandant of Galle, to quote Mr. Lewis again, "led captive three Englishmen, a Colonel, a Naval Captain, and a Master Attendant." Numerous other cases of such inter-marriages occurred.

Ladies and gentlemen—I have tried this evening to present to you some aspects of the life of the Burghers in Ceylon during early British times. I am fully sensible of the fact that the picture is a very incomplete one. Several important details require to be filled in, but as you are aware, there is a wide gap in the published records between 1803 and 1815, and a good deal concerning this period has to be left to the imagination. It has also to be borne in mind that not all the early writers on Ceylon were favourably disposed towards the Burghers, and in recent years several statements adverse to the Dutch have been proved to have no foundation whatever in fact. My task has therefore not been an easy one, but if I have succeeded in interesting you in the early life of our Dutch ancestors, I shall have been amply compensated for my trouble.



## GENEALOGY OF THE VAN DEN DRIESEN FAMILY

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

### I.

Dirk Vanden Driesen of Gouda, married in the Dutch Reformed Church, Wolvendaal, 23rd April 1780, Josina Cornelia Vanden Bosch, baptised 5th December 1756, daughter of Coenraad Danielsz Vanden Bosch and Gertruyda Dias. He had by her :—

1. Anna Maria, baptised 11th August 1782.
2. Jacobus Cornelius, who follows under II.
3. Johannes Arnoldus, who follows under III.

### II.

Jacobus Cornelius Vanden Driesen, baptised 29th February 1784, died 20th January 1831, married in the Dutch Reformed Church, Wolvendaal :—

- (a) 6th March 1812, Cornelia Wilhelmina Giffening, baptised 19th October 1788, died 3rd December 1819, daughter of Bernard Abraham Giffening, Predikant, and Maria Sophia Francius, (D. B. U. Journal, Vol. VII. page 141).
  - (b) 7th December 1824, Johanna Cornelia Merciana Reckerman, born 14th March 1789, daughter of Jan Hendrik Reckerman and Ulrika Wilhelmina Caspart. Of the first marriage, he had :—
1. Sara Frederica, born 27th November 1814, died 24th October 1848, married in the Dutch Reformed Church, Wolvendaal, 21st February 1842, Wilhelmus Arnoldus Joseph, born 19th October 1813, son of Abraham Joseph and Anna Catharina Riphagen (D. B. U. Journal, Vol. XII. page 24).

### III.

Johannes Arnoldus Vanden Driesen, baptised 24th August 1788, died 27th March 1844, married in the Dutch Reformed Church, Wolvendaal, 5th July 1813, Anna Helana Wilhelmina Heyser, baptised 22nd February 1801, died 1st April 1850, daughter of Gabriel Lodewyk Heyser and Sara Hoepels. He had by her :—

1. William, born 10th May 1817.
2. Jan Dirk, who follows under IV.
3. Emelia Barbara, born 3rd October 1822.
4. Frederick Edward, born 5th October 1824.

### IV.

Jan Dirk Vanden Driesen, born 16th July 1820, married in the Dutch Reformed Church, Wolvendaal, 19th October 1843, Jane Mary VanDort, born 9th November 1824, died 1st August 1861, daughter of William Adriaan Van Dort and Petronella Rudolphina Elizabeth Kessels. He had by her :—

1. Wilfred, who follows under V.
2. Jane Amelia, born 25th July 1845, married in the Dutch Reformed Church, Wolvendaal, 3rd March 1862, Charles Van Dort, born 16th February 1835, son of Johannes Jacobus Van Dort and Petronella Margareta Kalenberg.
3. Laura Catherine, born 16th January 1847, married in the Dutch Reformed Church, Wolvendaal, 11th June 1866, Arthur William Mack, born 19th February 1839, son of George Peter Mack and Wilhelmina Gerardina de Neys.
4. Sarah Juliet, born 29th July 1848, married in the Dutch Reformed Church, Wolvendaal, 2nd June 1870, Charles Van Dort, widower of Jane Amelia Vanden Driesen (vide 2 above).
5. Rosaline Kate, born 30th September 1849, died 20th December 1850.
6. Richard, who follows under VI.
7. Oscar, born 27th February 1852, died 17th June 1853.
8. Edmund, born 6th April 1853.
9. Arthur Francis, who follows under VII.
10. Sarah Elizabeth, born 26th August 1856, died 6th April 1877, married in the Dutch Reformed Church, Wolvendaal, 11th September 1876, William Agar Mack, born 15th October 1847, son of George Peter Mack and Wilhelmina Gerardina de Neys.
11. William Patrick, born 28th November 1857.
12. Son, born 4th September 1858, died 11th September 1858.
13. Walter Thomas, died 16th June 1931, married in Scots Kirk, Kandy, 10th August 1885, Laura Georgiana Cook, born 28th September 1869, daughter of George Cook and Jane Elizabeth Ernst.

