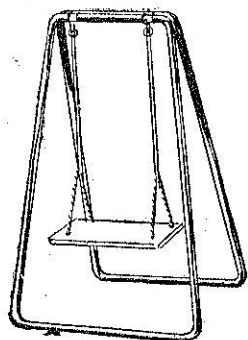


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VOL. XLIX.]

APRIL, 1959.

[Nos. 1 & 2.

Journal of the Dutch Burgher Union of Ceylon.



"Eendracht maakt Macht"

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

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Journal of the
Dutch Burgher Union of Ceylon.

VOL. XLIX.]

APRIL, 1959.

[Nos. 1 & 2.

A FLASH.....

Past on Present — 1914 to 1959.

Several years ago, in moments of leisure, the late Mr. Joseph Grenier K. C. wrote a short paper on the Portuguese and Dutch in Ceylon. He says he never made use of the contents in public until such time as, when untrammelled by the obligations of office, he found his lips unsealed and was prevailed upon to lecture to the Dutch Burgher Union in the year 1914. Readers in possession of the old Journals will find this lecture reported in Vol. vii Part 3.

In the course of his lecture, the speaker posed the large question: Are the Dutch descendants in Ceylon in any way in advance of their ancestors intellectually and morally? He answered the question himself. Read what he said:

I will not hesitate to say that intellectually they are, but — morally they are not. I use the word "morally", in its largest sense. I express the opinion with a great deal of diffidence, but I know that I am not singular in holding the opinion. The many schools and colleges amongst us have been the means of turning out well-educated and accomplished men in every walk of life. Some of them have had a finish given to their education in British Universities, whilst others have been compelled by the force of circumstances to rest satisfied with the training which local institutions were capable of giving them. And, there can be no doubt that there are at present amongst us, in almost every learned profession, well-read and keenly intellectual men, who would do credit to any community and to any country. Therefore I say that, intellectually, the young Burgher of the 20th century in Ceylon, if I may so describe him, is far in advance of his grandfather and greatgrandfather. If the latter could only revisit his old home, he would be amazingly surprised at the way in which almost everything has progressed — I mean changed. The old man would be visibly surprised to find the young man so utterly different from what

he was himself at his age. Without going into further particulars, his dress, his superior style of conversation, his convivial ways, to put it mildly, his large acquaintance with local and even European politics, would surprise the old man very considerably indeed. And, if the old man wore spectacles, I have no doubt he would take them off, wipe them carefully with his silk handkerchief, put them on again, look long and attentively at his descendant, and form his own conclusions!

I intend no reflection on the young man by these remarks. He is certainly as superior to his grandfather and greatgrandfather in point of education and mental culture, as it is possible for a man with the advantages of a University training to be, when brought into competition with any other man who has sat at the feet of a local schoolmaster, and whose opportunities for acquiring knowledge were limited to the lowest possible extent.

It is with no little satisfaction, therefore that we are able to contemplate the possibilities and potentialities within the grasp of the modern young man; but, is there not a tendency among us to forsake old paths, well-worn and well-trodden by those who have gone before us, leaving behind them memories of pure and blameless lives?

Can we with any degree of truth, say that the Burgher community in Ceylon has, within the last twenty years, cultivated and cherished, as it should cultivate and cherish, all those social and domestic virtues, the possession of which is far more valuable than the possession of mere worldly wealth and position? Has the moral tone of the community been raised to any appreciable extent? Those of you who are in the sere and yellow leaf, and whose sands of life are fast running out, can well recall to mind many an old Dutchman of fifty years ago, with his severe ideas of what was due to his age, his position, and his nationality. You can well recall his firm and austere character as a father: his chivalrous devotion to his wife; his stern and uncompromising hatred of all that was low and mean: and his unswerving faith and confidence in the decrees of Providence. You can well recall the respect he inspired in you, the awe in which you stood of him, and the beautiful lessons of duty, endurance, and work that his daily life taught you. I certainly believe that there are still amongst us many who try to reach the noble standard of such a noble character.

Again, you can well recall too the old Dutch lady of fifty years ago, with her rigid, puritanical ideas of virtue and morality, her chaste and innocent conversation, her complete faith in and reverence for her husband, and her great love for her children. The flippant talk and the idle gossip did not form part of her day's programme. It was steady, honest work with her the whole day long, regulating and controlling her household as if her all in all was there, as it should be in the case of every true wife and mother, nursing her children through long, sleepless nights, with the unselfish love of a loving mother, never forgetful of her duty to her husband, and never forgetful of her duty to the poor. You can well recall the lessons of

obedience she taught her children, and the gentle way in which she enforced them. And you can also recall the fact that when her eyes were closed in death, her children arose and called her blessed. I know that there are still amongst us, many who try to reach the noble standard of such a noble character.

Has the Burgher community then in Ceylon treasured up and preserved the traditions of their ancestors? Have they the principles which were the mainstay of their private and public life? I would be very far wrong if I were to deny to all of you the possession of some of those principles, because I have in my mind's eye now many who have, with indomitable perseverance and energy, maintained the integrity of their character in the face of serious, antagonistic influences. One by one, those to whom many of us have looked for counsel and advice, by reason of the purity of their lives and the integrity of their character, have dropped off; and in their place we have others, holding views and opinions, it may be different from those held by them on a variety of subjects. But let us all trust that whatever the influences may be that are at work, however dangerous the tendency of the times may be, as threatening the existence of all social and public morality, the Burgher community will be faithful to the high character of their ancestors and set up for itself a standard, which the tide of modern false thought and feeling cannot sweep away.

[Before concluding his talk Mr. Joseph Grenier said he would like to say a few words of warning and advice, and proceeded to discuss the problems of nationality and politics in these words]:

One of the greatest of British statesmen, whose oratory was of the highest order, thrilled the House of Commons on a memorable occasion with a passage of remarkable picturesqueness—"The angel of death has been abroad throughout the land; you may almost hear the beating of his wings". Here in Ceylon, a spirit of evil seems to be brooding over the land; its shadow is lengthening and deepening day by day. There has sprung up recently among young men a feeling of restlessness—I do not use the word unrest advisedly—of dissatisfaction, nay of exaltation, and I think it would be right to warn them in time of the dangers of the course they are apparently bent on pursuing. There is a good deal of talk, fostered and encouraged by those who ought to know better, about the fusion and unification of the different races and communities in Ceylon; of the formation of a nation, and the introduction of a constitution which would place the Government of this country largely in the hands of the people. These are dreams—idle dreams, and nothing more. The prejudices and antipathies of centuries, founded on race and caste and social and family distinctions, cannot be removed within any measurable period. To me it seems in the highest degree improbable that our different communities—Sinhalese, Tamils, Moors, Malays and Burghers, would approach one

another so closely as to lose their present identity and distinctiveness. There may be isolated cases of intermarriages, but there can be, and never will be, a complete and universal surrender of one community into another. And it is well that it should be so. The concessions granted by Government relating to enlarged representation in our Legislative Council, have wisely taken count of the different elements, social, political and domestic, which are inseparable from each community. The well-being of all depends on the existence of those distinctions, for can it be said with any degree of truth, that under present conditions, the country is ripe for the reception of larger privileges in regard to representation in the Legislative Council than it now has. We cannot by leaps and bounds or by any process of mental gymnastics, succeed in an object the attainment of which requires time, patience, fortitude, self-denial and honest work. We must first be able to govern ourselves in our public and private life; we ought to thoroughly understand and know what our capabilities are; we ought to raise ourselves gradually to a higher standard than we have yet reached, of education, culture and refinement; we must not be blatant agitators and delude ourselves into the belief that much speaking is all that is required in our so-called politicians. Personally I would strongly recommend the study of politics, both English and local but they must be studied in the right spirit, earnestly and unselfishly, and with a desire to do real abiding good to every one around us. At present (and I say it without meaning any offence) I can only describe many of those who make the greatest noise amongst as "children crying in the night, as children crying for the light and with no language but a cry." The light will come some day, perhaps, but certainly it will not come for the crying.

[These reflection from the past cannot be deemed uninteresting when focussed on the vast revolutions which have taken place, and continue to take place in Ceylon now.]

Old things are passing away gradually, and new things taking their place. There are strong, social influences at work, disintegrating forces, which threaten a complete disruption of the distinctive community to which we belong. And it is, therefore, necessary that we should stand shoulder to shoulder, it may be at times in complete isolation from other communities, but still shoulder to shoulder, considering that our greatest strength lies in our unity of thought, and unity of feeling, in social and domestic matters. Where the public interests are concerned, our community has been the first to extend the right hand of fellowship to other communities, and I trust always will. This is the land of our birth, and our patriotism must never be allowed to yield to any extraneous influences, the outcome of mere petty and contemptible differences and dissensions amongst us.

[And now read what Dr. Spittel said in a lecture, "The People who came to Ceylon," which he delivered at for Union Hall in 1916:]

'What does it profit us to bewail remembrances foregone? Let us be thankful that our lot is cast on one of the loveliest places on earth. Above all, let us remember that we are a people of this land and continue to extend the hand of fellowship, as we have always done, to our friends among the older races among whom we have been bred. Let us who decry western snobbishness beware lest we become prey to a spurious and ridiculous form of it.

'While this Union holds us together let us not forget that it is the individual that counts. A Union is as strong as its strongest units, and he will serve his Community best who attends to his business best.'

The objects of the Union shall be:

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.

IRRIGATION IN CEYLON

Mastery over climate and terrain

BY

R. L. BROHIER,

Circa B. C. 500—Over five hundred years before the Christian era, the ocean tides bore a prince to the shores of Lanka, as Ceylon was then called. Hoary traditions recall that he was a prince of Northern India who had displeased his royal father and prevailed upon seven hundred of his followers to leave the kingdom with him.

This event is the dividing line between myths and legends. It marks the beginning of a long drama, first transmitted by oral tradition from generation to generation, and later packed into pages of history. Displaying the sun-scorched north-central plains, mantled with jungle and thorny thicket for a background, this drama opens on that note of romance which lends interest and charm to the early beginnings of all nations. Soon after his arrival, Wijaya, the prince from Northern India, woos and weds a princess of the country. With her aid he raises himself to power, disperses the aborigines or "Yakkhas", now called Vedddhas, and is crowned the first king of Lanka. Thereafter, the connected history of the peoples of Ceylon takes definite shape.

B. C. 400—Fifteen centuries before the Norman conquest of England, there developed from a small settlement effected by the early descendants of the Sinhalese, a mighty city including its gardens the size of modern London. It stood in the "King's Country" as the north-central regions of Ceylon came to be called. And as this great city, Anuradhapura, gradually expanded pushing back the jungle, the territory that lay around it also witnessed progressive advancement.

The cultivation of rice, the staple food of the people, was the first care and the principal concern of king and commoner alike. Beginning with the simple pond with primitive sweeps and communal baling which a few villages were able to encompass for themselves, other systems were gradually evolved as the community engaged in agricultural pursuits grew. This was raised to a second stage of development by low artificial embankments being thrown across the valleys of small streams, and a gravity distribution of the impounded water. These were called in the vernaculars *Veva* or *Kulam*. Western colloquialism introduced the word "tank".

In this dim past, too, by the zeal and eloquence of a noble missionary prince from India, the king and the people were won over to Buddhism. This achievement inspired master builders to

immortalize the history of their religion in massive mounds of brick, called *dagobas*. Silhouetted against a burning sky Jetavanarama, the mightiest religious pile, rose fifty feet higher than the dome of St. Paul's. Stones adorned with rare sculpture and figures stamped the culture of these early peoples and the stories of their gods.

B. C. 300—Yet, all the while the jungle was literally being beaten back; and palace and pleasure-garden, irrigation work and carefully tended rice-fields slowly rose to vest the capital and the kingdom with the crown of prosperity and civilization, a tide of aggression was rising in the neighbouring continent across the shallow straits.

Mental savagery and a craving for devastation eventually reached a climax. Beginning three centuries B. C., through some twenty centuries this tidal wave of invasion from India swept at intervals over the north-central plains of Lanka. Invariably, in the face of these periodical disturbances, the permanent inhabitants abandoned the "King's Country". Making their way past the foot-hills on the eastern slopes of the central mountain-zone, they retreated to the south-eastern corner of Ceylon—the territory of Ruhuna.

B. C. 160—In this sanctuary, war-worn and dispossessed kings and princes, who had escaped death at the hands of the invader, found refuge. During their temporary sojourn they built themselves cities and large irrigation works as witnessed by the mile upon mile of ruins that remain. It was here that the country's heroes were nurtured, and it was from here too that the armies, rested and reinforced, once again entered the field to give battle to the usurper.

The splendour and repose of Anuradhapura were necessarily greatly disturbed by these frequent blasts, palace and temple were exposed to the spoilation of mercenaries bribed with promises of loot. In all probability too, since, at that time, as it is even so now, the first strategic move in warfare was to cut off the food supply of an opposing force, the great reservoirs which husbanded the life-giving waters and without which cultivation was impossible specially invited destruction.

During each intervening period of peace and tranquillity, and with a lavish expedition of labour, the structures which had fallen to the hand of the vandal were restored, or a new marvel of stone-work was erected on a fresh site. Similarly, under the bounteous care of kings, "tank" and channel were repaired, or, as often happened, the old works were abandoned and more ingenious schemes for irrigation achieved.

This third cycle of irrigational development introduced an improvement on the low, primitive bund; and remedied the earlier limitations in capacity of storage and extents of irrigable tracts. In this stage all but the largest rivers were not considered too great to be intercepted. Earthen bunds rising to 50 feet in height produced ambitious works of inherent beauty—some of them having a perimeter of 20 or 30 miles.

The thrilling history of Anuradhapura, as told in the story of several successive cities built on the one spot, and its unique record of conquests, dynastic ambitions, regal triumphs and tragedies, ended on the crest of a mighty wave of invasion nearly twelve hundred years after the city was founded.

846 A. D.—The people's genius for architecture and mouldings in masonry and their skill as irrigation engineers were afforded fresh scope in Lanka's new capital, called Polonnaruwa. According as the tide of invasions from the mainland ebbed or flowed, Polonnaruwa's spectacular edifices of brick and stone were created or destroyed. Such vicissitudes notwithstanding, the glory of this new capital was entwined with the story of a re-united Ceylon in the zenith of its ancient greatness.

In the twelfth century, the nursery in Ruhuna gave to Lanka a prince of great physical and mental vigour. From youth upwards, ambition to bring the land under "one canopy" had stirred within him. Forcing his way to the throne, the great King Parakrama expelled the invaders, and, seeing his fondest hopes realized, showed himself to be as successful an administrator as he had proved himself a warrior.

Circa 1180 A.D.—In a period of prosperity, with the double object of storing up food and filling the treasury, the old irrigation works scattered over the Island were repaired and ambitious new works undertaken. Marshes were drained and turned into rice-fields. Lotus-spangled reservoirs brightened the dreariness of every depression in the plains, and, through the medium of a dam nine miles long and fifty feet high, "the Sea of Parakrama" which threw back its waters to a range of foothills, crystallized the engineering genius of Ceylon's people at a period when Europe was still plunged in darkness.

The history of ancient irrigation in Ceylon thus marched to the fourth stage of development. This introduced the major channel-feeder system to the large tanks. Its principal aim was to tap the large perennial rivers which collect their waters from the central mountains. The characteristic features of construction in this stage were the intakes, and dams or "anicutts" which turned the water into the giant channels, single or double earthen bunds as the terrain of the country required, galvanas or rock spill-ways which released the overflow in flood time, and a distribution system which permitted "ribbon cultivation" where possible along the length of the canal. This of course was ancillary to the main object, namely that of keeping the large storage reservoirs perennially supplied.

1197 A. D.—Prospering after this period of conquest and well-being Polonnaruwa succeeded to the grandeur achieved by Anuradhapura. Yet, strange to recall, Parakrama's achievement, prodigious as it was, did no more than stem the tide of aggression for a brief period. Polonnaruwa did not long survive the death of its greatest ruler. So fair a city, after reigning as Lanka's capital for five hundred years, was in turn abandoned to utter desolation.

For a brief period the uneasy seat of Government flitted from one spot to another in the plains. Ceaseless incursions and forays from abroad, coupled with a fatal weakness for intrigue and dissensions at home, reduced authority to nought. The wasted organisations could not repair the mighty artificial "tanks" and the canals of corresponding magnitude when they were wilfully damaged by the enemy or breached by the monsoon spates. Large morasses and stagnant water which bred pestilence soon took their place.

1293 A. D.—A quickly deteriorating climate and famine destroyed the millions who inhabited the plains, and drove those who were left, together with their exhausted Government, from the neighbourhood of their mighty works to the central mountain zone of Ceylon which for centuries lay mysteriously hidden in primeval forests.

For centuries peace has reigned in the cloistered forests which sprang up to give tranquillity to the plains. Deep in jungle solitudes the relics of proud cities stand in ruin, a ready prey to the dark green jungle-growth which has encroached upon them. Octopus-like roots of the larger trees entwine the art of man, and the jungle enshrouds the decrees of kings inscribed deep in stone which bear silent testimony to the truth of history and legend.

With the gradual denudation of the mountain forests, the monsoon torrents, no longer restrained, have swept down the lay of the country carrying debris—earth and sand. Over the centuries which have aged these works for irrigating the country, the rushing waters have widened the breach effected in the bunds of the "tanks". The large feeder-channels have silted, anicuts have been swept away. Many of these links with Ceylon's glorious past in irrigation are consequently lost and remain secrets which time has buried.

1515—In the early 16th century the Portuguese found all but the Kandyan hill-kingdom of Ceylon an easy acquisition. They did not appreciate the potential value of irrigation and agriculture in the territory under their control. The Dutch, who took over their possessions 150 years later, found it good economy to repair some of the tanks which had fallen to decay. These necessarily were in the coastal belt, for the north-central plains formed part of the Kandyan Kingdom.

In the post-revolution French wars, the Dutch territory in Ceylon passed to the British. Two decades later, Kandy and the ancient kingdom for the first time fell to a western power. This gave an opportunity for a comprehensive examination of the ruins of the ancient irrigation systems.

1830—Few narratives are more interesting than the accounts of pioneer efforts to locate and identify the scope and catchments of the largest tanks. These early expeditions were organised and planned by explorers and surveyors in their private interests and to satisfy personal

curiosity. Finding that the results greatly exceeded expectations, they submitted reports to the authorities, describing the great possibilities of the schemes. Thus, although the new Government from a very early date discovered that the decadence of the ancient irrigation works was the chief cause of decline in the Island's prosperity, irrigation and agricultural development in Ceylon were, for financial and other considerations, limited to a few sporadic attempts to restore some of the old works. Even these small efforts completely broke down when a Royal Commission appointed in 1831 failed to recognise the results which had been achieved by the application of compulsory labour to the repair and execution of these irrigation systems, and brought about its abolition. Early victims of the destruction of the old communal system of labour were hundreds of village tanks which had so far survived. The first determined attempt to reclaim the wilderness of forest, which the neglect of an excellent system of irrigation had promoted, materialized in 1888. The policy was advanced by the re-creation of small agricultural republics or village communities, and the appointment of Provincial and Central Irrigation Boards to advise on the order of priority for survey and restoration.

1890—Although the Survey Department supplied engineering plans and other data at the request of the Irrigation Boards which helped the Public Works Department to restore a few old tanks, the absence of a complete hydrographic survey of the country, which yields the water supply of a given tank or chain of tanks, proved a great handicap to any large scale restoration schemes. A greater disadvantage was the paucity of connected levelling done in the country.

Nevertheless, it is less difficult to-day to reconstruct and follow these ancient irrigation works. The topographical maps, which cover even the wildest and most remote areas of the Island and delineate with scientific precision the form and heights of mountain range and hill, the positions of river, water-course, tank or ancient relic, considerably facilitate exploration.

