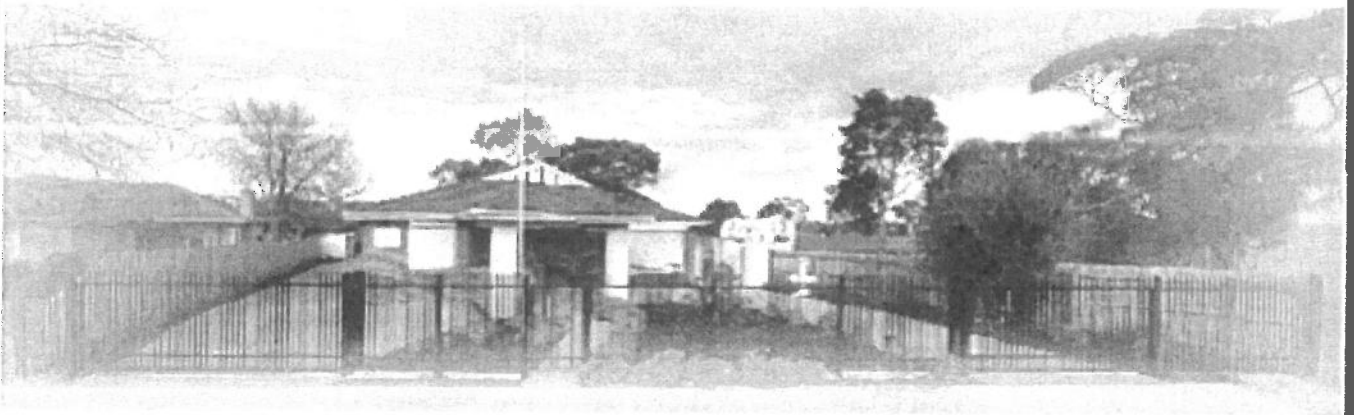




BurgherAssociationAustralia

**Spring Edition
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CommunityNewsletter



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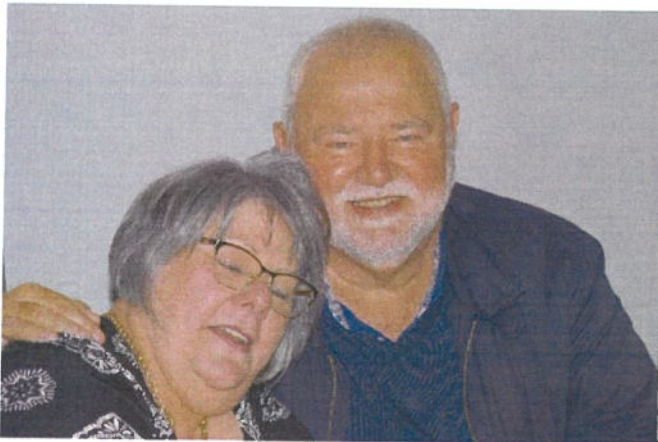
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MORNING MELODIES



From the Editor's desk

Our first "Morning Melodies" was a huge hit and greatly enjoyed by all who attended it. It was a relaxed morning full of fun and music. Hans de Zilwa's singing was par excellence- which is nothing less than we expect from him!!

Thank you, Hans, for a great morning.

Ron Mayne, Harvey Foenander and Adrian Van Lagenberg also joined him for a few numbers which everyone really enjoyed. The morning tea was delicious and the BAA surpassed itself yet again. Across you will see some photos of smiling happy people 😊

I would like to take this opportunity to thank the president Hermann and the committee for all your help and for 'putting up with me' as editor of the newsletter. I will not be re-standing for the position at the next AGM, my life is moving in a different direction and as such I will not have the time to devote to it. I wish the BAA and all of you my readers all the very best of health and happiness; no doubt I will see you out and about in the future.

And just for a wee laugh.....

Two men are hiking through the woods when one of them cries out, "Snake! Run!" His companion laughs at him. "Oh, relax. It's only a baby," he says. "Don't you hear the rattle?"

Did you hear about the racing snail who got rid of his shell?

A: He thought it would make him faster, but it just made him sluggish

It's a good thing snakes and dogs don't interbreed. Nobody wants a loyal snake.

Q: What do you call a cat that throws all the most expensive parties? A: The Great Catsby.

Q: What is a well-read cat's favourite book? A: Of Mice and Men



**The 2021/22
Burgher Association Australia
Donations Pledge**

The Burgher Association Australia Incorporated (BAA) is passionate about supporting the community and is proud to be helping make a difference in the area of health and wellbeing. It is our goal to empower wellbeing and healthy lifestyles across Australia and Sri Lanka. The BAA is pleased to have considered charitable contributions, donations and sponsorships to children's education in Sri Lanka and other charitable donations/sponsorship based in Australia

However taking that fund raising events were almost non existence in the past year due to the corona virus pandemic, the BAA has taken the view that all sponsorships/donations excluding the sponsorships of children in their education via the DBU in Sri Lanka will not take place until we get back to normal as before the corona virus pandemic and we can have and raise funds via the fund raising events. As such the BAA has just announced following the January 2021 Annual General Meeting (AGM) that for the current year donations and sponsorships will be granted only to the following.

**Sponsorship of education to children via the Dutch Burgher
Union of Sri Lanka for up to 25 Children doing year 11 and 12**

We will review again annually the position to set up a budget for new/continued sponsorship to be adopted in the following year.

HEAR YE HEAR YE.....

IMPORTANT NOTICE!

The BAA has been running for many a year now, these committee members do all the hard yards to keep the club going....and we certainly appreciate their hard work, however, we are none of us getting any younger and in order to keep up the old guard and to continue the work we do in addition to helping children's education in Sri Lanka, we are seeking **7 new committee members** to join us.