## V.

Wilfred Vanden Driesen, born 14th July 1844, died 27th September 1902, married in the Scots Kirk, Kandy, 14th July 1870, Anne Malvina Brittain, born 8th November 1849, died 20th February 1933. He had by her :—

1. John William, who follows under VIII.
2. Wilfred Alfred, born 11th November 1872 died 14th July 1929.
3. Jane Catherine, born 19th January 1874, married in Holy Trinity Church, Colombo, 22nd May 1894, Edmund Walvin de Bruin, born 31st October 1871, son of James de Bruin and Johanna Dorothea Peterson.
4. Charles Lloyd Brittain, married in St. Paul's Church, Milagriya, Maud Ludwig.
5. Mabel Venetia, born 11th August 1879, married in the Dutch Reformed Church, Wolvendaal, 13th February 1899, John Arnold Carnie, born 23rd February 1864, died 9th October 1916, son of Alexander Sansoni Carnie and Lucretia Eliza de Waas.
6. James Arthur, who follows under IX.
7. Percival Ebenezer, who follows under X.
8. Edwin Maurice, born 20th March 1885, married in Kuala Lumpur in 1915, Joan Scully, and died there in 1916.
9. Florence Malvina, born 22nd May 1887, married in Christ Church Cathedral, Colombo, 20th April 1908, Arthur Hamilton Felsing, born 30th November 1884, son of Michael Alfred Felsing and Sophia Emelia Godlieb.
10. Daisy Muriel, born 12th May 1889, married in St. Michael's and All Angels' Church, Colombo, 20th June 1914, James Alaric Loos, born 12th January 1887, son of James Andrew Loos and Jane Maria Elders.
11. Ada Julia.
12. Dorothe Winifred, born 30th September 1895, married in All Saints' Church, Borella, 23rd June 1915, Elgin Edward Kreltszheim, born 22nd July 1876, son of James Garrett Kreltszheim and Charlotte Maria Elizabeth Balthazar.

## VI.

Richard Vanden Driesen, born 7th January 1851, died 26th December 1931, married in the Dutch Reformed Church, Wolvendaal, 7th January 1875, Lucy Emelia Andriesz, born 17th May 1846, died 10th June 1928. He had by her :—

1. Ethel Lucy, born 22nd October 1875, married in the Dutch Reformed Church, Wolvendaal, 17th December 1896, John Henry Ferdinands, born 20th October 1871, son of John Henry Ferdinands and Emma Loos. (D. B. U. Journal, Vol. IX. page 99).
2. Hermann Wilhelm Richard, who follows under XI.
3. Hilda Elaine, born 4th May 1878, married in Holy Trinity Church, Colombo, 20th April 1908, Walter Horatio Siebel, born 25th July 1875, died 6th December 1933, son of Walter Horatio Siebel and Alice Arabella Van Geysel.
4. Claude Dirk, born 8th February 1880, died 25th August 1887.
5. Allister Clive, who follows under XII.
6. Richard Allan, born 23rd June 1886, died 24th April 1910.
7. Edina Muriel, born 17th August 1888.
8. Arthur Ferris, born 4th November 1890, married in St. Mary's Church, Veyangoda, 22nd December 1925, Gladys Evelyn Cooke, born 21st April 1907, died 12th November 1930, daughter of George Ebenezer Cooke and Jane Enright. He had by her :—  
Barbara Sheen, born 1st December 1926.

## VII.

Arthur Francis Vanden Driesen, born 19th September 1854, died 22nd September 1903, married in Holy Trinity Church, Nuwara Eliya, 20th February 1878, Harriet Matilda Martin, born 8th October 1856, died 22nd December 1930. He had by her :

1. Jane Matilda, born 5th July 1880, died in 1928, married in St. Paul's Church, Milagriya, 3rd June 1905, Alfred Ernest David.
2. Esther Marian, born 14th July 1883, married in All Saints' Church, Maskeliya, 18th July 1903, Edward Wales Schokman, born 1st December 1875, son of Cecil Ernest Schokman and Lydia Eleanor de Vos.

3. Florence Ann, born 16th July 1884, died 24th April 1934, married in Christ Church, Dickoya, 18th July 1904, Prins Albert Werkmeister, born 27th October 1872, son of Robert Wilmot Werkmeister and Winifred Bartholomeusz.
4. Arthur Edwin, born 12th July 1886, died in India in 1926.
5. Sarah Venetia, born 2nd April 1888, died 9 August 1904
6. Priscilla Prudence, born 31st March 1890, died in 1929, married in St. Mary's Church, Veyangoda, 6th July 1910, Oliver Werkmeister.
7. Lionel Hugh, born 22nd March 1892, died 13th May 1892.
8. Gracie Eva, born 13th July 1893, married in the Methodist Church, Hatton, 7th June 1915, James Arthur Schokman, born 2nd January 1887, son of Cecil Ernest Schokman and Lydia Eleanor de Vos.
9. Eric Noel, who follows under XIII.
10. Basil John Hugh, born 27th March 1897.
11. Victor Vincent, who follows under XIV.
12. Irene Harriet, born 12th April 1900, married in the Methodist Church, Maradana, 10th September 1919, Archibald Randolph Constantine Kiel, born 31st January 1894, son of William Kiel and Camilla Annette Werkmeister.
13. Neta Doris, born 22nd June 1902, married in Warleigh Church, Dickoya, 16th September 1922, Matthew Lionel Chapman, born 6th March 1896, son of Juvinel Lionel Chapman and Octavia Nathalia Ebeneza Hingert.

## VIII.

John William Vanden Driesen, born 4th May 1871, died 3rd November 1928, married in St. Mark's Church, Badulla, 2nd September 1903, Sybil Keyt, born 12th November 1883, daughter of Arthur Samuel Keyt and Laura Evelyn Vander Smagt. He had by her:

1. Herbert William, born 18th September 1904.
2. Wilfred Arthur, born 27th February 1906.
3. Harry Keyt, who follows under XV.
4. Samuel Glenville, born 23rd June 1903.