1930—Still more recently, the problems of land utilization and settlement have focussed attention on these waste spaces which have been shown to have once provided food for a super-abundant population. Extensive engineering surveys and the preparation of large-scale plans of the more important of the ancient irrigation projects were undertaken and have been completed. The ground-work was consequently ready for systematic and scientific study by the economist and the agriculturist who would weigh the practicability and prudence of proceeding to restore some measure of their former fertility to these long neglected but highly potential districts.

1947—The vicissitudes of the more recent venture to beat back the jungle, and substitute abundance for sterility, belong to another story. Thousands of acres of land have been converted from barren wastes where wild denizens of forest roamed and ruled, into arable

settlements. Restoration and development proceed hand in hand, on a pre-arranged scheme of collaboration between the technical and scientific Departments acting in close association with Government. It is a story of wise direction and brave endeavour.

Thus, from the stray wreckage over which Time has thrown a mantle of desolation and abandonment, "tank" and conduit which were the dreams of Kings and the handiwork of nameless and forgotten engineers, are once again being harnessed to the service of man. Searching tests have not found these ancient works out-dated. Such is the homage, which the Present pays to the Past. There can be few worthier tributes to the greatness of old Lanka.

The objects of the Union shall be :

- (f) *To cause to be prepared and.....printed and published, papers, essays, etc : on questions relating to the history and origin of the Dutch Burghers of Ceylon, and to publish the genealogies of the Dutch families now in Ceylon.*

GENEALOGY OF THE FAMILY OF POULIER OF CEYLON.

(Compiled by Mr. E. H. Vander Wall in 1934 :

Revised by Mr. D. V. Allendorff in 1959)

I

Arnout Poulier of Bergen-op-Zoon arrived in Ceylon in 1714 in the ship "Shooneval," (D.B.U. Journal, Vol. I, page 158), died 1726, married at Galle, Cornelia Willemsz, born 17th February 1699, daughter of Pieter Willemsz and Anna Bregman. He had by her:

- 1 Johan Hendrick, born at Galle, 6th July 1721.
- 2 Johanna Hendrica, baptised at Galle, 30th May 1723.
- 3 Arnout, who follows under II.

II

Arnout Poulier, Boekhouder, born at Galle, 17th February 1726, married:

- (a) Maria Joosten, born at Galle, 8th February 1728, daughter of Barent and Francina Joosten,
- (b) In 1747, Leonora Van Cleef, born 2nd April 1730, daughter of Jacobus Van Cleef and Louisa de Silva.

Of the first marriage, he had—

- 1 Anna Maria, baptised 13th May 1746, married in the Dutch Reformed Church, Galle, 12th December 1762, Adrianus de Valk of Rotterdam.

Of the second marriage, he had—

- 2 Cornelia, born 4th November 1747.
- 3 Leonora Gysberta, baptised 10th May 1749, married in the Dutch Reformed Church, Galle, 17th April 1766, Steven Anthonisz, baptised 3rd April 1746, died 1809, son of Abraham Anthonisz of Amsterdam and Maria Magdalena Scheffeler of Amsterdam. (D.B.U. Journal, Vol. XXXIV, page 51).
- 4 Adriaan, who follows under III.
- 5 Johanna Claudina, born 9th November 1753, married:
 - (a) In the Dutch Reformed Church, Galle, 29th May 1774, Johannes Marten Anthonisz, Vaandrig en Adjutant of Burgory, baptised 19th July 1750, son of Abraham Anthonysz and Elizabeth Van Dort. (D.B.U. Journal, Vol. XXVIII, page 17 and Vol. XXXIV, page 51).
 - (b) 26th May 1776, Gerzon Panneel, son of Michael Panneel of Middelburg.

- 6 Susanna Cornelia, baptised 12th July 1755, married in the Dutch Reformed Church, Galle, 16th October 1768, Justinus Rutgaert Visser.

III

Adriaan Poulier, Boekhouder, baptised 12th February 1752, died 1784, married in the Dutch Reformed Church, Wolvendaal, 26th July 1772, Rebecca Christina Bellise, born 14th November 1741, daughter of Julius Johannes Bellise and Cornelia Van Cleef. He had by her.

- 1 Geritt Joan, who follows under IV.
- 2 Johanna Catharina, married in the Dutch Reformed Church, Galle, 9th July 1795, Carel Briet van Komryk.

IV

Gerrit Joan Poulier, Sitting Magistrate, Belligam (Weligama), baptised 1773, died 9th July 1844, married in the Dutch Reformed Church, Galle, 30th July 1795. Anna Catharina de Vos, born 19th September 1781, daughter of Pieter de Vos, Boekhouder 1760, Ouder Koopman 1781, and Isabella Bernarda Martheze. (D.B.U. Journal, Vol. XXVII, pages 130 and 131). He had by her:

- 1 Isabella Arnoldina Christina, born 16th December 1798, married William Lalmon, Minister of the Methodist Church, died 18th April 1862.
- 2 Johan Adrian, who follows under V.
- 3 Henrietta Petronella Cornelia, born 1802, married:
 - (a) At Colombo, by Governor's licence No. 946, dated 3rd December 1827, Henry Perera.
 - (b) William Gibson.
- 4 Thomasia Dorothea Arnoldina, baptised 15th April 1805, married in the Dutch Reformed Church, Matara, 4th October 1824, Adolphus Wilhelmus Andree, baptised 20th January 1799, son of Wilhelm Hendrik Andree, Sitting Magistrate, Gangaboda and Talpe Pattus, Galle, and Clara Elizabeth Van Hoven. (D.B.U. Journal, Vol. XL, pages 45 and 47).
- 5 Gerrit Arnout, who follows under VI.
- 6 Gerardus Henricus, born 24th October 1809, died 1854, married 11th February 1839, Anetta Josephina Anthonisz, baptised 1st August 1819, died 1863, daughter of Cornelis Martinus Anthonisz, Proctor and Notary Public and Johanna Engeltina Rosé. (D.B.U. Journal, Vol. XXX, page 90, and Vol. XXXIX, page 144).

- 7 Arnoldina Cornelia, born 10th August 1811, died 15th June 1845, married Arnoldus Everhardus Smith, born 16th May 1811, died 22nd July 1863, son of William David Smith and Johanna Cornelia Malmberg. (D.B.U. Jurnal, Vol. XXIV, page 102).
- 8 George, who follows under VII.
- 9 Maria Wilhelmina, baptised 26th May 1816, married 4th December 1852, Carolus (Charles) Diderick Anthonisz, born 16th July 1814, son of Jacobus Cornelis Anthonisz and Christina Gysberta Trek. (D.B.U. Jurnal, Vol. XXXIX, pages 143 and 147).
- 10 Charles William, who follows under VIII.
- 11 Petrus Dionysius, born 10th February 1819.
- 12 Catherina Eliza, born 8th September 1822.

V

Johan Adrian Poulter, Minister of the Methodist Church, born 13th April 1801, died 2nd June 1880, married :

- (a) At Kalutara, by Governor's licence No. 944, dated 26th November 1827, Catharina Louisa de Hoedt, daughter of Fredrik Wilhelm de Hoedt, Assistant Garrison Surgeon, and Hendrina Vander Wall.
- (b) In the Dutch Reformed Church, Wolvendaal, 12th March 1838, Anna Adeleyda Van Houten, born 6th June 1812, died 12th November 1875, daughter of Pieter Philip Van Houten and Anna Catharina Helena Eberhardie. (D.B.U. Journal, Vol. XXXII, page 104).

Of the first marriage, he had—

- 1 Henrietta Louisa, born 25th September 1828, married 25th June 1845, Henry David Smith, born 15th October 1822, died 5th May 1868, son of William David Smith and Johanna Cornelia Malmberg. (D.B.U. Journal, Vol. XXIV, pages 102 and 103).
- 2 John Frederick, who follows under IX.
- 3 Thomas, born 3rd January 1833, died 17th June 1911.
- 4 Keziah Caroline, born 20th April 1835, died 3rd June 1907, married 7th January 1858, Frederick Benjamin Bartholomeusz, born 29th June 1830, son of Abraham Ewart Bartholomeusz and Anna Catharina Von Braunhoff *nee* Werkmeester. (D. B. U. Journal, Vol. XXXVII, page 58, and Vol. XLVIII, pages 25 and 33.)

Of the second marriage, he had—

- 5 George Alexander, who follows under X.
- 6 Philip Charles, born 19th September 1841, died 1908.
- 7 John Edwin, who follows under XI.
- 8 William Albert, who follows under XII.
- 9 Daniel Ebenezer, born 3rd February 1855, died 22nd October 1909.

VI

Gerrit Arnout Poulter, born 10th June 1808, married Cresia Arnoldina Jansz, baptised 29th May 1814, daughter of Frederick Ernestus Jansz and Arnoldina Engelberta Katherina Van Zitter. He had by her.

- 1 Anna Carolina, born 30th November 1835, died 23rd October 1920, married in the Dutch Reformed Church, Matara, 19th October 1854, Frederick Edward Bastiaansz, born 17th February 1828, died 9th November 1900, son of Petrus Arnoldus Bastiaansz and Eliza Henrika Andree. (D.B.U. Jurnal, Vol. XL, page 46).
- 2 Sarah Henrietta, born 26th May 1839.
- 3 Susan Adelaide, born 21st April 1841, died 25th August 1922, married in St. Thomas' Church, Matara, 12th February 1890, George Hinde Ferdinand, Chief Clerk, Kachcheri, Matara, born 29th March 1842, died 7th January 1908, widower of Jane Julia Ebert. (D.B.U. Journal, Vol. XLV, page 36), son of Johannes Reynoldus Theodorus Ferdinand and Johanna Aynita Daniels. (D.B.U. Journal, Vol. XXV, page 75, and Vol. XXVIII page 49).
- 4 Agnes Eliza, born 1st October 1843, married James Martin Kellar, Proctor, born 13th July 1832, died 2nd March 1893, widower of Eliza Kemps, son of Daniel Christiaan Kellar and Johanna Sibilla Ephraums. (D.B.U. Journal, Vol. XXIV, page 105, and Vol. XXVIII, page 50).
- 5 Frederick Alexander, who follows under XIII.
- 6 Emelia Elizabeth, born 30th October 1846, died 1st July 1922, married James Charles Albrecht.
- 7 Gerard Henry, born 14th January 1848.
- 8 Charlotte Margaret (Lilian), born 20th February 1849, married in the Dutch Reformed Church, Galle, 26th September 1866, Albert William Jansz, born 10th May 1843, son of Wilhelmus Fredericus Jansz and Johanna Catharina Coopman. (D.B.U. Journal, Vol. XXXVIII, page 57, and Vol. XLIV, page 136).

VII

George Poulier, born 18th July 1813, married:

- (a) Adelaide Amelia Lorenz, born 20th November 1817, daughter of Johanna Fredrich Wilhelm Lorenz of Templeburg in Prussian Pomerania and Anna Petronella Smith. (D.B.U. Journal, Vol. III, pages 47, 48 and 49).
- (b) Georgiana Louisa de Hoedt, born 10th May 1832, daughter of Fredrik Wilhelm de Hoedt, Assistant Garrison Surgeon and Hendrina Vander Wall.

Of the first marriage, he had—

- 1 Georgiana Adelaide, born 17th September 1839.
- 2 George Edward, born 2nd June 1841.
- 3 Emelia Lorenz, born 16th July 1844, married in Holy Trinity Church, Colombo, 25th October 1871. George Michael Neil, MD., born 29th August 1836, died 1874, son of George Nell and Maria Elisabeth Conderlag. (D.B.U. Journal, Vol. XXV, page 159 and Vol. XXXVI, page 121).
- 4 Gerrit John, who follows under XIV.

Of the second marriage, he had.

- 5 Georgiana Louisa, born 28th September 1849.
- 6 Harriet Agnes, born 26th December 1850.
- 7 Gerald.
- 8 George Henry, who follows under XV.
- 9 Kate.
- 10 Lilian Catherine, born 27th May 1865, married in the Methodist Church, Kalutara, 15th September 1886, Edwin Colin Werkmeester, born 1862, son of George Alexander Werkmeester and Geraldina Petronella Von Braunhoff. (D.B.U. Journal Vol. XXXVII, pages 58 and 60).
- 11 Frederick William, who follows under XVI.

VIII

Charles William Poulier, Proctor, born 11th August 1817, died 24th July 1856, married at Matara, 10th September 1839, Susanna Priscilla Eliza Visser, daughter of George Arnold Visser and Johanna de Silva. He had by her:

- 1 Catherine Margaret, born 2nd June 1841.
- 2 Harriet Adelaide, born 19th March 1843.
- 3 Julia Mary Anne, born 18th October 1845, married in the Dutch Reformed Church, Wolvendaal, 6th July 1864, Edward Flamer Caldera.
- 4 Charles Arnold, born 2nd September 1847.
- 5 Gerald Alexander, born 9th February 1850.
- 6 William Walter, who follows under XVII.
- 8 Charles William, born 16th February 1854.

IX

John Frederick Poulier, born 8th September 1830, married in the Methodist Church, Pettah Colombo 8th June 1853, Frederica Gerardina Spittel, born 8th November 1834, died 21st September 1916, daughter of Gerardus Adrianus Spittel and Christiana Petronella Jansen. (D.B.U. Journal, Vol. XXV, page 163). He had by her:

- 1 Anna Louisa, born 27th February 1854, died 8th December 1934, married in Christ Church, Kurunegala, 6th May 1886, Henry James Wallbeoff, Superintendent of Minor Roads, born 21st March 1850, died 26th February 1932, widower of Julia Arnoldina Jansen, son of John Edward Wallbeoff and Charlotte Elizabeth Roosemale Cocq. (D.B.U. Journal, Vol. XIV, page 19 and Vol. XXIX, pages 22 and 23).
- 2 Francis Gerald, born 2nd February 1856, died 18th May 1928.
- 3 Grace Eleanor, born 11th February 1858.
- 4 John Wilfred, who follows under XVIII.
- 5 Richard Benjamin, who follows under XIX.
- 6 Edgar Oliver, who follows under XX.
- 7 James Dodd, who follows under XXI.
- 8 Janet Marion, born 16th September 1868, died 7th January 1904, married 20th July 1901, Richard Alfred Poulier, who follows under XIII, 3.
- 9 Samuel Walter, who follows under XXII.
- 10 Gregory Herald, who follows under XXIII.
- 11 Arnold Leopold, born 27th February 1875, died 27th November 1949.
- 12 Ethel Mabel, born 10th April 1877, married in the Registrar's Office, Kirillapone, 28th July 1910, George William de Run, born 22nd November 1843, died 26th February 1928, widower of Margaret Lucy de Silva, son of Henricus Adrianus de Run and Carolina Gerardina (Henrietta) Van Cuylenburg. (D.B.U. Journal, Vol. VII, page 80).

X

George Alexander Poulier, born 30th April 1839, died 8th May 1908, married 28th July 1868, Henrietta Ursula Jansen, born 28th July 1843, daughter of Charles Henry Jansen and Ursula Frederica Ebert. (D.B.U. Journal, Vol. XLV, page 31). He had by her:

- 1 Janet Rosamond, born 24th January 1872, died 20th July 1956, married in the Methodist Church, Kandy, 21st December 1891, Cecil Urban de Motte, born 15th September 1849, died 20th September 1920, son of Stephen James de Motte and Johanna Hermina Koster.
- 2 Evan Walwin, who follows under XXIV.
- 3 Lucien Godfrey, who follows under XXV.
- 4 Allan Jansen, born 2nd February 1877, died in Malaya, 8th July 1957.

XI

John Edward Poulier, born 14th May 1843, died May 1905, married in the Dutch Reformed Church, Wolvendaal, 15th February 1871, Rosalind Eliza Hughes, born 10th August 1853, daughter of Edward Lawson Hughes and Eliza Bernardina Thomasz. (D.B.U. Journal, Vol. XXXIX pages 161 and 162). He had by her:

- 1 Cyril Edwin Hughes, born 4th December 1871, died in the Federated Malay States in 1905.
- 2 Maud.
- 3 Ada.
- 4 Millicent Eleanor, born 11th October 1875, married 29th April 1912, Wendtworth Vivian Wood.
- 5 Julia Frances, born 31st August 1877, died 26th June 1931 married Allan Edward Moreira.
- 6 Anne Edina, born 24th August 1879, died 9th July 1958, married:
 - (a) Thomas Boake White.
 - (b) Frederick William Ebert, born 27th June 1870, died 6th April 1939, son of Adrianus Johannes Ebert and Emily Jane Earde. (D.B.U. Journal, Vol. XLI, pages 32 and 33).
- 7 Florence Evelynne, born 11th April 1882, died 2nd November 1920, married 12th November 1919, Frederick Anderson Pierson.
- 8 Henry Edmund, who follows under XXVI.
- 9 Samuel Langdon, who follows under XXVII.
- 10 Cyril George de Winton, who follows under XXVIII.

XII

William Albert Poulier, Planter, born 22nd May 1844, died 12th July 1914, married in the Methodist Church, Kalutara:

- (a) 22nd July 1869, Cornelia Augusta Sophia Meynert, born 19th July 1850, died 15th May 1884, daughter of John Christian Forester Meynert and Louisa Theodora Koelmeyer. (D.B.U. Journal, Vol. XXVII, page 159).
- (b) 29th July 1886, Laura Grace Koelmeyer, born 24th March 1865, died 17th May 1909, daughter of John Francis Koelmeyer and Louisa Theodora Meynert. (D.B.U. Journal, Vol. XXVII, page 158).

Of the first marriage, he had:

- 1 John Adrian, who follows under XXIX.
- 2 Adelaide, born 7th October 1872.

- 3 Samuel Trutand Richard, born 27th September 1874, died 3rd May 1919 when on War Service.
- 4 Maud Elizabeth, born 28th May 1877, married in the Methodist Church, Kandy, 2nd June 1898, Francis Edwin Theodore La Brooy, JP., UPM., Proctor born 19th August 1870, died 31st March 1929, son of Francis Frederick Theodore LaBrooy and Amelia Sophia Meynert. (D.B.U. Journal, Vol. XXIV, pages 71 and 74 and Vol. XXVII, page 158).
- 5 Albert Edward Adrian, born 13th November 1880, died in England 27th October 1918.
- 6 Alice Maud Mary, born 22nd January 1882, died 8th February 1919.
- 7 Victor Ernest Augustus, who follows under XXX.
Of the second marriage, he had—
- 8 Louise Grace Inez, born 20th July 1887.
- 9 Irene Azel Grace, born 21st September 1888.
- 10 William Lindsay Sidney, born 3rd August 1890, died 25th January 1904.
- 11 Veta Grace Evangaline, born 7th June 1895.
- 12 Beatrice Lilith Grace, born 3rd October 1900.
- 13 Sybil Marion Grace, born 14th January 1906.
- 14 Laura Grace, born 5th May 1909.

XIII

Frederick Alexander Poulier, born 8th August 1845, died 1877, married:

- (a) 23rd April 1866, Asenath Maria Anthonisz, born 23rd August 1844, daughter of Carolus (Charles) Diedrich Anthonisz and Maria Wilhelmina Poulier, referred to in section IV, 9, supra.
- (b)... Miss Albrect.

Of the first marriage, he had:

- 1 Harry.
- 2 Arthur.
- 3 Richard Alfred, married 20th July 1901, Janet Marion Poulier, referred to in section IX, 8, supra,
- 4 Florence Emily, born 8th August 1872, died 10th December 1943, married 25th July 1895, Richard Benjamin Poulier, who follows under XIX.

Of the second marriage, he had:

- 5 Nellie.
- 6 Gertrude.
- 7 Herbert.