If you feel that you are in a position to add new blood, new ideas and a helping hand to contribute and have the time once a month to join our nightly general meetings and help in the organisation/set up of our quarterly fund raising events over a weekend, then, do send your **"Nomination Form"** in the AGM Notice 2022/2023 sent to you or if you wish to discuss anything further then:

Please contact our president Hermann Loos on 0488 027 558 or you can email him on hermann_r_loos@yahoo.com.au



How I made good in Australia – some reminiscences

DR HAROLD & IRANGANIE GUNATILLAKE

In 1969, I returned to the island with my fellowship degree and intensive training with one of the famous surgeons in London, Mr Norman Tanner, having served as Senior Registrar at Queen Mary's Hospital Orthopaedics. I still recollect the interview for the selection for this post, sitting in front of a panel of professionals and administrators and over 50 applicants sitting in the waiting room waiting for their interview for a single position. Many of them were locally qualified Britons. I was asked, "Mr Gun, what are your plans coming from Ceylon seeking positions in hospitals in the UK?"

My prompt reply was that I have been sent to the UK for specialized training to obtain the fellowship degree, return to Ceylon, and spread the 'Gospel of the training obtained' to serve my people. Further, I have been sent on a government scholarship to do so. Among many other eligible candidates, mainly Britons, I was selected for the position.

My dream then was to return and serve my people and aspire to be a top surgeon, hopefully following my gurus' footsteps like Dr Anthonis and Dr Gunewardene, visiting Surgeons at Colombo Hospitals. After returning from the UK, I served as Resident Surgeon in the Accident Service, Colombo, followed by a short period as locum in Kandy and then transferred to Badulla Provincial Hospital as General Surgeon in 1970.

Something unique at the time I served as a Surgeon in Kandy was that when you are on call, the hospital sends the ambulance to your residence and drops you back at your home after attending to the surgical emergency. That system does not exist today after the invention of mobile telephones.

I recollect the 1971 Revolt (insurrection) when the Janatha Vimukthi Peramuna (JVP) insurrection against the Socialist United Front Government of Sri Lanka (then Ceylon) under Prime Minister Sirimavo Bandaranaike. The decision to revolt was taken by nine senior members of the JVP when they met at the Sangaramaya Temple of the Vidyodaya University on April 2, 1971, seeking to capture State power by attacking all the police stations in the country on the night of April 5, 1971. (Rohan Gunaratna: Sri Lanka: A Lost Revolution? The Inside Story of the JVP)

One Sunday morning, people with many gunshot injuries were brought to Badulla General Hospital (where I was stationed), and I spent a whole day in the operating theatre attending to the casualties. It was like a war zone. Some seriously head-injured patients were dispatched to General Hospital in Colombo.

During this grey period, the hospitals were short of most disposable items, including antibiotics like penicillin and saline transfusions among other essentials. Our wives had to queue up to purchase clothes from the CWE cooperative shops. Even for the essential provisions, there were long queues at the CWE. There were even bread queues at a later period. Private practice after hours was banned, and we were given Rs 500 per month as a non-pensionable allowance in lieu.

Life became hard and I was gloomy about the future; then the decision was made to leave the country for greener pastures. During this period, I was offered a Senior Surgical Registrar's position in the main General Hospital in Singapore. Dr N.M.Perera was the Minister of Finance at the time. He stopped giving foreign exchange to anyone leaving the country to stop the 'brain drain' during that grey period. I resigned from government service and left for Singapore with my family with no money in my pocket. Still, we were lucky that Prof Kanaks, Anatomy Professor in the Teaching Hospital in Singapore, our one-time senior lecturer in Anatomy in Colombo Medical Faculty, was there to receive us at the airport and welcome us.

After serving for three years as Senior Surgical Registrar in Outram Road General Hospital, we decided to settle down in Australia. One incident that must be mentioned here, a most unique and exciting episode. As Senior Registrars, we got a date monthly to perform minor surgery under local anaesthesia on outdoor patients. On one of my days on that duty, there was a shortage of 'trolley boys' – young boys coming from Malaysia to earn some pocket money.

As there were very few trolley boys on duty, I walked to the outpatient department, placed the patient on the trolley, wheeled him to the operating theatre and wheeled him back after the minor surgery to the OPD and wished him good luck. The next day this was highlighted in the Straits Times newspaper with the story that an Indian trolley boy had operated on a Chinese patient!

The high-ups in the department of health in Singapore were shocked and disturbed. After making inquiries, the hospital's medical superintendent reported to the authorities that I had done the operation on this patient. I was summoned to the office where many officials from the department of health were present and I feared I was in trouble. I explained what happened and the circumstances and their faces changed and they thanked me.

Our migration to the 'Lucky Country'

We were passed to come to Australia and in February 1975, we settled in the suburb Jannali in New South Wales. How we settled in Jannali, then mainly a white Australian suburb, was interesting.

Through an Act of 1901, a White Australia policy effectively stopped all non-European immigration into the country contributing to the development of a racially insulated white society.

Mr Bates, the ex-Mayor of the Sutherland shire, was holidaying in Singapore with his partner. His travel guide was known to me; and when his partner had a medical emergency, the guide contacted me and I promptly attended to the need. Then, we hosted them to lunch in a nearby restaurant, the normal tradition in Singapore for entertaining visitors.

Mr Bates was very happy and asked me what he could do for me. I said we had been passed to come to Australia and were preparing ourselves for the change. He said, "please let me know if you are coming to Sydney." He was waiting for us in his limousine when we landed at Sydney. We were taken to Jannali where he owned the 'Bates Arcade,' a commercial and residential block.

He introduced me to the bank manager and other important officials in Jannali, and our settling in was smooth and comfortable. I then had to find a surgical job in a hospital. The same week, I made an appointment with the Medical Superintendent of Sutherland hospital, three railway stations from Jannali. I was interviewed and was lucky to start work the following week as the Surgical Registrar to two surgeons. It was easy then to find a position with a British qualification without further local training.

The United Kingdom provides the largest source of overseas doctors or International Medical Graduates (IMGs) working in Australia. Of course, no doctor coming from another country, including Sri Lanka, is guaranteed work in Australia. I was privileged to get jobs in this hospital for Sri Lankan surgeons visiting Australia for extended holidays. At that time, we were registered as specialist surgeons with the right to private practice. Sutherland Hospital staff were friendly, and my working there was most pleasant. My two bosses loved me.

I must now relate a story of an experience working in that hospital. An affluent lady was admitted for surgery with a popliteal aneurysm. Popliteal means the back of the knee and the aneurysm is a bulge arising from the main artery there. This appears as a pulsating bulge and needs early surgery. In the seventies, we had no vascular surgeons and general surgeons did such specialized work.