5. Dorothy Sybil, born 24th August 1909, married in St. Peter's Church, Jaffna, 30th July 1930, Burleigh Roland Ferdinands, born 9th April 1897, son of Charles Richard Newman Ferdinands and Roseline Isabel Foenander.
6. Evelyn Violet Malvina, born 16th March 1911.
7. Mary Eleanor, born 7th May 1912.
8. Bertram Colin, born 15th April 1914.
9. Eric Arnoldus, born 5th September 1915.
10. George Alarie Thomas, born 14th August 1917.
11. Godfried Gerard, born 4th February 1922.

## IX.

James Arthur Vanden Driesen, born 18th September 1880, died 25th August 1928, married in Holy Trinity Church, Colombo, 28th July 1904, Olive Mildred Jansz, died 18th February 1923, daughter of Frederick Margenout Jansz and Theodora Andriezen. He had by her:

1. Olive May, born 1st May 1907.
2. Esme Mildred, born 28th April 1909.
3. Arthur Owen Lloyd, born 18th December 1910, died 31st July 1912.
4. Alma Rose, born 2nd August 1912, died 2nd February 1935.
5. Percival Gilbert, born 12th January 1914.
6. Iris Maud, born 26th February 1921.

## X.

Percival Ebenezer Vanden Driesen, born 8th November 1883, married in St. Paul's Church, Pettah, Colombo, 25th September 1912, Emma Ethel Ruth D'Silva, born 24th July 1887, daughter of Frank William D'Silva and Lydia Gauder. He had by her:

1. Kingsley Percival Frank, born 28th July 1913.
2. Ruby Dagmar Fortune, born 19th April 1918.

## XI.

Hermann Wilhelm Richard Vanden Driesen, born 8th March 1877, married in the Dutch Reformed Church, Wolvendaal, 21st December, 1903, Rhoda Verna Crozier, born 20th August 1879, died 10th May 1910, daughter of John Cornelius Crozier and Laura Amelia Van Cuylenberg, (D. B. U. Journal, Vol. VII, page 82). He had by her:

1. Vernon Neil, born 22nd July 1905.
2. Lucille Esme, born 7th January 1907.
3. Mona Kathleen, born 13th March 1908.
4. Estelle Jean, born 17th September 1909.



## XII.

Allister Clive Vanden Driesen, born 9th April 1883, married in the Dutch Reformed Church, Wolvendaal, 14th October 1908, Maude de Kroes, born 26th June 1884, daughter of John Gregory de Kroes and Mary de Silva. He had by her :

1. Allister Shirley, born 13th July 1909.
2. Alida Maude, born 2nd October 1910.
3. Dulcie Beena, born 18th June 1914.
4. Freidmund Richard, born 12th March 1916.
5. Marjorie Alvina, born 10th October 1919.

## XIII.

Eric Noel Vanden Driesen, born 3rd June 1895, married in the Dutch Reformed Church, Regent Street, Colombo, 23rd June 1923, Marguerite Isabelle Bartels, born 14th October 1893, daughter of Walter Charles Bartels and Florence Emily Isabelle Kelaart. He had by her :

1. Eric Leonard Bartels, born 8th October 1924.
2. Henry Ian, born 28th April 1926.

## XIV.

Victor Vincent Vanden Driesen, born 7th October 1898, died 5th April 1929, married in St. Paul's Church, Milagiriya, 14th June 1922, Cinderella May Don, born 29th May 1898, daughter of George Samuel Don and Clara Grace Ferner. He had by her :

1. Wyone Rowena May, born 11th August 1923.
2. Blair Victor, born 18th October 1924.

## XV.

Harry Keyt Vanden Driesen, born 30th April 1907, married in the Dutch Reformed Church, Galle, 8th December 1928, Inez Estelle Pendegrass de Zilwa, born 18th December 1909, daughter of William Barnes de Zilwa and Lorna Earnestine Pendegrass. He had by her :

1. William Noel Harold, born 15th August 1929.
2. Ina Ramona Dawn, born 24th October 1932.

## Notes :

1. Coenraad Danielsz Vanden Bosch and Gertruyda Dias, referred to under I, were married in the Dutch Reformed Church, Wolvendaal, on the 31st October 1751.
2. Victor Vincent Vanden Driesen, referred to under XIV served in the Great War, 1914—1918.

## THE DUTCH IN CEYLON.\*

## GLIMPSES OF THEIR LIFE AND TIMES.

(Continued from page 14)

To some of you, I am sure, much of this description will recall distant memories of long-forgotten things and places. I have used the old names that you may the more readily recognize the objects referred to. They will so remind you of what was familiar to your childhood that you may be inclined to exclaim : " Why, this is not a description of a house of the Dutch times : it is very like the houses we remember when we were young." And so it is. How very typical those old houses of the Pettah of Colombo, of Galle, and of Jaffna are of the Dutch houses of an older time may be seen from the works of the old Dutch painters that are still preserved in Holland and elsewhere. The paved courtyard with its well, the broad *zaal* with its quaint furniture, the panelled doors and windows, and many other things, all familiar to us, are vividly depicted in the paintings of Jan Steen, of Gerard Dou, of Pieter de Hooch, and many other famous artists.