XIV

Gerrit John Poulter, born 14th September 1846, died 1934, married in the Methodist Church, Kalutara, 22nd September 1887, Lucretia Adatha Elizabeth de Joodt, and he had by her:

- 1 Inez Hortensia Agatha, born 22nd July 1888, married in the Methodist Church, Pettah, Colombo, 27th September 1911, Crase Darling Percival Spencer born 3rd December 1884, died 4th February 1948, son of Samuel William Spencer and Felicia Theodora Ann de Joodt.
- 2 Olivette Theresa, born 3rd May 1889, married in the Methodist Church, Kalutara, 6th February 1907, Claude Sylvester Orr, born 30th July 1878, son of Edward Orr, Proctor, and Eliza Le Dulx.
- 3 Samuel Theodore, born 30th November 1890, died 19th December 1906.

XV

George Henry Poulter, married in the Methodist Church, Kalutara, 26th September 1881, Anne Eugenie Kellar, born 6th January 1860, died 18th November 1933, daughter of Archibald William Kellar and Anna Frederica Meurling. (D.B.U. Journal, Vol. XXXII, page 32, and Vol. XXXVIII, page 58). He had by her:

- 1 Lilian Caroline, born 27th May 1885.
- 2 Irene Zillah, born 20th October 1891, married in the Registrar's Office, Beruwala, 6th May 1912, Collingwood Reginald Kellar, born 22nd May 1888, son of Charles Godfrey Kellar and Lydia Eugenie de Zilva.
- 3 Clair Eustace, who follows under XXXI.

XVI

Frederick William Poulter, born 14th September 1866, died 1924, married in St. Mary's Church, Nawalapitiya, 25th May 1887, Margaret Bernaldus, and he had by her:

- 1 Adeline, born 13th October 1891, died 14th September 1954, married in Holy Emmanuel Church, Moratuwa 21st December 1908, Edward William Kemps.
- 2 Douglas (Dionysius) Wilson, who follows under XXXII.
- 3 William Cyril, born 7th February 1897.
- 4 Evelyn Maud, born 2nd November 1900, died 20th January 1943, married in St. Mary's Church, Dehiwala, 15th October 1920, Lancelot Bernard Senn.

XVII

William Walter Poulter, born 16th September 1851, married at Matara, 6th December 1876, Kathleen Emily Armstrong, born 30th June 1859, daughter of Benjamin Marcus Armstrong and Frederica Amelia Speldewinde. (D.B.U. Journal, Vol. XXXIII, page 74 and Vol. XXXIX 40). He had by her:

- 1 Kathleen Armstrong; born 1877.
- 2 Charles Armstrong, who follows under XXXIII.
- 3 Edith Armstrong, born 20th March 1880.
- 4 Jessie Isa Armstrong, born 6th March 1882.
- 5 Fleming Piamont Armstrong, born 25th October 1886.
- 6 Ethel Constance Armstrong, born 23rd July 1890.
- 7 Evan Percival Armstrong, born 22nd April 1893.
- 8 Eileen Hilda Armstrong, born 27th February 1897.
- 9 Nita Beatrice Armstrong, born 2nd June 1899.

XVIII

John Wilfred Poulter, Assistant Master, Royal College, Colombo, born 17th June 1860, died 8th November 1929, married:

- (a) In Christ Church, Cathedral, Colombo, 1st September 1887, Jessie Knowles.
- (b) In St. Paul's Church, Milagiriya, 22nd December 1909, Lorenza Hilda Andree, born 13th June 1877, died 10th September 1954, daughter of Charles Oliver Andree and Gertrude Georgiana Daviot. (D.B.U. Journal, Vol. XLI, page 55).

Of the first marriage, he had:

- 1 Jessie Constance Ivy, born 18th June 1888, married:
 - (a) In the Dutch Reformed Church, Bambalapitiya, 27th April 1908, Ellis Stanley Deutrom, born 17th March 1883, died 20th August 1914, son of John Francis Walter Deutrom and Jane Agnes Woutersz. (D.B.U. Journal, Vol. XXXI, pages 66 and 68, and Vol. XXXIX, page 56.)
 - (b) In St. Paul's Church, Milagiriya, 7th July 1916, Victor Edward Hugo de Zylva, born 10th December 1890, son of George Ellis de Zylva and Sarah Pinder.
- 2 Edwin Thompson Vander Wall, born 22nd May 1891, died 1928.
- 3 Jessie Rita Beryl, born 21st February 1893, married in St. Paul's Church, Milagiriya, 18th December 1913, Oswald Bennett Jansz, born 19th April 1887, son of George Edward Jansz and Eliza Frederica Balkhuysen. (D.B.U. Journal, Vol. XXIV, pages 137 and 139).

- 4 Reginald Sydney Vernon, who follows under XXXIV.
- 5 Michael Raux, who follows under XXXV.
- 6 Jessie Eileen Doris, born 21st March 1903, died 11th May 1926.

Of the second marriage, he had :

- 7 Wilfred Lorenz Andree, who follows under XXXVI.
- 8 Lloyd Oliver Andree, born 12th June 1912, died young.
- 9 Iris Hilda Andree, born 18th August 1915, married in St. Lawrence's Church, Wellawatte, 29th December 1942, Germain Edmund Michael Rezel, born 19th November 1908, son of Jerome Boniface Rezeland Alice Mary Braine.
- 10 Arcot Claude Andree, who follows under XXXVII.

XIX

Richard Benjamin Poulier, born 9th June 1862, died 16th September 1917, married 25th July 1895. Florence Emily Poulier mentioned in section XIII, 4 supra. He had by her :

- 1 Janet Florence, born 9th May 1896, married in the Methodist Church, Wellawatte, 3rd February 1956, George Dick, born 9th July 1885, son of James Dick and Helen Cowie of Glasgow.
- 2 Gladys Asenath, born 7th November 1897.
- 3 Beatrice Pausy, born 9th October 1900, married in the Methodist Church, Kollupitiya, 29th December 1922, Eric Louvre Bartholomeusz, born 10th March 1891, died 3rd October 1953, son of Alfred Poulier Bartholomeusz and Harriet Angelina Smith. (D.B.U. Journal, Vol. XXIV, page 103, and Vol. XLVIII page 44).
- 4 Daphne Constance, born 19th July 1903, died 26th March 1941, married in the Methodist Church, Kollupitiya, 2nd June 1926, Reginald Glenard Bartholomeusz, born 26th June 1898, died 1st January 1958, son of Alfred Poulier Bartholomeusz and Harriet Angelina Smith. (D.B.U. Journal, Vol. XXIV, page 103 and Vol. XLVIII, pages 44 and 59).
- 5 Phyllis, born 13th March 1907, died 15th August 1941.
- 6 Frederica Esme, born 12th April 1909, married in the Methodist Church, Kollupitiya, 18th February 1939, Egerton Herold Bartholomeusz, born 21st March 1902, son of Alfred Poulier Bartholomeusz and Harriet Angelina Smith. (D.B.U. Journal Vol. XXIV, page 103, and Vol. XLVIII, pages 44 and 60).
- 7 Frederic Richard, born 27th September 1913, married in the Methodist Church, Wellawatte, 11th March 1944, Lois Nadar Balthazar, born 9th October 1917, daughter of John Joseph Balthazar and Lilian Andree Jansz. (D.B.U. Journal, Vol. XXXVIII, page 60).

XX

Edgar Oliver Poulier, born 14th March 1864, died 10th July 1933, married in the Dutch Reformed Church, Wolvendaal, 7th January 1891, Julia Catherine Woutersz, born 26th August 1866, died 25th June 1937, daughter of Petrus Albertus Woutersz and Catherina Wilhelmina Selman. (D.B.U. Journal, Vol. XXXIX, pages 56 and 57). He had by her :

- 1 Elva Catherine, born 9th December 1891.
- 2 Anita Merle, born 26th February 1893, died in infancy.
- 3 Neilton Edgar, born 14th December 1894, died in infancy.
- 4 Lionel Evelyn, born 7th December 1895, died 26th January 1912.
- 5 Beryl Violet, born 17th May 1897, died in infancy.
- 6 Hilda Claribel, born 30th May 1899,
- 7 Melville Godwin, who follows under XXXVIII.
- 8 Frederick Gerald, born 8th June 1903, died 27th March 1952.
- 9 Eric Francis, born 2nd February 1906, married in St. John's Church, Watawala, 5th January 1929, Phyllis Florence Minnie Anthonisz, born 22nd March 1905, daughter of James Richard Nathaniel Anthonisz and Minnie Agnes Dickson.
- 10 Lena Gwendolyne, born 2nd August 1908, died 10th November 1910.

XXI

James Dodd Poulier, born 2nd January 1866, died 19th March 1925, married in St. John's Church, Kalutara, 12th June 1895, Adeline Frances Bartholomeusz, born 1872, died 28th October 1956, daughter of Abraham Frederick Bartholomeusz and Jane Maria Bartholomeusz. (D.B.U. Journal, Vol. XLVIII, pages 29 and 37). He had by her :

- 1 James Gerald Charles, who follows under XXXIX.
- 2 Neville Sefton, born 1st September 1897, died 30th March 1930.
- 3 Hilda Muriel, born 20th June 1899, married in Christ Church, Tangalle, 28th September 1921, Joseph William Buultjens, born 2nd February 1894, son of James Alfred Buultjens and Jennette Beatrice Buultjens.
- 4 Francois Vernon, who follows under XL.
- 5 Esther Violet, born 20th June 1906.
- 6 Herbert Merville, who follows under XLI.
- 7 Eric McCallum, who follows under XLII.
- 8 Florence Adele, born 28th April 1910, married in Christ Church Cathedral, Colombo, 11th August 1934, John Winston Fernando son of Simon Peter Fernando and Jeannette Beatrice Buultjens.

XXII

Samuel Walter Poulier, born 8th July 1869, died 28th November 1926, married in the Dutch Reformed Church, Bambalapitiya, 26th June 1895, Elsie Winifred Sylvia Claessen, born 18th February 1872, died 26th May 1919, daughter of Francis William Albert Claessen and Eliza Henrietta Andriez. (D.B.U. Journal, Vol. XXV, page 118). He had by her:

- 1 Nesta Gladys, born 13th January 1897, married in the Dutch Reformed Church, Bambalapitiya, 26th May 1919, Richard Alexander Van Dort, born 14th November 1876, died 9th November 1935, son of Richard Alexander Van Dort and Selina Felicia Van Dort. (D.B.U. Journal, Vol. XXVIII, pages 22, 28, and 32).
- 2 Iris Belle, born 15th October 1898, married in the Dutch Reformed Church, Bambalapitiya, 27th December 1923, Lorimer George de Motte, born 1st February 1896, son of Cecil Urban de Motte and Janet Rosamond Poulier, referred to in section X, 1.
- 3 Elsie Glencora, born 9th January 1904, married in the Dutch Reformed Church, Bambalapitiya, 10th February 1923, Lloyd Bennett de Silva, born 20th February 1889, son of Philip de Silva and Eveline Harriet Schrofer.
- 4 Walter Edward, who follows under XLIII.
- 5 Oswald Clarence, who follows under XLIV.
- 6 Gordon Winston, who follows under XLV.
- 7 Winifred Gwendoline Merle, born 24th March 1914, married in St. Paul's Church, Milagiriya, 27th June 1936, Llewellyn Clarence Dunstan Knower, born 13th June 1905, son of Louis Benedict Knower and Laura Emelia de Jong.

XXIII

Gregory Harold Poulier, born 24th April 1871, died 13th August 1951, married:

- (a) In the Federated Malay States, 14th September 1904, Kathleen Choo.
- (b) In Scots Kirk, Kandy, 12th December 1923, Doris Leonie Winifred Woutersz, born 4th May 1892, daughter of Andrew Vincent Wouterz, Deputy Fiscal, Kandy, and Eugenie Caroline Jansz. (D.B.U. Journal, Vol. XXXIX page 60).

Of the first marriage, he had:

- 1 Marion Charlotte.
- 2 Gregory Harold.
- 3 Stanley Meerwald.
- 4 Walter Samuel.
- 5 Ethel Mabel.

Of the second marriage, he had—

- 6 Harold Ashley, born 22nd February 1926.
- 7 Douglas Fitzroy, born 15th February 1928.
- 8 Humphrey Maxwell, who follows under XLVI.

XXIV

Evan Walvin Poulier, born 13th May 1874, died 3rd April 1957, Married in the Methodist Church, Kandy, 5th January 1903, Harriet Emily Bartholomeusz, born 2nd April 1878, daughter of Henry Edward Bartholomeusz and Laura Emelia Smith. (D.B.U. Journal, Vol. XXIV, page 103, and Vol. XLVIII, page 35). He had by her:

- 1 Leslie Evan Jansen, L.M.S. (Ceylon), M.R.C.S. (Eng.), L.R.C.P. (Lond.), D.P.H. (Lond.), D.I.H. (Eng), Medical Officer, Department of Labour, born 22nd January 1905, married in Londn, 17th August 1934, Martha Elizabeth (Dorothy Parkinson, born 10th August 1902, daughter of George Parkinson of London and Elizabeth Hulme of Manchester.
- 2 Marjorie Beryl, A.T.C.L., L.T.C.L., born 11th May 1911, married in the Methodist Church, Wellawatte, 26th December 1945, Frederick Robertson Loos, A.M.I.E.T., M.I.M.T., born 16th February 1912, son of Ernest Robertson Loos, L.M.S. (Ceylon), Assistant Medical Officer of Health, Colombo Municipality, and Violet Maud de Hoedt. (D.B.U. Journal, Vol. XXXIX, pages 115 and 116).

XXV

Lucien Godfrey Poulier, J.P. U.M., Proctor, born 16th December 1875, married in Christ Church, Tangalla, 21st December 1907, Louise Frederica Anthonisz, born 28th April 1882, daughter of Arthur Wilfred Anthonisz, Superintendent of Minor Roads, Hambantota District, Licensed Surveyor and Architect, and Angelina Ersina Jansz. (D.B.U. Journal, Vol. XXXIX, pages 154 and 155). He had by her:

- 1 George Arthur Anthonisz, born 1st November 1908.
- 2 Frederick Lucien, who follows under XLVII.
- 3 Evan Wilfred, born 2nd May 1912, died, 12th May 1912.
- 4 Enid Louise, born 30th April 1914, married in St. Michael's and All Angels' Church, Colombo, 26th December 1936, Mervyn Hilary Eustace Koch, Assistant Plant Physiologist, Tea Search Institute, born, 13th January 1909, son of Cecil Evan Poenandes Koch, Proctor, and Ada Ohlmus Fernando, (D.B.U. Journal, Vol. X, page 134).

XXVI

Henry Edmund Poulter, born 9th March 1885, died 13th October 1953, married in the Dutch Reformed Church, Bambalapitiya.

- (a) 12th April 1909, Sybil Myra de Kretser, born 4th May 1887, died 30th November 1930, daughter of Lloyd Loftus de Kretser and Adeline Augusta Claessen. (D.B.U. Journal, Vol. XXXV, page 116, and Vol. XLVII, pages 63 and 64),
- (b) 8th June 1932, Irene Adeline de Kretser, born 7th June 1895, died 31st August 1958, sister of (a) supra.

Of the first marriage, he had:

- 1 Henry Malcolm Rex, born 31st December 1909, married in the Dutch Reformed Church, Bambalapitiya, 26th December 1938, Estelle Maud Schokman born 29 June 1916, daughter of Vivian Roy Stanley Schokman. L.M.S. (Ceylon), Member of Parliament, Mayor of Colombo, President of the Dutch Burgher Union, 1946—1949, and Muriel Gertrude Metzeling. (D.B.U. Journal, Vol. XXV, pages 120 and 121).
- 2 Hilton Esmond, who follows under XLVIII.
- 3 Ainsley Hellis, who follows under XLIX
- 4 Noeline Myra Rose, born 20th December 1915, married in the Dutch Reformed Church, Bambalapitiya, 12th December 1934, Ernest Arthur Hoffman born 12th October 1907, son of Arthur Philip Hoffman and Edith Mabel Joseph. (D.B.U. Journal, Vol. XLI, page 178, and Vol. XLIV, page 179).
- 5 Ivor Noel, born 31st December 1917, died 11th March 1918.
- 6 Leonard Carl, who follows under L.
- 7 Moira Christobel Yvonne, born 26th December 1921, married in the Dutch Reformed Church, Bambalapitiya, 28th December 1943, Eldsworth Llewellyn Van Langenberg, born 15th April 1921, son of Ernest Harris Van Langenberg and Evelyn Marguerite Toussaint. (D.B.U. Journal Vol. XLI, pages 69, and 71).
- 8 Barbara Yolande, born 25th November 1925, married:
 - (a) In the Methodist Church Wellawatte, 30th August 1947, Bertram Charles Harris Bartholomeusz, born 3rd June 1914, son of Alfred Hugh Bartholomeusz and Gertrude Beatrice de Fransz. (D.B.U. Journal, Vol. XLVIII, page 58).
 - (b) In the Registrar's Office, Colombo, 27th March 1957, Percy Tissa Madawela.
- 9 Vivian May, born 7th November 1930, died 8th November 1930.

Of the second marriage, he had:

- 10 Hugh Ireson, born and died 9th December 1933.

- 11 Irina Elizabeth, born 15th May 1935, married in the Dutch Reformed Church, Bambalapitiya, 18th October 1958, Eugene Henry Joseph, born 18th March 1934, son of Eugene Henry Vanderwert Joseph and Nellie Edna Gray. (D.B.U. Journal, Vol. XLIV, pages 189 and 190).

XXVII

Samuel Langdon Poulter, born 9th May 1888, married in the Dutch Reformed Church, Regent Street, Colombo, 21st April 1925, Rena Lilian Moreira, born 22nd April 1884, daughter of Mark Edward Simeon Moreira and Maria Ursula Hughes. (D.B.U. Journal, Vol. XXXIX page 162). He had by her:

- 1 John Edward Langdon, who follows under LI.

XXVIII

Cyril George de Winton Poulter, born 17th January 1892, married in the Registrar General's Office, Colombo, 25th April 1935, Zena Joyce Elders, daughter of Eugene Henry Edward Eldens and Eleanor Margaret de Kroes. He had by her:

- 1 Rose Marlene, born 14th January 1936, married in the Dutch Reformed Church, Bambalapitiya, 6th August 1955, Oswald Colin de Kretser, born 9th June 1926, son of Edgar Claude de Kretser and Elsie May Heynsberg. (D.B.U. Journal, Vol. XLIV, page 197, and Vol. XLVII, pages 78 and 84).
- 2 Joy Colonia, born 3rd July 1939.
- 3 Czarina Marcelle, born 7th April 1946.

XXIX

John Adrian Poulter, born 1st July 1870, married in the Methodist Church, Kalutara, 30th August 1898, Augusta Sophia Koelmeyer, died 28th April 1958. He had by her:

- 1 John Adrian born 4th June 1905, married in England, 29th September 1933, Edith Rose Ena Perry.
- 2 William Albert Adrian, born 4th February 1910, died in London.
- 3 Marria Louisa Augusta, born 7th July 1912.
- 4 Francis Adrian Louraine, born 19th October 1914.

XXX

Victor Ernest Augustus Poulter, born 3rd May 1884, married in St. Anthony's Cathedral, Kandy, 7th November 1914, Dorothy Florence de Niese, born 19th August 1889, daughter of James de Niese and Dorothea Elizabeth Martyn. (D.B.U. Journal, Vol. XLVII, page 76). He had by her:

- 1 William James Stephen, who follows under LII.
- 2 Marie Yvonne, B.A. Hons, London, born 11th November 1916, married in St. Mary's Church, Bambalapitiya, 8th January 1942, David Cecil Thomas Pate, Superintendent of Police, born 10th August 1913, son of Charles William Pate and Annie Constance Horan.
- 3 Gwendoline Augusta, born 27th January 1920, married in St. Mary's Church, Dehiwala, 22nd October 1947, Douglas Allan St. Clair Heyzer born 25th June 1915, son of Julian Cecil Mc Carthy Heyzer and Clanbel Maud Pate. (D.B.U. Journal, Vol. XXVI, page 28).