One of my bosses got the retired Professor of Surgery from Sydney Hospital in the CBD to perform the surgery on this lady. It was fixed for a Sunday morning. My boss requested I assist this professor, and I was introduced to the professor as the best registrar to help in the operation. The professor did not look at me when my boss paid me that compliment; I realized he might not like 'Indian-looking' assistants. We scrubbed together before the procedure, but no word from him. I confidently assisted him in the surgical procedure without his saying anything during the operation.

At the end of the procedure, I wondered whether he would take an essential step in the last bite of the stitching in the closure of the incision in the opened blood vessel. In vascular surgery, before you take the last bite to close the cut, the distal clamp must be removed for the blood to gush through the wound to prevent air from getting into the vessel. Such air bubbles entering a blood vessel can travel towards the lungs and lead to an imminent death from air embolism.

I waited for that moment when he was attempting to close the last stitch without releasing the distal clamp in the vessel. I got my chance and shouted, "Sir, may I release this clamp". He looked at me for the first time and nodded. After the operation, while leaving the operating theatre, this racist professor put his arm around my shoulder and politely asked, "tell me who you are?"

We sat in the lounge and became the best of friends. One piece of advice the professor gave me was not to waste time as a registrar and get into the private practice and "make your money." I accepted his advice and got a position in a private practice group in the suburb of Cabramatta, occupied by primarily European migrants.

I did my surgery in Fairfield Heights Private Hospital. Everything was smooth, and the staff was most cooperative. Three months later, one of the staff nurses in that private hospital came to consult me professionally. She said while conversing that she was sent by the hospital matron on my first day in the operating theatre there to check my competence. A great opportunity I enjoyed in Australia was that we could go for conferences overseas and claim a tax deduction for ourselves and our partners. In Sri Lanka, that is once in a lifetime event. I used that opportunity by attending cosmetic surgery conferences in various parts of the world and workshops on cosmetic procedures in Paris, Rome, and London.

I developed my technique of operative procedure for an operation called 'Abdominoplasty' to remove excess fat and skin from the flap that hangs like an apron in your abdominal wall. This technique was named after my name, "Gunatillake technique of abdominoplasty", and I had the opportunity of describing this procedure at many conferences in cities like Paris, Rome, Florida, Los Angeles, Japan, Peru and Bangkok. I was the first cosmetic surgeon who performed liposuction- a procedure to suck fat out from redundant areas of your body. My first patient was a Mrs Elliot, and I remember my anaesthetist asking me whether I was performing "jungle surgery."

During the past 20 years, I have engaged in writing health articles and publishing a health newsletter named "Health & Views". I have produced over 75 YouTube videos on various topics, such as health, Sri Lankan historical events, and the present crisis in Sri Lanka, among others. I have written over 400 health articles which you can view most of them on my website: www.Doctorharold.com. I have written health articles for the now defunct Sunday Leader and the Sunday Island.

I have engaged in community activities among the expat Sri Lankan community in Australia, mainly in New, South Wales (NSW). I was the president of the Sri Lankan Association of NSW for two consecutive years-1997 and 1998. I was the first treasurer of the Sinhalese Cultural Forum. I have been engaged in giving public talks to our community on health topics and showing my videos on the LTTE war and the historical sites of Sri Lanka.

I am happy that I migrated to Australia as the healthcare system is high quality, timely and affordable. It is a very safe and stable country to live in, with a friendly, relaxed culture that makes it easier to achieve a comfortable lifestyle. It is a multicultural society and no more a whites-only country. Aboriginal people are well recognized and honoured as the country's first people. Their cultures, religions, and traditions are respected and they now participate in the celebrations of Australia Day on the January 26 each year.

I received an 'Order of Australia' medal last May. The award for medicine and community services to the Sri Lankan people is an excellent example of how foreign people are recognized for their achievements in this country. Australia is a country of opportunities for young people, whether locals or migrant youth with an open government with an ever-growing economy. I want to tell those young people who wish to leave Sri Lanka for a better life and higher education that they must think of Australia as a destination for achieving their dreams of improving their future.

About the author: Dr Harold Gunatillake, Health Editor, is a Member of the Academy of Medicine, Singapore. Member of the Australian Association of Cosmetic Surgery. Fellow of the Royal College of Surgeons (UK), Corresponding Fellow of the American Academy of Cosmetic Surgery. Member of the International Societies of Cosmetic Surgery, Fellow of the International College of Surgery (US). Australian diplomat for the International Society of Plastic, Aesthetic & Reconstructive Surgery. Board Member of the International Society of Aesthetic Surgery. Member of the American Academy of Aesthetic & Restorative Surgery. Life Member of the College of Surgeons, Sri Lanka. Bachelor of Medicine & Bachelor of Surgery (Cey). Government scholar for higher studies in the UK.

(This article is prepared as requested for the 75th Annual Celebration magazine of the Sri Lanka High Commission in Canberra, Australia)

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Sri Lanka's last indigenous people – The Veddas

The Veddas were traditionally forest dwellers, who foraged, hunted and for centuries, lived in close-knit groups in caves in the dense jungles of Sri Lanka. But most people haven't heard of them.

"This is our cave," said the man. He was tall with curly, shoulder-length hair and his lower lip was caked red with the arca nut he was chewing. An orange sarong was tied around his waist and a small axe was slung over his left shoulder. He pointed at a dimly lit rock shelter guarded by swaying trees.

"This is where the children lived," he said, gesturing to a dark corner, "and here, the men and women. You see the top there," he continued, showing a sun-lit platform sheathed by scattered boulders. "That's where our leader slept, and we burnt wild boars, deer and rabbits to eat."

Gunabandilaaththo belongs to the Vedda community, the earliest known aboriginal people of Sri Lanka. relocating from one cave to another when someone from the group died. After one's death, they laid the body on the cave floor and covered it with leaves while gathering by a large tree to pray for the deceased; and offered wild meat, honey and wild tubers to their ancestors and the deities of the trees, rivers and jungles. "We prayed for their afterlife so that their souls will belong to the deities; they will look after us," he said.

Today, the Vedda live in scattered in tiny settlements in the Hunnasgiriya hills in central Sri Lanka up to the coastal lowlands in the island's east. However, long before Indo-Aryans – who are now the dominant Sinhalese-Buddhist people – came to Sri Lanka from India around 543 BC, the Vedda lived all around the island.

