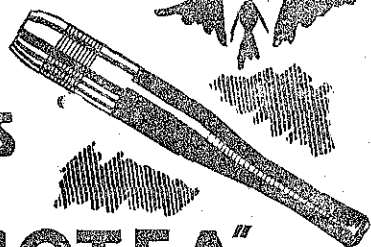


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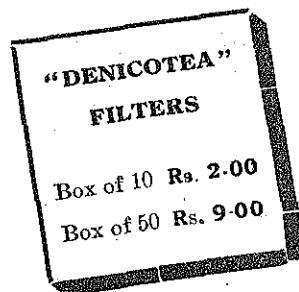
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The objects of the Union shall be :

To promote the moral, intellectual, and social well-being of the Dutch descendants in Ceylon.

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To gather by degrees a library for the use of the Union composed of all obtainable books and, papers relating to the Dutch occupation of Ceylon and standard works in Dutch literature.

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To prepare and publish a memorial history of the Dutch in Ceylon, descriptive of their social life and customs, their methods of administration, and the influence of these upon existing institutions in the Island.

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THE CEYLON ELEPHANT In the Portuguese and Dutch Periods

by

C. W. NICHOLAS.

The Portuguese undertook several voyages of discovery in the 15th century, and the great navigator, Vasco da Gama, made the pioneer voyage to India in 1497. In his Journal of this first voyage, he states that "the King of Ceylon has many elephants for war and for sale." Soon afterwards the Portuguese established trading posts in India and obtained the renowned cinnamon of Ceylon from middlemen, chiefly the moorish merchants of Calicut and Cochin. In the course of trade they rapidly acquired a working knowledge of the valuable commercial products of Ceylon. De Barros relates that elephants were exported from Ceylon by ship for sale at Cambay. Thome Lopez observes in his "Voyage to the East Indies" in 1502 that Ceylon had many wild elephants which were captured and tamed. Three years later it is recorded in the travels of Ludovico di Varthema that "an immense quantity of elephants was produced in Ceylon." It became clear to the Portuguese that, as De Barros puts it, "the Ceylon elephants, of which a good number are bred, are those with the best instinct in the whole of India, and because they are notably the most tameable and handsomest they are worth much." In 1506 King Manoel of Portugal instructed Don Francisco de Almeida, the first Viceroy of India, to establish a fort in Ceylon "where are all the elephants in India, in addition to fine cinnamon, pearls and many other wares of great value and profit." The Viceroy's son had made a voyage to Ceylon in the previous year but it was not until 1518 that the Portuguese fort at Colombo was established. The delay in the execution of the king's order and the resultant disadvantages of the continuance of indirect trade relations with Ceylon are commented upon in Portuguese writings. In a letter written to King Manoel in 1512, Antonio Roal emphasises that the chief trade of Ceylon was in cinnamon, rubies, sapphires and elephants, objects of commerce much desired by the Portuguese. In 1515 Andrea Corsali wrote, "Ceylon has a great quantity of elephants which are sold to divers

merchants of India when they are small in order to be domesticated, and they are accustomed to sell them at so much the span, the price increasing with every span." In Duarte Barbosa's description of Ceylon written in 1516 he says, "there are in this Island many wild elephants which the king orders to be caught and tamed; and they sell them to merchants of Cholmandel, Narsynga and Malabar, and those of the kingdoms of Deccan and Cambay, go to those places to buy them". Next to cinnamon, elephants were the major attraction which impelled the Portuguese to establish themselves in Ceylon.

One of the first acts of the Portuguese, after they had started the building of their fort at Colombo, was to obtain from the Sinhalese king of Kotte the promise of an annual tribute of cinnamon, elephants and precious stones. Two years later the peace was broken and the Portuguese had their first encounter, the first of many to follow during the next 136 years, with the Sinhalese war-elephants. Some 25 animals were employed in this initial encounter, all carrying on their backs men armed with bows and arrows and led by 4 tuskiers which made great sweeps with swords fastened backwards to their tusks. The Portuguese gave ground before this fearsome and novel form of attack which at first dismayed them, but just as much as it was their first experience of being attacked by war-elephants, so also it was the first time the elephants were opposed by an enemy armed with guns and gunpowder. Frightened by the explosions, the flame, the smoke and the impact of shot the elephants became uncontrollable and turned tail, killing and wounding their own supporting infantry in their precipitate flight. The use of war-elephants in Ceylon had an origin 19 centuries before the Portuguese: and in India still earlier, dating back to about the 7th century B. C. The "fourfold army" of an Indian or Sinhalese king consisted traditionally of elephants, horses, chariots and infantry. The invention of firearms revolutionised warfare: nevertheless, the Sinhalese for long afterwards continued to employ war-elephants in much the same tactical manner as of old, namely, in the van of the main attack, both in pitched battle in the open and in siege operations. The Portuguese, who later came into possession of large numbers of elephants for trade purposes, did not, so far as we can ascertain from their writings, train them for war or employ them in warfare except as beasts of burden for the transport of artillery, munitions and baggage. At the great siege of Colombo in 1587-8, when Rajasinha I assembled a force of 2,200 elephants, 150 pieces of artillery and 50,000 fighting men for the investment and reduction of the fortress, his order of battle was:— in the van, war-elephants, themselves armed and carrying archers;

Next, spearmen;

Next, targe-bearers;

Next, bowmen;

Lastly, musketry.

The special mission of war-elephants was the breaking and pulling down with their tusks and the ramming with their heads of wooden or mud fortifications such as gates, bastions, fascines, walls and obstructions. As defence against the elephants the Portuguese employed, in addition to muskets, long fire-lances which were thrust into the animal's eyes, and fire-balls and ignited kegs of gunpowder to burn and frighten them. More than once the elephants routed the Portuguese, but where the Portuguese were organized in defence the attacks of the elephants were usually beaten off by well-directed musketry fire. The effect of the shrill screams, roars and trumpeting of the war-elephants at close quarters is admitted by the Portuguese to have been very terrifying. In night-attacks made during the siege of Colombo the elephants were brought close to the ramparts under cover of darkness and made desperate but unavailing efforts to seize and pull the cannon off the battlements. Repeatedly, wounded or frightened elephants caused casualties and disorder in their own ranks by panic-stricken and unrestrainable flight to the rear. They became used to the cannonade and the noise of musketry, but their reactions to injuries which hurt them remained unchanged and, apparently, unchangeable. An instance is quoted of a captured war-elephant recognising and returning to its former owner on being summoned by him during a battle.

The Portuguese, in accord with one of the main purposes for which they established themselves in Ceylon, quickly began to obtain tame elephants as tribute, to get wild elephants captured and tamed by the methods then practised by the Sinhalese, and to trade in these animals by exporting them to India. With the ports in their hands they monopolised sea-borne trade. The lands of the Walawe Gange were part of the Portuguese Disawany of Matara: this was the main habitat of wild elephants and the largest number of captures was effected here. There were many elephants also in the Four Korales: indeed, there were wild elephants in varying numbers in nearly all the rural areas, including the vicinity of Colombo, but they were found in greatest abundance in Giruwa Pattu, the Four Korales and the Wannu. In the Kandyan kingdom, in the interior, wild elephants were no less abundant from sea-level to the highest mountain ranges. The disappearance of elephants from the montane zone began with the extensive clearing of the Up-country forests for the planting of coffee, and afterwards tea, during the first half of the 19th century: prior to that they were equally at home in the cold, damp forests of the mountains as in the jungles and plains of the dry zone. Wild elephants in the Sinhalese kingdom were always the king's property and under royal protection: they could not be captured, killed or maimed, under pain of death, without the king's permission. Depredations on crops and cultivation had to be prevented by stout fencing, aided by organised and effective watching, not by capture or slaughter. Elephants were captured and tamed on behalf of the king for religious and ceremonial purposes, for use in war, for employment as working animals, and for the export trade to India.

The elephant hunt (et vage), trading in elephants (et-velandama), and riding on elephants (et-nagama) were all royal prerogatives jealously guarded by the king. The hunting of elephants for sport was totally unknown.

The king maintained an elephant establishment which was a department of State whose head was the Gajanayaka Nilame, one of the chief officers of the royal Court. Under him were the lesser officials and the rank and file consisting of numerous men who performed various functions in the elephant establishment, namely beaters, noosers, those who provided hides, deer-horns and ropes, keepers, and people of the elephant stables (etta-layin). These held lands which were service holdings in consideration of the special duties performed by them (vaga pangu vasam). The size of the elephant department and its scale of operations probably did not shrink appreciably after the export trade in elephants passed out of the king's hands into those of the Portuguese, because the king's army needed many more war-elephants than before in the perpetual state of war or "cold" war which prevailed during the Portuguese occupation. The Portuguese set up a revenue department, known as the Elephant Hunt, on the same lines as that of the elephant establishment of the Sinhalese king: to it were attached several villages in Portuguese territory.

The capture of elephants by Kraaling them was a method, if not unknown to, certainly not practised by the Sinhalese. The Portuguese introduced it into Ceylon after having acquired a knowledge of its technique in India, principally in Bengal. The Sinhalese captured wild elephants individually, adopting more than one method. Knox describes how decoy she-elephants were employed to entice and entrap wild male elephants. A second method was snaring, that is, laying traps along routes taken by the wild herds, and a third method was pursuing and noosing, still practised by the present day Panikkars. In the Wann, concealed pits were used into which the animals fell and had no means of escape, but the Portuguese discouraged this method as the survival rate was low. The advantages of kraaling over all other methods of capturing elephants were twofold. Firstly, it enabled a much larger number of elephants to be captured within the same space of time, and secondly the mortality rate among the captured animals became considerably lower because the injuries attendant on capture were reduced to a minimum. It required the collective labour of a very large number of men, but under the system of Rajakariya then in force, this did not enhance the unit cost of capture.

The kraal, as first introduced by the Portuguese, was a large and strong stockade of jungle timber, triangular in shape, very wide at the mouth and terminating at the apex in a funnel or narrow passage, about 6 feet broad and 100 feet long. Within the triangle were, exclusive of the funnel, two timber enclosures, the one nearer the apex being the smaller. The elephants, having been surrounded and

driven into the first enclosure within the stockade—an operation involving the labour of two or three thousand beaters and drivers and sometimes occupying two months—were given a short respite during which they were able to drink water made available within the enclosure. The trained decoy elephants, assisted by drivers, then entered the stockade and drove the wild elephants into the second enclosure and thence into the funnel. Only one animal at a time could enter the funnel and once within he could only go forward and not in any other direction, being unable to turn or even to move sideways, till he came up against the back of the animal in front of him. As each captive arrived at this point cross-bars were pushed in behind him through the interstices in the stakes and lashed with ropes to the transverse beams so as to imprison him. Then he was noosed, secured to two tame elephants, and led out. The stockade in this triangular form continued to be used till about 1800 when the inner enclosure was done away with leaving only one main enclosure and the funnel at the apex. In early British times, prior to 1833, the shape of the stockade underwent radical change and became a plain rectangle with a narrow entrance and no funnel: from the front angles two lines of fencing, well-concealed, (Kangul—veta), were continued forward and outward so as to contain and guide the elephants to the stockade's entrance.

Elephants were used as executioners in the Kandyan kingdom. They ran their tusks through the condemned man's body and then tore it in pieces and threw it limb from limb. Knox's book contains a gruesome illustration of such an execution. Knox says that tame elephants were not allowed to breed among themselves: what the Sinhalese did was to release a tame she-elephant, with her fore-legs shackled, in the forest, and to recover her later after she had mated with a wild elephant. So-called "White" elephants had a special sanctity and were greatly esteemed. Rajasinha, although he had other elephants of greater size and noble bearing, was particularly fond of one animal which was marked all over its body with pinkish-white blotches and spots (Kabara).

During two sieges, those of Kotte by the Sinhalese in 1564 and of Colombo by the Dutch in 1655-6, the embattled Portuguese were compelled under conditions of starvation to kill tame elephants and consume their flesh. In the latter siege, one of the most heroic episodes in the history of Ceylon, the Portuguese had 15 elephants inside the fortress. Fourteen were killed and eaten, but under no condition of privation or despair, not even when human flesh began to be secretly consumed and people walked the streets begging for a little hot water for love of God, would the Portuguese be persuaded to destroy the surviving animal, the famous Horatala. "He was the most handsome animal that one could imagine and was not used in every day work but only to capture wild elephants. During the siege he brought us palm trees night and day for the seven months that it lasted to repair the ruins caused by the continuous firing. Of the 15 elephants we had in our service none escaped save Horatala, for the

affection all had for him." The Dutch, into whose hands Horatala passed after the capitulation, firmly resisted repeated offers for it made by the king of Kandy who was most anxious to acquire it, and the noble animal lived on to a great age to witness the surrender of Colombo by the Dutch to the British.

The prevailing price at which elephants were sold for export by the Portuguese was 1,000 paradaos the codo, a measure of length signifying the distance from the point of the large finger to the elbow. The larger elephants were about 9 codos from forefoot to shoulder. The carriage and points of the animals were taken into account in assessing its value and where these were superior the price was increased: many good elephants fetched 12,000 to 15,000 paradaos. The principal destination of the elephants exported in the 17th century was the Court of the Great Mogul. In calculating the number of elephants to be delivered as tribute the Portuguese reckoned one tusker as equivalent to two ordinary male elephants. The numbers of men employed in the department of the Elephant Hunt reached about 3,000 towards the end of the Portuguese period. No record is available of the total number of elephants captured or exported. The Portuguese allowed a period of 8 days from the day of capture for the taming of a wild elephant, and considered that if the animal was prevented from sleeping for the first 3 days and nights, by blows if necessary, the process of taming was accelerated.

The Dutch occupation extended from 1658 to 1796. For this period a great mass of recorded, authentic information is available, far more than is available for the preceding Portuguese period, both in substance and in detail: most important are the official Dutch records. Illustrating the attitude of the Dutch towards matters of trade is the following revealing extract from a directive dated November 20, 1667 from Holland to the Dutch Governor and Council in Ceylon:—"We consider the promotion of agriculture to be a good object and calculated to bring about great tranquillity: but on the other hand, as Ceylon would then require little rice from outside, this would act prejudicially against our elephant trade; because the Bengal and Coromandel traders, who transport their rice here in the hope of conveying back in their vessels the elephants which they purchase, would be induced to drop their traffic in elephants, and the Company which has derived so much profit from this source, would be compelled to transport the animals to the opposite coast in their own or in hired vessels, an undertaking which experience has shown us to be hazardous. We see also in this the reason why the Portuguese in their later years had given so little attention to this cultivation. Whatever, therefore, your Honours may urge in this behalf, we are of opinion that the matter ought to lie over, at least in the present juncture, when we are so much in need of funds and the elephant trade is such a fruitful source of income."

The Dutch enlarged and re-organised the department of the Elephant Hunt set up by the Portuguese, their aim being to capture a

larger number of animals and to increase the profits from the export trade. They demanded an annual tribute of a certain number of elephants from each of the chiefs of the Wannu in north Ceylon, and there was always delay and default in the delivery of the animals; but the kraals which they themselves organised and held were generally very successful. In 1666 ninety-six elephants were captured at one Kraal. The main area for kraaling was Giruwa Pattu in the Disawany of Matara; at least two kraals a year were held. The following extract from the Memoir of Governor Thomas van Rhee in 1697 describes the organisation in Giruwa Pattu:—

"For this purpose four permanent kraals have been erected in the Girreways, viz., one in the village of Kintsjegoeny, one in Cotte-way, one in Godegamme, and one in Talawe. These kraals are kept in repair and newly secured before each elephant hunt. Many of the inhabitants of the Girreways and thereabouts are bound to assist in the capture of elephants without being provided with anything by the Company beyond gunpowder and lead, as they are otherwise maintained by the Company. The persons assisting in the capture of elephants are divided into 4 classes or Betmes:—

- (1) Etbandena Rala, the chief of the whole body;
- (2) Four chiefs, each commanding a division, under the title of Hattrebetme Rale;
- (3) Baddenas;
- (4) Arractches.