XXXI

Claire Eustaes Poulter, born 4th June 1902, married in Holy Emmanuel Church, Moratuwa, 7th November 1929, Clarice Gwendoline Perera, born 3rd March 1913, daughter of Anthony Perera and..... Firth. He had by her:

- 1 Dorinda Eugenie Glencora, born 4th March 1934.

XXXII

Douglas (Dionysius) Wilson Poulter, born 7th April 1895, married in St. Mary's Church, Bambalapitiya, 10th June 1929, Rachel Veronica de la Harpe, born 23rd September 1901, died 10th December 1957, daughter of John Allan Benjamin de la Harpe and Lilian Caroline Van Langenberg (D.B.U. Journal, Vol. XXX, page 49, and Vol. XLI, page 61). He had by her:

- 1 Therese Ermyntude Rachel, born 26th June 1930, married in St. Mary's Church, Dehiwala, 15th October 1951, Gerald Trevor de la Harpe, born 11th October 1927, son of Shirley John de la Harpe and Esme Judith Loftus, (D.B.U. Journal Vol. XXX, pages 53 and 54 and Vol. XLI, page 117).
- 2 Rita Celia, born 29th May 1932, died 13th February 1942,
- 3 Joan Mary, born 23rd August 1936, married in St. Mary's Church, Bambalapitiya, 18th June 1955, Charles Noel Heynsbergh born 13th December 1918, son of Herbert Cyril Heynsbergh and Louise Evelyn Markus. (D.B.U. Journal, Vol. XLIV page 197).
- 4 Shirley Ann, born 18th November 1940.

XXXIII

Charles Armstrong Poulter, born 15th October 1878, married at Matara, 1907, Jane Goforly, and he had by her:

- 1 Charlotte Eugenie, born 30th July 1908.
- 2 Grace Irene, born 21st March 1910.
- 3 Maria Augusta, born 8th June 1915.
- 4 Kathleen Unie, born 29th September 1917.

XXXIV

Reginald Sydney Vernon Poulter, C.B.E., B.A., B.Sc, member of Parliament, Ceylon Civil Service, President of the Dutch Burger Union, 1955-1957, born 3rd August 1894, married in All Saints' Church, Galle, 30th December 1924, Harriet Amelia de Vos, born 27th April 1905, daughter of Frederick John de Vos, Proctor, and Jocelyn Mabel de Vos, (D.B.U. Journal Vol. XXVII, page 149). He had by her:

- 1 Reginald Fredrick, born 10th June 1932, married in St. Paul's Church, Milagiriya, 17th January 1959, Dorothy Yvonne Van Cuylenburg, born 23rd August 1936, daughter of Royden George Howard Van Cuylenburg and Helen Charlotte Lydia Van Rooyen.

XXXV

Miehael Raux Poulter, born 15th November 1900, married in St. Matthews' Church, Dematagoda, 28th May 1924, Hazel Gladys Ferreira born 28th May 1908, daughter of Lloyd Annesley Ferreira and Emily Eliza Schokman. He had by her:

- 1 Wilfred Ariston, born 24th March 1926, died 24th October 1944.

XXXVI

Wilfred Lorenz Andree Poulter, born 19th October 1910, married in St. Paul's Church Milagiriya, 25th October 1952, Hazel Marguerita Brohier, born 25th October 1931, daughter of Pecrival Annesley Van Ranzow Brohier and Winifred Frederica Fretz. (D.B.U. Journal, Vol. XXXI, page 210). He had by her:

- 1 Rogan Lorenz, born 2nd September 1953.
- 2 Winifred Lorraine born 25th September 1954.

XXXVII

Aroct Claude Andree Poulter, B.A., (Lond.), Business Intelligence Officer, Bank of Ceylon, born 7th October 1917, married in the Dutch Reformed Church, Bambalapitiya, 27th December 1941, Audrey Maureen Joseph born 8th November 1916, daughter of Eric Verne Joseph and Eleanor Mildred Van Houten. (D.B.U. Journal Vol. XXXII page 105, and Vol XLIV, page 187). He had by her.

- 1 Penelope Anne, born 30th May 1946.
- 2 Robin Arcot, born 12th December 1956.

XXXVIII

Melville Godwin Poulter, born 18th April 1901, married:

- (a) In St. Philip Church, Rangoon, 27th November 1929, Kathleen Desmond, born 12th May 1911, daughter of Daniel Francis Desmond and Alice Garnier.

- (b) In the Registrar Generals' Office, Colombo, 10th February 1952, Phyllis Dorothy May Burbery, born 27th September 1906, daughter of John Henry Burbery and Ailie Ethelind Lois Clalssen (D.B.U. Journal, Vol XXXV, page

118). Of the first marriage, he had :

- 1 Charmaine Maureen, born 31st August 1930, married in the Methodist Church, Kollupitiya, 5th June 1956, Reuben Kelly Ezekiel Isaac Solomon, born 29th July 1921, son of Kelly Ezekiel Isaac Solomon and Mozelle Saul of Burma.

XXXIX

James Gerald Charles Poulier, born 31st December 1895, married at Kadugannawa, 20th January 1920, Mavis Primrose Ryde, and he had by her :

- 1 Gladys Primrose, born 26th February 1921, married in St. Mary's Church, Badulla, 26th September 1940, Antony Jerome Kingsley Rezel born 26th April 1912, son of Jerome Boniface Rezel and Alice Mary Braine.
- 2 Ruth Hyacinth born 15th April 1922, married in the Church of St. Mary and St. John Nugegoda, 4th September 1948, Harold Staniforth Van Cuylenburg.
- 3 Lorenz Maurice, born 20th July 1923.
- 4 Clifford Douglas, who follows under LIII.
- 5 Hubert Walwin Paulier, born 13th March 1927, married in All Saints' Church, Borella, 2nd January 1956, Gertrude Violet Sheddson born 19th March 1933, daughter of George Edwin Sheddson and Emmeline Violet Carey.
- 6 Gordon Vere, who follows under LIV.
- 7 Charmaine Stephanie born 9th January 1933, married in the Church of St. Mary and St. John, Nugegoda, 12th June 1954, Hiram Harold Davidson Pietersz.
- 8 Earle Denzil, born 25th April 1935

XL

Francis Vernon Poulier born 31st October 1901, married Henrietta Felicia White, born 29th August 1914, daughter of Martin Alexander White and Agnes Laura Melder. He had by her :

- 1 Yvonne Gwendoline, born 7th October 1944.
- 2 James Francis, born 18th August 1946.
- 3 Louis Sherwin, born 29th January 1948.
- 4 Madeline Margaret, born 3rd November 1950.

XLI

Herbert Merville Poulier, born 7th May 1904, married in the Baptist Church, Cinnamon Gardens, Colombo, 2nd May 1928, Irene Markus, daughter of Peter William Markus and Venetia Clara Von Hagt. He had by her :

- 1 Lancelot Merville Dodd, who follows under LV
- 2 William Frederick Leonard, born 9th September 1930, married at Badulla, Helen Magdalene Perera.
- 3 Irene Orphelia Noeline, born 14th August 1931, married in Holy Trinity Church, Nuwara Eliya, Donovan Hugh Joseph born son of Francis Joseph and Lizzie Power.
- 4 Douglas Herbert born 29th August 1932, married in St. Paul's Church, Milagiriya, 16th June, 1956, Shirley Noeline Rita Thiedeman, born 2nd December 1935, daughter of Guy Sherlock Goldstucker Thiedeman and Lena Agnes Pearl Varney (D.B.U. Journal Vol. XXXVIII, page 69).
- 5 Bertram Stanley, born 5th August 1933.
- 6 Olga Adeline, born 22nd August 1934, married in the Dutch Reformed Church Bambalapitiya, 9th November 1957, Kingsley Charles Egerton Van Twest, born 9th November 1922, son of Geoffrey Lyle Van Twest and Emelia Rodrigo.
- 7 Bianca Pauline, born 11th September 1937.
- 8 Hyacinth Patricia born 3rd April 1940.
- 9 Mignonne Estelle, born 13th January 1948.

XLII

Eric Mc. Callum Poulier, born 14th November 1907, married in Christ Church, Dehiwala, 3rd September 1930, Hilda Louise Bartholomeusz, born 8th April 1910, daughter of Charles Edward Lorenz Bartholomeusz and Evelyn Beatrice Bartholomeusz. (D.B.U. Journal, Vol. XLVIII, pages 50 and 51). He had by her :

- 1 Eric Charles Lorenz, born 11th February 1932.
- 2 Hugh Cyril Dodwell, born 3rd October 1934, died 1st September 1947.
- 3 Beatrice Adele Louise, born 20th May 1936.
- 4 Hilda Margaret Francisca, born 17th March 1943.
- 5 Harry Shelton, born 21st September 1946.

XLIII

Walter Edward Poulier, Superintendent of Police, born 29th May 1906, married in St. Paul's Church, Milagiriya, 21st June 1930, Evelyn Violet Bartholomeusz, born 14th July 1909 daughter of James Barnes Bartholomeusz and Edith Clementine Felsing (D.B.U. Journal Vol. XXVIII, page 125, and Vol. XLVIII, page 43). He had by her :

- 1 Walter Merrick Bryant, born 11th April 1936.
- 2 Kenneth Samuel Barnes, born 1st July 1949.

XLIV

Oswald Clarence Poulier, born 16th September 1908, married in St. Paul's Church, Milagiriya, 11th April 1942, Beryl Gwendoline Augusta Anthonisz born 25th June 1919, daughter of James Wilfred Allan Anthonisz and Elaine Imay Claessen— (D.B.U. Journal Vol xxxiv, page 55, and Vol. xxxv, page 119). He had by her:

- 1 Pamela Elaine, born 12th March 1943.
- 2 Lynette Beryl, born 5th July 1945.
- 3 Spencer Allan Bryce, born 9th September 1954.

XLV

Gordon Winston Poulier, born 2nd April 1910, married in the Dutch Reformed Church, Regent Street, Colombo, 12th December 1942, Phyllis Kathleen Thuring, born 28th April 1915, daughter of John Ludovici Thuring and Dorothy Shaw. (D.B.U. Journal Vol. XXX, page 133). He had by her:

- 1 Jeannette Monica, born 27th September 1943.
- 2 Carol Gordon Lloyd, born 16th July 1945.

XLVI

Humphrey Maxwell Poulier, born 15th July 1930, married in Scots Kirk, Kandy, 12th September 1955 Gwendolyne Rosamond de Motte, born 22nd January 1938, daughter of Lorimer Georje de Motte and Iris Belle Poulier mentioned in section XXII, 2. He had by her:

- 1 Gwendolyne Cheryl, born 4th December 1957.

XLVII

Frederick Lucien Poulier J.P., U.M., Solicitor, born 2nd June 1910, married in St. Peter's Church, Colombo, 18th February 1939, Doreen Estelle Loos born 24th January 1913, daughter of Frank Eric Loos, J. P., Accountant, Civi Medical Department, and Constance Estelle Breehman Toussaint (D.B.U. Journal, Vol. IV, page 40, and Vol. XXXIX, page 117). He had by her:

- 1 Maurice Desmord, born 14th October 1943.
- 2 Estelle Rosanna, born 22nd January 1950.

XLVIII

Hilton Esmond Poulier, born 16th September 1911, married in Holy Rosary Church, Slave Island, Colombo, 4th December 1937, Irene Violet Melder born 30th June 1912, daughter of Victor Leopold Melder and Ellen Eleanor Newman. He had by her:

- 1 Mauritz Patrick Hilton Edmund, born 9th November 1938.

XLIX

Ainsley Hellis Poulier Lieutenant in The Royal Ceylon Navy, born 1st July 1913, married in the Dutch Reformed Church, Bambalapitiya, 31st October 1942, Jean Elaine Vanderwert, born 20th August 1916, daughter of James Anderson Oorloff Vanderwert and Elaine Lena Meynert (D.B.U. Journal Vol. XXVII, page 160, and Vol. XLVI, page 120). He had by her:

- 1 Beulah Jean, born 3rd April 1953.
- 2 Myra Elaine, born 1st May 1954.

L

Leonard Carl Poulier, born 18th November, 1919, married in the Dutch Reformed Church, Bambalapitiya, 20th February 1954, Doreen Yvonne Ferdinands, born 10th December 1929, daughter of Arthur Vivian Ferdinands and Kathleen Ellen Nellie Andree. (D.B.U. Journal Vol. XXV, page 81, and Vol. XL, page 54). He had by her:

- 1 Russell Carlyle Henry, born 4th March 1955.
- 2 Beverley Yvonne, born 28th April 1956.

LI

John Edward Langdon Poulier, born 6th February 1926, married in the Dutch Reformed Church, Bambalapitiya, 24th June 1950, Louise Rosemary Pearl Hunter, born 4th July 1925, daughter of Donald Hugh Alexander Hunter and Mary Pearl Brenda Speldewinde. (D.B.U. Journal, Vol. XXXIII, page 78). He had by her:

- 1 Jeremy Langdon, born 6th October 1951.
- 2 Jacinth Rosemary, born 5th December 1954.
- 3 Jeffrey Alexander, born 19th July 1956.
- 4 Michael, Alan, born 9th July 1958.

LII

William James Stephen Poulier, B. Sc. (Edin.), Chief Engineer, Mechanical Branch, Irrigation Department born 2nd August 1915, married in All Saints' Church, Borella, 16th February 1942, Dorothy Joyce Swan, born 29th April 1922, daughter of Victor Leslie Sheldon Swan and Primrose Arlene Philomena Wright. (D.B.U. Journal Vol. XXVI, page 71, and Vol. XXXVI, page 23). He had by her:

- 1 Dorothy Lesly, born 2nd December 1942.
- 2 William John Graham, born 18th May 1945.
- 3 Ronald Dennis Sheldon, born 22nd October 1946.
- 4 Mayanita Romany, born, 1st September 1949.
- 5 Marie Louise, born 12th August 1952.
- 6 Paul Martin Mark, born 25th April 1955.

LIII

Clifford Douglas Poulter, born 18th October 1924, Married in St. Paul's Church, Milagiriya, 1st December 1951, Beatrice Joyce Claessen, born 20th January 1927, daughter of Clarence Walter Schokman Claessen and Thelma Irene Oorloff. (D.B.U. Journal. Vol. XXXV, page 122). He had by her:

- 1 Christobel Lynn, born 2nd November 1952,
- 2 Corinne Sandra, born 18th February 1956

LIV

Gordon Vere Poulter, born 18th September 1930, married in the Church of St. Mary and St. John, Nugegoda. 31st December 1955, Merle Felicia Morel born 8th September 1932, daughter of Joseph Lionel Morel and Mildred Gertrude Draper. He had by her:

- 1 Spencer Ryan, born 8th November 1956.

LV

Lancelot Merville Dodd Poulter, born 4th February 1929, married in All Saints' Church, Borella, 14th January 1956, Therese Antonette Markus, born 11th June 1935, daughter of Leonard Neville Reginald Markus and Ruby Marjorie Collom. He had by her:

- 1 Heather Therese, born 8th November 1956,

Notes:—(1) George Poulter, mentioned in section VII, was owner of Poulter's Island in Matara when it was taken over by the Government in the middle of last century.

- (2) Reginald Sydney Vernon Poulter, mentioned in section XXXIV, was educated in the Royal College, Colombo, and graduated as B. A. (Lond.). He held various appointments in the Education Department from 1914 until his appointment to the Ceylon Civil Service in 1919. He served in various parts of the Island, and on retirement was appointed a Senator, and is presently in Parliament representing the Community. He was elected president of The Dutch Burgher Union of Ceylon in 1955 and retired in 1957 having taken the liveliest interest in all that concurred the Union.

GENEALOGY OF THE FAMILY OF SANSONI OF CEYLON

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

I

Joseph Sansoni, Commander of the ship "Livorna" had the following children:—

- 1 Joseph, who follows under II.
- 2 Louis, Ceylon Civil Service, Collector of Galle and Matara died 10th February 1831, had a son Joseph, who follows under III. Louis married by Governor's licence No. 966, dated 16th February 1828, in the Episcopal Church, Galle, 26th February 1828, Lydia Twynam, sister of Captain Thomas Holloway Twynam, Master Attendant at Galle. He had no issue by her.
- 3 Thomas, died 1805.

II

Joseph Sansoni, Garrison Surgeon, born 1770, died 3rd November 1807, married in the Dutch Reformed Church, Wolvendaal, 27th July 1800, Johanna Dorothea Juliana Wilhelmina Schorer born 10th February 1775, died 8th November 1853, widow of Samuel Pieter Foenander of Calmar in Sweden, Captain in the Artillery. (D.B.U. Journal, Vol. I page 39, and Vol. XXXVIII, page 92), daughter of Jan Willem Schorer of Middelburg, chief of Trincomalee, and Juliana Cornelia Lebeck. He had by her:

- 1 Johanna Seraphina Juliana, born 9th December 1801, died 29th March 1811.
- 2 Engelina Sophia Wilhelmina, born 4th September 1804, died 2nd January 1813,
- 3 James Rowland, born 10th February 1806, died 8th November 1837.
- 4 Joseph, born 14th February 1808, (posthumous), died 1st March 1831.

III

Joseph Sansoni, born 1800, died 18th August 1857, married:

- (a) At Colombo, by Governor's licence No. 557, dated 29th November 1824, Maria Elisabeth Atkinson, died 1830, daughter of George Atkinson, Surveyor General,

- (b) In Holy Trinity Church, Colombo, 7th July 1832, Sarah Henrietta Staats, born 30th March 1814, died 10th December 1864, daughter of Elias Wilhelmus Staats and Wilhelmina Petronella de Run.

Of the first marriage, he had :

- 1 Thomas James, who follows under IV.
- 2 Jane Juliet, born 28th August 1828, died 23rd July 1879, married in the Dutch Reformed Church, Wolvendaal, 14th August 1843, Cornelius Gerhardus Vander Smagt, born 19th October 1819, died 10th August 1897 son of Cornelius Godfrid Vander Smagt and Arnoldina Johanna Muller. (D.B.U. Journal Vol. XXXVIII pages 85 and 86).
- 3 Maria Lydia, born 20th May 1830
- 4 Maria Elizabeth, born 20th May 1831, died 6th October 1897, married in the Dutch Reformed Church, Wolvendaal, 18th October 1852. Henry adolphus Foenander born 16th November 1828 died 9th September 1872, son of Samuel Pieter Foenander and Maria Elizabeth Vander Straaten. (D.B.U. Journal. Vol. XXXVIII, pages 92 and 93, and Vol. XLIII, page 117)
- 5 Louis, who follows under V

Of the second marriage he had :

- 6 Sara Seraphina, born 25th March 1833, died 8th July 1857, married in the Dutch Reformed Church, Wolvendaal, 27th December 1852, Andrew William Mottan born 23rd August 1829 son of Carl Fredrik Mottan and Anetta Wilhelmina Vander Straaten. (D.B.U. Journal, Vol. XLIII, page 117, and Vol. XLIV pages 123 and 124)
- 7 Ellen Julia, born 16th August 1835, married in the Dutch Reformed Church, Wolvendaal, 30th October 1854, Joseph Sansoni Foenander, died 8th November 1867, son of Samuel Pieter Foenander and Maria Elizabeth Vander Straaten. (D.B.U. Journal Vol. XXXVIII, pages 92 and 94, and Vol. XLIII page 117).
- 8 Emily Charlotte born 16th June 1840.
- 9 Stratton Vincent, born 1841, married in the Dutch Reformed Church Wolvendaal, 25th January 1865, Jane Aruoldina Caroline Schokman, born 25th August 1846, daughter of Lucas Francois Schokman and Marian Petronella Ohlmus. (D.B.U. Journal, Vol. XXV page 106, and Vol XXVIII, page 167).
- 10 Charles Francis who follows under VI
- 11 William Michael, who follows under VII
- 12 Miltani Henri who follows under VIII

IV

Thomas James Sansoni, born 1826, married in the Dutch Reformed Church, Wolvendaal, 30th January 1856, Sophia Ebert, born 1839, daughter of Johannes Cornelis Ebert and Mary Helen Foulstone, widow of Theodore Williams, Surgeon, (D.B.U. Journal, Vol. XXXVIII, page 119), daughter of John Foulstone, Captain in the Ceylon Rifle Regiment, and Helena Herft (D.B.U. Journal, Vol. XLII, page 165). He had by her :

- 1 Frances Eugenie, born 1st December 1857, died 13th December 1883, married in Christ Church, Kurunegalle, 6th September 1878, George Edwin Jansze, born 13th June 1848, died 1912, son of Wilhelmus Gerardus Jansze and Eliza Sophia Van Guuster
- 2 Henry Edmund, born 9th June 1859
- 3 James Henry, who follows under IX
- 4 Ernest
- 5 Thomas Ellis Stratton
- 6 Frederick Llewelyn, who follows under X

V

Louis Sansoni married Petronella Van Gunster and he had by her :

- 1 Jane Sophia, born 21st December 1851, died 15th February 1928 married in the Dutch Reformed Church, Wolvendaal 29th July 1869, Julian Henry Herft, born 6th April 1848, son of John Charles Herft and Anna de Moor. (D.B.U. Journal, Vol. XLII pages 169 and 174).