Despite being Sri Lanka's earliest inhabitants, many people know little to nothing about them. For many centuries, Veddas were stigmatised and oppressed by the Sinhalese rule, and limited only to tourist interest. Today Veddas are thought to account for **less than 1%** of the national population.



As with many indigenous groups, there's little evidence to suggest their origins. Archaeologists connect their gene pool to a prehistoric human called Balangoda Man, who lived 48,000-3,800 years ago and was named after the historical sites in the town of Balangoda – where his skeleton was first discovered – 160km from Colombo.

Gunabandilaaththo belongs to the DanigalaMahaBandaralage lineage of Vedda, a Sinhalese title given to them by the kings of the Kandyan kingdom (1476-1818). Originally, they lived in eastern Sri Lanka, in the Danigala mountain and the surrounding forests. But the construction of Senanayaka Samudra – the biggest man-made lake in Sri Lanka – in 1949, displaced this Vedda community.

"We lost some of our original forest homes because of the reservoir," said Kiribandilaaththo, who also belongs to the DanigalaMahaBandaralage lineage. During that time, seven families from Danigala came to live in a cave in Rathugala village in eastern Sri Lanka, which Gunabandilaaththo had shown me earlier. "My *ammilaaththo* and *appilaaththo* (mother and father) ... they were part of that group," he said.

"[The government] had asked our ancestors whether they liked to eat rice," Gunabandilaaththo added, explaining that the government encouraged them to relocate to Sinhalese villages for rice farming. Most Veddas agreed; those

who did not – including the seven Rathugala families – received no compensation from the government.

Those that relocated had little choice but to assimilate into Sinhalese culture and intermarry with the Sinhalese. Because many Sinhalese people considered them backward and uncultured, most of them, Gunbandilaaththo said, changed their names to hide their Vedda heritage. Even their language evolved, adapting Sinhalese words to communicate with others.

While the seven families who lived in the Rathugala cave held onto their traditions for a little longer, living in the jungle and hunting and foraging for food, they gradually mingled with Sinhalese farmers and Muslim traders from nearby towns. When food was scarce in the jungle, Gunabandilaaththo's parents cultivated grains like corn, finger millet, mung beans and black-eyed peas. "We slowly started losing our way of life," he said.

But now, things are slowly changing, with the Vedda community reclaiming their heritage along with renewed interest in these first people of Sri Lanka. "The Sinhalese used to look down upon us," Gunabandilaaththo said, "but things have changed now. People are more educated, and they are interested in knowing about us."

The department of archaeology and the ministry of heritage built the Veddas Heritage Centre in Rathugala just before the pandemic, where Gunabandilaaththo will be leading tours for visitors, starting in April.

Proud to share his culture and traditions, Gunabandilaaththo took me into the centre's small mud cottages, which are next to the cave where their ancestors resided. One was decorated with black-and-white pictures captured by the physician Richard Lionel Spittel, who often visited the Vedda habitats in the early 1990s. Another was decked with pictures of caves, a map of their original homes and statues of Veddas. Visitors can also request to see traditional ritual dances or to listen to their prayers and music.

"We want to pass our cultural elements to our younger generations," Kiribandilaaththo said, explaining that he's happy to have the centre. Although briefly halted by the pandemic, Kiribandilaaththo conducts indigenous classes for 22 Vedda children every weekend at the centre, teaching them about their way of life and their language and traditions.

"When we were small, our parents took us to the jungle. They showed us the caves, where to drink water, and how to find our food so we would never go hungry. They showed us the streams that never dried up. So, when we go to the jungle now, we can tell if an elephant or a wild bear is near us; we smell them," Gunabandilaaththo said. "We want to give the same knowledge to our small children."

Today, most Vedda people are Buddhists, but their animist beliefs are still deeply etched in them. "We teach children to never pluck a flower or a leaf from a tree if you don't have any use for it," Gunabandilaaththo said, "and never cut trees near a river stream because it will dry up."

UmayanganaPujaniGunasekara, an indigenous food researcher and author of VediJanayageSampradayikaAharaThakshnaya (Traditional Food Technology of the Sri Lankan Vedda), explained that for a long time, Veddas have been viewed as a tourist interest in Sri Lanka. The community in Dambana, a village 65km from Rathugala and home to the Vedda of UruWarige lineage, for example, is heavily commercialised. "Most people complain that Veddas ask for money to even explain about their history and traditions," Gunasekara said. "But you can't blame them. When government regulations like Forest Ordinance came into place, they couldn't go hunting in the jungles. They lost their environmentally conscious traditional lifestyle and their access to foodways. So, they needed a way to survive."

Currently, Veddas in Dambana have to haggle to sell their crafts to tourists, who often visit the village to take photos with the chieftain.

"But, of course, authorities can have a tourism framework where it uplifts the community, both economically and socially, allowing them to preserve their heritage," Gunasekara said. Both Gunabandilaaththo and Kiribandilaaththo are also hopeful that tourism can bring a positive change to the community.

The newly opened Wild Glamping Gal Oya, where visitors can stay in luxury tents in the forests around Rathgula, is already doing that: 13 staffers, including the hotel's chef, are Vedda people from Rathugala, while the hotel's onsite organic farm employs several others. "Some of these young people used to move away for jobs, but they are working here now," said Gunabandilaaththo, who also guides hotel guests on hiking tours and sometimes takes visitors to Danigala, their original home. "People come from Colombo – and they are excited to know about our culture and hike our mountains with us."

The Vedda staff members, who are mostly in their 20s, conduct cooking sessions for guests, preparing dishes stemming from their culinary traditions like smoked meat, wood-fired cassava roots and finger millet roti. That's because while many young Veddas know little of their heritage and traditions, a love for their cuisine remains strong. Many still go foraging in the jungle for days at a time, sleep in the caves, and fish and hunt wild animals to cook over fire. They bring back wild meat, honey and wild tubers.