The Baddenas have to visit the forests to look for elephants, and having seen any, to at once inform the Dissawa of it. The Lascaryns, coolies and others in the Girreways are then ordered by the Dissawa to be in readiness at the summons of the Master of the Hunt, or Etbandena Rala, to proceed to the place of the hunt and assist in carrying it out. Other chiefs and subordinates are in charge of the stalls at Matara. They have nothing to do with the hunt and consist of the following:—

- (1) the Gajienaike, or head of the stalls;
- (2) the Vedderala, or doctor of the elephants;
- (3) the Canganey of the elephant stalls;
- (4) the Arractches of the Panikeas; the Panikeas tame the elephants and teach them their tricks, and it is their duty also to fetch the newly-captured animals from the kraals, and help to tie them;
- (5) the Cornax (or mahouts) who have to lead the animals, tie or untie them. take them to the water and to do all they are directed to do by the Panikeas;
- (6) the Doereas, or chiefs of the Panneas Hinewais;
- (7) the Hoelewalias, those of the Birrewais;

- (8) the Panneas, or grass-cutters, consisting of two castes, the Hinewais and the Birrewais. They have to bring the elephants' food twice a day. At present there are in the stalls at Matara 97 elephants (7 tuskers, 37 males and 53 females)".

It is interesting to note that a small present had to be sent by the Dutch Dissawa of Matara to the King's minor chieftains on the further side of the Walawe River to induce them to drive elephants in the King's territory into the Matara Dissawany. The period of kraaling was May to September, the dry season. At first, the elephants from the stalls at Matara were taken to Galle for shipment: later they were marched to Jaffna and the King's formal permission had to be obtained to take them through his territory at Puttalam. The buyers from India assembled at Jaffna for the auctions.

At least one kraal a year was also held in the Dissawany of Colombo. In 1716, 47 elephants were captured in one kraal in this district. The average profit made by the Dutch by the sale of elephants was 100,000 florins yearly, although in two exceptional years, 1711, and 1715, this figure rose to a little over 250,000 florins. The average number of elephants sold annually was 75 to 90: sometimes the number was 110 to 120, and in two lean years only 25 and 37. In 1740 the Dutch estimated that their annual receipt of elephants should be:—

From the kraals in Colombo and	
Matara Districts	... 50 elephants
As tribute from the Wannias	... 30 elephants
Captures in Mannar District	... 20 elephants
	100 elephants

It was expected that 90 elephants would survive for the sales. The fixed annual tribute due from the Wanni Chiefs was 43 elephants, but this was rarely paid in full. In 1680, the arrears had mounted to 313 animals and there was no help for it but to remit the arrears and make a fresh start. But 18 years later the arrears had again risen to 70 animals. In Mannar District elephants were captured by the Pannikars: Kraaling was not practised in north Ceylon and the Dutch became perturbed by the heavy mortality rate there. In 1665 out of 90 elephants captured only 20 reached Jaffna alive. The method of capture mainly and inattention in the stalls to a lesser extent were considered to be the cause of the heavy losses. In 1716, Governor Hendrick Becker gave directions as follows:—"The use of pits and nooses has now been forbidden because they injure the animals. The capture in kraals is much more troublesome, but it prevents to a considerable extent the injury otherwise caused to the animals. For this purpose a new kraal has been formed in the forest of Calehoena and another in the high forest outside Pooneryn, somewhere about the place where the village Walancolom used to be. The inhabitants must gradually become accustomed to the methods of kraaling." The improper attention in the stalls was also remedied as described in the following minute:—

"In the Mannar stables an animal of 5 or 6 cubits is fed and attended by only one cooly whereas each animal requires at least 3 coolies. They are fed on grass, if it is to be had, and at most 10, 12 or 15 coconut leaves, whereas they require at least 50 or 60. Hereafter the Chief of Mannar will be held personally responsible and the following instructions will apply. The animals must be properly fed when kept in the stalls in the rainy season: and they must always have more than they eat, as they tread upon and waste part of it. During the dry season the animals must be distributed over the different villages some also being sent to Carsel. Besides the keeper 3 parrias must be employed for each animal to provide its food. The tank of Mannar which is shallow and often polluted by buffaloes, must be cleaned, deepened and surrounded with a fence and in future used only for the elephants."

All the elephants of the Dutch were branded on their rumps, at first with a double V. O. C. mark and later with a serial number. The use of war-elephants by the Sinhalese ceased during the time of the Dutch. It must have become increasingly evident to the king that elephants could not possibly prevail against cannon and musketry: moreover, the rout of the elephants, who were always in the van, at the beginning of a battle was bound to demoralise the supporting troops. In 1707 the king of Kandy was reported to possess 300 tuskers: they were assembled mainly on ceremonial occasions and were normally distributed among a number of temples. In kraals, the Dutch stockade followed the Portuguese pattern but was often a rounded triangle with a somewhat broader funnel. The Kandyans, as may be expected, were not slow to copy the method of kraaling introduced by the Portuguese and held kraals in various parts of their own kingdom. The principal foreign buyers of elephants in the later Dutch period were the merchants of Golconda and the Coromandel coast. After the treaty of 1766, by which the Sinhalese king ceded to the Dutch the entire coastal territory (preserving only a right of free access to the salt pans at Hambantota and Puttalam), the Kandyans found that they were completely cut off from the outside world and that they were unable to carry on any external trade except through the Dutch. In this predicament the king demanded of the Dutch shares in the pearl fishery and the elephant trade, but the demand was refused. There began, once again, secret communications and intrigues with other European nations for aid to oust the particular nation then in power.

A DIP INTO THE STORY OF KANDY.

(Continued from page 110, Vol XLIV, No. 3)

Lecture II *

You will remember the reference, in my First Lecture, to King Don John, who became undisputed master of Kandy, and assumed the Kandyan Crown under the title of Wimala Dharma, and to his beautiful Consort, Queen Dona Catherina, who had been educated by the Portuguese at Mannar. You will also remember my giving an account of the conversation they had had with Admiral Spilbergen in 1602; and of the manner in which they entertained the Dutch Admiral at the "Old Palace". Wimala Dharma, or Don John, died in 1604, and his widowed Queen, Dona Catherina, married his brother, a priest in the temple at "Adam's Peak," who threw off his priestly robes for the sake of espousing Catherina. He assumed the title of Senaratna or Senarat. Senarat died in or about the year 1632, leaving a son who became heir to his Kandyan Dominions, and took the title of Rajah Singha II. This was the Rajah Singha in whose reign Robert Knox and his father were seized and brought as captives into Kandy. Knox the elder died near Kandy, as pathetically related by his son; and the latter after living in captivity for many years effected his escape. He it was who has given us such a quaint and truthful narrative of the days of King Rajah Singha II., and of the manners and customs then prevailing. Here is a life-like description of the King by Knox:—

"As to the person of the present King," he says, "He is not tall but very well set, nor of the clearest colour of their complexion, but somewhat of the blackest; great rolling eyes, turning them and looking every way, always moving them a brisk, bold look, a great swelling belly, and very lively in his actions and behaviour; somewhat bald—not having much hair upon his head, and that grey—a large comely beard with great whiskers; in conclusion a very comely man. He bears his years well, being between 70 and 80 years of age, and though an old man yet appears not to be like one neither in countenance nor action. His apparel is very strange and wonderful. Not after his own country fashion or any other, being made after his own invention. On his head he wears a cap with four corners like a Jesuit's, three tiers high, and a feather standing upright before, like that on the head of a forehorse in a team; a long band hanging down his back in the Portuguese fashion. His doublet after so strange a shape that I cannot well describe it, the body of one and the sleeves of another; he wears long breeches to his ankles, shoes and stockings. He doth not always keep to one fashion but changes as his fancy leads him, but always when he sallies abroad, his sword hangs by his side in a belt over his shoulder, which no Chingulays dare wear, only white men may; a gold hilt and scabbard, most of beaten gold. Commonly he holdeth in his hand a small cane painted of divers colours, and towards the lower end set round about with such stones, as he hath and pleaseth with a head of gold".

*Delivered by Mr. J. B. Siebel to the members of the Kandy Young People's Association, in September, 1890.

Having given a description of the personal appearance of the King, Knox tells us further about his diet and his meals in the following quaint account.

"He is temperate in his diet, and I am informed by those that have attended on his person in his Palace, that though he hath all sorts of varieties the land affords brought to his table, yet his chief fare is herbs and ripe, pleasant fruits, and this but once a day. Whatsoever is brought up for him to eat and drink is covered with a white cloth, and whoever brings it hath a muffler tied about his mouth, lest he should breathe upon the King's food. The King's manner of eating is this:—He sits upon a stool before a small table—covered with a white cloth—all alone. He eats on a green plantain leaf laid on a gold basin. There are twenty or thirty dishes prepared for him, which are brought into his dining-room, and which of these dishes the King pleases to call for, a nobleman appointed for that service takes a portion of and reaches with a ladle to the King's basin. This person also waits with a muffler about his mouth."

Having told you how King Rajah Singha II looked, and how he lived, let me now tell you something about his palaces. Knox tells us that in his time, about 286 years ago, the King's palace stood on the east corner of the city (just where we find it now) as is customary in this land for Kings's palaces to stand. Knox also tells us that when King Rajah Singha II retired from Kandy, he held his Court at Nilambe in Udapalata, about twelve miles south of Kandy; and that when a rebellion broke out the King fled to Diatileke in Upper Hewaheta, a very rocky and mountainous place, having the great mountain Gale-Uda behind his palace, to which he fled for safety in the rebellion. In connection with this rebellion Knox says: "It happened in the year 1664, about which time appeared a fearful blazing star. Just at the instant of the rebellion, the star was right over our heads, and one thing I very much wondered at, which was, that whereas before this rebellion the tail stood away toward the westward, from which side the rebellion sprang, the very night after (for I very well observed it) the tail was turned, and stood away toward the eastward; and by degrees it diminished quite away."

To pass from comets to sublunary things. It was in the year 1664 that the King resided at Nilambe, whilst his Queen and his son the Prince continued to live in Kandy, so that it is pretty clear that the present Old Palace was never abandoned as the abode of Royalty. Rajah Singha II died in 1687, at the good old age of eighty-seven, having reigned 55 years. He was succeeded by his son Mahastane, under the title of "Wimala Dharma Suria II." He was in turn succeeded by his son Sree Weera Narendra Singha known as *Koondesalle Rajuroowo*. This King had no issue, and was the last of the Sinhalese Suluwanse race of Monarchs. He was succeeded by his father-in-law, Kirti Sree, who died in 1778 from a fall from a vicious and spirited horse that had been given to him by the Dutch, and which he was riding through the streets of Kandy. Kirti Sree was succeeded by his brother Rajada Rajah Singha who died in 1798, having reigned 20 years. His character is thus described by one of the old Historians:—

"He bore the character of an indolent voluptuous man, addicted to Love and Poesy, and devoted to nothing else".

He is said to have had five Queens; but he died childless and intestate. Rajadi Rajah Singha was succeeded by Sri Wickrama Rajah Singha (the last King) the son of a sister of the Queen Dowager. Sri Wickrama lived in the Old Palace until the 14th February 1815, when the British forces entered the Kandyan Capital, whence the King fled to Dumbura, and took shelter in a house at Medamahanuwara where he was taken prisoner.

Talking of the last King reminds me of the fact that I was only a few weeks ago introduced to Coomaraswamy Rajah, a fine young fellow of the Malabar type, with great big black eyes. He is only 32 years old, and is the grand nephew of the last King, who was deposed and sent to Nellore in Southern India by the British Government about 75 years ago. Coomaraswamy Rajah's grandfather's two sisters, Wije Rajoo Rengamina and Wije Rajenaike were the Queens of the last King. I got these particulars from Coomaraswamy Rajah himself, who shewed me also his pauper's certificate. He is in the receipt of Rs 3 per month from the Ceylon Government for his maintenance, which he told me was scarcely enough for his ordinary wants (instead of to keep his body and soul together). I gave him a santosam, and bowed him out of my office, and could not help musing for a while on the instability of human affairs. Here was the grand nephew of the last King of Kandy, a miserable pauper, begging for help! Such alas! is the mutability of all things under the sun! * * *

Let me now ask you to accompany me on a visit to the "Old Palace". When I first saw it there were two flights of steps to the Main Entrance. You see only one flight now, and as you get to the outer verandah, you are at the entrance, which has a magnificent facade containing the insignia of royalty (viz., The Sun, Moon and Stars) carved in stone and giving it a most imposing appearance. Then you pass through a small archway into a spacious Hall, the walls of which are adorned with figures in relief of the *Hangsa* or the Sacred Goose, and of the *Latha Rupaya*, the figure of a woman with a map in her hand—a kind of ornamentation which reveals its Buddhistic origin. This palace was said to have been built by Wimala Dharma in the year 1600, 300 years ago. It was here, as I said before, that Wimala Dharma (or Don John) and his Queen, Catherina, entertained the Dutch Admiral Spilbergen in 1602, and the Admiral tells us in the narration of his Travels, that it was here he tasted an excellent wine made of grapes grown in Kandy. But grapes are not grown now in Kandy, though the experiment is well worth trying. The "Old Palace", built by Don John, is said to have covered a considerable area, and consisted of a series of buildings and bath-rooms with dark and intricate passages. These do not exist now, but on the right hand side as you enter the Hall, you will find a range of rooms, one leading into another, used at present as bed-rooms by the Government Agents of the province. The little grated windows in the Kandyan style have

been altered to admit light and air and considerably improved; in a word everything has been altered and adapted to European tastes and notions.

Many years ago there was an Auction Sale at the "Old Palace" of the furniture and effects of a retiring Government Agent, and I had then the opportunity of entering these bed-rooms. As I passed into the last room, to my surprise I came upon a picture hung up there, about the existence of which I had not known before. It was a large coloured picture in a broad faded gilt frame, and was a life-size portrait of King George III: This picture is now hung up in the Office Room of the Government Agent. The gilt is all gone and the frame seems to be now painted and surmounted with a Crown apparently made of wood or clay which is also painted over. The inscription below the portrait is as follows:—

HIS MOST SACRED MAJESTY GEORGE III.

King of Great Britain and Ceylon.

මහමුකාන් අයරලාන්ති රටවල සහ ලංකාවෙහිද—
ඒකමුතුමු හේරජ් නාමයෙන් තුන්වැනිමු බහුමාන
නිය මහරජුරුවන් වහන්සේ,

මේ රූපය මෙහිපවතිනලෙස නියමකරතිබුණේ වම්
එකදහස්අටසිය දහසයක්වූ අවුරුද්දේ
ලෙයිනනන්ත් ජනරාල් රොබර්ට් බ්‍රවුනරිග්
ගොවැර්ණදෝරු උතුමානන්වහන්සේය.

The translation of the above is as follows:—

"His Majesty George III, King of the United Kingdom of Great Britain, Ireland and Ceylon.

This portrait was ordered to be placed here (as a memorial) by Lieutenant-General Robert Brownrigg, Governor, in the year 1816."

I daresay you have all heard of the famous *Convention* held at the Old Palace, or rather, at the Audience Hall, in the city of Kandy, on the 2nd of March 1815, between H. E. General Robert Brownrigg, Governor of Ceylon, acting in the name and on behalf of His Majesty George III and H. R. H. George, Prince of Wales, Regent of the United Kingdom of the one part, and the Adigars, Dissawes and other principal Chiefs of the Kandyan Province on behalf of the inhabitants on the other part. A treaty was prepared, unanimously assented to, and publicly read in English and Sinhalese, after which the British flag was then for the first time hoisted, and the establishment of the British Dominion in the interior was announced by a Royal Salute from all the cannon in the city, all the troops in Garrison being under arms in the esplanade facing the Hall. A copy of the Proclamation issued on this occasion was forwarded to the Secretary of State, and Earl Bathurst in his Despatch to Sir Robert Brownrigg wrote as follows:—

"His Royal Highness has commanded me to signify to you his general approbation of the principles of liberal policy by which you have been guided in acceding to the Convention as proposed for the annexation of the Kingdom of Kandia to His Majesty's Dominions; but I cannot conceal from you that the satisfaction of H. R. H. would have been the more complete if the 5th Article of the Convention which relates to the superstition of Buddha had been couched in terms less liable to misconstruction."

This was the fifth article of the Convention, by which the preservation of the Buddhist religion was guaranteed and much stress was laid on it by the Kandyan chiefs. But times are changed, and treaties may be maintained in the spirit though not in the letter. To return to the portrait. It was no doubt after the annexation of the Kingdom of Kandy to His Majesty's Dominions that the portrait referred to was forwarded to Ceylon, and orders given for its being hung up in a conspicuous part of the Old Palace. This portrait, instead of being allowed to moulder in a back attic, now occupies, as I said before, a prominent place in the Government Agent's Office Room at the Kandy Kachcheri, where it can be seen at any time. On another wall in the same room can be seen the portrait of a very distinguished man, Mr. Charles Hay Cameron, a grand and venerable old man, whom many of you must have seen in Kandy a few years ago. He it was who brought out the Charter of 1833 for the better administration of Justice in Ceylon.