But let us now take note of the living occupants of the house : the master and the mistress, the children, and the numerous domestics who are to be seen flitting about the house. It is early morning, but we find the whole household astir and busy. The master of the house attends his *kantoor* at 7 o'clock. He is therefore up betimes ; and, while the morning repast is preparing, we see him either pacing the *stoep* in front of the house, or standing conversing with his next door neighbour, the contiguous houses being so built that only a rail or low wall separated the *stoep* of one house from that of another. Or, he would sometimes have his chair out and sit and watch the passers by. As we see him now we observe that he is clean shaven, and that his dishabille consists of a loose garment in which comfort rather than elegance has been the chief consideration. We also catch a glimpse of *mevrouw* in her morning toilet of a spotless gingam skirt and long white jacket of spotless linen, as she sits in the *halve dak* and orders the servants about, her shrill voice ringing through the house as she keeps constantly calling for them by such names as Rosalie, Balisante, Aurora, or Champeca. The children are also preparing for school, which they attend at 8 o'clock. They go out, the boys in their *opperbroeks*, a sort of combination garment, charming in its simplicity, which some of you would perhaps easily recognise ; and the girls in skirts and short white jackets. While many of these things are familiar to us, because the Dutch were a very conservative people, and the fashion they observed fifty or a hundred years previously

\* Reprint of a Lecture delivered by the late Mr. R. G. Anthonisz in 1905, in aid of the Building Fund of the Colombo Pettah Library.

came down very little changed even to our own early days, the appearance of the domestics strikes us at once as unfamiliar. Instead of the fine-featured, brown-complexioned Sinhalese servants who now take employment in our houses, we find here a swarthy, woolly-haired, and thick-lipped race of men and women engaged in several household duties. They are variously clad. Some of the men are in pantaloons and jackets, others in waist-cloths; while most of the women wear skirts with short tunics of coloured stuff. The men as well as the women wear ear-rings, the latter generally heavy ones, which weigh down and tear the lobes of the ear. And all go bare-footed. It is scarcely necessary to mention that these are slaves. Yet they are not all of pure African descent. Traces may be observed in many of them of an admixture with higher types; and some of them have come from Tanjore, in the South of India.

It is not my purpose here to consider how these slaves came to be employed by the Dutch in Ceylon. We now look upon all such traffic as wicked and inhuman. But it must be mentioned that Holland itself was always a free country, where slavery was unknown; and that, if the Dutchman abroad claimed the right to treat certain races of mankind as marketable stock, he was only following the fashion of other colonists of those days. In the treatment of his slaves too there was nothing in his conduct for which we of this enlightened age should execrate his memory. On the whole the slaves in old Ceylon fared very well at the hands of their masters. Pious uncle Tom, for instance, had he lived in Ceylon in the eighteenth century, would have had a better fate than the one he suffered; for no Christian slave could be sold here, and such piety as his was sure to have been respected. Cases may no doubt have occurred of masters and mistresses who were unduly harsh with these unfortunate creatures; but instances of positive cruelty were rare indeed. Nor does it seem that the management of these slaves was always an easy or pleasant business, or that they were an exceptionally amiable lot. We find that in the year 1778, after many previous efforts in the same direction, the authorities were obliged to pass a law "with a view", as it is stated, "to restrain the vindictiveness and insolence of the slaves, and their audacity, which not infrequently amounted to violence in the public streets, to murders and homicides, and to prevent their obtaining the upper hand over their masters". This regulation, after citing several instances of recent outrages, draws a distinction between the various classes of slaves, and prescribes the rules to be observed in dealing with them and the punishments to be inflicted on them for different offences. It may be said, therefore, that the lot of slaves in Ceylon was not so hard a one as we may be led to imagine. They were more or less contented with their lives, and few cared for anything better. Many instances of remarkable fidelity on the part of some of these, and of tender care and solicitude on the part of the masters

Colombo, at which place he arrived on 4th January, 1801, after an absence of six months and fourteen days.

The remainder of the party left behind at Jaffna divided, one party proceeding by sea direct to Colombo, while the other, of which Cordiner formed one, "preferred the fatigue and difficulties of a land journey to the uncomfortable confinement of a small vessel." The journey was performed without incident. At Calpentyn, Cordiner and his party of two were the guests of Captain and Mrs. Driberg, who showed them much hospitality. They were equally well received at Chilaw by Mr. Keuneman, the Commandant, whom Cordiner describes as "a respectable old man, a native of Holland, who resided forty-seven years in Ceylon, and twice visited the Court of Candy in an official character." At Negombo they found a considerable number of Dutch families resident there, many of whom were in indigent circumstances, but Cordiner, in the true Christian spirit, says that "their condition was rendered comfortable by contentment." The party finally reached Colombo on 21st January.

On his return to Colombo, Cordiner resumed his duties as Chaplain to the Troops and Principal of the Schools, and on his advice new schools were opened in various parts of the country. In 1800 the estimated cost of the scholastic and ecclesiastical establishment had risen to £ 5,000 a year, which was considered at the time to be too large a sum to be spent on these services. In 1803 the Secretary of State ordered that the expenditure should not exceed £1,500, and this probably necessitated the reduction of Cordiner's salary too. Early in 1804 he appears to have made up his mind to leave Ceylon. According to Dr. Henry Marshall, his appointment was not confirmed by the home government. He therefore took the opportunity of visiting the Pearl Fishery, which was being held at Aripo, and he has left behind an interesting account of the various operations which he saw carried on there. He left Colombo on 7th February on board the Government brig "Alexander", his fellow-passenger being George Laughton, Inspector of Pearl Banks. At Aripo they met the Governor and his suite, who had performed the journey overland and reached Aripo two hours before them. From here Cordiner paid a visit to the island of Rameswaram with Thomas Christie, the Inspector-General of Hospitals, returning to Aripo on 20th February, and from thence to Colombo.