"I still cook our food for my children and grandchildren," said Dayawathi, whose mother is Vedda and father is Sinhalese. She cooks curry for breakfast made of corn, wing beans, spine gourd and black-eyed peas, very different to the creamy vegetable curries made with coconut milk found in most island homes. While most Sri Lankan dishes are spice-laden, Dayawathi said she doesn't add spices. "Instead, we mash green chillies and make a paste and eat it with helapa, which is a soft, steamed traditional finger millet dough wrapped in leaves."

"For lunch, we sometimes add a piece of smoked meat to the same curry," Gunabandilaaththo added, explaining that they also preserve smoked wild meat in honey poured into a gourd. "I mostly eat steamed jackfruit and wild meat, and I've never been to the doctor," he said. However, as the second chieftain of the Rathugala Veddas, Gunabandilaaththo understands that they need recognition and support. Not only does Sri Lanka not have specific laws to protect its indigenous people, but government acts continue to prevent them from accessing their traditional hunting grounds – and a 2017 UN Human Rights review highlighted that

"The government has always abandoned us. If they recognise us and our very existence, it would help us preserve our culture better," Gunabandilaaththo said, explaining that his community conducts a monthly meeting to talk about the need to preserve their traditions. Some young people feel strongly about their heritage, he said.

"We were here before King Wijaya [the first Aryan king] came. We are the oldest living inhabitants in the country – and I want everyone to know that we exist here. I want everyone to know that we have our language, and we want to take it forward."

Some Street names in Colombo OLD and NEW

– By Hemal Gurusinghe

For those who grew up in a different era and left Sri Lanka long ago, will now be lost if they were to find directions in Colombo by their current street names. Politicians made a great deal about changing street names. Perhaps to display their “Nationalism”, maybe an easy con to fool the people.

This mania of changing street names happens all the time and everywhere. London changed streets named after colonial characters whose reputations are now in question. The irony is that it is Sadiq Khan, the Mayor of London, who is presiding over these changes in the aftermath of Black Lives Matter protests.

Unlike Colombo, New Delhi (and other state capitols) renamed their colonial era street names after internationally famous people, like Nelson Mandela. In Colombo, one hardly knows some of the characters whose names adorn streets.

Kandy is a special case. Before the colonial era, streets in Kandy had local names. The British changed them in “honour” of their leaders. Post-independence, many street names were changed back to the pre-colonial era names.

Street Names In Colombo

Old Name

Albion road

Armour Street

Barber Street

Baillie Street

Baseline road

Bloemendhal Road

Brownrigg Road

New Name

Sri Dharmarama Road

Sri Sumanatiss Mawatha

Maha Vidyalaya Mawatha

Mudalige Mawatha

Dr. Danister De Silva Mawatha

K.CyrilC.Perera Mawatha

Keppetipola Road

Bullers Road	Bauddhaloka Mawatha
Campbell Place	Ananda Rajakaruna Mawatha
Chekku Street	Sri Kathiresan Street
Church Street	Sir Mohomed Macan Marker Mawatha
Cotta Road	Dr.N.M. Perera Mawatha
Darley Road	T.B. Jayah Mawatha
Deans Road	Ven. Baddegama Wimalawansa Thera Mawatha
Dematagoda Road	Sri Vajiragnana Mawatha
Drieberg's Avenue	Jayantha Weerasekara Mawatha
Duplication Road	<u>R.A.De Mel</u> Mawatha
Edinburgh Crescent	Sir Marcus Fernando Mawatha
Flower Road	Sir Ernest De Silva Mawatha
Forbes Road	Devanampiyatissa Mawatha
General's lake Road	Sir James Peiris Mawatha
Green Path	Ananda Coomaraswamy Mawatha
Green Street	Sangamitta Mawatha
Greenland Road	Isipathana Mawatha
High Street	W.A. Silva Mawatha
Jampettah Street	K.B. Kristie Perera Mawatha
Kanatta Road	Rt. Hon. D.S. Senanayaka Mawatha
Kochchikade Street	St. Anthony's Mawatha
Korteboam Street	Srimath Ramanathan Mawatha
Lake Road	Baladaksa Mawatha
McCallum Road	D.R. Wijewardena Mawatha
McCarthy Road	Wijerama Mawatha
Narahenpita Road	Elvitigala Mawatha
Norris Road	Olcott Mawatha
Parsons Road	Sir Chittampalam A. Gardiner Mawatha
Prince Street	Sir baron Jayathilaka Mawatha
Queens Street	Janadhipathi Mawatha
Reclamation Road	N.H.M. Abdul Cadar Mawatha
Regent Street	E.W. Perera Mawatha
Rifle Street	Justice Akbar Mawatha

Shorts Road	Kumaran Ratnam Road
Silversmith Street	Srimath Bandaranaike Mawatha
Skidders Road North	George R.De Silva Mawatha
Thurstan Road	CumarathungaMunudasa Mawatha
Torrington Place	Independence Avenue
Turret Road	Srimath Anagarika Dharmapala Mawatha
Union Place	Dr. Colvin R. De Silva Mawatha
Wall Street	St. Benedict's Street
Wolfendhal Street	Sir RatnajothiSaravanamuttu Mawatha

The Poppy

“Today I saw a man distributing poppies stop a lady and ask if he could reposition her poppy. While doing so he told that lady she should wear the poppy on her left side (over her heart); The red represents the blood of all those who gave their lives, The black represents the mourning of those who didn't have their loved ones return home, and The green leaf represents the grass and crops growing and future prosperity after the war destroyed so much. The leaf should be positioned at 11 o'clock to represent the eleventh hour of the eleventh day of the eleventh month, the time that World War One formally ended. He was worried that younger generations wouldn't understand this and his generation wouldn't be around for much longer to teach them. I copied this from someone else. Please do the same to pass this knowledge on to those who don't know the meaning. 🌸”

Did You Know?

Cate Blanchett is the only actor to win an Oscar award for the portrayal of another Oscar award-winning actor—in 2005, she won an Oscar for Best Actress in a Supporting Role for her portrayal of Katharine Hepburn in *The Aviator*.

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OBITUARIES

EMMANUEL, Ravindran (Ravi), husband of Charmaine, father of Janek, Shemani and Tehara, in Sri Lanka. (Daily News 14.5.2022)

PERUMAL, Joseph (Joe) Aubrey Lawson, (24.01.1949 – 30.05.2022), father of Opeka and Kerwin, Pierre/Naomie

HUBERT, Don, husband of Jennifer, father of Lora, Nicola and Donna. Brother of Frankie, Noel, Peter, late Roger, Terry and Victoria.