VI

Charles Francis Sansoni married Edith Caroline Howard, and he had by her :

- 1 Agnes Evangeline, born 13th April 1853, died, 5th February 1939, married in St. Michael's and All Angels' Church Colombo, 12th July 1883, Walter Francis Van Cuylenberg, born 4th February 1849, died 11th November 1911 son of Frederick William Van Cuylenberg, and Sophia Harriet Wootler. (D.B.U. Journal, Vol. VII, page 82)
- 2 Edith Jeonima born 28th December 1858, married in Holy Trinity Church, Colombo 16th July 1873, William Andrew Scharenguivel, born 26th January 1845, died 23rd October 1894, son of Herman Christian Scharenguivel and Elisabeth Petronella Ferdinand. (D.B.U. Journal, Vol. XLIV pages 52 and 54)

VII

William Michael Sansoni, Proctor, born 11th December 1845, died 11th April 1891, married in the Dutch Reformed Church, Wolvendaal:

- (a) 14th June 1871, Rosamond Lydia Aldons, born 8th July 1852, died 29th January 1875, daughter of Jacobus Carolus (Alexander Charles) Aldons and Elisabeth Henrietta de Kretser. (D.B.U. Journal Vol. XXXII, page 117, and Vol. XLVII, page 59)
- (b) 9th January 1878, Angela Georgiana de Kretser, born 14th September 1848, died 22nd February 1879, daughter of Dionysius adrianus de Kretser and Seraphina Magdalena Loftus. (D.B.U. Journal, Vol. XLI, page 116, and Vol. XLVII, page 60).

Of the first marriage, he had

- 1 Elsie Lydia, born 1st April 1872, died 27th August 1898, married in St. Stephen's Church, Negumbo, 4th July 1892, Walter George Martin, born 20th July 1869, died 15th February 1895, son of John Martin and Harriet Jane Cooke. (D.B.U. Journal Vol. XXXVII, page 66).
- 2 Millicent Bianca born 9th June 1873, died 9th September 1928, married in St. Stephen's Church, Negumbo, 8th September 1892 Nathaniel John Martin, J.P.U.M., Proctor and Notary Public, born 14th October 1866, died 12th April 1925, son of John Martin and Harriet Jane Cooke (D.B.U. Journal, Vol. XXXVII, page 66).

Of the Second marriage, he had;

- 3 Alice Angela, born 18th February 1879.

VIII

Miliani Henri Sansoni Proctor born 13th August 1849, died 22nd October 1907, married in the Dutch Reformed Church Wolvendaal 1st December 1873, Alice Rosalind Aldons, born 3rd April 1856 died 22nd September 1921, daughter of Jacobus Carolus (Alexander Charles) Aldons and Elisabeth Henrietta de Kretser. (D. B. U. Journal Vol. XXXII, page 117 and Vol. XLVII, page 59). He had by her:—

- 1 Rosalind Sylvia, born 5th November 1874, died 6th May 1875.
- 2 Sylvester Claude Aldons, who follows under XI.
- 3 Irene, born 28th January 1877, died 11th December 1877.
- 4 Victor Dudley, who follows under XII.
- 5 Henri Miliani, born 12th June 1880.
- 6 Bertram, who follows under XIII.
- 7 Stratton Guy, who follows under XIV.

- 8 Marcia Phoebe, born 3rd December 1884, died 31st March 1939 married in St. Stephen's Church Negombo, 25th October 1911 Frank Bertram de Rooy, born 11th August 1884, died 13th January 1953, son of John William de Rooy and Sarah Jeonime Vander Smagt. (D. B. U. Journal, Vol. XXVIII, page 86, and Vol. XLI, page 30).
- 9 Waldo, who follows under XV.
- 10 Hector Randolph, who follows under XVI.
- 11 Arthur James, born 16th September 1889, died 24th December 1934, married in St. Paul's Church Milagiriya, 5th September 1923, Edith Maud Mack born 3rd March 1890, daughter of Arthur Wilfred Mack and Catherine Morris Christoffelsz. (D. B. U. Journal Vol. XXIV page 17, and Vol. XXXVIII, page 143).
- 12 Rienzi who follows under XVII.
- 13 Hebe Aurora, born 2nd April 1894, died 21st July 1950 married in St. Stephen's Church, Negombo 11th December 1912, George Bernard O'Connell, born 15th May 1874 in Cork, Eire, died 3rd May 1931 in Colombo.
- 14 Bianca Portia born 31st July 1895.
- 15 Audrey Noel, who follows under XVIII.

IX

James Henry Sansoni born 29th April 1861, died 18th September 1899, married in Christ Church Kurunegala, 12th May 1887, Annie Floralice Marguerite Rodrigo born 27th September 1865 died 1893, daughter of James Thomas Rodrigo and Josephine Marguerite de Lille, He had by her:—

- 1 Elaine Alice born 28th December 1887, Married in St. Paul's Church Kandy 30th December 1908, Arthur Justin Frugtniet born 13th June 1885 son of Charles Arthur Frugtniet and Agnes Blanche de Neys.
- 2 Erin Gladys, born 2nd July 1889, married Alwyn Daniels son of Peter Aloysius Daniels and Harriet Sisouw. (D. B. U. Journal, Vol. XXVIII, page 54).
- 3 Warren Furlssore, born 3rd July 1890 died 28th April 1892.
- 4 Irene Milne, born 11th June 1891, died 15th October 1926, married Havelock Daniels son of Peter Aloysius Daniels, and Harriet Sisouw. (D. B. U. Journal, Vol. XXVIII, page 54).

X

Frederick Llewellyn Sansoni, born 1874, died 1936, married :

- (a) In All Saints' Church, Borella, 18th September 1907, Ann Hilda Theodora Moldrich born 1885 died 10th April 1925, daughter of John Walter Charles Moldrich and Mary Louisa Ann Thomas. (D. B. U. Journal Vol. XXXIV, page 120).
- (b) Esther Ida Britton.

Of the first marriage, he had :

- 1 Gladstone, born 1908 died 1938.
- 2 Ridgeway, born 1910 died 1947.
- 3 Rex Llewellyn born 20th December 1912.
- 4 Dagmar Myrtle Mary Ruby, born 1st May 1916, married in St. Joseph's Church, Grandpass Colombo, 4th April 1946, Joseph Noel Rex Moldrich born 9th October 1911, Widower of Iris Evelyn Mercia Atwell and son of Joseph Aurnsly David Moldrich and Elfreda Mercia Brohier (D. B. U. Journal Vol. XXXIV, pages 122 and 123).
- 5 Frederick Aloysius

Of the second marriage, he had :

- 6 Thelma Joyce born 16th July 1929, married in St. Mark's Church Dandagamuwa 3rd June 1946 Montague Hector Miliani Sansoni, who follows under XXVI.

XI

Sylvester Claude Aldons Sansoni J.P., Proctor, born 20th November 1875, died 25th May 1950, married in the Dutch Reformed Church Wolvendaal 28th April 1902, Hilda Gratiaen born 8th July 1874, died 20th April 1950, daughter of Edward Stork Gratiaen, Colonial Surgeon Ceylon Medical Department and Sophia Jane Vander Smagt. (D. B. U. Journal Vol. VI, page 20, and Vol. XXVIII, page 86). He had by her :—

- 1 Hildon Claude, who follows under XIX.
- 2 Miliani Edward Claude, who follows under XX.
- 3 Sylvia Carmen born 12th June 1910 married in St. Stephen's Church Negombo, 25th September 1933, Clinton Bryan Fernando born 17th January 1910 son of Cyril Evertsz Fernando and Blanche Constance Christoffelsz. (D. B. U. Journal, Vol. XXIV, page 18).

XII

Victor Dudley Sansoni Inspector of Police born 21st November 1878, died 1st July 1951, married.

- (a) In the Dutch Reformed Church, Wolvendaal, 17th, December 1900, Alice Maud (Ella) de Kretser born 23rd June 1878, died 22nd, February 1904, daughter of Edward Hypolite de Kretser, I.S.O. Ceylon Civil Service, and Alice Grace Anjou. (D. B. U. Journal Vol. XLVII page 66).
- (b) In St. Stephens' Church Negombo, 22nd November 1911, Edith Rosamand Hepponstall, born 20th December 1888 daughter of Frederick George Hepponstall and Electra Rosamand Van Ziyll.

Of the first marriage he had :

- 1 Dudley Edward Miliani who follows under XXI

Of the second marriage he had :

- 2 Stratton Aldo, who follows under XXII.
- 3 Edith Mora born 30th July 1920, married in St. Stephens Church Negombo, 27th December 1944, Leonard Archibald Henry Arndt born 25th September 1918 son of Leonard Archibald Arndt and Daisy Florence Hepponstall. (D. B. U. Journal, Vol. XLI, page 18).
- 4 Rex Miliani, who follows under XXIII.

XIII

Bertram Sansoni, born 22nd September 1881, died, 23rd April 1937, married in the Dutch Reformed Church, Bambalapitiya, 26th December 1908, Kathleen Garvin born 7th August 1885, died 15th October 1955, daughter of Thomas Forrest Garvin, M.B.C.M. (Aber.), F.C.S. (Lond.), Superintendent of the General Hospital Colombo and Graces Louisa Vander Smagt. (D.B.U. Journal, Vol. XXVIII, page 86, and Vol. XXXIV, pages 112 and 113). He had by her :

- 1 Carlotta Bianca Miliani, born 21st December 1911, married in St. Michael's and All Angels' Church, Colombo, 30th April 1941, John Robert Blaze, O.B.E., L.M.S., (Ceylon), M.B.B.S., (Lond.), M.D. (Lond.), M.R.C.P., (Lond.), Senior Physician of the General Hospital, Colombo, born 23rd March 1893, died 21st November 1958, son of Robert Ezekiel Blaze, J.P., U.P.M., Crown Proctor, Badulla, and Annie Laura Paulusz. (D.B.U. Journal, Vol. XL, pages 95 and 96, and Vol. XLI, page 170).

XIV

Stratton Guy Sansoni V.D., V.L.M., Proctor, Colonel Commanding the Ceylon Light Infantry, born 22nd April 1883, married in St. Stephen's Church, Negombo 16th June 1909, Belle Leembruggen, born 26th May 1885, daughter of Wilmot Edgar Leembruggen, Assistant Colonial Surgeon Ceylon Medical Department, and Ruth Nell. (D.B.U. Journal, Vol. IV, page 27, and Vol. XXXVI, page 122). He had by her :

- 1 Mavis Rosabelle, born 29th May 1911, married at Colombo, 15th December 1952, William Bryan Jonklaas, born 23rd December 1909, son of Cecil Norman Dunbar Jonklaas, Proctor, and May Vernon Keyt. (D.B.U. Journal, Vol. XXIII, page 209).
- 2 Irene Norma L.T.C.L., A Mus. T.C.L., born 4th August 1913, married in Ladies' College Chapel, Colombo, 27th December 1932, Harold Melchers Vander Wall, L.M.S., (Ceylon). D.P.H. (Lond.), T.D.D., (Madras), born 18th October 1910, son of Edward Henry Vander Wall, Chief Inspector of Schools, and Euphemia Beatrice Vander Straaten. (D.B.U. Journal, Vol. XXIII, page 155, and Vol. XLIII, page 123).
- 3 Christobel Ruth, born 8th July 1915, married in Ladies' College Chapel, Colombo, 6th November 1943, Shelton Maurice Leembruggen, born 29th October 1909, son of Stephen Maurice Leembruggen and Grace Vivienne Koch. (D.B.U. Journal, Vol. IV, page 26, and Vol. X, page 131).
- 4 Audrey Louise, born 24th January 1918, married in Christ Church, Galle Face, Colombo, 29th July 1944, Kenneth Graydon Joachim, born 16th October 1909, son of Cecil Kenneth Joachim and Miriam Abijail de Silva.
- 5 Louis Miliani Guy, who follows under XXIV
- 6 Marina, born 1st May 1925, married in Christ Church, Galle Face, Colombo, 27th March 1948, Ernest Geoffrey Joseph, born 23rd May 1924, son of Ernest Mervyn Corbet Joseph, O.B.E., E.D., Ceylon Judicial Service, Lieutenant Colonel Commanding the Ceylon Garrison Artillery, and Gladys Blanche Violet Anthonisz (D.B.U. Journal, Vol. XXXIV, Page 54, and Vol. XLIV, page 191).

XV

Waldo Sansoni, O.B.E., V.D., J.P., U.M., Advocate, District Judge, Colombo, Colonel Commanding the Ceylon Light Infantry, 1935-1939, born 8th February 1887, Married:

- (a) In St. Stephen's Church, Negombo, 30th December 1908, Thomasine Gertrude Harriet Schrader, born 12th April 1889, died 5th February 1941, daughter of George Archibald Scharader and Thomasine Lilian Martin. (D.B.U. Journal, Vol. VI, page 72, and Vol. XXXVII, page 166)
- (b) In St. Paul's Church, Kynsey Road, Colombo. 28th December 1945, Elline Marguerite Jansz, born 12th January 1890, daughter of Benjamin Denis Jansz, Chief Clerk, Customs Department, and Margaret Caroline Bogaars. D.B.U. Journal, Vol. XXXVIII, page 60, and Vol. XLIV, page 119)

Of the first marriage, he had:

- 1 George Sylvester Lucien, who follows under XXV.
- 2 Thomasine Doreen, born 11th October 1911.
- 3 Alsace Verena, born 10th August 1914, died 13th February 1940, married in Christ Church, Cathedral, Colombo, 10th October 1934, Hamilton Rex Hepponstall, Assistant Superintendent of Police, born 25th August 1911, son of Henry Alexander Hepponstall and Kathleen Edith Buckley. (D.B.U. Journal, Vol. XXVII, pages 79 and 80).
- 4 Lorna Waldine, born 31st October 1924, married:
 - (a) In St. Paul's Church, Kynsey Road, Colombo 5th April 1945, Bertram Lester Cecil LaBrooy, born 2nd October 1923 son of Lester Evelyn LaBrooy and Aileen Helena Suzette Woodward Pereira. (D.B.U. Journal, Vol. XXIV, pages 79 and 80)
 - (b) In the Registry Office, Nugegoda, 1st September 1956, Robert Edgar Saffery, born 16th January 1929, son of Jack Edgar Saffery and Molly Austin Gault.
- 5 Alfne Miliana, M.B.B.S., (Ceylon), born 5th April 1932.

XVI

Hector Randolph Sansoni Planter, born 12th July 1888, died 7th March 1945, married in St. Stephen's Church, Negombo, 22nd September 1915, Lily May Schrader, born 11th April 1890, daughter of George Archibald Schrader and Thomasine Lilian Martin. (D.B.U. Journal, Vol. VI, page 72, and Vol. XXXVII, page 66). He had by her:

- 1 Montague Hector Miliani, who follows under XXVI.
- 2 Thomasine Lily May, born 10th October 1919, married in St. Stephen's Church, Negombo. 26th December 1942, Henry Ivor Hepponstall, born 25th August 1911, son of Henry Alexander Hepponstall and Kathleen Edith Buckley. (D.B.U. Journal, Vol. XXVII, page 79).
- 3 Aurora Phyllis, born 24th November 1920, married in St. Mary's Church, Panadura, 17th December, 1955, Cramer St. John Collette Pereira, born 25th November 1903, son of John Henry Pereira and Dorathea Henrietta Collette (D.B.U. Journal, Vol. XXX, page 63).
- 4 Waldo, who follows under XXVII.
- 5 Leonora Marguerite, born 14th December 1924, married in All Saints' Church, Borella 26th June 1954 Lambert Danister Fernando, born 25th November 1915, son of Warlis Fernando and Caroline Agnes Wijesekera.

- 6 Eillen Rose, born 12th May 1926, married in St. Paul's Church, Milagiriya, 21st June 1947, Clifford Cecil Ernst, born 16th October 1924, son of James Clement Osmund Ernst and Henrietta Margaret Jansz. (D.B.U. Journal, Vol. XXXVIII, page 60).
- 7 Millicent, born 20th July 1928.

XVII

Rienzi Sansoni born 21st April 1892, married in St. Paul's Church, Kandy, 8th April 1920, Ileene Nellie Herft, born 9th December 1894, daughter of Walter Herft and Lydia Elizabeth Passe. (D.B.U. Journal, Vol. XLII, page 174). He had by her:

- 1 Ileene Lydia, born 10th March 1921.
- 2 Myrtle Elaine, born 5th February, 1924, married in the Methodist Church, Kollupitiya, 12th December 1942, Stanley Vernon Trevor Nugara, born 7th May 1919, son of Granville Thomas Nugara and Dorothy May Bowen.
- 3 Irene Carmen, born 24th January 1926, married in St. Paul's Church, Milagiriya, 3rd August 1945, John Fryer.
- 4 Henri, born 12th July 1928.
- 5 Rita May, born 29th May 1931, married in St. Mary's Church, Bambalapitiya, 1st December 1951, Leon Percival Aubrey Foenander, born 1st April 1920, son of Hubert Forrest Van Dort Foenander and Lucy Anabelle Darbrera. (D.B.U. Journal, Vol. XXXIII, pages 104 and 152).

XVIII

Audrey Noel Sansoni, born 22nd January 1897, married in St. Stephen's Church, Negombo, 14th May 1925, Frederica Ruth Hepponstall, born 12th October 1893, daughter of Frederick George Hepponstall and Electra Rosamond Vanzyl. He had by her:

- 1 Adrian, born 11th January 1937.

XIX

Hildon Claude Sansoni, Proctor and Notary Public, Lieutenant in the Ceylon Royal Navy Reserve, Extra Aide-de-Camp to His Excellency the Governor General, born 4th October 1903, married:

- (a) In St. Mary's Church, Bambalapitiya, 11th April 1928, Grace Harriet Marie Van Langenberg born 13th September 1907, died in Australia, 13th December 1958, daughter of Vincent Carbery Van Langenberg, V.D., M.B., C.M. (Aber.) Deputy Director of Medical and Sanitary Services, Lieutenant Colonel Commanding the Ceylon Light Infantry, and Frances Gertrude de Vos (D.B.U. Journal, Vol. XXVII page 143, and Vol. XLI, pages 67 and 68),

- (b) In the Registrar Generals' Office, Colombo 8th September 1952, Barbara Carolyn Daniel, born 22nd April 1928, daughter of Reginald Young Daniel, M.A., (Oxon), Ceylon Civil Service, and Bertha Van Langenbergh. (D.B.U. Journal Vol. XLI, page 67).

Of the second marriage he had:

- 1 Simon Cesare, born 4th October 1953.
- 2 Dominic Reginald Claude, born 24th July 1956.