Cordiner's departure from Ceylon was now close at hand. He felt very deeply the sudden destruction of the whole mission and school system for which he had worked so hard, and taking the opportunity of the arrival in March 1804 of the Hon. and Rev. T. J. Twisleton, who had been appointed Senior Colonial Chaplain by the Secretary of State, Cordiner, "considering himself now as deprived of employment", resigned his appointment. Before his departure, Governor North, Sir C. E. Carrington, Chief Justice, Mr. Robert Arbuthnot, Chief Secretary, and several others presented him with a farewell address and an urn of the value of 200 guineas, in acknowledgment of "the zeal, attention, and humanity with which he performed the duties of his holy profession". He embarked on the "Glory" East Indiaman, bound for Madras with a cargo of cinnamon. She sailed from Colombo on 2nd May, 1804, arriving at Madras on the 13th. Here, among others, he met George Arbuthnot, whom he had known as a member of the Ceylon Civil Service, and who had resigned his appointment to take to a mercantile career in Madras, in which he was very successful. Cordiner remained as his guest for three months during which the "Glory" was detained waiting for a cargo. At last the ship weighed anchor and reached Dover in due course. Cordiner, who had been entrusted with two large boxes of despatches for the Earl of Buckinghamshire, was able, on the strength of this commission, to engage a chaise and four at the expense of the State and drive to London.

In 1807 Cordiner was appointed one of the two ministers of St. Paul's, Aberdeen, which office he held for twenty-four years. Resigning in consequence of ill-health, he was granted an allowance of £100 a year, with the free use of the Chapel-house. He died there of consumption in January, 1836, in the 61st year of his age, and was buried in the Church-yard of St. Nicholas, Aberdeen. The congregation gave his widow a small annuity from the Chapel funds.

It was probably after his return from the tour with North in 1801 that Cordiner began collecting data for his book, which was published in London in 1807. It was dedicated to the Governor "as a memorial of attachment and perfect esteem by the author, who discharges a most agreeable duty in thus testifying how eminently Mr. North was endeared to the whole establishment in Ceylon by the justice, ability, uniform integrity, and extensive benevolence of his Government, as well as by that condescending affability and cultivated understanding which gave a peculiar lustre to his private virtues." Cordiner seems to have been a skilful artist as the two volumes of his work are illustrated with several drawings made by him.

J. R. T.

## GENEALOGY OF THE FERDINANDS FAMILY.

[As in the case of certain other families, some variations of this family name are found. The name Ferdinands is retained throughout this genealogy.]

### I.

Johannes Ferdinands, *Vryman* under the administration of the Dutch East India Company, m. Aletta Bolthouder, at the Dutch Reformed Church, Wolvendaal, 2 Feb. 1755. He had by her:—

- 1 Withelmus Johannes, bap. 12 Oct. 1755.
- 2 Anna Cornelia, bap. 17 July 1757.
- 3 Jan Willem, bap. 30 Sept. 1759.
- 4 Isabella Angenita, bap. 21 July 1761.
- 5 Hendrik Augustinus, bap. 15 Sept. 1767.
- 6 Isperanca, bap. 15 April 1769.
- 7 Theunis, bap. 25 March 1770.
- 8 Johanna Cornelia, bap. 18 Oct. 1772.
- 9 Petronella Gertruida, bap. 30 August 1778.
- 10 Johannes Hendrik.
- 11 Solomon Johannes.

### II.

Hendrik Augustinus Ferdinands, *burger*, (see I. 5 above) m. Clara Petronella Hesse, at the Dutch Reformed Church, Wolvendaal, 26 March 1797. He had by her:—

- 1 John Pieter, bap. 1 April 1798.
- 2 Rudolphina Feliciana, bap. 19 July 1801.
- 3 Johannes Reynoldus Theodorus, bap. 28 July 1805.
- 4 Petronella Margarita, b. 4 March 1811.

### III.

Johannes Reynoldus Theodorus Ferdinands (see II. 3 above) m. Johanna Agnita Daniels at Kandy, 16 Dec. 1829. He had by her:—

- 1 Daniel Eusebius, b. 29 Oct. 1830
- 2 Agnita Charlotte, b. 4 March 1832, d. 23 Dec. 1902, m. Charles Peter Markus.
- 3 Isaac Jeffery, b. 30 August 1835, d. 16 Nov. 1904.
- 4 Nancy.
- 5 Gertrude, m. William Markus.

- 6 Catherine Jemima, b. 17 Sept. 1840, d. 26 May 1882, m. John Anderson Jobsz, 1 August 1859.
- 7 George Hinde, b. 29 March 1842, d. 7 January 1908.
- 8 Mercy.
- 9 William Arthur, b. 28 Feb. 1853.