BALARETNARAJAH, Yogendra, Major General, husband of late Sarojini, father of Anusha, Arjuna and Brahman, in Sri Lanka. (Daily News, 2.6.2022)

VISSER, Jannifer Lesley (Jan), wife of Tony, mother and mother-in-law of Slade & Marina, Kharne & Bree and Kya-J & Michael. Perth West Australian, 4.6.2022

ANDERSON, DelloraineAleric (Dello), 22.01.1947 – 05.06.2022, husband of Helen, father of Sharlene, Shaun and Johanna. Son of Eileen and Kinglsey Anderson (dec) in Melbourne.

CHRISTIE, Grace Emily – NEE JUREY 08.06.1936 – 17.06.2022

Loving wife of Noel (dec) Mum of Barbara & Karen.

EDMONDS Ralph Elmo – Passed away 26.06.2022 - Beloved husband of Delrine Edmonds. Father of Ron & Robert

GEDDES Ronald Francis 13.08.1939 – 23.06.2022 – husband of Evelyne Hancock, father of Peter. Sue & Jillian.

DUCKWORTH Edward – 03.12.1936 – 16.06.2022

FREDERICKS Bernadette Agnes – partner of Doug, mother of Marina, Jennifer, Patricia, Jaqueline & Malcolm

De SILVA Frederick Randolph Husband of Dianne, father to Richard & Claire
Passed away 04.06.2022

BENEDICT Bernard Neville Husband of Barbara, Father to Theresa, Paul, John Simon & Chris
passed away 10.06.2022 aged 93

HAAS Dorothy nee Freeman - 12.07.1940 – 07.06.2022 – Partner of Chris, mother of Michelle

SYLVA Claire Margaret (nee King) – 29.06.1936 – 08.06.2022

HOLMES, Annette Marguerite 'Mimi' born in Sri Lanka in June 10th 1930. Mother of Barbara Willenberg (deceased), Hermann Loos, Annabelle Jayasekera, Pieter Loos, Michael Loos (deceased) Maurice Loos and Kevin Adolphus. mother-in-law of Carol Loos, Helene Loos, Ronald Jayasekera, Julianne Adolphus, Sharon Loos (deceased) and Clifford Willenberg, Grand Mother to fourteen (14) Grand Children and a Great Grand Mother to fifteen (15) Great Grand children. Sister of Carlyle (deceased) London, Roma Stork-Ontario Canada, step sister to Donovan Ferreira (Deceased), Anton Ferreira (deceased), sister in law to Edward Stork(Canada), Marilyn Holmes(London), Doris Ferreira (deceased) and Leena Ferreira (deceased) passed away peacefully June 1st 2022, aged 92 years

RAYMOND, Christabel Henrietta, 1924 – 2022 Born in Ceylon at number 16 Raymond Road. One of nine children, preceded by brother, John (dec), eldest and loved sister of Barbara, Joan, Maurice, Dicky, Myra, Francis (all dec), and Jim and Maureen (Canada), caring mother of Roger, Heather, Richard (dec) and Anne, mother-in-law of Lyn, Jennie, Jen, and partner, Sue, loving grandmother of Meaghan, Melanie, Matt, Marlena, Rhys and Mike (Belgium) and spouses, Jess and Aaron, loving great-grandmother to Mikayla, Amelia, Georgia and Hannah, Delilah and Tom. Fondly known as Auntie Bubby by her nieces and nephews and the wider family. If a life can be measured in small acts then, remarkable as the length and breadth of Mum's life, the oldest living matriarch of the Raymond clan, it is the many kindnesses Christabel demonstrated in word and deed to those in need of her help for which she will be remembered by family and friends. A strong and resilient woman sustained by her unwavering faith to the end; sadly the passing of an era. Forever in our hearts.

Barbara Ann Leembruggen nee Bartholomeusz 26 July 1926 -15 June 2022 "Babs", as she was known to intimates, passed on to her eternal reward on 15 June 2022. She was born in Nuwara Eliya, Sri Lanka. Barbara Noble Ann Bartholomeusz was born to Arnold Edward Annesley Bartholomeusz and Alice Constance Nellideith Mack of Sri Lanka. Barbara was their youngest child and remaining daughter. Barbara and Herbert (Bob) Leembruggen were married 27 December 1945 in the Chapel of the Transfiguration, at St Thomas' College, Mount Lavinia, Sri Lanka. She was preceded in death by brothers Edward Bartholomeusz; Rev Eric Bartholomeusz, George Bartholomeusz, Herbert Bartholomeusz, and sisters Helen Woutersz nee Bartholomeusz and Edith Bilsborough nee Bartholomeusz, as well as her dearest husband (Retired Acting Major, Royal Engineers,) Herbert Peter Claude (Bob) Leembruggen, born in Kandy, Sri Lanka; and loving youngest daughter Patricia Evelyn Leembruggen, M.A. of Springfield, Mo. She is survived by her loving eldest daughter, Dr Elisabeth Leembruggen-Kallberg, Netherlands; favourite son-in-law D. Samuel Kallberg, Netherlands; grandson Nicholas Peter Ulrich Leembruggen and godmother Lorin Pawlak Ross, both of Springfield, Mo, USA. Her surviving nephews and nieces live in Australia, Sri Lanka, America, and the United Kingdom

PARSONS Yvonne Eloise Carmen 20.10.1928 – 08.06.2022 Wife of Frank (dec) Mother of Eloise, Russell & Darrell

PLUNKET Craig Albert 15.02.1954 – 06.06.2022 – Husband of Heather Dad of Belinda & Julianne

INGRAM Francis William 10.09.1942 – 26.05.2022

WISHART Marie Kathleen Wife of Peter, mother of Ron

LAPPEN Theresa Audrey 15.10.1928 – 25.05.2022, wife of Ian (dec), mother of Dawn & Michael

WAMBEEK, Sharon Cecile, (14.07.1960 – 05.-6.2022), daughter of Willie (dec) and Cynthia (dec), sister of Sherille and Bill (dec), sister-in-law of Stephen (dec), in Melbourne. (Age, 8.6.2022)

LOOS, Corinne Blanche, (22.10.1927 – 17.01.2022), wife of the late Emile Theodore Loos, mother of Terrence, Russell, Hillary and Vanessa, grandmother and great grandmother, in Brisbane. (Courier Mail, 9.6.2022)

KUNARATNAM, Rita, (22.06.1932 – 04.06.2022) wife of the late Dr TheaganKunaratnam, mother of Renuka, Manjula and Ishan, mother-in-law of Mano and Cindi, grandmother of Crishan, Tasha, Kalin, Kayle, Eathan and Jack, in Melbourne. (Age 10.6.2022)

DISSANAYAKE, Shirley St Hilarion (Hilary), husband of Sumnithra. Son of the late Shirley and Celine Dissanayake, brother of Marcelline, Nirmalie, Anil and Vinodra on June 12, 2022.