XX

Miliani Edward Claude (Ned) Sansoni, B.A. (Lond.), Barrister at Law, Puisne Justice of the Supreme Court, Ceylon, born 18th November 1904, married in St. Michael's and All Angels' Church, Colombo 4th October 1930, Phyllis Frances Ondaartje, born 1st November 1904, daughter of Aelian Owen Morgan Ondaartje, J.P., U.M., Proctor and Notary Public, and Elsie Thompson Staiunton. He had by her:

- 1 Tania, born 26th January 1933.
- 2 Miliani Philip, born 23rd May 1941.

XXI

Dudley Edward Miliani Sansoni, born 21st August 1903, died 6th September 1958, married in St. Philip Neri's Church, Pettah, Colombo, 23rd September 1925, Gladys St. Anne Pompeus, born 14th March 1901, daughter of Phoenix Charles Pompeus and Rosamund Ursula Beling. (D.B.U. Journal, Vol. XXXIX, page 14, and Vol. XLI, page 26). He had by her:

- 1 Desmond Edward Miliani born 1st December 1932.

XXII

Stratton Aldo Sansoni, born 2nd September 1914, married in Christ Church, Kurunegalle, 5th September 1942, Stephanie Doris Valerie de Kretser born 19th February 1915, daughter of Percival Edgar Anjow de Kretser and Victorine Beatrice Heyzer. (D.B.U. Journal Vol. XXVI page 30, and Vol. XLVII, page 77). He had by her:

- 1 Patricia Valerie, born 21st March 1945.

XXIII

Rex Miliani Sansoni, born 16th November 1921, married in St. Paul's Church, Milagiriya, 4th January 1950, Ruth Mary Arndt born 29th January 1917, daughter of Leonard Archibald Arndt and Daisy Florence Hepponstall (D.B.U. Journal, Vol. XLI, page 18). He had by her:

- 1 Astrid Ruth, born 18th February 1951.
- 2 David Aldo, born 9th January 1953.

XXIV

Louis Miliani Guy Sansoni, born 5th December 1920, married in the Dutch Reformed Church, Bambalapitiya, 26th November 1949, Ellice Monique Lenore Deutrom, born 14th April 1921, daughter of Cyril Frederick Deutrom, L.M.S. (Ceylon.), L.R.C.P., and S. (Edin.), L.F.P. and S. (Glas.), Ceylon Medical Department, and Agnes Vivienne de Vos. (D.B.U. Journal, Vol. XXVII, page 140, and Vol. XXXI, page 67). He had by her :

- 1 Melanie Saudra Gail, born 18th September 1950,
- 2 Hermione Sharon, born 13th October 1955

XXV

George Sylvester Lucien Sansoni, born 19th February 1910 married in St. Paul's Church, Milagiriya, 28th December 1940, Agnes Helen Gratiaen Ebell born 19th May 1912, daughter of Charles Henry Ebell and Agnes Daisy Gratiaen Mack. (D.B.U. Journal, Vol. XXX, page 16 and Vol. XXXVIII, page 141). He had by her :

- 1 Ralph Ian born 29th October 1941.
- 2 Lucien Milan, born 27th July 1943,
- 3 Michael Henry, born 22nd September 1945.
- 4 Thomasine Helen born 13th June 1947.

XXVI

Montague Hector Miliani Sansoni, born 28th September 1917, married in St. Mark's Church, Dandagamuwa, 3rd June 1946, Thelma Joyce Sansoni, referred to in section X, 6. He had by her :

- 1 Frederick Hector, born 28th May 1947.
- 2 May Hebe, born, 23rd January 1949.
- 3 Adeline Joyce, born 10th February 1951.
- 4 Mercia Jennifer } born 30th June 1953.
- 5 Merrill Vivian }
- 6 Doreen Claudette, born 18th May 1955.

XXVII

Waldo Sansoni, born 24th December 1921, married in the Baptist Church, Cinnamon Gardens, Colombo, 27th November 1948, Ada Maude Hardy, and he had by her :

- 1 Waldo Randolph George, born 18th February 1950.
- 2 Michael Desmond, born 31st March 1953.
- 3 Ray Terence, born 22nd August 1958.

Notes:—(1) Louis Sansoni mentioned in section I, 2, was Customs Master at Jaffna in 1813—1815, and was appointed Deputy Post Master in Ceylon for the General Post Office in London on 1st September 1815 and Post Master General in Ceylon on 1st October 1816, which post he held till 1825 when he was appointed Collector of Galle and Matara. In addition to other duties, he held the office of Private Secretary to two Puisne Justices, Sir William Coke and Henry Byrne in 1816—1819. (Lewis on "Tombstones and Monuments in Ceylon", page 183).

(2) In the Ceylon Antiquary and Library Register, Vol. V, page 194. There is reference to Joseph Sansoni mentioned in section II, and it reads as follows :

A special hospital in Colombo was appropriated for the purpose (namely the treatment of leprosy) and placed in the charge of Dr. Joseph Sansoni, a Ceylonese who had been educated at Pisa. (Despatch of 30th August 1800, paragraph 44, of the early British records).

Joseph Sansoni was appointed assistant to the Garrison Surgeon at Colombo on 30th January 1803, and in Medical Charge of the Garrison at Matara in 1804,

The objects of the Union shall be :

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

GLEANINGS IN A LIBRARY.

[BY A. N.]

(1) COSMAS INDICOPLEUSTES.

During the reign of the Emperor Justinian (A. D. 527 to A. D. 565) who codified the Roman laws, built the church of St. Sophia in Constantinople, and reconquered Italy and the Western Roman empire from the Vandals, Cosmas, a merchant of Alexandria, (may be of Greek parentage) pursued his commercial enterprises into seas and countries far from his home. He not only sailed the Mediterranean Sea, the Red Sea, and the Persian Gulf as many of his class did, he adventured further; he sailed upon the Erythraean Sea beyond Cape Guardafui, went east to India and Ceylon, traversed all Ethiopia, (the country southward from Egypt to the equator), visited the kingdom of Meroe (now Khartoum) discovered the source of the Blue Nile in Abyssinia, visited the desert of Sinai, and knew the country about the Persian gulf intimately. When his travels were ended, he returned to Alexandria, perhaps after paying a visit to Jerusalem, and became a monk, devoting his leisure to "An Exposition of the Psalms," "a Commentary on the Song of Songs," a treatise on the stars, and two topographies, one a '*Topography of the Earth*,' (the loss of which is much to be regretted) and the other a '*Christian Topography* which has survived. Presumably his topography of the Earth was a book of geography and travel; the most valuable parts in "Christian Topography" are extracts from it. "Christian Topography" being a controversial work, contains a large proportion of tedious and confused argument and much vituperation of those who held to Ptolemaic opinions. The cosmography, similar to that of Diodorus of Tarsus and other Nestorian doctors, is a deadweight of false science alleged to be "drawn from Holy Scripture." The two manuscripts, in the Vatican and Medicean libraries, in Greek have been much used by compilers; the Topography was republished at Venice in 1776, and parts with a French translation at Paris in 1855. Gibbon, who made use of the Topography in his *History of the Decline and fall of the Roman Empire*, remarks that "the nonsense of the monk was, nevertheless, mingled with the practical knowledge of the traveller." The best English edition is by J. W. Mc Crindle (one time Principal of Patna College and a wellknown antiquarian) for the Hakluyt Society. The monk's ideas of the structure of the earth on the model of the tabernacle in the wilderness and his absurdities of theory need not concern us. The practical knowledge of the traveller gives us interesting particulars from firsthand knowledge. Cosmas is careful to state with regard to some customs and habits in India "all these matters I have described and explained partly from personal observation, and partly from accurate inquiries which I made when in the neighbourhood of the different places." He is careful to say of 'Dioscorides' (from Dwipa Sukhadara, the island abode of bliss), the modern Socotra, "I sailed along the coast of this island, but did not land upon it. I met

however some of its Greek-speaking people who had come over into Ethiopia." That Cosmas had personal knowledge of India and Ceylon is apparent from his narrative as well as from the absence of any similar qualifying statement regarding his knowledge. His maritime travels earned him the title of *Indicopleustes*. He enjoys the distinction of being the first to mention that China was "compassed to the east by the ocean running round it," and to mention it by a correct name Tzinista (i.e. the Persian *Chinistan*); those westerns who received goods brought round by sea spoke of the country of the *Sina* those who received goods brought by land-caravana spoke of the country of the *Seres* (whence the word silk). Cosmas knew that a [ship sailing to China had a long voyage south, then East and then far North, so that Tzinista by the overland route lay much nearer Persia than might have been thought by the length of the sea voyage thither. In the eleventh book of his '*Christian Topography*,' Cosmas Indicopleustes gives drawings of, and short descriptions, of the rhinoceros, the *Taurelaphus* (a tavalam bull), the Giraffe (also delineated from personal knowledge), the wild-ox (the yak), the musk-deer, the unicorn (drawn from brazen images and not from personal knowledge), the hogdeer and the hippopotamus (not from personal knowledge); he gives paragraphs and drawings of the pepper-vine, the coconut, palm the seal, the dolphin (or dugong), and the edible turtle. He then writes "Concerning the Island of Taprobane". The Editor of the Hakluyt Society 1897 edition (Mr. J. W. Mc Grindle) remarks:—"Ceylon has been known by many names. In Sanskrit works it is called Lanka, an appellation unknown to the Greeks, Megasthenes, who wrote his work on India about 300 B. C., calls it Taprobane, a compound which is generally regarded as a transliteration of Tamraparni, copper-coloured leaf, a name given to the Island by its Indian conqueror, Vijaya. This name is found in its Pali form, Tambaparni in Asoka's inscription on the Girnar rock. Some are, however, of opinion that Taprobane is a slightly-altered form of *Dwipa-Ravana* (Island of Ravana), as the country was called by Brahmanical writers. From the *Periplus* and Ptolemy we learn that Taprobane was anciently called *Simoundou*, but, in his own time, *Salike*, i. e., the country of the Salai. Here we have in a slightly altered form the *Siele-diva* of Cosmas, for *diva* is but a form of *Dwipa*, the Sanskrit for island. Both *salai* and *siele* have their common source in *sihalam* (pronounced as *Silam*), the Pali form of the Sanskrit *sinhala*, a lion. To the same source may be traced all its other names, such as Serendivus, Sirlidiba, Serendib Zeilan, Sailan, and Ceylon. As there are no lions in Ceylon, *sinhala* must be taken to mean a lion-like man—a hero—the hero Vijaya."

In his 2nd book, Cosmas Indicopleustes mentions the island as "called by the Indians *Selediba* and by the Greeks Taprobane." *Selediba* seems to be a copyist's error, as elsewhere the word is invariably written *Sieledibe*.

Another incidental mention of Ceylon is in Book III, when Cosmas is enumerating the countries to which Christianity had spread

among Indians, Bactrians, Huns, Medes, Ethiopians, Arabians, (Mahomet was born in A. D. 571), Nubiâns, Grecks, Goths, Spaniards and others; he first names the Socotra, India, and Ceylon settlements of Persian Christians (Nestorians) beginning "Even in Taprobane, an island in Further India, where the Indian sea is, there is a church of Christians, With clergy and a body of believers, but I know not whether there be any Christiabs in the parts beyond it."

That Cosmas was himself a Nestorian is inferred from his cordial interest in these Nestorian missions in the East, and from the language of admiration with which he mentions Thomas of Edessa in whose Persian school of Christianity, the faithful studied the volumes of Theodorus of Mopsuestia, the real founder of Nestorianism, also from his writing in admiration and love of "that most divine man and great teacher Patricius," "Patricius propagated the doctrines of holy religion and true science, and has now by the grace of God been elevated to the lofty episcopal throne of all Persia."

This *Patricius* (Mar Abas who ruled the Nestorian Church from A. D. 536 to A. D. 552) is quoted as a teacher and an authority on cosmogony when Cosmas makes a fresh onslaught on the current Ptolemaic system and puts forth his own tabernacle-hypothesis: "Since then the Babylonians were the first who conjectured and suspected that the heaven was a sphere, they again were the first to be taught by Isaiah the prophet, that it is not a sphere but a vault. From these sources having derived all the figures we have also depicted them in the Christian *Topography*, in the preface thereto, giving the name of the master who taught us, namely the great Patricius." Cosmas used the same modes of theological expression as the Nestorians, and his system of the world was one taught by the principal Nestorian teachers. Only one passage seems to be against this conclusion that Cosmas was a Nestorian—that in which Cosmas addresses Mary as the *Mother of God* a term abhorrent to the Nestorians. "Had Cosmas in his monastery relapsed into what was there considered orthodoxy?"

NOTE BY EDITOR:—This article is from the pen of the late Dr. Andrias Nell. We publish it with considerable pleasure both for its intrinsic as well as its sentimental value. The series will be continued in further numbers of the Journal.

The objects of the Union shall be:

- (e) *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.*

BALDAEUS

Abridged from an 1849 translation by

PETER BROHIER

FIFTH INSTALMENT.

CHAPTERS XLIV to XLVII.

THE XLIV CHAPTER

Sequel of the siege of Jafnapatan — Action at sea off Goa — Frequent hostile encounters between the Hollanders and Portugezen — The surrender of Jafnapatan — Attempted treachery of the Portugezen discovered by a Toepas — The Provinces of Jafnapatan — Its Churches.

"Being now back at *Jafnapatan* we saw that that the Fort could not be taken by storm, owing to the unusual height of its walls, nor by mining, owing to its rocky soil, nor was it to be levelled by the thunderings of our cannon, owing to its triple-thick walls which would not yield to our heaviest guns. Powder also having become scanty with us we found it adviseable to await the slow development of time.....gradually diminishing the resources of the Enemy and otherwise reducing them. By shooting heavy stones from our mortars and by means of our fire-balls we caused them no small losses."

The enemy's stock of provisions was now very low and their attempts to procure supplies from the adjacent islands were "promptly met with opposition from our people", the Merchant *Ysbrandt Godsken* and Capt. *Barent Clebont* distinguishing themselves in this respect, despite wounds which they received.

News was also received by *Baldeus* himself from Dr. *Theodorus Zas*, a colleague of his, who was then at *Malacca*, that between the 20th January and 3rd February 1658 there had been several encounters and that ultimately the *Portugeesch* gallies and frigates had been "pursued and driven back." It was also learnt that on the 23rd of March Commander *Adriaan Roothas* had destroyed "one of the Enemy's largest gallies *S. Thomas* by fire while many others had been rendered quite helpless by our guns. A sermon of Thanksgiving was preached by me"

The Fort was soon in a desperate condition "surrounded with ditches and batteries" while there was also "no egress or ingress for any of their vessels." Consequently on the 21st of June "some persons were seen issuing from the South-East side of the Fort with a bannar of truce proposing to come to terms with us, which were accordingly entered into on the 22nd. The Chief Articles were as follows:—

The Troops had to march out and quit the Fort with banners flying, muskets charged and a field piece, and were to be sent to *Europa*. All officers were to receive honourable treatment and to be sent to their respective stations. The Ecclesiastics had to be transported to the *Choromandel* Coast. The Enemy were not allowed to take with them their gold, silver and other valuables, but had to surrender them to the victors. Married people could also go with them. Most of them were later sent to *Batavia* via *Malacca*."

The evacuation took two days, the Enemy finding "themselves hardly equal to drawing their field piece". Besides "a large body of soldiers who laid down their arms in front of the Honourable Company's standard, there were gentlemen and many Burgers, also *Gaspar Figeiro*¹ (the plague and scourge of the *Cingalezen*, and the perdition of the *Portugezen* in his defeat at *Paneture*), many women and children, blacks, whites, and a medley of old and young people, and 40 or 50 monks and friars of various orders, *Franciscanen*, *Jesuiten* and *Dominicanen*, despite the fact that during the 3½ months siege more than 1600² had died.

"There was now despatched, via *Malacca*, Capt. *Pieter de Bitter* to convey the good news to the Governor General and the Council at *Batavia* and on 23rd June a Thanksgiving Sermon was preached by me from Exodus 17, 13 and it has ever since been with us a custom to commemorate that day in like, solemn manner."

"We found the Fort in a sad and deplorable condition from the havoc caused by our greuades and the stones from our mortars, and there prevailed such a stench as could not be endured."

The place was cleaned up and "planted with 200 or 300 coconut trees, and many dwelling-houses which stood too close to the canal were pulled down". 3000 *coolijs* were employed, the duty on their tobacco being abolished so as to attract them."

"*Jacob van Rhee*, a most active and able man, was then temporarily appointed chief of the place (he died later at *Batavia*)."

"Shortly after, our Troops left on an expedition against the Fort of *Negnapatan* on the *Choromandel* Coast, leaving but a small garrison of soldiers at *Jafnapatan* chiefly comprised of *Portugezen* who forgetting their allegiance to their King had enlisted in the Company's service, besides a large portion of prisoners of war who lay then confined in the Fort.

"These men now plotted together, with the natives (with the approval of *Raia Singa* too) to extirpate us from the land. Their wild scheme was that whilst I was preaching outside the Fort in *Portugeesch* they should massacre all the principal officers then present whilst their collaborators were at the same time to overpower the main guard in the Fort". It however, "pleased the Almighty to confound their plan", for on the day selected the would-be murderers refrained from entering the Church owing to the presence in the porch of "*Don Manoel Andrado*, a *Cingalees* Modliar in the Company's Service, and 17 others of his following." *Andrado* later declared that the conduct of the Portuguese had then struck him as suspicious as he "saw them constantly laying their hands on their weapons or as they say *cinco palmas*." A *Toepas* having exposed the plot the conspirators were in a few days arrested. A Sermon of thankfulness from *Esther* 9, 20-24, was preached by *Baldeus*.

The intended crime having been "Satisfactorily established from the mouths of the culprits themselves they were severally sentenced to be hanged, beheaded and exposed on crosses"..... There originators "of this godless plot were made fast to the rack, then struck with an axe on their throats and their breasts, their bowels were ript open and their hearts taken out and thrust in their treacherous faces..... A *Jesuit* friar, named *Caldero*, a native of *Malacca*, was beheaded..... He was in some respects to be pitied for, he had no direct hand in this shameful transaction yet he was in their secret..... nor did he consent to their dark and ungodly counsel but his better feelings did not at the same time permit him to betray his countrymen..... Eleven of the remaining culprits were executed on a triple scaffold. The rest of them were expelled. The dead bodies were suspended on trees as food for birds and the heads of the chief offenders were fixed on stakes in the public market as a warning to others.

"The Fort of *Jafnapatan* is square, with strong high walls, as the picture shows; it is larger than the Fort of *Batavia* and is the capital of the whole Kingdom: it was under *Portugezen* sway for 40 years, having been captured from the Emperor by *Philippo d' Olivero* when he defeated the *Cingalezen* near *Achiavelli* by the great *Pagode*, where can still be seen a surprisingly large, spacious and wide well,³ round to its depths and 24 fathoms deep in the centre, truly a marvellous work hewn out of a large rock, or as the natives would have it, opened up by thunder.....

"*Jafnapatan* is divided into 4 provinces and is very thickly populated. To travel its length will take twelve hours and its breadth 6..... The villages amount to 159 and belong to 34 of the native churches, including *Nederlandsche* and *Portugesche* ones. To the north of *Jafnapatan* there washes the Great Ocean and on the south runs the River⁴ making it like an island and emptying into the sea at both ends.

The Provinces are these—*Belligamme*, *Tenmarache*, *Waddemarache* and *Patchiarapalle*. The Province *Belligamme* has 14 churches the chief of which is that of *Tetipole*, it being large and spacious with two rows of wellbuilt pillars, a stately residence built by the *Jesuiten* in earlier days, a very pleasant garden and a rich vineyard with all kinds of Indian fruits and fine clear wells..... In 1665 there were nearly 1000 scholars and a congregation of 2000 often..... Here I once had a wonderful question propounded to me by a native, namely whether *St. Joannes* had baptised *Christus* in the name of the Father, the Son and the Holy Ghost." (Then follows a full statement of *Baldeus*' answer) "With this explanation he seemed quite satisfied. The inhabitants are usually very clever and witty and have come to me with other unusual questions." There are stages built at almost all their churches where scriptural pageants are enacted on holy days.