## IV.

George Hinde Ferdinands (see III. 7 above) married

- (a) at Holy Trinity Church, Colombo, on 8 May 1875, Jane Julia Ebert, b. 14 Oct. 1851, d. 8 March 1889.
  - (b) at St. Thomas' Church, Matara, 12 Feb. 1890, Susan Adelaide Poulier, b. 21 April 1841, d. 25 Aug. 1922. By the first marriage he had :—
- 1 Mabel Winifred Feadores, b. 30 Aug. 1878, m. 13 Aug. 1896, Henry Stephen Roosmalecocq, who d. 21 April 1921.
  - 2 Ducat Godfrey Horace, b. 13 August 1881.
  - 3 Agnita Nellie Olivia, b. 23 Feb. 1883, m. James Archibald Livera, 9 Feb. 1903.
  - 4 Neville Ernst } b. 29 July 1884.
  - 5 Sydney Ernst }
  - 6 Adeline Beatrice, b. 20 June 1886, m. 2 Sept. 1915, William James Kellar, who d. 30 April 1916.
  - 7 Arthur Lionel Basil, b. 6 April 1883.

## V. (A)

Ducat Godfrey Horace Ferdinands (see IV. 2 above) m. Ida Millicent Thiedeman, 11 Sept. 1907. He had by her :—

- 1 Claribel Irene, b. 5 January 1911.
- 2 Leslie Vernon Edmund, b. 29 July 1914.
- 3 Stephanie Mary Therese, b. 6 August 1917.

## V. (B)

Arthur Lionel Basil Ferdinands, (see IV. 7 above) m. at St. Thomas' Church, Matara, on 7 January 1920, Muriel Buultjens, b. 11 June 1894. He had by her :—

- 1 Esme Lorenza, b. 28 August 1921.
- 2 George Edward Lionel, b. 8 Feb. 1923.
- 3 Ivan Rudolph, b. 10 July 1928.

## VI.

Johannes Hendrik Ferdinands (see I. 10 above) m. at the Dutch Reformed Church, Wolvendaal, 21 February 1802, Anna Maria Demmer. He had by her :—

- 1 Margarita Magdalene, bap. 23 January 1803.
- 2 Henricus Wilhelmus, b. 13 August 1805.
- 3 Maria Gertrude, b. 22 Dec. 1806.
- 4 Johanna Wilhelmina, b. 3 April 1808.

## VII.

Solomon Johannes Ferdinands (see I. 11 above) m. at the Dutch Reformed Church, Galle, 1803, Elizabeth Cornelia Kellens of Cochin, widow of N. N. Smit. He had by her :—

- 1 George Henry, b. 26 April 1804, d. 10 Sept. 1876.
- 2 Charles Bertram, bap. 12 May 1805.
- 3 Hendrietta Cornelia, bap. 15 Nov. 1807.
- 4 Petronella Maria, bap. 23 March 1812, m. at the Dutch Reformed Church, Wolvendaal, on 26 Nov. 1835, Willem Christian Beling, b. 16 Oct. 1810.
- 5 Francis Willem, bap. 31 Dec. 1817, d. 29 Nov. 1877.

## VIII.

George Henry Ferdinands (see VII. 1 above) married

- (a) 30 January 1827, Gertruida Johanna Meier
- (b) 23 July 1838, Julia Emerentia VanCuylenberg, at the Dutch Reformed Church, Wolvendaal. By the first marriage he had :—

- 1 Catherina Eliza, b. 30 Nov. 1827.
  - 2 Charles Lambert, District Judge, Colombo, b. 5 June 1829, d. at Lyons, France, 10 June 1891, m. at the Dutch Reformed Church, Wolvendaal, 25 July 1855, Julia Arnoldina Eliza Wendt.
  - 3 James Bernard, b. 9 January 1831, d. 30 June 1901.
  - 4 John Henry, b. 24 Sept. 1832, d. 9 Dec. 1871.
  - 5 Cecil William, b. 16 Sept. 1833, d. 9 Feb. 1894.
  - 6 George Cornelis, b. 20 May 1835, d. 6 June 1891.
  - 7 Edward William, b. 23 June 1836, d. 2 Sept. 1917.
- By the second marriage he had :—
- 8 Solomon Henry, b. 15 Oct. 1839, d. 20 January 1911, m. at the Dutch Reformed Church, Wolvendaal, 27 Dec. 1884, Catharine Loos.



- 9 Richard Alfred, b. 4 January 1841, d. 26 Feb. 1913.
- 10 Georgiana Emerentia, b. 6 Feb. 1842, d. 3 April 1843.
- 11 Jane Leonora, b. 16 Oct. 1843.
- 12 Cornelia Henrietta, b. 3 Oct. 1845, d. 18 June 1892.
- 13 Jane Charlotte, b. 25 Oct. 1847, d. 26 January 1919, m. at the Dutch Reformed Church, Wolvendaal, 12 Oct. 1864, William Arnold Joseph.
- 14 Lydia Eleanor, b. 6 January 1849, d. 16 Nov. 1927.
- 15 William Frederick, b. 16 Sept. 1850, d. 6 May 1908.
- 16 Mary Alice, b. 10 January 1852, d. 15 Sept. 1929, m. at the Dutch Reformed Church, Wolvendaal, 15 Feb. 1875, Walter Frederick Beling.
- 17 Maria Cornelia, b. 4 Feb. 1853, d. 10 August 1929.
- 18 Eugene, b. 1 Nov. 1854.

## IX.

James Bernard Ferdinands (see VIII. 3 above) m. in Calcutta, on 12 February 1861, Sarah Ann Bowser. He had by her:—

- 1 Eva, b. 20 January 1862, m. W. J. Bagby.
- 2 Henry, b. 20 May 1863, d. March 1931, m. Patience Edge.
- 3 Maud, b. 5 February 1865, m. 16 Oct. 1889, W. J. Traise.
- 4 Matilda, b. 20 Oct. 1867, d. 1931, m. J. W. Stidson.
- 5 Dudley, b. 1868, m. Addie Jervis.
- 6 Mabel, b. 28 August 1870, d. 9 June 1912, m. 14 May 1890, W. J. Watson.
- 7 Nellie, b. 16 July 1872.
- 8 Charles, b. 15 March 1874, m. (a) Nellie August (b) Myra Cruner.
- 9 Edith, b. 14 May 1877.