We must now quit the Old Palace and come back through its rooms to the verandah with its imposing facade. It was from the end where the women's apartments stood that the King and the ladies of the Palace witnessed the Perahera and other processions. This spot is still known as the *Wij-alia*, and the well below it is known as the *Wijalia-lunge-linde*. When we step into the road and glance towards the Palace the first thing that meets our view is the beautiful crenellated wall which runs in front of it, pierced with triangular cavities for purposes of illumination. The long outer verandah of the Palace rises above a handsome moat which extended from the stone bridge near the United Service Library, all along the Octagon, the Maligawa and the Old Palace, as far as the gates leading to the Pavilion.* I remember seeing almost the entire moat in perfect preservation in 1849. Since then it was gradually filled in with earth up to and beyond the steps leading to the Maha or Vishnu Dewale. The Palace is said to have been approached by a drawbridge over the moat through a massive archway, up a flight of huge steps—closed by a door of clumsy device, supported by posts in the shape of dragons. The Hall of Audience was also, I am told, reached by means of another archway. All this has now disappeared, and what remains is a huge heavy semi-circular stone which no doubt formed the great archway referred to, and this stone, covered with figures of Brahma, supported by elephants on either side, is now to be found near the steps leading to the Maligawa, just as you enter the temple gateway.

* See Appendix, p. 175.

You have all seen the Audience Hall—the "Magul Maduwa" of the Kandyans (now used as the District Court). It is a spacious Hall, supported on richly-carved columns of teakwood or Na (Ironwood)—the bracketed capitals being admirable specimens of Hindu floral architecture. The wood was cut and squared, it is said at Nalande, and brought into Kandy a distance of nearly sixteen miles. Up to 1875, the date of the Prince of Wales' visit to Ceylon, this building had massive walls, which were removed. It is said that in spite of the whitewashing from time to time, traces of Battle scenes, of leopards, and of a female figure and that of a man, were still discernible on the walls; but I have no confirmation of this from any of the Old Kandyans to whom I have spoken on this subject. In this Hall the Kings usually transacted business and kept their Court. It was here that they received the Dutch, French and English Ambassadors, such as Marcellus de Bouschouder, Mynheer Maatsuyker, M. de Lanerolle, Mynheer Cornelius Takel, Mr Pybus, Hugh Boyd, Mynheer Franciscus Albertus Prins, General Macdowall and others.

If you will only take the trouble to look at the carved pillars at the north end of the Hall, you will see the old brass rings still there. It was to these rings that the silken curtains were attached, which were raised, one by one, when foreign Ambassadors sought an audience with the King.

We shall now pass on to the Octagon and the Temple which adjoins it. These you have seen over and over again; but there are a few matters and incidents connected with them which I should wish to tell you. The Temple called the *Dalada Maligawa* is said to have been built or improved by Kirti Sree, and it is built over a pure stream of water used by the priests, who officiate at the Temple, and live in the Pansala adjoining. Most of you, probably all of you, have ascended by a flight of the most awkward steps in the world, a small chamber, stifling hot, and heavy with perfumes, of flowers, and after passing through a door, the frame of which is inlaid with carved ivory, have peeped through iron bars on a massive silver table, a large bell-shaped shrine or *Karandu* which encloses the world-famous relic encrusted with gems and festooned with jewelled chains and pendants, the value of which is said to be incalculable. * * * *

Let us now pass on to the Octagonal Tower—the "PATIRIPPOO." This building was erected about the same time as the Temple, and it is said that the King had the aid of some Portuguese captives in its erection—hence the European style of this structure. In the old days whilst the King occupied the upper story of the Octagon, his Queens and the ladies of the household used to sit on the little stone seats of the ground floor, to watch, through little barred, latticed windows, the fun on the esplanade below. The fun consisted of feats of horseman-ship, gladiatorial exhibitions, as well as the fights of animals—such as elephants, bulls, rams, cocks, etc., and the games of *ankeliya* and *pol-keliya* and the climbing of the greased pole called the *kalpa-ruksha-gaha* in which the famous Subbha Mohandiram excelled during the reign of

the last King! This Octagon, or rather the upper portion of it, is now the "Oriental Library." Here is a very fine collection of books connected with Oriental Literature. The Lower room is occupied by intelligent and courteous Librarian, Kewitiagaley Unanse. On my first visit to Kandy, just after the Rebellion of 1849, the Octagon was utilized as a species of Military "Black Hole," and a British sentry paced up and down the building from morn to night.

We shall here pass on to the building now known as the "United Service Library". This is said to have been the bathing place of the King. Two stone pillars, or monoliths, placed there by the last king stood on either side of the bridge near the Library. The removal of these not many years ago was considered an act of vandalism. A few fragments of these monoliths are still lying not far from the Library. I have heard it said that one of these monoliths was supplied by Megastenne Adigar from the Four Korales and the other by Pilimi Talawa from Gonawatte.

I shall now proceed to give you an idea as to how our beautiful Lake was formed. Knox tells us that in the reign of Rajah Singha II there was a small pond in Kandy in which some of the Royal Treasures were concealed, guarded by two crocodiles, so that this was evidently the nucleus of the Lake. Most probably this was a pond not far from the present "Old Palace." The last King improving upon the idea, put up an embankment from the present Bund across to the Malwatte Vihare, and thus dammed up and stored all the water, which flowed down in streams from the surrounding hills. But all that is now left of that embankment is the Islet in the Lake; for it is said that the King finding the Lake not sufficiently large for his purposes removed the embankment further down, except that small portion of it forming the Islet, and this is the embankment now found nearly opposite the New Oriental Bank premises by means of which the Lake has been considerably enlarged and improved. It is said the King and his Ministers used to go over to the Malwatte Vihare across the first Bund (of which the Islet indicates the position) until its removal.

This Islet is one of the prettiest objects in the Lake with its palms and graceful bamboo thickets. It is said to have been used by the last King of Kandy Sri Wickrama Rajah Singha as a prison house for the ladies of the Palace who had incurred his royal displeasure.

When I first saw the Islet, more than forty years ago, it was used as a powder magazine, and Malay soldiers crossed over once in two hours, by means of a boat and hauling ropes to keep guard over the magazine. The Islet ceased to be used for this purpose after the present Magazine was constructed at Bogambara.

The Lake is said to have been formed in the year 1801, and its water covers a large area of land, which at first consisted mainly of paddy-fields belonging to the Nata Dewale. The whole range bore the name of *Deyanne Welle* whilst some of the fields had distinctive names. For instance, the field opposite my house—which is said to

have been a very extensive one-bore the name of *Tingol-angey*; the word *Tingol*, meaning a kind of thorny bulrush. Hence my house is known as "*Tingleby*" i. e., by the "Tingle-field."

Thousands of persons were compelled to labour at the embankments by the orders of the last King, and I remember very well that most of the old villagers who came to me, either as clients or as witnesses in cases, in the early part of my professional career about 35 years ago, when asked their age said, "*Anney Hamuduroo mamat pas eddha!*" "Alas! Sir, I also carried earth," meaning thereby that they assisted in the formation of the Lake in the beginning of this century.

There is a tradition that some of the last King's treasure, packed in a big box, was thrown into the Lake, not far from the present United Service Library, when the King was fleeing from the Old Palace to take shelter in the mountains of Medemahanuwara. The Lake is said to be a mile and a half in length and from one hundred to five hundred yards in breadth. It is 1,680 feet above sea-level. At some seasons of the year you will find a number of black shells on the borders of the Lake. These are called *Rawan Bellas* by the Kandians. On the south side of the Lake stands the *Malwatte Vihare*, one of the two Buddhist Colleges, the other being the *Asgiriya Vihare* situate on the western side of the town and on the side of the Habirawa mountain. I daresay many of you have seen the Malwatte Vihare. The learned priests call it the *Upousatha Puspa-rama Vihare*. It was originally a flower garden, the property of the King, and the flowers were sent daily as offerings to the Maligawa. I have heard it said that when King Kirti Sree sent for Priests from Siam in order to purify and reform the Buddhist religion when on its wane in the Kandyan Provinces, the Malwatte was utilised by him as a residence for the Priests, and it was then that it ceased to be a flower garden. The old College Hall is worth seeing with its massive pillars of stone sixteen cubits high, each being a monolith or single block of stone. On the right hand side of the Malwatte Vihare is the *Poyamaluvay Vihare* which is attached to, and forms part, of it. It is a neat little Temple, and gives you an idea of what a complete Buddhist establishment is like. There is the Temple with one or more statues of Buddha (called '*Pillemes*') before which offerings are made and prayers chanted; then there is the *Poyage*, the building in which Priests examine each other and instruct the people, a sort of Catechising Room; then there is the *Pansella* or Lagunge (Priests' Residence); then there is the *Dagoba*, a solid bell-shaped building, erected over some relic of Gautama Buddha; and lastly there is the Bo-tree, a slip or seed originally from that of Anuradhapura. There are four Dewales in Kandy—the *Maha* or *Vishnu Dewale*, on the way to the Old Palace; the *Nata Dewale*, nearly opposite the Maligawa; the *Pattini Dewale* behind the Police Court; and the *Katragam Dewale* in Castle Hill Street. I shall only refer to the Nata Dewale. The gateway or entrance of this Temple has a double roof like a Chinese Pagoda, and it is of a peculiar style. It has several figures carved in stone, the whole of it forming what is

called the *Makara Thorona*. The Dewale also contains two Dagobas and an ancient Bo-tree. One of these Dagobas was opened the other day, and it was found to have been erected during the reign of King Narendra Singha, the Kundasale Rajjuruwo, only about 150 years ago. The other Dagoba facing the Maligawa is supposed to be the older one and to contain the Golden *Patra* or Alms-bowl of Buddha. On the western wall of the Nata Dewale, which is built of large granite slabs there is a long Sinhalese inscription. I often asked the Kapurales in charge to furnish me with a copy of it, but they said it was difficult to decipher the inscription which is in old Sinhalese. I think a translation of this inscription might throw much light on the early history of Kandy and its surroundings.* The inscription was lost to sight altogether owing to the many coatings of whitewash it has had during hundreds of years, and it was only by an accident that Major Byrde and I happened to displace a portion of the thick chunam with our sticks and came upon the inscription. This was in 1875 when the ornamental walls of this temple were being repaired in view of the visit of the Prince of Wales.

Let us now go to the north-western part of the Town, and take a look at the Asgiriya College. It is situate in a hollow, just below Mount Airy, where the General's residence stands. It was at the Pansala of Hapogoda Unanse of this College that I learnt my Hodia, or the Sinhalese Alphabet, about 40 years ago, and continued my Sinhalese studies under his pupil, Kapuliyadde, who is now the Chief Priest of the Vihare. Some of the most learned Priests belonged to this College, such as Yattanwella Mahanayake, and his pupils Pepole and Petiagedera, whom I knew very intimately. The last was convicted of murder of a fellow priest at Nittewelle some years ago and died in gaol, it is supposed of a broken heart. At the extreme end of the Asgiriya Vihare is the *Alut Vihare*, in which there is a huge recumbent figure of Gautama Buddha. The image was cut out of the rock which forms one of the walls of this Temple, on which also there is an inscription. There was a case many years ago in the District Court of Kandy in respect of one of the valuable endowments of this Temple, when a number of old witnesses proved how King Rajadi Raja Singha came to the Temple with his Ministers of State and his Queen, and was present at the *Nethra Pinkama*, or festival of the Eye-painting. It is one of the first temple cases with which I was connected in my early career as a Proctor. It was also at this Temple I was shown an extraordinary chair (very much like an old Dutch arm chair) with a high back, on which King Rajadi Raja Singha was seated on the occasion of the *Nethra Pinkama* to which I have referred.

There is another very beautiful Temple situate in another part of Kandy erected on a most lovely site. It is on the left hand side as you take the first turn to Levelle. It is called *Ganga-Rama Vihare* or River-Temple. This was built by King Kirti Sree about one hundred and ten years ago, and has a standing image of Buddha nine cubits high cut out of the solid rock, and there is an inscription on the rock which

*D. B. U. Jul: Note, p. 96, Vol: XLIV, No. 3.

forms one of its walls. If you have not seen this spot it would be worth your while to do so. The view from it of the Mahaweli-ganga and the surrounding scenery is most charming.

As you leave Asgiriya and proceed in the direction of Trincomalee Street, you will come upon the original burial-ground of the Kandyan Kings. The enclosure itself is known as the "*Ardhana Malua*" or Royal Cemetery. My learned friend, the late Mr. William Goonetilleke, told me that the word *Ardhana* is derived from a word meaning fire, or that which consumes—thus it comes to mean a place for cremation, or burning of the dead. Here you will see a Dagoba surmounted by a roof and surrounded by ornamental walls, which go to form what is called the *Gedige Vihare*. The Dagoba-looking monument is supposed to cover the ashes of the mother of one of the Kandyan Kings.

If you wish to reach the *Ardhana Malua* through Trincomalee Street, you will have to do so by two long flights of stone steps, but after you get to the spot you will feel very disappointed, as you will find no tombstone or monument there (except the Dagoba referred to) to mark the spot where the ashes of Kings and their consorts were deposited for generations. Colonel Forbes, who wrote a very interesting account of the Island, and who visited this spot tells you what he saw there in 1829 and in 1837. I will read to you what he says:—"The burial-ground of the Kandyan Kings cannot be viewed without exciting reflections on the revolution which alike occur to man's estate, and the most ancient Monarchies. Ere the last of one of the longest lines of Kings, which History records, had by death expiated his crime by suffering previously a long imprisonment amongst his victors, the solid tombs of his ancestors were ransacked by the hands of avarice, or riven in sunder and ruined by the aggressions of the jungle. In 1828 the tombs of Rajah Singha and Kirti Sree were nearly perfect. In 1837 the former was a heap of rubbish from which the stones had been removed, and the beautiful proportions and even the form of the latter could no longer be traced. Hopes of plunder or unmeaning wantonness when the British entered Kandy, precipitated the fate of these monuments whose very site may soon be forgotten." How truly prophetic were these words: For these monuments have now vanished and their place know them no more! I visited this spot for the first time in 1849, and on a very interesting occasion. Oodomulle the High Priest of Asgiriya died in that year, and his body was cremated at the *Ardhana Malua*. There was a very large concourse of people present on the occasion including Priests and Kandyan Chiefs. Amongst others, Lord Torrington, the then Governor of the Island, who happened to be in Kandy at the time, went there to see the cremation. I was then a Government servant, and was attached to the Governor's establishment as his Despatch Clerk. Lord Torrington was exceedingly kind to me; and when I was in London in 1880, I desired an interview, and His Lordship wrote and told me that he quite remembered me and would be glad to see me on his return from St. Petersburg, to which city he was then going as a Representative of the Queen. He was a Lord of the Queen's Bedchamber at the time, and had to attend the funeral of some great magnate in Russia, as the

Queen's Representative. I had to get back to Ceylon before his Lordship's return, and I thus lost the opportunity of meeting him. He died a few years ago.

This by the way—let me return to the Ardhana Malua.

In 1849, to the best of my recollection, there were only two monuments in existence, not far from the Gedige Vihare, and there were two others amongst the coffee bushes in the opposite direction. These latter were in a state of ruin and decay, large holes being dug on the sides of these monuments by thieves, in the hope of finding treasures underneath, as it was generally believed that much jewellery, gold ornaments, and money were deposited in the tombs of the Kings and of the members of the Royal family. Besides these two mouldering tombs, I saw a heap of bricks amongst the coffee bushes, where houses now stand occupied by Madame McMahon (no relation by the way of the great French Marshal who died recently) and others. I paid several visits to this interesting spot during my long residence in Kandy, and whenever I went there and got near the Gedige Vihare, my old friend and client Kotegal-oluwe-Unanse came hobbling up to me with his right hand extended and with "how-de-do, how-de-do". Those were the only English words which the poor old Priest ever knew. He was a tall man of remarkably stately presence, and is said to have been descended from one of the Queens of the last King.....He was of the Atteragame family, and was well-known to the Government officials, who treated him with marked respect. It is said that he bore a resemblance to Sir Anthony Oliphant at one time Chief Justice of Ceylon, and I remember the Priest appearing in Court on several occasions as a witness. Cross examining Counsel had no chance with him. He was allowed to stand, owing to his great age and infirmities, out of the witness box, leaning on a stout Kandyan stick, and answer the questions put to him which he did in such a bold, truthful and defiant manner, that Counsel felt rather inclined to leave him alone. Whenever I visited his Vihare, the Gedige, the old man would present me with a Kandyan walking stick, and an ekel-broom, adding in his own quaint way, "This stick will save you from dangers as you go walking along the streets, and this broom will help you to keep your garden clean and clear of deadly snakes." He died many years ago, and old Kandyan residents will have missed the familiar figure of the tall old man in silken robes hobbling along Trincomalee Street on his long Kandyan staff.