BOCKS, Menon Orissa, wife of late Eustace, mother of Desmond, Denzil, Leona and Yolande. Sister of Sheila Dharmadasa, Carmen Rosario, Arlene De Silva, Bernadette Schubert and the late Algy, Neville and Brian, passed away peacefully in Melbourne 17 June 2022.(Daily News 2.6.2022)

CHELLAPPAH, Nityendra (Dharji), Son of late Albert and AnnaratnamChellappah, brother of the late Satyendra (Babiyan) and Vinodini (Vino), husband of Marguerite, lather of Isha and Naren, father-in-law of Vincent Jensen. 20th May 2022.

WEERASEKERA, Chandra, in Melbourne.

DE ZILVA, Eunice Emily "Una", (01.09.1917 – 15.06.2022), wife of Edmund (dec), mother of Moira & Maurice De Silva (dec), Tania & Gnana Ponniah (dec) and Malcolm &Chrizadelle DeZilva and Earle Ludekens.. Grandmother of Christopher Ludekens, Anna Holden, Kees& Louise Ludekens, Tron Fisher, Mark & Doro Ponniah, Judy Ponniah & Gordon Platt, Gail & Garry Burke, Andrew & Tracey De Zilva, Adele De Zilva, Stewart & Dave Stewart, Great Grandmother of 18. Sister of Mervyn (dec), Anthony (dec), Merle (dec), Sheila, Mavis (dec), Inez (dcc), Yvonne (dec) Maureen (dec) and Philip (dec) in Brisbane on June 15, 2022, aged 104 years and 9 months.

PERERA, Elmo Reginald 24.10.1946 – 09.06.2022, husband of Thalitha (Thalli), father of Tanya, Jesse and late baby Eroshan, grandfather of Caleb. Son of late George & Late Myra Perera, brother of Shiranee, Merrill & Charmaine, Malcolm &Aloma, Srimathi & Cameron. brother-in-law of Thiloma and late Prem Fernando, in Melbourne. (Sunday Times, 12.6.2022)

LEMPHERS, Ralph, Cedric, 21.02.1942 – 14.06.2022, son of Westley Samuel Lemphers (dec) and Ruby Iris Melder, in B.C, Canada.

VARNEY, Michael Keith, 12.12.1949 – 23.5.2022, in Melbourne

MUTHIAH, Dr Palaiappan 28.05.1936 – 16.06.2022, husband of Valliammai, father and father-in-law of Kumar & Priya and Annam & Saravanan. Grandfather of Vishnu, Jai, Arun and Shriya, in Canberra.

LEKAMGE, Edward, son of (late) Alfred James Lekamge and (late) Bandara ManikeLekamge, in Melbourne on 4 June 2022, aged 93.

RODE, Sandy Densley Hilary, husband of Sandra, father of Sherwin, Sonia and Spencer, in Melbourne, aged 72 years.

IRUGALBANDARA, Candida, in Sydney, NSW.

HATCH, Sandra Jean (nee MAY), 12.12.1948 – 16.6.2022 mother and mother-in-law of Louise & Daryl, Kirsty & David, Desley & David. Grandmother of Astrid, Caitlin, Hannah, Lillian, Charlotte, Darren and Spencer, in Canberra. (Canberra Times, 22.6.2022)

DA SILVA, Shirley, wife of Reg (dec), mother of Christopher, Deborah and Geraldine, mother-in-law of Cynthia and Dennis. Grandmother of Kate, Ryan & Ashley, Stephanie & Jake, and Jason, on June 17, 2022, in Perth, West Australia.

RATNAVALE, Sutami, wife of late Dr George Ratnavale, sister of RosildeRajap, late EverildeHaniffa, VarasmiPerera, MersumiAndriesz, Sheridan Lye, Kamar Lye, Nazreen Lye and SandrinaWithanage, in Sri Lanka.

THIRUCHELVAM, Dr Thamotharampillai (Thamo), father of Thya, Bala and Dhan, grandfather, in Sydney.

KARUNARATNE, Anabelle (nee CHRISTIANSZ). Daughter of late Margaret & Lawrie Christiansz, wife of late Agbo, mother of Agbo Jnr & Kumari, Anuk (U.S.A.) & Holle, Sanjay & Daisy, Michelle, Nigel & Kushlani,, in Sri Lanka.

De KRETZER, Keith – passed away 27.07.2022

THURGOOD, Kenneth Dudley, (02.08.1942 – 22.04.2022), husband of Dianne, father of Madeleine and Clementine, father-in-law of Simon, grandfather of Leo and Orlando, in Melbourne. (Age, 3.5.2022)

DE SILVA, Chandana Lakdas, (11.06.1931 – 03.05.2022), husband of Karuna (dec), father of Priyani and Channa (dec), Kumari and Anjali, in Canberra. (Canberra Times, 7.5.2022)

SENEVIRATNE, Rohini, (30.03.1945 – 28.04.2022), wife of Thilak, mother of Hyranthi and Sohan, mother-in-law of Graham and Tasha, grandmother of Kiertan, Aidan, Blake and Isabelle, in Perth, WA. (West Australian, 10.5.2022)

D'SOUZA, Henry Edward, husband of Helen Clara D'Souza, father of Victor, Reshma, Vincent and Merlyn, grandfather of Rhea, Christine, Ayesha, Yasmine, Henry and Claire. Brother of Agnes Dias, in Sydney. (Sydney Morning Herald, 14.5.2022)

DA SILVA, Audrey Antoinette, in Perth, W.A. (West Australian, 28.05.2022)

DANIELS, Joan, wife of Ernie, mother of Vera and Michael. Mother-in-law of Angela. Grandmother of Lara, Adrian and Johann. Sister of Nola and Elizabeth, in Sri Lanka on May 13, 2022. (Sunday Times, 15.5.2022)

ABEYASINGHA, Sundarie, wife of late Annesley, mother and mother-in-law of Amali and Michael, Kamini and Julian Sam, in Sydney, on May 14, 2021, aged 92 years.