## X.

John Henry Ferdinands (see VIII. 4 above) m. 9 April 1863, Emma Loos. He had by her:—

- 1 Emma, b. 11 March 1864, d. 28 June 1919, m. 28 June 1882, Dr. Walter VanGeysel.
- 2 Harriet, b. 9 June 1865, d. 5 March 1934.
- 3 Arthur, b. 17 July 1866.
- 4 John, b. 20 October 1871.

## XI.

Arthur Ferdinands (see X. 3 above) m. 2 May 1894, Agnes Ellen-Walters. He had by her:—

- 1 Eric Cecil, b. 21 Nov. 1895.
- 2 Noel Fredrick, b. 25 Dec. 1896.
- 3 Enid Edele, b. 20 January 1898.
- 4 Mervyn Fredrick, b. 29 January 1900.
- 5 Vernon, b. 1 March 1902.
- 6 Iris, b. 27 June 1905.
- 7 Ronald, b. 17 July 1914.

## XII.

John Ferdinands (see X. 4 above) m. 17 Dec. 1896, Ethel Vanden Driesen. He had by her:—

- 1 John Richard, b. 2 August 1898, m. 6 June 1925, Olga Hepponstall.
- 2 Wyvil Henry, b. 3 Dec. 1899.
- 3 Charles Walter, b. 20 Feb. 1902.
- 4 Norman Douglas, b. 14 March 1903.
- 5 Hugh Frederick, b. 5 Sept. 1904.
- 6 Ethel Lucy, b. 10 Dec 1905.
- 7 Patrick, b. 18 May 1907.
- 8 Claude Vincent, b. 13 Nov. 1908.
- 9 Melville, b. 24 January 1910.
- 10 Leslie Allan, b. 23 May 1912.

## XIII.

Cecil William Ferdinands (see VIII. 5 above) married

- (a) Elizabeth Smith
- (b) Agnes Amelia Toussaint. By the second marriage he had Daisy.

## XIV.

George Cornelis Ferdinands, (see VIII. 6 above) m. 5 August 1863, at St. Paul's Church, Kandy, Louisa Sarah Newman. He had by her:—

- 1 George Cecil, b. 11 April 1864, d. 12 April 1919.
- 2 Charles Richard Newman, b. 16 Nov. 1866.
- 3 Louis Meier, b. 26 January 1869.
- 4 John William, b. 26 August 1870, d. 25 March 1934.
- 5 Newman Stewart, b. 5 Dec. 1872, m. 28 Dec. 1898, Alice Lourensz.

- 6 Dorah Harriet, b. 24 July 1876.
- 7 Edward Daniel, b. 6 Sept. 1879, m. L. Foulter
- 8 Vincent Henry, b. 29 January 1881, d. 4 May 1907.
- 9 Lionel Hugh, b. 27 June 1882, m. 28 March 1910, Lilian Meynert.
- 10 Arthur Gordon, b. 9 Dec. 1883, m. 28 Oct. 1918, Constance LaBrooy.

## XV.

George Cecil Ferdinands (see XIV. 1 above) m. 25 June 1890, Lucy Ebert. He had by her:—

- 1 Alice Pearl, m. L. H. Ludwick.
- 2 Iva Emerald, m. A. S. Kellar.
- 3 Louis Cecil.
- 4 Ada Ruth, m. A. H. Grero.

## XVI.

Charles Richard Ferdinands (see XIV. 2 above) m. 27 May 1895, Roseline Isabel Foenander. He had by her:—

- 1 Burleigh Roland, b. 9 April 1897.
- 2 Charles Lambert Stanley, b. 6 April 1898.
- 3 John Cecil Ernest, b. 4 April 1900, m. 4 April 1932, Estelle Agnes Schokman.
- 4 Fredrick Vivian } b. 31 August 1902.
- 5 George William }

## XVI. (A)

Burleigh Roland Ferdinands (see XVI. 1 above), m. 30 July 1930, Sybil Dorothy Vanden Driesen. He had by her:—  
Sybil Charmaine, b. 18 July 1931.

## XVII.

Charles Lambert Stanley (see XVI. 2 above) L. M. S. (Ceylon) L. R. C. P. & S. (Edin) L. F. P. & S. (Glas) C. P. H. (John's Hopkins) m. 8 Oct. 1927, Dorothy Sinclair. He had by her:—

- 1 Isabel Dorothy Valencia, b. 29 July 1928.
- 2 Charles Stanley Sinclair, b. 19 Dec. 1933.

## XVIII.

Fredrick Vivian, (see XVI. 4 above) m. 19 Nov. 1932, Beatrice Helena Fretz. He had by her:—  
Moira Erin, b. 1 Sept. 1933.