After many years I revisited the Ardhana Malua a few months ago. How changed it was! There was not a vestige of even the debris or heaps of bricks that I found scattered about the coffee bushes—they had all disappeared—coffee bushes and all! The ancient Bo-tree which stood near the Gedige Vihare appeared also to have been cut down, and all that now remains are the old *Averlyya*, or Temple trees, as they are called, and a very ancient Kekuna tree behind the Gedige Vihare. The Old Tombs and Monuments had disappeared. The very hill on which the Vihare and the Monument stood had been bored through and a tunnel formed in connection with the Matale Railway. The

Engine was now passing through daily with its shrill whistle and shriek, awakening the echoes of this once solitary quiet resting place of the Kandyan Kings..... "TEMPORA MUTANTUR ET NOS MUTAMUR IN ILLIS."

(To be concluded)

APPENDIX

The following reference to the conservation of the Old Palace is called from the Report of the Archaeological Survey of Ceylon, 1953.

The work in which this department was intermittently engaged from 1948, at the site of the Royal Palace was brought to a close. The retaining walls of the two terraces, one above the other, which extend from the Pattirippuva have both been conserved. Of these, the upper one was partly buried under the verandah of the building, now referred to as the Old Palace, which was until recently the official residence of the Government Agents of the Central Province. Of the last named edifice itself, there is very little that can be taken as real Kandyan architecture. The present walls rise from the retaining wall of the upper terrace; but, except for a very small area of the so-called Old Palace at its southern end, it falls outside the boundaries of the palace of the Kings of Kandy as we know them from a ground plan prepared by the Dutch. The entrance to the "Old Palace" on the side facing the Nata Devale is through an old architectural feature which is ornamented with friezes of lions in terra-cotta. The edifice originally rose to a greater height than it does now; but the doorway is not an original feature. In providing access through this edifice to the inner precincts, the ornamental friezes of terra-cotta lions have been cut through;—the carved wooden doorway now seen is a comparatively recent work of no artistic merit. This building seems originally to have been some kind of tower. It has considerable resemblance to the so-called Mausoleum in Nissamka Malla's palace at Polonnaruwa and, judging from the figures of the Sun and the Moon which adorn it, was possibly a representation of the cosmic mountain. To this ruin of old Kandyan architecture have been added rows of narrow and squat rooms on either side. One cannot definitely say when this improvisation was actually carried out. The "Old Palace" seems to have existed very much like what it looks now not long after the conquest of Kandy by the British, for a wood-cut showing it is found in *An Account of the Interior of Ceylon*, by John Davy, published in 1821. It is not impossible that this improvisation was made during the reign of the last king, when the site was occupied after the destruction of the palace in 1803, pending the construction of a royal residence more deserving of that epithet than the present "Old Palace". Or, the representative of the British power who came to occupy the site of the royal palace in Kandy had this residence erected and considered it quite adequate to maintain his dignity among a people whose spirit had been broken.

GENEALOGY OF THE FAMILY OF JOSEPH OF CEYLON

(Compiled by Mr. F. H. de Vos in 1920 :
Revised by Mr. D. V. Altendorff in 1954.)

I

Abraham Joseph of the Regiment de Meuron, born at Lichding (Lotringen) in 1768, living in Ceylon 1790—1817, (D.B.U. Journal, Vol. I, page 87), married in the Dutch Reformed Church, Wolvendaal, 5th December 1802, Anna Catharina Kiphagen. He had by her—

- 1 Carolus Petrus, born 16th October 1803.
- 2 Johanna Christina, born 14th April 1805.
- 3 Andries Adrianus, who follows under II.
- 4 Jacomina Petronella, baptised 31st December 1809, married in Holy Trinity Church, Colombo, 20th October 1828. Johan Van Twest, son of Andries Van Twest and Margareta Schoekraft. (D.B.U. Journal, Vol. XXXIX, page 76.)
- 5 Catharina Louisa, born 1st September 1811, died 12th October 1886, married in the Dutch Reformed Church, Wolvendaal, 11th July 1831, Thomas Gerardus Ohlmus, born 5th July 1806, died 2nd March 1853, son of Lodewyk Johannes Ohlmus and Petronella Elizabeth Hoffman. (D.B.U. Journal, Vol. XXVIII, pages 167 and 169, and Vol. XLI, page 175).
- 6 Wilhelmus Arnoldus, who follows under III.
- 7 Catharina Elizabeth, baptised 12th November 1815.
- 8 Gerardus Petrus, who follows under IV.

II

Andries Adrianus Joseph, baptised 12th April 1807, died 5th April 1864, married in the Dutch Reformed Church, Wolvendaal, 2nd March 1832, Carolina Amelia de Neys, born 20th March 1815, died October 1898, daughter of Dionysius de Neys and Maria Petronella de Vos. He had by her—

- 1 Abraham Dionysius, born 17th December 1832, died 30th December 1873, married in the Dutch Reformed Church, Wolvendaal, 24th May 1860, Catherine Harriet Joseph, who follows under IV.
- 2 Arthur Francis, who follows under V.
- 3 Philip Edmund, who follows under VI.

- 4 Anna Maria, born 31st May 1850, married in the Dutch Reformed Church, Wolvendaal, 12th September 1872, Philip Edmund Van Geyzel, born 8th March 1847, son of Pieter Edward Van Geyzel and Johanna Wilhelmina Bocks. (D.B.U. Journal, Vol. X, pages 74 and 75).
- 5 Eugene, who follows under VII.
- 6 Alice Helen, married in the Dutch Reformed Church, Wolvendaal, 16th May 1881, Peter John Fernando, son of Peter Dudley Fernando and Enid Violet Welsh.

III

Wilhelmus Arnoldus Joseph, born 19th October 1813, married in the Dutch Reformed Church, Wolvendaal :

- (a) 21st February 1842, Sara Frederica Vanden Driesen, born 27th November 1814, died 24th October 1848, daughter of Jacobus Cornelius Vanden Driesen and Cornelia Wilhelmina Giffening. (D.B.U. Journal, Vol. XXV, page 56).
- (b) 21st June 1852, Johanna Emelia Ebert, born 27th March 1824, daughter of Gerardus Adrianus Ebert, Proctor, and Cornelia Philippina Ursula Mack. (D.B.U. Journal, Vol. VI, page 80, and Vol. XXXVIII, page 134).

Of the first marriage, he had—

- 1 Wilhelmina Arnold, who follows under VIII.
- 2 Samuel Frederick, who follows under IX.
- 3 Cornelia Lucretia, born 12th July 1847.

IV

Gerardus Petrus Joseph, baptised 11th July 1817, married in the Dutch Reformed Church, Wolvendaal, 22nd January 1840, Johanna Francina Martensz, baptised 15th December 1822, daughter of Andries Nicolaas Martensz and Johanna Henrietta Helmers. (D.B.U. Journal, Vol. XL, page 146). He had by her—

- 1 Catherine Harriet, born 11th December 1840, married in the Dutch Reformed Church, Wolvendaal, 24th May 1860, Abraham Dionysius Joseph, referred to in II, 1 supra.
- 2 Abraham Orlando, who follows under X.
- 3 Josephine Laura, born 3rd August 1846, married in the Dutch Reformed Church, Wolvendaal, 23rd July 1873, Richard Daniel Van Dort, born 26th December 1848, died 4th November 1903, son of Johan Daniel Van Dort and Johanna Jakie. (D.B.U. Journal, Vol. XXXIX, pages 25 and 26).
- 4 Oscar Gerard, who follows under XI.

V

Arthur Francis Joseph, born 17th August 1834, married in the Dutch Reformed Church, Wolvendaal, 22nd October 1856. Eugenia Lucretia Pompeus, born 22nd October 1836, daughter of Christiaan Albertus Pompeus and Emelia Josephina Wilhelmina Vander Straaten. (D.B.U. Journal, Vol. XLI, page 21, and Vol. XLIII, page 115). He had by her—

- 1 Arthur died in 1917, in Australia.
- 2 Louis.
- 3 Hugh, married Kate Burke, daughter of George Burke and Sophia Magdalena Keegel. (D.B.U. Journal, Vol. XXVII, page 115.)
- 4 Edwin, who follows under XII.
- 5 Alfred Morgan.
- 6 Lawrence, who follows under XIII.
- 7 Halford.

VI

Philip Edmund Joseph, born 22nd April 1836, married in the Dutch Reformed Church, Wolvendaal:

- (a) 25th July 1859, Caroline Louisa Maria de Vos, born 27th December 1842, died 3rd August 1872; daughter of Henry Benedict de Vos and Anna Eliza Brohier. (D.B.U. Journal, Vol. XXVII, page 135 and Vol. XXXI page 196.)
- (b) 5th January 1874, Anna Catharina Wright, born 9th March 1848, died 21st May 1935, daughter of John Wright, Medical Practitioner and Anna Matilda Misso. (D.B.U. Journal, Vol. XXIX, page 56, and Vol. XXXVI, page 20).

Of the first marriage, he had—

- 1 Ann Caroline, born 15th October 1861, married in the Dutch Reformed Church, Wolvendaal, 21st September 1883, James Dunstan Van Langenberg.
- 2 Mary Harriet, born 5th September 1864, died 2nd June 1949, married in the Dutch Reformed Church, Wolvendaal, 11th December 1890, Charles Lorenz Alvis, born 23rd November 1865, died 18th October 1919, son of George Morgan Alvis and Joseline Sophia Raffel. (D.B.U. Journal, Vol. XLII, pages 36 and 38.)
- 3 Ada, born 3rd February 1866, died 10th May 1953, married in the Dutch Reformed Church, Wolvendaal, 25th July 1888, Harris Colvin Kelaart, born 16th April 1862, died 14th August 1930, son of Henricus Gerhardus (Henry George) Kelaart and Maria Sophia Le Dulx. (D.B.U. Journal, Vol. XLII, pages 66 and 72.)
- 4 James de Vos, who follows under XIV.

VII

Eugene Joseph, born 18th July 1839, died 23rd April 1915, married in the Dutch Reformed Church, Wolvendaal, 31st January 1870, Georgiana Jemima Ohlmus, born 25th May 1848, died 11th June 1906, daughter of Gabriel Johannes Ohlmus and Merciana Catherina La-Brooy. (D.B.U. Journal, Vol. XXIV, page 70 and Vol. XXVIII, pages 168 and 169). He had by her—

- 1 Julia Rosamond, born 9th March 1870, died 12th July 1951, married in the Dutch Reformed Church, Wolvendaal, 26th December, 1895, Walter Owen Oorloff, born 6th June 1868, died 7th February 1941, son of Owen Henry Bernard Oorloff and Cecilia Raffa. (D.B.U. Journal, Vol. XXVIII, pages 39 and 42).
- 2 Eugene Roland, who follows under XV.
- 3 Sidney Percival, who follows under XVI.
- 4 Edith Mabel, born 24th March 1875, died 6th February 1951, married in the Dutch Reformed Church, Wolvendaal, 15th May 1901, Arthur Philip Hoffman, born 14th October 1870, died 20th December 1951, son of Andrew Philip Hoffman and Alice Zitella Driberg. (D.B.U. Journal, Vol. XXXIV, page 11, and Vol. XLI, pages 176 and 178).
- 5 Ernest Alwin, born 12th March 1877, died 25th August 1927.
- 6 Cyril Walwin, born 20th September 1879, died 15th March 1930, married in the Dutch Reformed Church, Wolvendaal, 28th December 1906, Nina Helen Fernando, daughter of Robert Gregory Fernando and Margaret Jane Eleanor Ohlmus. (D.B.U. Journal, Vol. XXVIII, page 168.)
- 7 Florence Clara, born 30th April, 1880, married in the Dutch Reformed Church, Wolvendaal, 29th December 1903, Leopold Percival Stork, District Engineer, Public Works Department born 16th April 1877, died 9th January 1940, son of William John Stork, Deputy Registrar of the Supreme Court, and Sophia Eleanor Grataen. (D.B.U. Journal, Vol. VI, page 20, and Vol. XLIII, pages 81 and 83).
- 8 Osmond Donald, born 5th August 1881, died 29th October 1918.
- 9 Reginald Lancelot, born 21st September 1882, died 30th May 1948, married in the Dutch Reformed Church, Dehiwala, 16th December 1922, Kathleen Vivienne Keegel, born 26th May 1890, daughter of Henry Arnold Keegel, L.F.P.S., (Glas.) L.R.C.P., L.M., (Edin.), Assistant Colonial Surgeon, Civil Medical Department, and Charlotte Matilda Ball. (D.B.U. Journal, Vol. XXVII, pages 117 and 118).
- 10 Duncan Evan, Minister of the Dutch Reformed Church, Chaplain of the Ceylon Defence Force, born 11th February 1884,

- 11 Oswald Burleigh, who follows under XVII.
- 12 Hilda Constance, born 1st October 1886.
- 13 Lionel Neil, who follows under XVIII.
- 14 Victor Melville, born 2nd March 1889, died 30th November 1912.
- 15 Herbert Stanley, who follows under XIX.

VIII

William Arnold Joseph, born 19th December 1842, married in the Dutch Reformed Church, Wolvendaal, 12th October 1864, Jane Charlotte Ferdinands, born 25th October 1847, died 26th January 1919, daughter of George Henry Ferdinands and Julia Emerentia Van Cuylenberg. (D.B.U. Journal, Vol. VII, page 80, and Vol. XXV, page 78). He had by her—

- 1 Sarah Jane, born 21st November 1865, died 1919.
- 2 William Arnold, who follows under XX.
- 3 John Ferdinands, who follows under XXI.
- 4 Cyril Louis, born 28th January 1874, married in Holy Trinity Church, Nuwara Eliya, Letitia Sophia Bartholomeusz, born 20th September 1863, daughter of James George Bartholomeusz and Elisabeth Thomasia Bartholomeusz.

IX

Samuel Frederick Joseph, born 13th January 1845, died 12th April 1909, married Ellen Emelia Taylor, born 29th September 1842, died January 1910, daughter of William Taylor and Julia Charlotta Ide. He had by her—

- 1 Percival Frederick, who follows under XXII.
- 2 Ernest Trevor, who follows under XXIII.
- 3 Hugh Algernon, who follows under XXIV.
- 4 Cyril Giffening, who follows under XXV.
- 5 Stella Hope, born 24th September 1882, married in the Dutch Reformed Church, Wolvendaal, 21st December 1908, Claude Ernest Percival de Silva, born 29th August 1878, died 15th June 1936, son of Ebenezer William de Silva and Amanda Lucretia Schubert.
- 6 Grace Florence, born 11th June 1887, married Bertram Pompeus.

X

Abraham Orlando Joseph, Proctor and Notary Public, born 27th October 1842, died 1st October 1897, married in the Dutch Reformed Church, Wolvendaal, 11th May 1864, Louisa Elisabeth Wilhelmina Van

Langenberg, born 3rd December 1842, died 21st June 1886, daughter of Hendrik Van Langenberg and Lucretia Elizabeth Von Hagt. (D.B.U. Journal, Vol. IX, page 128, and Vol. XLI, page 59.) He had by her—

- 1 Louisa Jane, born 11th March 1865, died 30th January 1867.
- 2 Edith Blanche, born 2nd December 1866, died 10th December 1924, married in the Dutch Reformed Church, Wolvendaal, 29th December 1886, Francis Hudson Lowe Modder, Proctor and Notary Public, Major in the Ceylon Light Infantry, born 4th June 1861, died 5th June 1916, son of John William Modder and Caroline Frances Anjou. (D.B.U. Journal, Vol. XXVIII, pages 71 and 73).
- 3 Ernest Henley, who follows under XXVI.
- 4 Gerard Abraham, who follows under XXVII.
- 5 Henry Loos, born 23rd March 1872.
- 6 Lilian May, born 18th August 1874, died 21st December 1891.
- 7 Ethel Louise, born 15th January 1876, married Stephen William Dassanaik, F.C.H. District Engineer, Public Works Department, born 21st December 1874.
- 8 Harris Orlando, born 29th September 1877, died 26th December 1943.
- 9 James Maartensz, born 1879, died young.
- 10 Eric Verne, who follows under XXVIII.