[References now follow to 12 other churches in this province; the more interesting are now summarised]:—

The *Mayletti* Church "built of good coral stones, wide and roomy.....with a fine prospect of sea and land, and might well be named *Belle Videre* or *Boa Vista*. The school has 750 children well advanced in knowledge, and the clever Schoolmaster single-handed does much more than the two who preside over the *Telipole* school. The congregation number 1600.....There is plenty of fish, hares and partridges".

The *Achiavelli* Church "is capable of containing 2000 persons. It was only completed in our time, to which end a donation of 100 Rix dollars was made by some kind gentlemen and other friends.

"The village is most pleasantly situated and innumerable turtle doves coo at regular intervals three times a day and serve the inhabitants as a clock.....The place excels all others for the nuisance of snakes."

"The inhabitants are indifferent about hearing the gospel for they are not altogether yet free of superstitious notions owing to the influence of some very old *Bramines*. The aged *Bramine Philippo* is not wholly devoid of the knowledge and principles of our Religion. Here there also resides a learned *Bramine*.....baptised by me in his 46th year. He was well conversant with sacred History and subsequently published a work, composed in high poetical style in *Latiins Malabaars* or *Hanscret* [*Sanskrit*] diction on "the Life and Passion of our Saviour....."

"The *Panteripou* Church is a neat and ingenious building of coral stones with an elegant and very pleasant house built upon arches..... The school has 600 children, very far advanced in Christian Principles and wonderfully able to confound and refute Popish Errors.....The headmaster *Andrée* and his assistant are very zealous. There is a great increase of listeners, up to 1300, when they know the *Predikant* is to preach : in devotion they excel."

"The *Changane* Church and house are also built of coral stones..... There is a fine orchard with coconut trees, grapes, sweet potatoes, bananas and *Portugaalsche* fig trees. The exertions of the Schoolmaster *Ambroso* are well evidenced. The pupils number over 700 and the congregation often fills the Church.

"The *Manipay* Church is large.....and is built of clay, thatched with *atap* ".....About 560 children attend school. The inhabitants are malicious and the majority are still addicted to Paganism and slow to hear the Gospel.....Here is also a body of the *Madapoli* tribe the adherents of the aforementioned traitor *Don Louys*. The congregation is not above 800."

"The *Nalour* Church is built of clay and badly roofed. Here also stood in earlier times a heathen *Pagode*.....The inhabitants still adhere to pagan worship, more especially since the introduction some years ago of about 100 Calico Painters from the *Choromandel* Coast.....but the Company were still obliged to import all their stuffs and linen from the Coast, with no chance of improving the cloth manufactured in *Jafnapatam* owing to the lack of good water."

"These people are a pest amidst new and weak converts for they do not abstain from besmearing themselves with *Cinza* or Ashes (being held sacred by them) and from wearing their idolatrous *Paternosters* "....."

"So also there are the increasing inroads of the *Mooren* who have now openly instituted their schools. I must confess that Mr. *Anthony Pavilioen*..... did all he could to assist me to stop these idolatrous proceedings and to discourage the introduction of the Calico Painters here. It is to be feared that the promiscuous intercourse between these men and women will increase their numbers and endanger both Church and State, especially were we to wink at their burning of the dead and tolerate the least of their pagan rituals.

Nor is it less dangerous were any indiscriminate and promiscuous intercourse to take place between heathen or Moorish men and Christian women and *vice versa*. Were we even to punish the offenders with death (as has been the case in this island) yet is the evil not thereby removed, and each must judge for himself whether such harsh procedure will do any good or is consistent with the will of God.....The example of *Cosbi* and *Simri* (*Num.* 25) is much too singular and extraordinary a case.....

"590 children attend the school....."

"The *Sundecouli* Church is a decent and ornamental building but the people are impious and profligate, verifying the adage "The nearer Rome the worse the Christian". The chief inhabitants are *Chivias* or *Pallinkijn* bearers and water carriers. Here we find 450 school children and a congregation of scarcely 400."

"The *Copay* and *Pontour* [Puttur] Churches have fully 800 scholars and 200 hearers.....The better informed scholars guide and teach the less advanced..... There are some amongst them who act as *Merinhos* and keep a list of absentees for the master's inspection..... [The other Churches mentioned by Baldeus are those of Mallagam, Ondervil, Batecotte and Vanarponnai]

NOTES TO CHAPTER XLIV

1. *Gaspar Figeiro*. Pieris (in Ceylon and the Portuguese p. 261) calls him "the one brilliant apology for the system of intermarriage, for he was the son of a Sinhalese mother by a Portuguese husband." van Goens in a letter to the Governor General refers to him as "our bitter enemy, who has so cruelly mutilated some of our countrymen. He has fought against us in Ceylon; was twice made prisoner and twice released. He must not be allowed to return to Goa but must be conveyed to Europe in accordance with the terms of the Capitulation". (Pieris "The Dutch Power in Ceylon" p. 251)

Knox (An Historical Relation p. 285) says of him, "a brave soldier, but degenerated not from his predecessors in cruelty.....was afterwards sent to Goa, where he died"
2. *Siege*. "3500 persons emerged from this enormous castle, consisting of 800 Portuguese, 200 white women, 300 armed Toupas and Kaffirs, 600 natives from Malabar 300 slaves, male and female, and 1200 sick people" (Pieris *op. cit.* p. 248)
3. *Well*. Apparently that of Puttoor, 148 ft below ground level, the water supply of which was in the year 1826 found inexhaustible. Mr. C. V. Bellamy of the P. W. D. said it was "evident that the well had been sunk for some distance down by human agency but it is not likely that the whole depth was so excavated.....connected at a great depth by a subterranean channel with the Ocean" (Monthly Literary Register (1895) Vol. III p. 126)
4. *River*. An arm of the sea really. At its eastern end is a stretch of land which in dry seasons separates it from the ocean and is in Baldeus' map called "Passo Secko" (i.e. dry ferry) or "Palerauw".
5. *Atap* i.e. plaited thatch
6. *Paternosters*. This is the word actually used by Baldeus. Hindu rosaries are meant.

THE XLV CHAPTER

The second, third and fourth provinces of Jafnapatan and their churches—Great number of Christians—Efforts of pioneers to spread the Gospel.

The second Province is *Tenmarache*, which contains 5 Churches

"The first, at *Navacouli*, is situated in a most agreeable locality, with a super abundance of cattle and garden produce: there are also monkeys and meerkatten¹ up in the trees, also all kinds of Wild Life about the area, and waterfowl. The church and its house are of clay and covered with *Atap*. The School has 400 pupils and the congregation is from 7 to 800.

"The *Chavagatzery* Church is the largest in the Province.....Its fine courtyard is planted with various *Indiaansche* fruit trees. There is fish in abundance..... The school has over 1000 children with 2 Schoolmasters and an assistant....the congregation swells to 3,000 when the *Predikant* [Minister] is to preach.....

"The *Cathay* Church is an hour's march from *Chavagatzery* through a sandy and a difficult road, but several ponds of water teem with ducks of excellent flavour and there are also snipe, herons, green *Indische* ravens², martins and other small birds...there are 550 pupils and the congregation is from 11 to 1200.

The *Waranni* Church "is badly built of clay...there are here the finest water lemons to be found in *India* and exceedingly sweet-scented melons.....The school has 800 scholars and there is a congregation of 2,500."

The Church of "*Illondi Matual* to which belongs the village *Nagar Kojel* (where once stood a famous *Pagode*) is clay-built, but the house, to which there are stairs, is of stone.....There are many peafowl here and elephants too now and then. The Company's tame elephants are also stalled here.....There are 650 scholars and a congregation of 11 to 1200.

The third province is *Waddemarrache*. It is rich in pasture and has abundance of cows, sheep, goats, poultry, pigeons, partridges, wild fowl etc., A food sheep fetches 8 or 10 stuyvers, 60 eggs, 3 stuyvers, 4 fowls 1 *Sanam*.

The first church is *Catavelli* which, like the house, is built of good bricks, having also a fine summer-house on an eminence...There are 600 pupils and a congregation of 1100.

The next church is *U Reputti* [Ureputti]. The place has a raff of thieves of the *Nalloas* caste, indifferent to religion. There are 690 pupils and a congregation of 8 or 900. The children are taught to form the letters of the alphabet on sand, easily wiped off later.

The *Paretiture* Church is the largest and most stately in this province. "*Paretiture*" means in Tamil "Cotton harbour", from the cotton growing profusely there on small trees. The place is called by the *Portugesche* "*Punta das Pedras*", i.e. "*Steenhoek*" (rocky point). [Point Pedro]

During our war with *Portugaal* we carried off from here one of their Priests and plundered *Manaar* at the same time.....Not long since, whilst we were at war with *Engelandt*, a small defence was raised here on the seaside.....During the siege of *Jafnapatan* it was here the *Portugeesch* expected their reinforcements.....

"The Church was for some time in a decayed state but has since been repaired in my time. In front of the Church there stands a large Tamarind Tree³ and it was under its shade that, to avoid the oppressive heat and the overcrowding, I taught. There are 1,000 school children and a congregation of 3,000.

"The last province is *Patchiarapalle*. It is dry and sandy and unhealthy, excessively warm, without good water and subject to the depredations of elephants. At certain seasons there is a disorder prevalent amongst the children, who are seized with a swelling of their groins and bellies, which stretch out like unto drums..... There are also fevers similar to those of *Manaar* which rage according to the phases of the moon and sweep off the patients in a little time. Itch and small pox are also common. The inhabitants are poor and live on very unwholesome diet, such as dried fish, *ponaten*, *kelengen*⁴ and a little rice. They also eat the fruit of wild palms, hundreds of which one sees thrown down by elephants who are very greedy of the fruit.

Here are certain women who play upon earthen vessels called *callangs* by blowing into them and producing a wonderful sound which help them in their dances and they feel that by these exhibitions they pay a high compliment to strangers.

"This province was formerly subject now and then to incursions by the *Cingalezen* and it is therefore that the church house of *Poele-palle* is made strong, surrounded by a high wall with loopholes like a redoubt.

There are 300 scholars well instructed and a congregation of 600. The province produces the best *Jager-hout*⁵ for roof work and it is exported to the *Choromandel* and other places.

The *Magommale* Church is situated in a wood with a good strong house attached to it.

There are 450 pupils and a congregation of 500.

The *Tamgamme* Church is the largest and the best-sited in the province. We found 500 scholars and a congregation of 900.

Mulipatto is the last church. A little beyond it is the *Passe Seco*⁶ or *Drooge door-gangh* where the river ends. Here there is a *palenka* or stockade, guarded by our soldiers. The Church house has loop holes but the church is shabby and small. There are not more than 215 children and a congregation of 350.

There are six Islands off *Jafnapatan*.

The first *Ourature* has 3 churches, at *Aleputti*, *Welane* and *St-Jan* or *Ourature*, with 800 schoolboys and others, 2,600 listeners in all. This isle has often been subject to great floods both in *Portugezen* times and before, so that people had to take to the trees to avoid inundation. In my time, 1658, there was a great storm, and a hurricane, with the water so high that it flooded many parts of the island, bursting a fixture and cross-beam of the Castle water-gate..... When the storm abated many fishes were found near the Church porch.....

Here grows good *Zaye*⁷ root which painters dye clothes with. The natives also make good and tasty butter. There are here lapwings, gulls and larks.

The *Fortress Cays* (now called *Hammenhiel*), previously mentioned is between *Ourature* and *Caradiva* islands⁸. Elephants are embarked here, by means of a bridge, for exports to the *Choromandel* coast and *Bengale*. Here grows they say the best *Zaye* root in India..... This Church, as also that of *Ourature* which was burnt by the *Portugezen*, was completed in my time. There are 490 scholars and a congregation of from 1000 to 1100. Close by is a little isle called *Ilha deserta* by the *Portugezen*. Like *Carativa* it abounds in serpents.

Pongardiva is a large isle but its soil is rocky. There is an abundance of deer, hare, peafowl, fish and large oysters which are better stewed than eaten raw.

The men are generally much taller here than elsewhere in *India*. There are 200 scholars and a congregation of 800.

Anataliva is a small isle, but rich in oysters. There are 800 Christians and 200 School-children. Here is a small Church and a nice cottage. It was formerly called *Dona Clara*, because in the time of the *Portugezen* she was the *Vrouwe* [Madame] of this Island. She was unusually corpulent and heavy and there is still to be seen a chair she used to sit in, which could easily hold two men.

Nainativa island takes its name from the great number of jackals⁹ found about the place..... It is very small and is inhabited by converted *Bramines*, a polite and civil people. There are 70 scholars and a congregation of about 300. The Church is small, with a nice cottage.

Nindundira, or Long Island, is 5 or 6 miles in length. The *Portugezen* call it *Ilha das vacas*, that is, Cow Island, because of the large imports of cattle thither from *Tonday*. A good cow may be had here for 4 shillings, but their cattle are smaller than those in *Jafnapatan*. Often there is a great murrain owing to the sterility of the soil and the poisonous weeds the cattle feed upon.

The inhabitants are very poor and know how to be satisfied with a little..... The isle is difficult of access and not open to improvement because of its rocks and reefs and narrow creeks, which can only be crossed in calm weather.....

(There are some small islands which are hardly inhabited, such as *Paletiva* and *de twee Gebroeders*, now called *Hoorn* and *Enkhuizen*.....) The *Portugezen* had here [i.e. *Nindundiva*] a fortress the remains of which may still be seen.

The Island has a large number of goats, in some of which are found *bezoar*¹⁰ stones but not of the best. The *Portugiesen* introduced some horses, which have now multiplied to some hundreds. They are small but hardy and are good on rough roads. They are noosed after being driven into water.

There is no fresh water to be found in this isle save in one place half a mile in circumference amongst the rocks. These rocks, the inhabitants say were split by a thunderbolt and each well contains a foot or half of water. Each rock is whole and sound, but a little beyond one again meets with a cavity, which serves both men and cattle.

The population is scarcely 900 and there are 170 schoolchildren,

[The rest of Chap. XLV is taken up with an account of the condition of Christianity in Ceylon, particular reference being made to the northern districts]. Statistics given by Baldeus and his colleague Dr. *Johannes a'Breyt* to the Governor-General of India in 1663 showed there were "in Jaffnapatan 62558 Christians of both sexes, besides slaves numbering 2587 who were then under instruction." "Native children under tuition in the *Jaffnapatan* Schools numbered 15012, besides those of *Manaar* and the *Wannias*.....Between 1658 and 1661 there had been baptised in the *Jaffnapatan* Church 5799 children and 36 adults while during the same period there were married 2158 couples, not reckoning those baptised and married in the *Nederduytsche* and *Portugese* churches.....At my departure from the Island the total number of school boys was 18000 and in 1663 the number of baptisms had swollen to 12387,

"All this while I had to rove about from church to church single-handed till at length the Rev. Dr. *a'Breyt* joined me.....but on his return homeward hoping for some year of rest he died during the voyage and his remains were conveyed to and interred at the *Caap de Goede Hoop*."

"In the *Jafnapatan* Church there are written in large and bold *Malabaarze* characters upon Tables the Ten Commandments, and on each side the creed and the Lord's Prayer.....In the course of the service the Schoolmaster proceeds to read a Sermon in the *Malabaarze* language, for which purpose a series of Sermons are given to each church to be used in the absence of the *Predikant*...

"But the chiefest part of his duty to spread the gospel is, as experience has taught me, to instruct convincingly both old and young by word of mouth, preferably by questions and answers, which they much like. But the *Malabaarze* tongue is difficult.....Further, our teachers bear a heavier load, for the *Roomsche* [Roman Catholics] preach but seldom and each Church had its own priest. Besides, they bring the *Portugese* language with them, which is already known by the people.....not to mention several other disadvantages.....there were 40 employed in the time of the *Papisten*, whilst we have 2 or at the most 3 teachers who have to deliver three sermons on Sundays and one in the week and they have also to pay frequent visits to outlying churches.

"At my departure I left, for the instruction of the people the following necessary tracts translated from the *Portugese* into *Malabaarsche* by *Franciscus de Fonseca*, a member of the Reformed Christian Church :-- The Gospel of St. Matthew, The Lesser Catechism, instructions for Communicants [and 12 others, including Sermons.]

"I had an abundance of other Sermons which were written by me in the *Portugese* language but as there was only one reliable interpreter and he was fully occupied, they could not all be translated and at the same time I never thought it advisable to encumber these people with too many books since they had enough with them for the salvation of their souls, in accordance with the opinion of the judicious Governor-General *Maatzuyker*, as expressed in his letter to me from *Batavia* dated 18th September 1662, :-- ".....There is such a demand for books for the Churches and Schools of this country that it is not possible to grant your request for some time.....though I believe that reading and writing are not so essential for these poor people as that they be instructed in the fundamentals of the Christian Religion (which embrace only a few points)....."

NOTES TO CHAP. XLV.

1. *Meerkatten*. The word translated "monkeys" is in the original "ape". "Meerkatten" means, literally, "like cats"; Heydt (Raven Hart's translation p. 143) refers to "Madacassas Meerkatzen" whose ways he says resemble those of Ceylon monkeys. Raven-Hart's Comment is "Literally 'sea cat' but of Sanskrit 'Markata' ape. Originally monkey in general, now the Suricate, suricata tetractyla of South Africa. (N.E.D.)"
2. *Green Indische ravens*. The green barbet (Sin. "Kotoruwa") is probably meant.
3. *Tamarind Tree*. It came to be known in British times as "The Baldeus tree." It was blown down in 1956 and several enthusiasts now treasure pieces of it.
4. *Ponnaten, Kelengen*. i.e. palmyra toffee, yams.
5. *Jager-hout*, lit. jaggery-wood. Palmyra is here meant.
6. *Passo Seco*. See note to last chapter, "Drooge doór-gangh" is, literally, "dry passage".
7. *Zaye*. "Choya" or "Chaya" in Tamil. The Indian "Madder", *Oldenlandia umbellata*. Pieris (Ceylon and the Hollanders p. 43) says that as the dyers used to steal the Company's dye-root the wearing of red cloth was forbidden.
8. *Islands*. The Company gave Dutch names to several of these islands, e.g. Amsterdam for Karadiva, Leyden for Ourature, Middleberg for Pongardiva, Delft for Nindundiva, Haarlem for Nainativu, Rotterdam for Analativu.
9. *Jackals*. The Tamil word for jackal is *nari*. Why *naina* should con note "jackal" is not clear, but the fact that *nai* means "dog" is perhaps a clue.
10. *Bezoar*. A hardened mass sometimes found in the stomach or intestines of ruminating animals. The name is of Persian origin and means "antidote to poison."

THE XLVI CHAPTER

Character of the inhabitants of Jafnapatan — Bellales [Vellalas] and their mode of life — Bramines and their religious tenets stated and refuted

"It will now be necessary to say something regarding the inhabitants of *Jafnapatan*, and then revert to *Batecalo*, and finally quit the whole Island and betake ourselves elsewhere.

"The people of this place are of various Castes, as on the *Choroman-del Coast*. The first and foremost are the *Bellales* (especially so, when they have embraced Christianity). Their costume is a cloth wound round their middle and loosely reaching to their ankles, something like trousers, they wear *seripous* [sandals].....and have in front of their waist a *maddi*", something like a pouch formed of the cloth they wear, for their betel and arecanuts. They generally carry about them a strip or two of *ole*, which serves as paper. On their right side is a case, in which is a knife with an iron stile, which is silvered at the top as also the case, and a small piece of steel for whetting the knife. Their ear-flaps are inordinately long, bored from infancy, and reach down to their shoulders adorned with rings....." Their occupation is husbandry, they possess plenty of cattle.....they have trim and nice dwellings, with fine compounds, in which grow betel creepers: also there are good wells, from which they water the plants in the hot season or when there is no rain.