## XIX.

Edward William Ferdinands (see VIII. 7 above) m. at Haputale Church, 28 Feb. 1871, Annie Wright, b. 24 March 1852. He had by her:—

- 1 Edward Wright, b. 17 Oct. 1872, m. Hilda Perera.
- 2 Annie Irene Ethel, b. 15 June 1876, m. 21 June 1897, William Arnold Joseph.
- 3 Bertram Hugh, b. 16 Dec. 1879, m. 8 Jan. 1903, Eva Tous-saint.
- 4 James Donald, b. 3 Oct. 1882.
- 5 Arthur Vivian, b. 17 Oct. 1884, d. 16 Nov. 1934, m. 3 Feb. 1913, Kathleen Andree.
- 6 Lucius Charles, b. 10 June 1887, m. Neva Brittain.
- 7 Alfred Hector, b. 19 May 1889, d. 15 Oct. 1890.

## XX.

Richard Alfred Ferdinands, (see VIII. 9 above) m. Ninny Smith. He had by her:—

- 1 Allan.
- 2 Walter, m. Daisy Ferdinands.
- 3 Percy.
- 4 Edith.

## XXI.

Frederick William Ferdinands, (see VIII. 15) m. 23 Feb. 1876, Henrietta Jansz. He had by her:—

- 1 Frederick Charles Bertram, b. 5 June 1877.
- 2 Freda Hildred Juliet, b. 8 Aug. 1878.
- 3 Richard Allan Eric, b. 1 Nov. 1879, d. 26 Oct. 1903.
- 4 Clement Elwyn, b. 28 Aug. 1881.
- 5 Ada Henrietta, b. 12 March 1883, m. 9 Feb. 1918, Lawrence Isadore de la Harpe.
- 6 Ethel Rose, b. 2 Sept. 1884, m. 18 Nov. 1908, John Louis Bertram Crozier.
- 7 Cecil Austin, b. 13 Feb. 1886.
- 8 Daisy Winifred b. 17 Jan. 1888, d. 18 June 1930.
- 9 Henry Arthur, b. 27 Nov. 1890.
- 10 Theodore Louis, b. 19 Sept. 1892, d. 26 Dec. 1927.
- 11 Christopher Noel, b. 3 Aug. 1895.
- 12 Harriet Christine, b. 25 Dec. 1896, m. 24 Sept. 1932, Samuel MacMath MacQueen.

- 13 Frederick Collin, b. 3 March 1899.  
 14 Lilian Mary Wilhelmina, b. 9 March 1901, m. 2 Feb. 1925,  
 Charles George Oliver Speldewinde.

## XXII.

Frederick Charles Bertram Ferdinands (see XXI. 1 above)  
 m. 28 Dec. 1904, Vivienne Anne Constance Van Cuylenburg. He  
 had by her:—

- 1 Druzylla Annaline Hester, b. 28 Oct. 1908, m. 28 Dec. 1925,  
 Sidney Lorenz Toussaint.
- 2 Victor Frederiek Vernon, b. 7 Nov. 1912, d. 22 Ap. 1915.
- 3 Merle Vyvette Adine, b. 2 Sept. 1914.
- 4 Verna Winifred Rose, b. 12 June 1917.
- 5 Frederick Richard, b. 20 July 1923.

## XXIII.

Clement Elwyn Ferdinands, (see XXI. 4 above) m. 28 Dec.  
 1912, Millicent Clare Raffel. He had by her:—

- 1 Frederick Christopher William, b. 11 Dec. 1913.
- 2 Allan Eric, b. 5 April 1918.
- 3 Iris May, b. 13 Jan. 1921.

## XXIV.

Cecil Austin Ferdinands, (see XXI. 7 above) m. 25 Ap. 1912,  
 Enid Catherine Deutrom. He had by her:—

- 1 Enid Isobel Doreen, b. 23 Nov. 1913.
- 2 Cecil Frederick, b. 18 Nov. 1916.
- 3 Drusilla Alice Carmen, b. 2 Sept. 1918.
- 4 Ronald Douglas, b. 12 April 1920.
- 5 Christopher Leonard, b. 21. May 1922.
- 6 Brian Eric, b. 2 Dec. 1924.
- 7 Bianca Averil Jean, b. 26 April 1928.

## XXV.

Theodore Louis Ferdinands (see XXI. 10 above) m. 16 Feb.  
 1922, Rhoda Florence Mack. He had by her:—

- 1 Henrietta Noreen, b. 1 Jan. 1923.
- 2 Humphrey Austin Maurice, b. 11 May 1924.
- 3 Arthur George Louis, b. 10 April 1926.
- 4 Eileen Rhoda, b. 19 Jan. 1928.

## XXVI.

Christopher Noel Ferdinands, (see XXI. 11 above) m. 16 July  
 1919, Ivy Edith Rode. He had by her:—

- 1 Christobel Doris, b. 6 May 1920.
- 2 Audrey Louise, b. 24 Jan. 1923, d. at Rangoon, 1 Aug. 1929.
- 3 Gwendoline Ivy, b. 4 March 1924, d. 13 June 1931.
- 4 Joan Gladys, b. 27 March 1928.
- 5 Estelle Leslie, b. 17 Dec. 1929.

## XXVII.

Frederick Collin, Ferdinands (see XXI. 13 above) married  
 (1) 12 June 1924, Doris Lorenz Schokman who d. 29 Aug. 1930  
 (2) 14 Dec. 1933, Enid Gladys Rode.

By the first marriage he had:—

- 1 Frederick Rodney Lorenz, b. 10 Ap. 1925.
- 2 Ivor Lorenz, b. 23 May 1926.
- 3 Christopher Lorenz, b. Feb. 1928, d. 2 Ap. 1928.

E. H. V.