XI

Oscar Gerard Joseph, born 2nd April 1848, married in the Dutch Reformed Church, Wolvendaal, 14th December 1872, Lucy Loos, born 27th December 1848, daughter of Christiaan Albertus Loos and Cornelia Rudolphina Cramer. (D.B.U. Journal, Vol. XXXIX, pages 107 and 108). He had by her—

- 1 Oscar Loos, Doctor of Letters, born 27th September 1873, died in 1936 at New Jersey, America, where he was Pastor of the Embury Methodist Episcopal Church.
- 2 Cyril Louis, who follows under XXIX.
- 3 Hugh Percival, L.R.C.P., (Lond.), M.R.C.S. (Eng.), L.M.S. (Ceylon), Surgeon in charge of the Victoria Memorial Hospital Colombo, Captain in the Ceylon Volunteer Medical Corps, born 5th September 1876, died 1st May 1927, married in February 1915, Blanche Harriet Vander Wall, born 28th January 1871, died in Melbourne in Australia, June 1954, widow of Henry George Thomasz, F.R.C.S., (Eng.), Visiting Surgeon, General Hospital, Colombo, Major in the Ceylon Volunteer Medical Corps, and daughter of Charles Henry Morgan Vander Wall, Proctor and Notary Public, Member of the Legislative Council, and Susan Smith. (D.B.U. Journal, Vol. XXIII, page 153).

- 4 Lena, born 28th December 1877, died 15th September 1949, married in the Dutch Reformed Church, Bambalapitiya, 7th December 1899, Walter Thomasz Kelaart, born 1st October 1871, died 25th May 1950, son of Henricus Gerhardus (Henry George) Kelaart and Maria Sophia Le Dulx. (D.B.U. Journal, Vol. XLII, pages 66 and 73).
- 5 Lloyd Annesley, who follows under XXX.
- 6 Nellin, born 11th September 1880, married John Stewart.
- 7 Muriel, born 21st March 1882, died 25th December 1939, married in the Dutch Reformed Church, Bambalapitiya, 26th December 1912, Herbert Collin Van Dort, L.M.S., (Ceylon), L.R.C.S., (Edin.), M.R.C.S., (Eng.), L.R.C.P., (Lond.), Certificate of the London School of Tropical Medicine, Divisional Medical Superintendent, Ceylon Medical Department, born 17th September 1885, son of Richard Daniel Van Dort and Josephine Laura Joseph, mentioned in section IV, 3, supra, and Vol. XXXIX, pages 37 and 38.)

XII

Edwin Joseph, born 9th September 1862, died 27th June 1946, married in Christ Church Cathedral, Colombo, 19th April 1897, Sophia Winifred Meier, born 30th September 1864, died 12th July 1934, daughter of Diedrich Cornelis Meier and Sophia Matilda Cramer. (D.B.U. Journal, Vol. XXIV, page 143). He had by her—

- 1 Arthur Edwin Milroy Meier, who follows under XXXI.

XIII

Lawrence Joseph, born 8th March 1871, married Christine Richardson of Edinburgh. He had by her—

- 1 Halford St. Aubyn, born 6th February 1898, Lieutenant in the Royal flying Corps.
- 2 Arthur Eliot, born 8th August 1899.
- 3 Eugenie Isobel, born 22nd September 1901, died at Glasgow, 8th February 1909.
- 4 Edmund Percival Ohlmus, born 18th March 1903.

XIV

James de Vos Joseph, born 26th May 1867, died 31st May 1936, married in the Dutch Reformed Church, Wolvendaal, 20th April 1896, Harriet Jemima Kelaart, born 21st July 1868, died 6th July 1935, daughter of Henricus Gerhardus (Henry George) Kelaart, Notary Public, and Maria Sophia Le Dulx. (D.B.U. Journal, Vol. XLII, page 67). He had by her—

- 1 Edmund Henry Vernon, who follows under XXXII.
- 2 Violet Myrtle Jane, born 30th November 1903, married in the Dutch Reformed Church, Bambalapitiya, 4th February 1923, Lucian Pius Gerreyn.
- 3 Vivienne Iris Minnette, born 1st September 1908.

XV

Eugene Roland Joseph, born 26th October 1871, died 13th January 1915, married in the Dutch Reformed Church, Wolvendaal, 31st January 1899, Alexandra Helen Vanderwert, born 25th November 1877, died 14th September 1944, daughter of Jacob Henry Vanderwert, and Emily Helen Oorloff. He had by her—

- 1 Eugene Henry Vanderwert, who follows under XXXIII.
- 2 Georgiana Helen, born 20th February 1901, married in the Dutch Reformed Church, Wolvendaal, 1st September 1926, Walvin Harold de Kretser, born 7th July 1896, son of Lloyd Loftus de Kretser and Adeline Augusta Claessen. (D.B.U. Journal, Vol. XXXV, page 116).
- 3 Roland Clifford, born 3rd June 1903.
- 4 Vernon Henley, born 22nd February 1906, married in the Dutch Reformed Church, Regent Street, Colombo, 7th December 1940, Nellie Edna Gray, widow of Eugene Henry Vanderwert, mentioned in item 1 supra and in section XXXIII.
- 5 Marjorie Alexandra Edna, born 20th January 1908, married in the Dutch Reformed Church, Wolvendaal, 7th September 1927, Frederick Evan Perkins, Assistant Charges Officer Customs Department, Colombo, born 11th May 1901, son of Frederick Evan Perkins, Head Guard, Ceylon Government Railway, and Sarah Griffiths. (D.B.U. Journal, Vol. XXIX, pages 138 and 139.)
- 6 Doreen Iris Helen, born 11th April 1909, married in the Dutch Reformed Church, Wolvendaal, 4th June 1936, Edward Justin Percival Stork, Assistant Charges Officer, Customs Department Colombo, born 31st March 1906, son of Leopold Percival Stork, District Engineer, Public Works Department, and Florence Clara Joseph, referred to in section VII, 7.
- 7 Maisie Helen, born 5th September 1910, married in the Dutch Reformed Church, Wolvendaal, 10th December 1938, Louis William Abraham Ohlmus Joseph, who follows under XXXV.
- 8 Freda Phyllis, born 13th December 1911, died 10th January 1914.
- 9 Ivor Cuthbert, born 17th May 1913, died 13th January 1914.
- 10 Dorothy Brenda, born 12th July 1916.

XVI

Sidney Percival Joseph, L.R.C.P. and S. (Edin.), L.F.P. and S. (Glas.), V.D., Provincial Surgeon, Ceylon Medical Department, Major in the Ceylon Medical Corps, born 20th February 1873, died 26th April 1934, married in the Dutch Reformed Church, Wolvendaal, 4th September 1905, Anne Noble Ohlmus, born 18th December 1878, died 9th August 1949, daughter of Edward Pompeus Ohlmus, Chief Inspector of Police, and Frances Sophia Mack. (D.B.U. Journal, Vol. XXVIII, page 173, and Vol. XXXVIII, page 137. He had by her—

- 1 Noble Georgiana Frances Ohlmus, born 25th June 1906, married in the Dutch Reformed Church, Wolvendaal, 3rd June 1931, Terence Richard Jansen, M.B.E., L.M.S., (Ceylon), L.R.C.P. and S., (Edin.), L.R.F.P. and S., (Glas.), D.O.M.S.R.C.P. and S., (Eng), Visiting Surgeon, Victoria Memorial Eye Hospital, Colombo, born 8th December 1896, son of Thomas Richard Jansen and Arminta Euphrasia Wittensleger. (D.B.U. Journal, Vol. XL, page 25).
- 2 Sidney Eugene Edward Ohlmus, who follows under XXXIV.
- 3 Louis William Abraham Ohlmus, who follows under XXXV
- 4 Victor Christian de Meuron Ohlmus, born 8th January 1916.

XVII

Oswald Burleigh Joseph, M.B.E., (Military Division), Regimental Sergeant Major of the Ceylon Light Infantry, born 4th June 1885, died 26th October 1952, married at St. Michaels and All Angels' Church, Colombo, 29th October 1915, Cara Muriel Reimers Kelaart, born 27th September 1888, daughter of Walter Benjamin Kelaart and Amy Blanche Caroline Van Geyzel. (D.B.U. Journal, Vol. XLII, page 71.) He had by her—

- 1 Myleon Cara, born 12th August 1916.
- 2 Harold Leigh, who follows under XXXVI.

XVIII

Lionel Neil Joseph, born 3rd January 1888, married in the Dutch, Reformed Church, Wolvendaal, 2nd March 1922, Freda Blanche Fernando, born 30th March 1892, daughter of Peter John Fernando and Alice Helen Joseph referred to in Section II, item 6. He had by her—

- 1 Freda Christine Helen, born 2nd January 1923, married in the Dutch Reformed Church, Wolvendaal, 27th September 1947, Audley Lorenz Fernando, born 29th May 1922, son of Peter Dudley Fernando and Enid Violet Welsh.
- 2 Corinne Blanche, born 22nd October 1927, married in the Dutch Reformed Church, Wolvendaal, 29th March 1948, Emile Theodore Loos, B.A., born 29th June 1921, son of William

Theodore Loos, I.S.O., J.P. Ceylon Civil Service, and Mirabel Speldewinde. (D.B.U. Journal, Vol. XXXIII, page 77 and Vol. XXXIX, pages 117 and 120).

- 3 Lionel Moritzsz, born 1st September 1934.

XIX

Herbert Stanley Joseph, born 13th May 1890, married in All Saints' Church, Galle, 7th October 1915, Florence Enid Jacotine, born 5th March 1893, daughter of Edward Arnold Jacotine and Agnes Eleanor Anthonisz. (D.B.U. Journal, Vol. XXXIX, page 148.) He had by her—

- 1 Noel Edward Stanley, who follows under XXXVII.
- 2 Herbert Percival, born 10th January 1919, died 7th July 1919.
- 3 Eustace Ransford, born 19th May 1923.
- 4 Ian Corbette, who follows under XXXVIII.
- 5 Reginald Neil, born 14th October 1929.

XX

William Arnold Joseph, born 1869, died 3rd September 1944, married 21st June 1897, Annie Irene Ethel Ferdinands, born 15th June 1876, daughter of Edward William Ferdinands and Annie Wright. (D.B.U. Journal, Vol. XXV, page 81 and Vol. XXXVI, page 20.) He had by her—

- 1 Euchariste Harold, who follows under XXXIX.
- 2 Aubrey Shelton, who follows under XL.

XXI

John Ferdinands Joseph (assumed the surname of Josef in 1919), born 4th July 1872, died 19th June 1946, married in the Methodist Church, Kandy, 29th April 1903, Mabel Rose Greve, born 5th January 1879, died 27th January 1952, daughter of John Ryland Greve, J.P., District Superintendent, Ceylon Government Railway, and Emily Anne Wilcox. He had by her—

- 1 Byron Arnold Ryland Disraeli, L.M.S. (Ceylon), M.R.C.S. (Eng), L.R.C.P., (Lond.), M.R.C.P., (Lond.), C.T.M. and H., Medical Officer in charge of the Anti-Tuberculosis Institute, Colombo, born 29th February 1904, died 31st October 1952.
- 2 Marmaduke Devereux, born 18th December 1908, married in the Registrar's Office, Bangalore, 14th August 1952, Carla Johanna Watson, *nee* Menke, born 20th October 1913, daughter of Carl Werner Menke and Alexandra Henrietta Elizabeth Nys.

XXII

Percival Frederick Joseph, born 26th May 1875, married Gwendoline Lucretia de Silva, and he had by her—

- 1 Beryl
- 2 Gyneth.
- 3 Marjorie
- 4 Daisy
- 5 Derrick
- 6 Gwendoline
- 7 Dagmar Vivienne, born 16th October 1921.

XXIII

Ernest Trevor Joseph, born 11th May 1877, died 18th December 1953, married in Holy Trinity Church, Colombo, Neline Nugara, daughter of John Vincent Nugara, Medical practitioner, and Mary Ann Thomasz. He had by her—

- 1 Pearl.
- 2 Enid.

XXIV

Hugh Algernon Joseph, born 28th January 1879, married in St. Paul's Church, Milagiriya, Nora Vander Straat, and he had by her—

- 1 Douglas
- 2 Sheila

XXV

Cyril Giffening Joseph, died 31st December 1948, married in Scots Kirk, Kandy, Hilda Siegerts, and he had by her—

- 1 Iris
- 2 Lovell

XXVI

Ernest Henley Joseph, V.D., Lieutenant Colonel Commanding the Ceylon Artillery Volunteer Corps, 1920—1923, Secretary of the Municipal Council, Colombo, born 16th June 1868, died 13th April 1941, married in the Dutch Reformed Church, Wolvendaal, 18th September 1889, Isabel Louise Maartensz, born 14th August 1866, died 2nd February 1952, daughter of Alexander Godlieb Maartensz, Assistant Colonial Surgeon, Ceylon Medical Department, and Johanna Henrietta Wendt. (D.B.U. Journal, Vol. XXXIII, page 41, and Vol. XLIV, page 58). He had by her—

- 1 Ernest Mervyn Corbet, who follows under XLI.
- 2 Frank Vere, born 21st April 1894, died 21st June 1902.
- 3 Vernon Maartensz, who follows under XLII.

XXVII

Gerard Abraham Joseph, Ceylon Civil Service, Librarian, Colombo Museum, born 6th April 1870, died 14th March 1922, married in St. Paul's Church, Kandy, 28th June 1897, Mabel Goldestein Van Langenberg, born 3rd February 1873, died 15th January 1941, daughter of Frederick Van Langenberg, Proctor and Notary Public, and Frances Eleanor Van Dort. (D.B.U. Journal, Vol. XXVIII, page 23 and Vol. XLI, page 62.) He had by her—

- 1 Cholmondeley Gerard.
- 2 Neil Stanley.

XXVIII

Eric Verne Joseph, born 6th April 1883, died 1st March 1940, married in the Dutch Reformed Church, Bambalapitiya, 4th June 1906, Eleanor Mildred Van Houten, born 3rd September 1883, died 17th January 1949, daughter of Gerard Adrian Van Houten, Assistant Superintendent of Police, and Rosamond Bridget de Kretser. (D.B.U. Journal, Vol. X, page 20, and Vol. XXXII, page 105.) He had by her—

- 1 Eleric Verne, born 28th February 1908, died 11th December 1908.
- 2 Eileen Verna, born 4th October 1909.
- 3 Phyllis Norah, born 12th September 1913.
- 4 Audrey Maureen, born 5th November 1916, married in the Dutch Reformed Church, Bambalapitiya, 27th December 1941, Arcot Claude Andree Poulier, born 7th October 1917, son of John Wilfred Poulier and Lorenza Hilda Andree. (D.B.U. Journal, Vol. XXIV, page 23, and Vol. XL, page 55.)
- 5 Adrian Orlando, born 5th May 1919.

XXIX

Cyril Louis Joseph, Advocate, born 4th September 1875, died 4th March 1927, married in St. Paul's Church, Milagiriya, 15th September 1898, Melissa Theodora de Kretser, born 19th February 1880, daughter of Walter Loftus de Kretser and Rosalind Gerardina de Run. (D.B.U. Journal, Vol. X, page 19.) He had by her—

- 1 Cedric Rienzi, who follows under XLIII.
- 2 Thelma, born 14th May 1900, married in the Dutch Reformed Church, Bambalapitiya, 17th December 1924, Roy Densley Rodé, born 3rd October 1891, died 10th January 1944, son of

Martin Alexander Rodé and Anna Rodé. (D.B.U. Journal, Vol. XXIX, pages 100, 107 and 116).