"Their harvest is in January and February, for heavy rain falls in November and December. In wet localities they have two harvests a year. It is interesting to see them thresh their corn in the *Israeliten* manner, for the oxen are not muzzled. In the rainy season it is as if the water is being poured out of bucketsThey water coconut trees till the 6th year. Sometimes after digging half the height of a man the ground is so rocky that no well can be made except with much effort and expense.

These *Bellales* make their own butter, but not after the *Nederlandt* manner with a churn, but they use a stick, at one end of which is fixed some wood in the shape of a star with many points.....cheese might also be made here as our *Nederlandtsche* women do, but it is not esteemed among the natives, but they are very fond of butter, so also are the *Mooren* and the *Commety*¹ caste, who use it liquid. The curdled milk, *Tayr*, or what we call *Zaan*, is also an agreeable diet with them for its cooling properties. They also use it medicinally chiefly in high fevers as well as for small-pox, which is much prevalent there.

"The cattle are let loose in the fields but in winter are herded together for the night in a *Coraal*. When the fields begin to shoot they are strictly watched from strayingIf cattle trespass on another

ground they may be reclaimed, according to the established law of the land, on payment. These *Bellales* are generally wealthy, they marry within their own caste, usually in spring as the *Romeynen* and the *Peisianen* do, if the season is fruitful.

They are prone to litigate over every trifle and are jealous. For jabbering and quarrels they are unequalled.

"The *Bramines* are in deportment very modest, honest, sober, civil and friendly, moderate in eating and never touch strong drink. They purify themselves by washing twice a day and eat nothing which has or can produce life. Nevertheless, they are very voluptuous and, like the nation, live in luxury.

"Even when Christians they still adhere to prejudices of their Caste and wear their Cords". They often marry a brother's or sister's children and justify such alliances by the great value they place on descent, tracing it from *Bramma*³. Some of their learned ones would have it that they are descended from *Abraham* and *Ketura* who was sent away with her children, and were given the power of prophesying by the stars and the *Magia Naturalis*. *Gen.* 25.6.....

With regard to eating and drinking "they reply that, as Christianity does not consist in eating and drinking only, they have a natural aversion towards partaking of what has had life and have from infancy been accustomed to milder food and are well enough for it and live to a good old age too."

"They can speak of the courses of the stars and reckon eclipses. They call the 7 stars *Arramien* or "Six Fishes", for they say they see only six. They know the planets and other principal stars by their names, but this is so only with learned men, not generally".

"In the year 1665, after a sermon by me in the *Paretiture Church* and after Catechism when discussing on the Creation and age of the world, some of them would have it that the world had then stood 4864 years since their *Kaligam* which is the last century.....I pointed out to them that there was a wide difference between their computation and that of the *Chinezen*, who make no great account of 100 years, more or less, (which made them laugh) I showed them further that there was no surer criterion but that of Holy Scripture, and that from the beginning of the world till 1665 the world, according to Jewish computation had stood only 5425 years.

"Respecting the origin of souls I found them not differing from the opinion of the great Rabbi, namely that all souls were created from the beginning and are reserved to be sent into bodies but they shelter under the Pythagorean error of the Transmigration of souls [Now follows a lengthy account of the various arguments used by Baldeus when discussing such subjects as the Transmigration of Souls, Immortality, and Purgatory. His own opinion he records as follows] :— "Whereas it is clear that a

rational soul cannot have its habitation but in a wellorganised human body endowed with reason and not in that of an irrational beast. This foolish opinion is also contrary to Holy Scripture, which teaches that the spirit of Man returns to God who gave it. I have, too, frequently endeavoured to convince them of the absurdity of the iropinion by pointing out to them its improbabilities. For instance what would a rational soul do in the body of a beast, and whether that rational soul is incorporated with the body of a beast, as our souls and bodies are, and whether such a beast possesses besides its irrational soul also a rational one like ours. Also whether that soul stays only for a short time like a stranger. And whether a body which is sinful can by God justly be punished by sending into it a soul bad and sinful, though in a previous body it had before been innocent. Obviously by these doctrines the grand bond and order of Nature are destroyed. For, if the soul of a deceased can house in another body it could be that the soul of a father or a mother enters into their Sons' descendants.....

But what is more startling is that the *Sadduceen* among the *Joden* [Jews] who had so much veneration for the Books of *Mosis* could have fallen into such gross errors and deny the immortality of the soul, whereas it is clear from *Genesis* 1-16. that the Soul of Man was not created like material substances, as the irrational brute, but was sprung and proceeded from God and is therefore spiritual and self-existing. But all other pagansand the *Turken*, *Persianen* and *Mohamet*, in his *Alcoran*, acknowledge the immortality of the Soul, so that it is astonishing that there are Christians of the *Epicuri* school, and others who affirm that the souls of the godless and wicked are destroyed. Others again say that souls rest in the dust till the day of Judgment. But the soul never sleeps, not even in this life while the Body reposes at night; even then it is concerned with its own operations and thoughts.

"They think it impossible likewise for a Soul no sooner it leaves the Body to at once enter into a state of blessedness without its being first subjected to some state of probation and punishment conformably to its merit, whereas Holy Scripture clearly tells us that the immortal souls which God Himself had planted within us do not return to mortal bodies which they have done with but to God.

NOTES TO CHAPTER XLVI

1. *Commety*. i.e. *Sammati*, a higher grade of the Fisher caste.
2. *Cords*. The sacred triple cord.....made of cotton gathered from the plant by a pure Brahmin and carded and spun only by Brahmins.
3. *Bramma*. The supreme Being of the Hindu Pantheon.

THE XLVII CHAPTER

How the Bellales and Bramines marry — Their various good laws — Castes, conditions and artificers of Jafnapatan — Account of the conquest of Trinquenemale.

"In the previous chapter mention has been made regarding the season for *Bellales* to marry and how the *Bramines* marry within their caste their nephews and nieces. Amongst some Christians there still prevails an evil custom (to make the marriage binding) for the bridegroom to fasten a *Tali* or necklace round the bride's neck (though I advised against it whenever I could) for I saw the custom was of pagan origin. For *Rogerius* tells us that this ceremony was also observed on the *Choromandel* Coast and without it the marriage is considered by them as not properly administered, and the custom cannot be omitted but to their great shame. Hence it is that on the death of the husband the *Tali*, that by which the bond was made, is also burnt.

"It is no easy matter in this country for a needy daughter to get a husband. Often there is somehow a collection made (as I have often seen myself) for a *Dote* or bridal-portion. The daughters marry when very young, often in their 10th or 11th year and bear children when 13 or 14. And it is the custom here (after three publications of banns) when the marriage has been performed in the church to repair to the place where the nuptials are to be celebrated. Here a *Ramade*, *Pandaal* or canopy is erected in front of the entrance, with four plantain trees in imitation of pillars and an arch decorated with various flowers, young coconuts and pomegranates. The rich and affluent families give magnificent entertainment (I have often been present). The viands consist of deer flesh, hares, partridges, fish and all kinds of confectionery and fruits and there is much joking, dancing, singing and dramatics. Howbeit amongst all this mirth no strong drink is there introduced, save for the *Nederlandtsche* guests who they know cannot exist on water alone, and hence are served with *Spansche Wijn* [Spanish wine].

Although these festivities do not last exactly for 7 days, as in Old Testament times, yet they can carry on for 5 or 6 days with great mirth and eating and drinking to a late hour in the night.

These people are very careful to see that their daughters are married out early in life, as well as their sons, for they seem to believe that a man is no man unless he is married to a wife and consider one who disregards the propagation of his species as bad as a murderer. So *Plato* would have it too as well as the *Romeynen* and those of Athens".

It has often happened that daughters of 8 or 9 years were brought before me that they might in my presence and in that of mutual friends plight their troth to their intended husbands. I have repeatedly declined, as not only might these children on arriving at maturity easily change their minds, but it could also pave the way for inconstancy later. These people generally select wives for their sons younger than they are. They also shew reluctance to take for their wives women who have already arrived at years of womanhood. In truth on the *Choromandel* coast if the daughter of a *Bramine* is not married before then no person whatever will have her for wife ever after.....

There is something more to be said regarding the *Dote* or marriage gift. It is often the case in this land for a marriage not to take place for lack of it, but this is not so surprising, for we know with what stringency the marriage contracts are often made and entered into in *Hollandt* and elsewhere, seeking more for earthly gains than for godliness and a virtuous family. Were the parties here to die without issue the dowry reverts to the husband's or wife's relations, whoever brought it.

"It is very commendable that in *Jafnapatan* neither a young man or a young woman would ever consent to form an alliance or let their banns be published without the consent of their elders. This is as it should be, a just and equitable proceeding and in keeping with infallible truth, the practice of all ages and sound reasons.....

"Wisely then has our Legislature of late watched against all such unwarrantable abuses in order to stay all foul abductions and elopements which occur to the no small annoyance and grief of parents.....

The ancient Church considered all, the offspring of such unlawful marriages as bastards..... Yea, the ancient councils have also decreed that no lawful marriage can take place *inter raptorem et raptam*.

"The *Chivias* in times past had to give their services to the King of *Jafnapatan*, but at present they have to supply the principal *Nederlanders* with water, which they fetch from 2 or 3 hours distance away, and also with firewood. So that their labour is that of the *Gibeoniten* also called *Nethinim*, v. *Jos*, 9. 23, but their yoke is much heavier, for now and then they, often 10 or 12 of them, have to carry a heavy *palinkijn*, for 10, 20, 30 miles. But, nevertheless they are proud of it as being Government Servants and will bear no other persons but those of rank. For those of inferior status are borne about by common *coelijs* [porters], who are to be found all over the place, but they reside within the *Chundecouli* Church district.

"The *Parruas* are also located in *Jafnapatan*, but are not so numerous here as at *Tutecorijn*. Their chief employment is sea-faring and diving for *Chankos* ¹or *Zeehoorns* and pearls. Most of them speak good *Portugeesch* and they are a civilised people,

"The *Chittijs* live by trade in piece goods and other wares. They are cunning and clever at earning a stuyver. Each caste marries the occupation of a father follows that of his forbears and descends to within itself: his son.....

"The *Carreas* earn their livelihood by sea-fishing, they use large nets. They live along the *Jafnapatan* beach and the banks of the Salt River.

"The *Mokkuas* are likewise fishers.

"The *Nalloos* are all of a deeper black than the others. They are slaves of the *Bellales*. They draw Toddy from the trees (and can also get fully drunk). They till the ground, take care of cattle and water the trees, and are a nasty and dirty people. One can smell them at a distance, like the *Hottentotten* at the Cape. They work as *coelijs* and do all other menial work.

The *Parreas* are the most despicable and nasty set, who perform the vile and dirty tasks. They eat rats and mice: in a word they are a despised and downright filthy people.

Here there is a wonderful distinction made between the lowest castes and one who is well-respected for high descent: an inferior passing a superior will show his insignificance by a deep bow towards the earth. The husbands generally receive great respect from their wives, who will not eat in their presence but alone. These people never partake of Beef and no cattle are slaughtered but by the *Nederlanders*, for the natives hold a cow sacred, as in Egyptian times. *Exod*. 8. 26. *Gen*. 43. 32 (as fully related in our book on the Religious Ceremonies of the *Malabaren* and *Cingalezen*), though there are some thieves and rascals who during winter steal many cattle, slay them and sell the hides.

The prejudices of Caste here are many and varied. There are some principal stocks from which spring the different stalks like branches of a tree. Such differences were also observed by the ancient pagans..... just as amongst ourselves we distinguish between *Edelen* [nobles], *Patricios* [patricians] *Burgeren* [Burghers] and *Gemeen Volk* [commonalty].

As a whole the people of *Jafnapatan* are endowed by God with a good natural understanding and judgment, except the *Nallouas* and *Parreas*. They are sober, neat and clean in their person, not quarrelsome, but great prattlers and know how to use their tongues. The greatest flaw in the national character is immorality. There were many complaints heard of the profligacy of married men.....

Amongst those of mature years, Idolatry and Demon worship still prevail, as I experienced in one case when the books containing these vain doctrines were called for and destroyed. Some of the old people still choose their days (like what is said in the history of *Raja Singa*, King of *Candy*) and it is well known that the *Grieken* and *Romeynen* also had their good and evil days). It is a bad sign for them to hear one sneeze when on the point of leaving home or the cry of a solitary night bird on the roof of their house, but especially the shadow of a pied: crow² in its flight. Among the *Portugezen* themselves they have a homely saying of pagan origin "I cannot tell you", they say, "what an unlucky face (*rosto mofinho*) I saw to-day".

On the *Choromandel* Coast they think it a good sign to meet a red sparrowhawk with a white ring about its neck. *Joan van Twist* in his account of *Guzerat* tells us that the people there regard it a good omen if on leaving their houses they meet an elephant or a camel, whether laden or not, or a horse, preferably not burdened, or a bull or a buffalo carrying water, if without not so good; or a goat or a dog with food in the mouth, or to meet a cat on one's right side. It is also good to meet people carrying meat, curd, and butter. A cock running ahead is also good.

Not only are there amongst these old people those who practise divination by birds in defiance of God's command, like the ancient *Romeynen*, such as God would not tolerate in His own people (*Deut.* 18: 10), but there are also some pretenders who claim to cure by mutterings or by slight whippings of the patient's body. In short, they are full of faith in Predictions and Fortune-telling, appealing to demons to know about anything lost so as to have it restored to them, inquisitively diving into futurity and similar pretences, such as tracing a theft by means of scissors and a winnow; and other rubbish. Such beliefs prevailed also amongst the people of God who so strongly bade them beware of the following sins [Baldeus then mentions, quoting from the Scriptures and other books, the following:—Consulting the dead, Witchcraft and augury, Charms, Demonism, Sorcery, Bird calls, Liver Examination, Lucky Days, Lotteries, Discerning from Wood and Sticks, Prognostications from the elements, "The spelling of Names after a conjunction of letters, like the *Jorden* (Jewish) Cabbalists, Palmistry, Horoscopes, Mirrors, and all such tricks and deceits of the devils, like the movements of a key, or a ring on a string"]

"It is desirable that this mass of vileness and impropriety should not exist amongst us in *Christendom*.....It is for every Christian to watch over his soul and to trust in the Creator rather than ascribe to His creatures or to any words or letters power, that they do not possess, for this surely leads to Sorcery, so said *Hessellius*, a famous teacher of *Leuven* [Lourain].....In the Kingdom of *Jafnapatan* there are people familiar with all the Arts and handicrafts. They are particularly sound regarding Local Laws, and in the chief *Land-raadt*,³ which is composed of *Nederlanders* and *Indianen*, an

intelligent and able person, skilled in the national laws sits with three other *Modliars*. They lack no *Tertulli* or Advocates who often harangue for half an hour and yet have scarcely begun even then.

We are at no loss for General Physicians or Medical Experts, though ignorant of Anatomy or of Dissection, which operation would be also impracticable here owing to the great heat, unless they know the art of the late *Louys de Bils*, how to preserve corpses from decomposition. All their cures consist wholly of empirics and experience. They have great written folios, which have passed to them from their forefathers and are added to by their own researches. All their purgatives are given as Pills or mixtures, composed of various medicinal herbs. In cases of too profuse motions they advise the patient to apply a little black pepper ground with water on or about the navel. I have myself found this a good remedy, in *tormina ventris* or stomach trouble and for diarrhoea.

"They do not here lack Surgeons and Barbers. The latter have a small mirror with them. Their razors are in this country much thicker at the back. They not only shave but also cut the beard and hair and the nails of hands and feet, and clean the ears too.

"Weavers there are also here in abundance. When at work they place their feet in a hole dug in the ground, so that their hams rest on the upper ground opposite their looms.

"Here are also many Painters (as noticed before). They first mark the outlines of what they intend to paint and then proceed with great labour to delineate all kinds of birds and beautiful festoons. These cloths will stand washing as often as necessary without injuring the colours. They are not, however, equal to those of the continent, especially of *Musilipatan*.

"There are likewise skilled workers in Ivory and Ebony, and also Gold and Silversmiths, who with but very few tools are wont to come and work at our residences. They can test gold to the very carat.

Smiths, Carpenters, Masons and Artificers of all kinds are found here as in any country of Europe. The highest earnings of a carpenter or mason are 5 or 6 *stuyvers* a day.

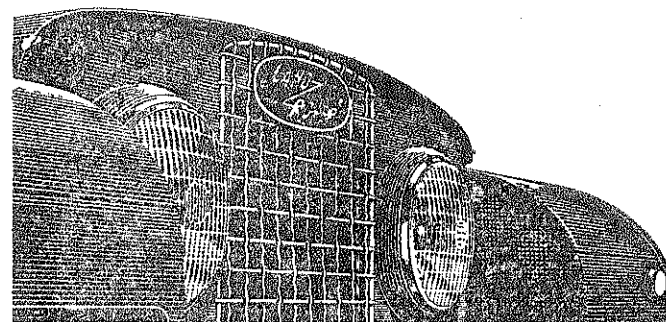
Thus much then of *Jafnapatan* and all worthy of note there. It is now time to leave its confines and to proceed to *Trinquenemale* along the sea-coast"..... [The paragraphs that relate to *Trincomalee* have already been summarised].

"Thus have we made a short perambulation of the Island and mentioned such things as were pecculiar and notable. It only remains that we now arrive (under God) at a friendly understanding with the King of *Candy* (who is now old, and, as some friends think, half-dazed and somewhat addicted to liquor. It is however to be feared that

though the serpent is dead another *Basiliscus*¹ might yet appear, as our countrymen in the interior may know better. From the last letter addressed to me from *Tute corijn*, dated 20th December 1668, I learnt (to quote the very words of the writer) that one trouble in *Ceylon* was now over and that the troops had been recalled from *Saffragam* and *Mannekewarre*, and that all was now quiet, but the troops had not been replaced. God grant that this island may have continued Peace and Prosperity and that our best hopes may blossom in quiet and in godliness and that Christianity⁵ may flourish more and more and that the island have many years of happiness and be a blessed Pearl in the Crown of the Honourable Company.

NOTES TO CHAPTER XLVII

1. *Chankos*. i.e. chanks. *Zee-hoorns* is, literally, "Sea-horns." Shells of the genus *Turbinella* are referred to. They were used as ornaments, the larger ones being also used at Hindu temples and in processions as trumpets.
2. *Pied crow*. Baldeus' words are "Bonte-Kray" i.e. pied or tufted crow. The coucal or the black-crested Drongo is possibly meant. The word translated "shadow" is in the original *Aanraken* i.e. 'touch'.
3. *Landraad*. Anthonisz (*op. cit.* p. 185) says "The Dessave presided at Jaffna". An appeal lay to the *Raad Van Justitie*. Claasz Isaaksz, Dissave of Jaffna, compiled a collection of the Tamil customs, which, after having been approved by 12 Tamil Mudaliyars, was by order of 4-1-1707 published as the *Thesawalamai* or Customary Law of the country (Pieris "Ceylon and the Hollanders p. 47").
4. *Basiliscus*. The ancient Greeks and Romans belived this was a creature possessing the power of killing by means of its poisonous breath.
5. *Christianity*. Heydt, a German who spent 2½ years in Ceylon and left in 1737 says with reference to Baldeus' account of his converts "I for my part have never seen any such great zeal among the local folk.....In truth Herr Baldeus would wonder greatly should he come to-day to these parts etc". But he also adds "Now, however, (meaning presumably at the date he was writing i.e. 1744) it may be somewhat better arranged, since we mentioned that Governor Gustf Wilhelm Van Imhoff had had the whole Bible translated into Sinhalese". He also remarks that the clergy showed little interest even in Dutch Christians. (Heydt's "Ceylon" pp 83, 87)

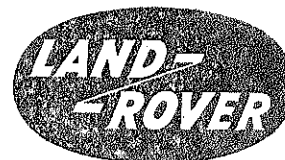


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