- 3 Harold Cyril, who follows under XLIV.
- 4 Myley, born 11th July 1903, married in the Dutch Reformed Church, Bambalapitiya, 12th September 1927, Eugene John Johnson Cooke.
- 5 Lucy, born 21st January 1905, married in St. Paul's Church, Milagiriya, 27th December 1926, Claude Annesley Rodé, born 17th April 1887, son of William Arthur Rodé and Maryanne Jessie Potger. (D.B.U. Journal, Vol. XXVII, page 109, and Vol. XXIX, pages 108 and 117).
- 6 Melissa (Maisie), born 10th August 1906, married in the Dutch Reformed Church, Bambalapitiya, 19th September 1931, Gerard Winifred Rienzi Aldons, born 20th August 1897, son of Roland Cuthbert Aldons, L.M.S. (Ceylon), Ceylon Medical Department, and Winifred Amelia de Kretser. (D.B.U. Journal, Vol. X, page 20 and Vol. XXXII, pages 119 and 120).
- 7 Oscar James, who follows under XLV.
- 8 Walter Frederick, born 27th October 1909.
- 9 Elaine, born 17th September 1911, married in the Dutch Reformed Church, Bambalapitiya, 23rd December 1935, Lorenz Vivian Schokman, born 4th July 1912, son of Edward Wales Schokman and Esther Marian Vanden Driesen. (D.B.U. Journal, Vol. XXV, pages 59 and 119).
- 10 Louise, born 5th August 1913, married in the Dutch Reformed Church, Bambalapitiya, 23rd December 1939, Barclay Cecil Loos, born 23rd May 1912, son of Bertie Cecil Loos and Sylvia Matilda Loos. (D.B.U. Journal, Vol. XXIX, pages 113, 118 and 121)

XXX

Lloyd Annesley Joseph, B.D., Minister of the Dutch Reformed Church, born 19th May 1879, died 20th October 1920, married in the Dutch Reformed Church, Wolvendaal, 1st June 1911, Ruth Van Geyzel, born 8th September 1884, daughter of Charles Walter Van Geyzel M.D (Edin) and Emma Eliza Ferdinands. (D.B.U. Journal, Vol. X, page 76, and Vol. XXV, page 78). He had by her—

- 1 Doris Lucille, born 1st October 1912, married in the Dutch Reformed Church, Regent Street, Colombo, 28th November 1936, Vernon Neil Vanden Driesen, born 22nd July 1905, son of Herman Wilhelm Richard Vanden Driesen and Rhoda Verna Crozier. (D.B.U. Journal, Vol. XXV, page 61, and Vol. XXXVII, page 25)

- 2 Kathleen Emma, born 14th December 1915, married 6th March 1944, Maurice Arthur Van Rooyen, born 26th September 1907, son of Glanville Sinclair Van Rooyen, L.R.C.P and S. (Edin) Inspecting Medical Officer, Ceylon Medical Department, and Mabel Vivienne Williamson
- 3 Norah Ruth, M. B. B. S. (Ceylon) born 27th July 1917, married in St. Philip Neri's Church, Pettah, Colombo 15th May 1944, Don Willard Walpola, M. B. B. S. (Ceylon),
- 4 Lois Annette, born 5th May 1921, married in the Dutch Reformed Church, Regent Street, Colombo, 22nd August 1942, Horace Jan Modder, born 23rd May, 1918, son of Earle Frank Cumming Modder, Proctor and Notary Public, and Isabel Clair de Kretser (D.B.U. Journal, Vol. X, page 21, and Vol. XXVIII, pages 74 and 75).

XXXI

Arthur Edwin Milroy Meier Joseph, born 23rd March 1898, married in Holy Trinity Church, Colombo, 4th June 1925, Esme Josephine Marjorie Gray, born 10th October 1900, daughter of William Gray and Sarah Josephine Rodé. (D.B.U. Journal, Vol. XXIX, page 106). He had by her—

- 1 Edwin William Gordon Milroy, born 16th January 1927.
- 2 Esme Ithalie Meier born 6th August 1928.
- 3 Milroy Arthur Langford, born 12th November 1929.

XXXII

Edmund Henry Vernon Joseph born 24th April 1902, married in the Dutch Reformed Church Bambalapitiya, 18th April 1931, May Natalie Edna Dawson, and he had by her—

- 1 Edmund Hilaire Vernon.

XXXIII

Eugene Henry Vanderwert Joseph, born 14th January 1900, died 25th June 1935, married in the Dutch Reformed Church, Wolvendaal 9th January 1926, Nellie Edna Gray, born 3rd August 1903 daughter of William Gray and Sarah Joseline Rodé. (D.B.U. Journal, Vol. XXIX, page 106). He had by her—

- 1 Jack Berry who follows under XLVI.
- 2 Barbara Nellie, born 23rd September 1927, married in the Dutch Reformed Church, Regent Street, Colombo, 3rd May 1952, Ernest Colvin Kelaart born 29th June 1922, son of Bertram Colvin Kelaart and Ernestine Irene Edith Gibson (D.B.U. Journal, Vol. XLII, page 77).
- 3 William Roland, born 15th November 1928.

- 4 Maurice Douglas, born 17th November 1930.
- 5 Alexandra Phyllis born 15th September 1932.
- 6 Eugene Henry, born 18th March 1934.

XXXIV

Sidney Eugene Edward Ohlmus Joseph, born 7th August 1910, married in the Dutch Reformed Church, Galle, 17th April 1933, Ethelynd Lynette Myrna Austin, born 6th August 1913, daughter of Julian Ernest Austin, Superintendent of Minor Roads, Galle and Emma Maud Hudson (D.B.U. Journal, Vol. XLIII, page 22). He had by her—

- 1 Desmond Sidney Austin, born 6th March 1934.
- 2 Patrick Edward Austin, born 16th July 1938, died 12th May 1940.
- 3 Rodney Edward, born 27th October 1941.
- 4 David Ian Roger, born 7th July 1943.
- 5 Wendy Anne, born 28th January 1950.

XXXV

Louis William Abraham Ohlmus Joseph, born 12th September 1912, married in the Dutch Reformed Church Wolvendaal, 10th February 1938. Maisie Helen Joseph, referred to in section XV 7. He had by her—

- 1 Michael Roger born 6th June 1940.
- 2 Elizabeth Alexandra, born 10th September 1947.

XXXVI

Harold Leigh Joseph, born 27th November 1917, married in St. Michael's and all Angels' Church, Colombo, 11th September 1943, Pauline La Brooy, born 12th September 1920, daughter of William Edwin La Brooy and Erin Beatrice Williams. (D.B.U. Journal Vol. XXIV, page 80, and Vol. XXXVIII, page 119). He had by her—

- 1 Roger Leigh Anthony, born 22nd October 1947.

XXXVII

Noel Edward Stanley Joseph, born 24th December 1916, married in the Dutch Reformed Church, Dehiwala, 22nd December 1945, Elizabeth Georgiana Ephraums, born 3rd June 1921, daughter of Charles Allanson Ephraums and Agnes Louisa Grace Bartholomeusz nee Mack. (D.B.U. Journal, Vol. XXIV, page 113, and Vol. XXXVIII, page 142). He had by her—

- 1 Esther Marlene born 17th September 1946.
- 2 Jennifer Ann born 16th January 1950.

XXXVIII

Ian Corbett Joseph born 7th July 1927, married in the Dutch Reformed Church, Regent Street, Colombo, 15th December 1951, Doreen Stella Berenger, born 31st October 1932, daughter of Percival Benedict Berenger and Beatrice Stella de Silva. He had by her—

- 1 Michael Ian, born 6th November 1952.

XXXIX

Euchariste Harold Joseph, married:

- (a) Phyllis Cora Buultjens born 30th March 1902, widow of Shelton Leslie Anthonisz, and daughter of Eugene Mark Buultjens and Eleanor Gertrude Earde.
- (b) Neene Marjorie Loos born 17th July 1916, daughter of Frederick Richard Percival Loos and Frances Laura Herft, (D.B.U. Journal, Vol. XXXIX, page 118, and Vol. XLII, page 174)

Of the first marriage, he had—

- 1 Elmo Harold, born 2nd April 1930, died 9th November 1949.
- 2 Aubrey Neil, born 6th October 1931.
- 3 Vernon Harlow born 23rd December 1932.
- 4 Norman Philip, born 28th March 1935.
- 5 Shirley Iola born 21st March 1937.
- 6 Mignon Caryl, baptised 19th February 1942.

Of the second marriage, he had—

- 7 Aelian Frederick Harold, born 16th January 1949.
- 8 Jennifer Heloise Zubeida, baptised 26th November 1950.

XL

Aubrey Shelton Joseph, married Antoinette Grace Rezel, and he had by her—

- 1 Aubrey Shelton de Meuron, born 22nd April 1932.
- 2 Annette Teresa de Meuron, born 28th July 1935.
- 3 Gladys Muriel, born 22nd October 1937.

XLI

Ernest Mervyn Corbet Joseph, O.B.E., E.D., Ceylon Judicial Service, Magistrate, Colombo, Lieutenant Colonel in the Ceylon Garrison Artillery, born 20th August 1890, married in St. Andrew's Church, Gampola, 14th September 1918, Gladys Blanche Violet Anthonisz, born 16th April 1896, daughter of Samuel Ludovici Anthonisz, L.R.C.P., and S. (Edin), assistant Colonial Surgeon, Ceylon Medical Department and Florence Helen Wright Jonklaas. (D.B.U. Journal, Vol. XXIII page 287, and Vol. XXXIV, page 54). He had by her—

- 1 Ninon Lorise, born 29th November 1919, married in Christ Church, Galle Face, Colombo, 18th December 1943, Peter William Sanders, born 16th July 1919, son of Archibald Sanders and Dorothy Kellaway of Leign-on-Sea in Essex, England.
- 2 Ernest Geoffrey, who follows under XLVII.

XLII

Vernon Maartensz Joseph, born 20th April 1905, married in the Dutch Reformed Church;

- (a) At Wolvendaal, 17th February 1930, Constance Eileen Foenander, born 18th August 1908, daughter of Charles Justin Foenander and Avice Lydia Ludekens. (D.B.U. Journal, Vol. XXXVI, page 83, and Vol. XXXVIII, page 101).
- (b) At Dehiwala 23rd April 1938, Clara Beatrice Crozier, born 11th March 1919, daughter of George Otley Brian Crozier and Sybil Beatrice Joachim—(D.B.U. Journal Vol. XXXVII, pages 26 and 27)

Of the first marriage, he had—

- 1 Marianne, born 29th October 1933.

Of the second marriage, he had—

- 2 Ernest Roger, born 18th April 1939.
- 3 Vernon Peter, born 7th October 1940.
- 4 Speldewinde Ian, born 14th September 1944.
- 5 Montague Emil, born 6th December 1945.

XLIII

Cedric Rienzi Joseph, Proctor, born 16th September 1898, died 9th April 1936, married in St. Andrews Scots Kirk, Colombo, 28th December 1923, Hazel Esme Van Twest, born 29th July 1901, daughter of Reginald Alastair Van Twest and Violet Dagmar Toussaint. (D.B.U. Journal, Vol. IV, page 38). He had by her—

- 1 Averil Esme, born 19th July 1924, married in the Dutch Reformed Church, Dehiwala, 25th November 1944, George Paul de Vos, son of Owen Duncan Cecil de Vos and Muriel Enid Van Eyck.
- 2 Alastair Cedric, who follows Under XLVIII.
- 3 Estelle Mignon, born 14th November 1926, married in St. Mary's Church, Dehiwala, 4th March 1946, Peter Henry Douglas de Niese, son of George Henry de Niese and Catherine Rebecca Puvirajasinghe.
- 4 Vilma Doreen, born 17th June 1928, married in the Dutch Reformed Church, Bambalapitiya, 5th July 1952, Eric Samuel Schokman, M.B.B.S., (Ceylon), born 26th December 1924, son of Herbert Eric Schokman L.M.S. (Ceylon), L.R.C.P. and s.

(Edin.), L.F.P. and S. (Glas.), Assistant Director of Medical Services, and Ruth Estelle Kelaart. (D.B.U. Journal, Vol. XXV, page 121, and Vol. XLII, page 72).

- 5 Eudora Valerie, born 4th August 1929, died 4th September 1930.
- 6 Monica Aileen, born 20th August 1930, married in the Dutch Reformed Church, Bambalapitiya, 20th December 1952, Ralph Samuel Oorloff, son of Samuel Herbert Oorloff and Myra Amybel Foenander. (D.B.U. Journal, Vol. XXXVIII, page 98).
- 7 Marlene Rita, born 13th November 1931, married in St. Mary's Church, Dehiwala, 27th December 1952, Aelian James Serpanchy, son of Henry Marshall Serpanchy and Maude Marie Crusz.
- 8 Dennis Rienzi, born 22nd May 1933.
- 9 Merrill Brindley, born 13th October 1934, died 11th April 1936.

XLIV

Harold Cyril Joseph, born 18th September 1901, died 24th August 1935, married in St. Mary's Church, Bambalapitiya, 15th September 1927, Dorothea Edna Melita de la Harpe, born 6th March 1906, daughter of Peter Henry de la Harpe, I.S.O., Ceylon Civil Service, and Mary Elizabeth Van Sanden. (D.B.U. Journal, Vol. XXX, page 51). He had by her—

- 1 Cosmo Harold, born 24th August 1928.
- 2 Moira Rita, born 27th June 1932.

XLV

Oscar James Joseph, born 4th April 1908, died 15th July 1953, married in the Dutch Reformed Church, Bambalapitiya, 24th January 1929, Fredrica Uriel Raymond, born 14th October 1909, daughter of Patrick Neville Raymond and Ann Mabel Rode. (D.B.U. Journal, Vol. XXIX, page 107.) He had by her—

- 1 Maureen Yvonne, born 20th April 1929, married in the Dutch Reformed Church, Bambalapitiya, 1st September 1945. Evert Christiaan Abrahamsz.
- 2 Veronica Marceline, born 20th November 1930.
- 3 Anton Neville Oscar, born 12th July 1932.
- 4 Louis Denholm, born 31st July 1933.
- 5 Dawn Myrna, born 20th March 1935.
- 6 Aloma, born 15th June 1936, died 11th June 1937.

XLVI

Jack Berry Joseph, born 24th August 1926, married in the Dutch Reformed Church, Regent Street, Colombo, 27th December 1949, Vilma Rita Gauder, daughter of Charles Allan Gauder and Agnes Margaret Gauder. He had by her—

- 1 Jacqueline Ramona Anne, born 15th November 1950.

XLVII

Ernest Geoffrey Joseph, born 23rd May 1924, married in the Dutch Reformed Church, Galle Face, Colombo, 27th March 1948, Marina Sansoni, born 1st May, 1925, daughter of Stratton Guy Sansoni, V.D., Proctor, Colonel Commanding the Ceylon Light Infantry: and Belle Leembruggen. (D.B.U. Journal, Vol. IV, page 27). He had by her—

- 1 Jeremy Dane, born 21st December 1949.

XLVIII

Alastair Cedric Joseph, born 3rd December 1925, married in the Dutch Reformed Church, Bambalapitiya, 29th December 1951, Gloria Colleen Daphne Bogaars, born 23rd July 1929, daughter of Sidney Lionel Bogaars and Daphne Persis Iola Reimers. (D.B.U. Journal, Vol. XXXIII, page 50, and Vol. XLIV, page 122). He had by her—

- 1 Russel Alastair, born 1st June 1953.

NOTES :—(1) Duncan Evan Joseph, mentioned in section VIII, 10 was educated in the Royal College, Colombo, and obtained the Cambridge Senior Examination Certificate in 1903. He began his career as a teacher in the Boys' High School, Kollupitiya, and in Wesley College, Colombo. His desire was to take to the Ministry of the Dutch Reformed Church, and with that object he went to the United Theological College in Bangalore, where he was a Student from 1917 to 1919. On his return, he was placed in charge of the Galle and Matara Churches and later was Assistant to the Reverend David Tweed B.A., who was then in charge of the Regent Street and Maligakande Churches. He was ordained Minister of the Dutch Reformed Church in Wolvendaal Church on 10th August 1922 by Reverend Allan Vandergert, Moderator of the Presbytery, with Reverends William Neil of Scots Kirk, Kandy, David C. Mac Michael of St. Andrew's Scots Kirk, Kollupitiya, David Tweed, Gerard Henry Percival Leembruggen and George Roosmale Cocq Francke. He had charge of the Regent Street and Maligakande Churches from 1923 to 1938, and Wolvendaal Church from 1939 till his retirement on 31st July 1950. He was appointed Honorary Chaplain to the Ceylon Engineer Corps in 1939, and was awarded

by the War Office, London, the Army Chaplains Badge in 1943.

- (2) Dorothy Brenda Joseph, mentioned in section XVI, 10, was a member of the Girl Guides Company of the Presbyterian Girls' School in Regent Street Colombo. She served as a Red Cross Nurse in the Second World War. She proceeded to England, in 1945, and was in training as a Nurse at the Seamen's Hospital in Greenwich, London, and at the Simpson Maternity Pavilion in Edinburgh. She holds the State Registered Nurses Certificate of both Institutions with badges. She was appointed Nursing Sister in the General Hospital, Colombo in May 1952.
- (3) For reference to Sidney Percival Joseph, mentioned in Section XVII, see D.B.U. Journal, Vol. XXIV, page 33. He went to England in 1902 with the Ceylon Coronation Contingent. He was Captain in the Ceylon Medical Corps in 1927, and retired as Major in February 1933.
- (4) Ernest Henley Joseph, mentioned in section XXVII, was educated at Bath College in Somerset, England. He joined the Staff of the "Ceylon Independent" in 1883 as a general assistant, and was appointed Manager in 1892. In 1913, he was appointed Secretary of the Municipal Council, Colombo, and he filled this office with efficiency and dignity for nineteen years. He enlisted in the Ceylon Artillery Volunteers in 1900, and obtained his Commission two years later. He Commanded the Corps in 1920, and retired in December 1923 with the rank of Colonel. He was an excellent all round sportsman, and as the best football forward for 1895 received a Presentation Cap. He was one of the best informed writers of sport in the Island. He was an original member of the Dutch Burgher Union, and served in the General Committee continuously for many years.
- (5) Ernest Mervyn Corbet Joseph, mentioned in section XLI, began his career as Proctor practising at Matara. He was later Private Secretary to the late Sir Alexander Wood Renton, Chief Justice of Ceylon. In 1918 he was appointed to the Ceylon Civil Service and was transferred to the Ceylon Judicial Service in 1939. He retired in 1950 when serving as Chief Magistrate, Colombo. He acted on several occasions as Commanding Officer of the Ceylon Garrison Artillery. In 1942 when due to take permanent Command, he was appointed instead Chief Recruiting Officer, Ceylon, and remained at that till the end of the war. He was keenly interested in sport and played cricket regularly.

GENEALOGY OF THE FAMILY OF HEYNSBERGH OF CEYLON

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

I

Pieter Heynsbergh, Captain of his own ship "Betsy", married in Holland Betsy.....and he had by her—

- 1 Jan, who follows under II.

II

Jan Heynsbergh, Captain of the ship "Providence", married in Pondicherry about 1784, Agatha Webber, and he had by her—

- 1 John, who follows under III.
- 2 Catharina, married at Jaffna by Governor's licence No. 158, dated 11th April 1821, Arnoldus Gustanus de Hoedt.

III

John Heynsbergh, Captain of the brig "Betsy", born at sea in the ship, "Providence", died 30th November 1862, married in the Dutch Reformed Church, Jaffna, by Governor's licence No. 141, dated 19th January 1821. Susanna Parkinson, daughter of Joseph Parkinson, Captain in the Irish Regiment stationed at Jaffna, and afterwards Sitting Magistrate at Mannar, and Elizabeth Myre. He had by her—

- 1 John Abraham who follows under IV.

IV

John Abraham Heynsbergh, born 8th May 1823, died 21st April 1903, married in St. John's Church, Jaffna, 16th July 1851, Agnes Henrietta Marselis, born 1st January 1819, daughter of Johannes Marselis and Christina Elisabeth Ketel. He had by her, several children including:

- 1 Joseph Collin, who follows under V.
- 2 Jane, married in St. Luke's Church, Ratnapura, 1884, James Vandenberg.

V

Joseph Collin Heynsberg, L.M.S. (Ceylon), L.R.C.P. and S. (Edin.), L.F.P. and S. (Glas.), Assistant Colonial Surgeon, Ceylon Medical Department, born 19th August 1857, died 26th June 1911, married in the Methodist Church, Kollupitiya, 27th July 1881, Susan Margaret Bartholomeusz, born 27th August 1861, died 6th June 1917, daughter of Agnew Edward Bartholomeusz and Jane Elisabeth Williamson. He had by her—

- 1 Herbert Cyril, who follows under VI.
- 2 Henrietta Elizabeth, born 17th August 1883, died 24th May 1903.
- 3 Elsie May, born 16th May 1885, died 4th March 1946, married in St. Paul's Church, Milagiriya, 26th December 1918, Edgar Claude de Kretser, born 12th March 1887, son of Oswald Dane de Kretser, District Engineer, Public Works Department, and Edith Julia Bartholomeusz. (D.B.U. Journal, Vol. X, pages 22 and 23).
- 4 Victor Collin, born 19th February 1887, died 28th April 1887.
- 5 Claudine Muriel (Ina), born 27th February 1889, died 29th August 1949, married in St. Paul's Church, Milagiriya, 30th December 1912, Howard Poulrier.
- 6 John Abraham, born 22nd August 1891, died 18th January 1892.
- 7 Enid Angeline, born 27th January 1893, died 20th December 1893.
- 8 Susan Millicent, born 3rd February 1894, died 15th June 1946, married in St. Paul's Church, Milagiriya, 27th December 1923, Edwin Clarence Perera, Accountant, Post and Telegraph Department, born 27th October 1892, son of Edward Charles Perera and Susan Arabella Schofield.
- 9 Edward Collin, who follows under VII.
- 10 John Oliver Abraham, born 20th November 1896, died 12th December 1896.
- 11 Joseph Ridgeway Kitchener, born 15th March 1899, died 20th January 1900.
- 12 Clare St. Bartholomew, born 24th August 1900, married in the Registrar's Office, Kandy, 11th December 1943, Govert de Haas, born 19th May 1907, son of Hyman de Haas and Rachel Hudagt of Amsterdam.

VI

Herbert Cyril Heynsbergh, born 5th May 1882, died 28th September 1923, married in Christ Church, Kurunegala, 4th May 1907, Louise Evelyn Markus, born 11th May 1880, died 26th July 1950, daughter of Charles Peter Markus, J.P., U.P.M., Proctor and Evelyn Caroline Daniels. (D.B.U. Journal, Vol. XXVIII, page 50.) He had by her.

- 1 Helen Estelle (Ninette) born 5th September 1908, married in Christ Church, Kurunegala, 22nd August 1929, Francis Charles Aldred Godfrey de Zilva, born 18th October 1904, son of Alfred Adam de Zilva and Daisy Marian Van Buuren.
- 2 Collin Peter Herbert Vernon, who follows under VIII.
- 3 Charles Noel, born 13th December 1918.

VII

Edward Collin Heynsbergh, born 14th September 1895, died 31st December 1943, married in St. Mary's Church, Chilaw, 28th December 1921, Enid Nesta Crispeyn, born 8th July 1898, daughter of Ernest Julian Crispeyn and Ella Evelyn Raffel. He had by her,

- 1 Ernest Collin, who follows under IX.
- 2 Yvonne Loudette, born 8th December 1925, married in the Roman Catholic Church, Mundel, 31st January 1942, Merril Dunstan Richard Anderson, born 25th October 1919, son of Charles Vivian Holloway Anderson and Pearlyn Valerie Van Langenberg. (D.B.U. Journal, Vol. XXXI, page 130.)
- 3 Irma Miriam, born 26th June 1927, married in St. Mary's Church, Dehiwala, 27th December 1944, Noel Lucien Van Langenberg son of Aidan Claude Van Langenberg and Mary Carmeline Misso. (D.B.U. Journal, Vol. XXIX, page 61).

VIII

Collin Peter Herbert Vernon Heynsbergh, born 4th March 1915, married in St. Mary's Church, Dehiwala, 26th December 1942, Iris Ruth Gwendoline de la Harpe, born 25th September 1920, daughter of Shirley John de la Harpe, Inspector of Police and Ruth Imogen Jennings. (D.B.U. Journal, Vol. XXX, page 53 and Vol. XL, page 28). He had by her.

- 1 Gwendie Marie Ingrid, born 19th August 1943.
- 2 Mignonne Therese, born 15th October 1945.
- 3 Vernon Anthony, born 30th May 1951.
- 4 Collin Michael, born 16th January 1954.

IX

Ernest Collin Heynsbergh, Planter, born 28th March 1923, married in St. Luke's Church, Borella, 2nd July 1942, Phoebe Blok, born 18th March 1926, daughter of Dudley Blok and Jean Cole. He had by her.

- 1 Erica Christine, born 12th March 1943, died 26th July 1947.
- 2 Ernesta, born 10th March 1947.
- 3 Emile Anthony Collin, born 30th April 1950.

WAMBEEK GENEALOGY

D.B.U. Journal, Vol. XXVII, Page 71

ADDITIONS.

- 1 Reginald Noel Wambeek, mentioned in section IX, item 1, married in the Dutch Reformed Church, Bambalapitiya, 27th December 1950, Brenda Eunice Vander Wall, born 24th December 1925, daughter of Claude Noel Lacy Vander Wall and Eva Constance Van Sanden. (D.B.U. Journal, Vol. XXIII, page 154.)
- 2 Owen Walter Wambeek, mentioned in the same section item 3, married in St. Mary's Church, Bambalapitiya, 4th September 1954, Ursula Therese Outschoorn, born 5th March 1926, daughter of Ernest Edmund Outschoorn and Daisy Muriel Bartholomeusz.

D. V. A.

DRIEBERG GENEALOGY

D.B.U. Journal, Vol. XXXIV, Page 9

ADDITIONS

- 1 Gerard Johan Willem Driberg, mentioned in section II, was born 20th April 1785.
- 2 Edith Catherine Tewes *nee* Driberg, mentioned in section X, 7, died at the Hague in Holland in January 1951.
- 3 Maria Clementina Driberg *nee* Ebert mentioned in section XVI, died 4th August 1951.
- 4 Fitzroy Matthew Lorensz Driberg, mentioned in section XIX, 5, married in All Saints' Church, Borella, 30th August 1953, Mona Aileen Swiney Lourensz, born 8th April 1929, daughter of Michael Arnold Harris Lourensz, and Mary Agnes Placida Swiney. (D.B.U. Journal, Vol. XLII, page 87).
- 5 Primrose Evelyn Driberg, mentioned in section XIX, 6, married in Christ Church, Galle Face, Colombo 19th April 1952, Ainsley Cuthbert Scharenguivel, born 4th December 1928, son of Carl Sylvester James Scharenguivel and May Florence Piachaud.
- 6 Alan Richard Driberg, mentioned in section XXIII, died 1st October 1953.
- 7 Lambert William Rothwell Driberg, mentioned in section XXIII, 6, died 16th May 1945.

- 8 Andrew Bertrand Clifford Drieberg, mentioned in section XXV, 2, married in Scots Kirk, Poona, 10th November 1948, Barbara Sylvia Dalaya, He had by her.

- (a) Glen Barry, born at Colombo, 11th January 1950.
(b) Dale Kevin, born at Poona, 31st August 1953.

D. V. A.

MOTTAU GENEALOGY

D.B.U. Journal, Vol. XLIV, Page 123

ADDITIONS

Leslie Theodore Mottau mentioned in section VIII, item 2, married in Holy Trinity Church, Colombo, 30th June 1915, Winifred Gladys Manger, born 18th November 1897, daughter of Robert Constantine Manger and Eugenie Josephine Werkmeister. (D.B.U. Journal, Vol. XXXVII, page 59). They are the parents of:—

- 1 Phyllis Ann, married in St. Philip Neri's Church, Pettah, Colombo, 21st September 1940, Stanley Lorensz Schokman, born 6th April 1917, son of Stanley Schokman and Doris Lorenz Ginger. (D.B.U. Journal, Vol. XXV, page 114, and XLIII, page 89).
- 2 Anthony Robert Leslie, born 30th January 1917, married in St. Mary's Church, Bambalapitiya, 5th May 1945, Joybelle Mona Stork, born 3rd May 1927, daughter of Gilbert William Stork and Mona Victoria Loos. (D.B.U. Journal, Vol. XLII, page 83). He had by her.

- (a) Carol Hortense, born 18th August 1945.
(b) Adrian Martin, born 26th October 1951.

Carl Frederick Mottau and Pearlyn Henrietta Ludekens, mentioned in section X, item 2, are the parents of:

Carl Frederick, born 1st September 1920, married in St. Paul's Church, Milagiriya, 26th September 1942, Mavis Eileen Joachim and daughter of Leslie Bertram Joachim and Lena Jamee. He had by her Denver Robin, born December 1943.

D. V. A.

A NATION BUILDING A HOME

(Compiled from "Holland's House" a story by Peter Bricklayer, 1939)

The Dutch character has sometimes been summed up as a queer mixture of obstinacy, tempered by common sense. And if this is correct, there were good reasons for it. A man who has to watch out all the time to prevent the sea from flooding and drowning him, has to be an obstinate person, or he would pack up and look for a less troublesome place else-where. A man who has to live behind dikes and on a rather small piece of soil with little or no useful minerals in it, has to use a lot of common sense to make both ends meet. His is not an easy life, and he may have a special liking for quarrelling with his immediate neighbour, as two extreme individualists, about all sorts of problems: matters theological, political, philosophical, artistic, economic and what not. It prevents his mind from getting rusty, and keeps him on the alert all the time. But in his dealings with the outside world he has always understood that this mind and his door had to be kept open to many things. He exchanged his merchandise, he exchanged ideas, he carried the goods of the world in his ships, he carried the thoughts of the world in his brain, and sometimes in his soul. A serious minded person, he, though by no means a saint, and in whose mentality the struggles of the past, against nature as well as against human enemies, have left their traces, but with a keen eye for the good things life and the world have to offer, and quite ready for a hearty laugh, even beneath the grey skies which his most famous 17th century painters cherished on canvas.

In no European country, it is said, has the character of the territory exercised so great an influence on the inhabitants as in the Netherlands. And on the other hand no people has so extensively modified the condition of its territory as the Dutch. They turned sea into land, land into canals, unruly streams into normalized rivers, inland lakes into meadows.

The low lands, between the estuaries of three great rivers, offering easy access to invaders, still possess specimens of the early convents and churches, strongholds of a new civilisation, built along the lines of that severe and forbidding Romanic style, the chief object of which seemed to be to keep, like fortresses, intruders out. Then, at the beginning of the 13th century, life in Holland begins to smile more easily. The less austere Gothic style, leaving more freedom to look out into the open from within, and admitting the outside world through larger windows, coincides with the art of book printing, widening man's horizon. The compass is invented, the world, explored by courageous seafarers, becomes larger and larger. New ideas originate, or, coming from abroad, find response. The Renaissance changes the intellectual and moral attitude of Europe and the Netherlands. New theories arise about the state and the church. The humanistic attitude springs from a yearning for a freer expression of human self esteem. In the field of religion the Renaissance leads up the Reformation for those who, for the first time, read the Bible with eyes enlightened by Humanism. And in

the Netherlands the struggle against Spain for religious and political freedom becomes a manifestation of this same Renaissance, striving after self-emancipation; a great principle of which that gentle Dutch philosopher Erasmus had taught, and, which would find new applications later, in England and America and, with all its yellow, black and white, in the French revolution.

It has been stated that Europe in a large measure owes the modern ideal of political liberty to that spirit of stubborn Dutch resistance, which broke the power of Spain: Holland's greatest contribution to the emancipation of mankind. The eighty years war steeled their energy, their self-reliance. In the year of their victory, 1648, the burghers of Amsterdam started constructing Jacob van Campen's famous town hall, today the palace of Queen Wilhelmina, a proud monument of a proud city, conceived in a period of triumphant feeling, tempered by certain fundamental traits of deeply rooted Dutch simplicity. It was the golden age of the Netherlands, of great statesmen like Frederick Henry, John de Witt, Stadtholder. William III, of great sailors like Tromp and De Ruyter, of great thinkers like Spinoza, jurists like Grotius, poets like Vondel, painters like Rembrandt, and the enterprising captains of industry, commerce and finance who directed their ships all over the world.

Then a reaction sets in. In the political and military sense there is a certain weakening. French styles and rationalism (Montesquieu, Voltaire, Rousseau) exert their influence. And finally, with the French revolution, Holland, for a short while, completely loses its balance, as well as its independence. But after Napoleon turns the revolutionary freedom into a fore-runner of the totalitarian state, and before Waterloo wipes out Napoleon, Holland once more pulls itself together, to face, once more on its own strength, the confusing problems of the 19th and 20th centuries, the age of steam, electricity and surging scientific and technical development in general. The age of steel and concrete, of radio, motor cars, aviation, of motorized warfare and everything it implies on land, on the high seas and in the air. But also the age of educational and social ripening, evolution and strife, political democracy, its blessings, its shortcomings and their consequences; the age of new faith, new efforts to penetrate into the meaning of life and death. The age of a new 'colonial style' in the administration and supervision of the millions of people in the Dutch possessions far east and west. The age of economic crises and the vital need to reorganize the natural resources and talents of the country and its inhabitants so as to be able to weather the storms. The age of a serious try-out to create collective security by establishing international rules of conduct and a league of nations to observe and defend them. The age of the world war to end war and to make the world safe for democracy. The age of great confusions and disillusion. A crowded age, with room still for tireless new beginnings to build that never ending structure: the world of tomorrow.

We must revert anew to the Dutchman behind his dike. He had to build dikes and dams, literally and figuratively speaking. Dikes against the water, and dikes against possible other invaders with a roving eye on a wealthy nation, occupying strategically extremely important positions in Europe and Asia, and to a lesser degree in America.

Here they were, having built their world on several shores, losing some, gaining some, and consolidating all they kept into a strong and modern commonwealth. With their realm situated in three continents, bordering on the North Sea, the Atlantic and the Pacific, with long and vulnerable lines of communication to maintain, and surrounded almost everywhere by large and mighty neighbours, they had to avoid quarrels and too close friendships alike. It would be foolishness to mix with the political aspirations of the big powers, thereby deliberately risking to be drawn into other people's conflicting interests, in which Holland could at best hope to play the role of a very junior partner, whose career would decidedly not be foremost in the minds of the seniors.

And so the house of Holland stands watchfully amongst the other houses, some big, some small, some like steel fortresses, some like concrete bee-hives full of airplanes. And the Dutch look on and out and keep their powder dry. There have been times when the family seemed to become careless about the shutters and the bolts of the front door. But the events of the last four or five years have made them think twice and act fast. The visitor who now crosses their threshold will find them busily mending the rusty locks, cleaning the old shotgun and ordering a thing or two to keep out trespassers, if need be. Economically and culturally speaking they may still cherish the old ideal of the open door, inasmuch as reciprocal feeling and conduct elsewhere will permit them, but in matters of safety on the premises their house must be their impregnable castle, if Holland, and all it stands for, is to remain a zone of peace and goodwill towards all in its exposed position on what a Frenchman once gracefully pictured as 'the balcony of Europe'.

SPOTLIGHTING HISTORY

Wu Taotsz, The Celestial Painter

In his fortress palace at Nankin sat the Emperor Shun-yuen. It was a torrid day of the year 750, and the Emperor was fretful. Surfeit of power, he was reflecting, did not spell content. On the contrary, like lesser surfeits, it discomposed. It was a natural paradox, perhaps, that his seeming so full should make life appear so empty. He could not, for all his omnipotence, both eat his cake and have it.

The Emperor drew his imperial yellow silk surtout querulously about him, and "wah'd" snappishly. What was wrong with everything? As the third or fourth of his dynasty—the Tang, now long matured in a peaceful despotism—he possessed the lordship of all the good that existed. And yet the good was not good enough—it was failing somehow to satisfy. And why? He wished, by the celestial dragon, that he could tell!

Shun-yuen, as the product and successor of warriors, of their kin, but not of their kind, was really, had he known it, in the throes of a new birth. There was represented in him at the moment the line of demarcation between the forces of the blood and of the intellect. He stood far enough away from the spirit which had enthroned his dynasty to have developed wholly in the ameliorating atmosphere of the peace which that spirit had won for itself; and yet there survived in him a virility which vaguely aspired to new fields of conquest. Surely there was something yet to be gained from the world beside territory and power; surely to be constituted Emperor of the Sun was not to be condemned to eternal stagnation in its glare? The germ of unrecognised thoughts and aspirations moved in him like a wriggling indigestion.

Suddenly in some near corridor of the palace there rose a sound of repressed but excited voices, awaking a sympathetic response in his own restlessness. He attributed the disturbance to the general agitation evoked by his condition, since any imperial distress was automatically reflected in the imperial household, which was constituted very much on the lines of a hive, and it was with a thrill of interest, therefore, that he observed the entrance and reverential approach of his Chamberlain, Chung-chi, an official of the second rank of the opaque red button and the three peacock feathers in an agate tube.

"Speak" said the Emperor, ready to chastise for a disappointment, but longing for something novel.

Chung-chi, prostrating himself at the Imperial feet, and bowing his forehead nine times to the floor, raised his fat face and obeyed:—

"Light of the day, and supreme effulgence, under One, of the entire universe, on whom once to gaze in the quintessential splendour is to be condemned to perpetual blindness, know that there has been seized in the town a stranger capable of the impossible heresy of asserting that there is on the earth a power greater than the Emperor himself."

Shun-yuen sat erect, a sudden excitement tingling in his veins. "Bring this slave before us," he said, "that we may face and wither him in his blasphemy."

Chung-chi rose, backed from the presence, disappeared, and returned in a moment, ushering in a man under guard. The stranger, offering no obeisance, stood up calm and fearless before the Emperor.

He was a small man, and old; yet the age in him, certified by a thousand minute wrinkles, seemed somehow discounted by the glow of a couple of brown eyes, as glossy and visionary as a child's. His feet and ankles were bare; his short trousers and waistless blouse were of the ignoble butchers' blue; his hair was clipped close to his scalp—for in those days the Tartar imposition of the pigtail was not, nor had women yet adopted the decadent fashion of hoofs. Over the stranger's shoulder hung an open wallet, stuffed with brushes and pigments.

"Thy name?" demanded the Emperor.

"I am called Wu Taotsz, the celestial painter," answered the stranger, in a voice like a clear echo.

The Emperor's lip curled slightly. This was one of the despised crafts, as yet held in contempt. Even at that date, to shine in letters or learning was the surest road to distinction, which is worth recording of a people warlike enough in the eighth century however their reputation for arms may have suffered since. A uniform did not with them excuse and glorify a multitude of inanities; the fighting man got his due, and no more. But still, however the intellectual arts were respected, the art of painting had not come into its own.

"Thou bearest thy head high," said the Emperor. "Wilt thou remain celestial if we dock thee of it?"

He alluded to the common belief that to be deprived of one's head, the seat of understanding, was to be disgraced beyond acceptance in paradise.

"Aye, even then," answered the stranger.

The Emperor stared.

"By what authority?" he cried.

"By the power of Imagination," said Wu Taotsz, "which is greater under God than all."

"Greater than I am?"

"Greater than thou, O Emperor!"

Shun-yuen gave a little gasp.

"Thou hast said it," he spake. "Who or what, then, is this Imagination?"

"It is that which penetrates and possesses even me, Wu Taotsz."

"Thee? Then it is thou who art greater than I?"

"It is I, by virtue of that power."

"What, then, can this Imagination do that I cannot do?"

"There is nothing which it cannot do, Shun-yuen."

At its summons the world crawls prostrate at its feet; the Emperors bow their necks; wealth, beauty, power throng to worship it; nay, it can reach down the starry bodies from the skies and weld them into a single sphere, as potters knead clay, incomparably stupendous. Yet thou askest me what it can do."

The Emperor glanced about him. His eyes had suddenly assumed a perplexed and troubled look; he shook his head slightly. The vague emotions and aspirations which had lately dejected him returned with redoubled force, and he thought, What is to seek here this Imagination could perchance supply.

Suddenly his face brightened, and when all thought he was about to condemn the presumptuous madman to most exquisite tortures he smiled upon Wu Taotsz, and spoke:—

"It is conceivable that in all these years we have not learned to honour lovely Peace with other than a fortress for her habitation? Mine eyes are dim with dreams of things I cannot shape—gold walls, and tumbling waters, and shining birds, and the misty loom of turrets clouding a vast space. Can Imagination build me such a shrine for Peace?"

"Aye, and more than thou dreamest," answered the painter.

Shun-yuen rose. He bade the attendants honour Wu Taotsz and minister to him, and give him all that he needed.

"Only the bare wall of a quiet room and much rice-paper and my paints and brushes," said the stranger, his eyes gleaming.

And he was allotted such a room as he desired, and by his wish none—not even the Emperor—came near him while he wrought. But every day Shun-yuen looked from his palace windows upon the surrounding emptiness and wondered when he was to see arise there the first evidences of the glorious fabric which Wu Taotsz was to build for him of his Imagination. And still every morning his soul was unsatisfied and the waste glared desolate.

Now, in the meantime speculation was rife as to the stranger and his genesis. Some believed him to be a wizard embryo hatched from the sands of the great river; others that he was the spirit of the kilns where they baked the earth kaolin into the porcelain which, in its hues and forms of increasing beauty, was coming to express more and more day by day the creative genius of the age. But of all these surmises Wu Taotsz was unconscious as he worked on alone in his empty room.

And at last one morning he sent for the Emperor.

Eagerly Shun-yuen, dispensing, for the first time in his life, with forms and punctilio hurried to obey the summons, and entered the room alone. And instantly he uttered a cry of rapture, and stood like one half-stupefied. For there, before him, stood realised the pleasance of his dreams, only a thousand times transfigured.

He was gazing upon the clustered minarets of a palace such as his soul had never conceived, a fabric all builded of cloud and amber and form, and yet as solid as the sward from which it sprang. There, in the midst of heavenly gardens which receded down terrace on terrace of loveliness to low hills and a blue horizon, the pearly structure sprang into a sky of lazulite, and to the golden gates of the main pavilion a flight of marble steps ascended.

Rousing himself as if from a trance of ecstasy, the Emperor spake:—

"Who builded this, Wu Taotsz?"

"Imagination," was the answer.

"Bid, then, Imagination to make the winds blow, the river sing, the birds warble."

"They are vocal to my ears, Shun-yuen, and beautiful are the forms within the house."

At that moment a droning fly settled with a flop upon the golden gate. The Emperor started violently, and cried out: "A fly, and so far yet so plain!"

He hurried forward, peered closely, put out his hand, and turned, with a scream of fury.

"Wretch, this is no more than a painted picture!"

"To Imagination it is real," said Wu Taotsz.

The Emperor, his face orange with rage, leapt and drew his sword.

"Impostor," he shrieked, "let Imagination, so it can, preserve thee from my wrath!"

He flew at the artist, who sped before him, across and round the room, until, reaching the foot of the painted steps, up the flight sprang Wu Taotsz, and, with a laugh, disappeared within the golden gates.

Following blindly, in his anger, the Emperor rushed at the steps, staggered, recovered himself, gave a mortal gasp, and fell back. Before his eyes was just the blank wall of the room. The palace and Wu Taotsz had vanished together.

NOTES ON CURRENT TOPICS

Recently, some very curious statements on the Burghers, were made in a B. B. C. broadcast which was recorded and used by Radio Ceylon. The broadcast in question was a feature programme entitled "This is Ceylon" and publicised opinions that "the Burghers are of mixed Dutch and Sinhalese descent", that "the Dutch married Sinhalese girls", and that "Burgher ways of living were a mixture of British and Sinhalese".

Documentary evidence is available in plenty, in Archives, marriage registers of churches, and family papers to prove that the facts of history negate the impression conveyed by this feature broadcast.

Nevertheless, it seems foolish to tear one's hair and call this an open sneer on the Burghers. We can afford to eschew ultra-sensitiveness. The programme writer, a Britisher, seems to have recorded answers given to his enquiries by a third person. He did not know that the "facts" were misrepresentations, more malicious than ignorant.

The point, however, is that many people have heard these highly incorrect statements, and some have been left with the impression that they are really true. When the matter was brought to his notice, the Director General of Broadcasting, Radio Ceylon, very promptly cancelled this feature which had been scheduled for repeat.

Would it be too much to expect that Radio Ceylon will, whenever in future any topic such as "This is Ceylon" is put on the air, submit the script or recording to some acknowledged authorities on the subject, and thus ensure that the facts broadcast are historically correct. This will avoid giving offence to people, as has in this instance been the case.

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Another inaccuracy concerning the Burghers of Ceylon has been publicised in an article entitled "Ceylon, its Youth and Problems" in a monthly called the *Way Forum*, primarily intended for young delegates who attended a General Assembly of Youth, held in Singapore. In this article the author, describing races in Ceylon, states that they are "Sinhalese, Tamils, Moors, Indians, Malays, Burghers (Eurasians) and Europeans". His manner of presentation of the Demographic group who form a race in Ceylon as "Burgher (Eurasian)" is as mis-leading as it is erroneous. The author's attention has been drawn to the very distorted meaning he has conveyed by the presentation of two widely different factors as one, and it is perhaps not too much to expect that he will make some effort to correct the mis-statement he has inadvertently been led to make.

Denham (Ceylon Census of 1911, page 238) says: "It was not found possible to differentiate between the Burgher and the Eurasian population, owing to the numerous persons who describe themselves as Burghers without any claim to the description". This accounts for a category Burgher and Eurasian which has been adopted for census purposes only.

Ranasinghe in his General Report of 1946 on page 160 proceeds to define the components of this category. He says: "Though classified as one group for purposes of comparison with previous censuses, the Burghers, and Eurasians (or Euro-Ceylonese), were enumerated in 1946 as separate races". Any interested reader will find the definition of the term Burgher in the Government Sessional Paper, No IX of 1910 and on page 239 of Denham's Census of Ceylon, 1911. Ranasinghe defines the racial composition known as Eurasian on page 167 of his Census of Ceylon, 1946.

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The attention of Readers of the *Journal* is drawn to the collection of Coats-of-Arms, on display in the upstairs lounge of the Dutch Burgher Union Building. They include some of which the families concerned were unaware until Dr John Blazé's researches brought them to light. A particular point of interest attaches to this collection of Coats-of-Arms. They have been drawn and colour designed on wood by Mrs John Blaze, and the wood used is from the famous Baldaeus, tree under which the Dutch predicant and historian preached. This tree was blown down by a cyclone which swept the Jaffna-peninsula nearly two years ago, and Dr Blazé was among those who were lucky to secure a portion of the timber from that tamarind tree as a souvenir.

The Coats-of-Arms on view include those of the following families. Each one bears the date of the arrival in Ceylon of the first settler:

Anthonisz.	(1736)	Fretz.	(1763)	Stork.	(1771)
Baldaeus.	(1656)	Foenander.	(1780)	Schrader.	(1713)
Brohier.	(1780)	Gratiaen.	(1747)	Schneider.	(1772)
Drieberg.	(1783)	Leembruggen	(1744)	Van Ranzow.	(1736)
De Breard	(1788)	Meurling.	(1745)	Van Langenberg.	(1750)
De La Harpe.	(1770)	Palm	—	Roosmalecocq	(1764)
De Vos.	(1673)			Woutersz.	(1689)

★ ★ ★ ★ ★

Mr E. W. Foenander, the founder-editor of the *Ceylon Fortnightly Review*, attained his 50th anniversary as a journalist on the 3rd of September last. It is of interest to recall that Mr Foenander is one of only nineteen survivors of the 288 persons who attended the meeting held on the 12th of November 1907, at the Lindsay Memorial Hall to decide whether an Union of Dutch Burghers should be formed. He is thus an "Original Member" of the Dutch Burgher Union.

Mr Foenander or Eddy, by which name he is better known to many a reader of *The Journal*, was at the time of the inaugural meeting reporting for the now long defunct Ceylon Independent. It was the first "penny" daily paper which was started in Ceylon. Sir Hector van Cuylenburg, the proprietor of that paper was an enthusiastic supporter of the movement to form the Dutch Burgher Union. He took his cub-reporter of three years standing with him, to cover the proceedings of the meeting for his paper.

In the circumstances Eddy Foenander can justly claim full share for the extremely lucid and detailed account of the proceedings which gave an organised form to a desire which had long agitated the minds of the Dutch descendants in Ceylon. Readers will find this account printed in the first number of the first volume of the Journal, published on the 31st of March 1908. His association with the Union has since remained unbroken, and as a journalist his support has been given to every movement organised for the benefit of the community.

It remains for us only to join here in repeating the good wishes sent to him on the attainment of his golden jubilee as a journalist by a wide circle of friends and acquaintances. This circle is not by any manner of means limited to Ceylon, or restricted by classes, communities or creeds.

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