HULUGALLE, Lakshman, son of Rupa Hulugalle (nee Tennakoon) and (late) W. S. Hulugalle,. Brother of SriyaniHulugalle, husband of Dilrukshi, father of Sachini, Sajini and Pamodhi,

LAFIR, Abdul Cader Mohamed (A.C.M.), husband of Carmini, father of Ashiq, Nirala and Mehera, in Sri Lanka, on May 18, 2022, aged 86 years.

EDMONDS, Chris, husband of Collee, father of Susan and Sharon, father-in-law of Peter, grandfather of Skye, Jack, Jade Ashley and Jade, in Perth, W.A., on May 22, 2022. (West Australian, 28.5.2022)

EBERT, Hugh Colman Orilton, husband of Indrani, father of Cheruka. Brother of Elton & Maise and Roy and Viji, in Sri Lanka. 30.5.2022

VAN ROOYEN, Tristram, husband, father, father-in-law, grandfather – Sandra, Bruce, Marshall and Jarrod, in Perth, W.A. (West Australian, 28.5.2022)

BARTHOLOMEUSZ, Dr Risien Chiron Andrew, (09.03.1952 – 23.05.2022), husband of Anne-Marie, father of Lorenz and Nelson. Brother of Dylan and Delyse, brother-in-law of Lynne and James, Kelly, Kym, Evelyn (both dec) and Gill, in Adelaide. (Adelaide Advertiser, 28.5./2022)

SCHRADER, Allan Douglas, husband of Shirley (dec), father of Tracey and Nicole, father-in-law of Takis, grandfather of Laine, Yarran, Chrysoula and Athena, in Sydney on May 22, 2022. (Sydney Morning Herald, 28.5./2022)

BENJAMIN, Saraswathy Louise (nee RASIAH), wife of the late Dr Victor Benjamin, daughter of the late Dr. A.W. & the late Matilda Rasiah, mother of the late Mano, Lila and Chandra of Australia, grandmother of Alexandra and Nicole.. Sister of late BaluRasiah (NZ) & Lakshman Rasiah (USA), sister-in-law of Grace Rasiah (NZ), Robert & Jeyam Benjamin (NZ) and Fredo & Ranji Benjamin (Australia), KirupaRasiah (USA), in Sydney on May 20, 2022 – 33, MacIntyre Crescent, Ruse, NSW 2560. (Sunday Observer, 2.5.2022)

DAVID, Charles Selvaratnam, husband of Puvaneswari (Rani), father of Prishan, Nishan, father-in-law of Anita, grandfather of Maya and Alisha. Brother of late Alfred (Alfie), Sarojini, Joseph (Joe), Paul, brother-in-law of late Ranjini, Indran Nallamanickam, Rohinie, in Sydney on May 25, 2022

STAINWALL, Marlene, daughter of late Lloyd and Louisa, sister of late Glenroy, Leonie Bird, Bernadette Wijeyesekara and late Geraldine Baldsing, in Sri Lanka. Sunday Times, 29.5.2022)

Burgher Association (Australia)

358 Haughton Road, Clayton VIC 3168



The Burgher Association of Australia Centre is available for private hire (**Dances, Birthday parties, Anniversaries etc**). The BAA Centre is located within a short walk from Clayton railway station. The hall is licensed to hold 150 people. Tables and chairs for this number of attendees are provided. There is usually plenty of parking across the road and a few spaces on the property. Disabled access via ramps is available to both the front and rear doors and a disabled parking space is available. There is also a 'horseshoe' driveway permitting the dropping off of attendees under cover.

Commercial kitchen facilities are available including stainless steel splash walls, a commercial glass washer, dishwasher, stove, oven, hot water boiler, large freezer, refrigerator and a bain-marie. There also is an alfresco area at the back that can be used for making the famous Sri Lankan Hoppers, BBQs or other activity that requires a shielded outdoor space. There are multiple reverse-cycle heating and cooling units servicing the main hall and kitchen. There are separate male, female and disabled toilets. More pictures are available on our website <http://burgherassocn.org.au/baa-centre/>

How to make a booking: Call Breeda Foenander on 0423 844 101 to enquire whether the date, you wish to hire the hall for is available. If you are a member of the BAA, the price of hiring the Centre costs \$350 per day; Non-members \$400 per day. Minimum booking is 5 hours (\$300). Hours of operation Friday/Saturday 11AM to 12 Midnight, other days 10AM to 10PM. All bookings require a bond of \$250 that is refunded if the centre is handed back to management clean and undamaged. (**\$2000 for age 21+ and under**). A payment of \$100.00 will be deducted from the Security Fee deposit for cleaning of the premises, for the next day's Events. **Hiring Agreement**. NB: To book the hall, payment has to be made via the BAA Bank Account – details available on request. Depending on whether you are a member or non-member the full fee plus the deposit of \$250 must be paid to secure the date booked.



★ Licensed to hold 150 persons



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★ Hot Water Urn

★ Fully Equipped Commercial Kitchen

★ 10 Compartment Bain Marie



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★ Parking & PA System



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If you have not paid your subscriptions for the previous or current year Financial Year, we will not worry you with further reminders except to say that you are a valued member of the Burgher cultural identity and we, through this Association, endeavor to maintain a focal point for the continuity of our cultural community traditions and unique identity. Please consider renewing your Membership.

Please refer to the address label and if the "Paid to Date" is a prior financial year we would appreciate your continued support of the Burgher Association. The Annual Subscription is \$20 and is payable on 1st July of each year. If you prefer you may make payments in advance for a future year's subscription. Please send your remittance to:

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No1 St Georges Court, Toorak VIC 3142

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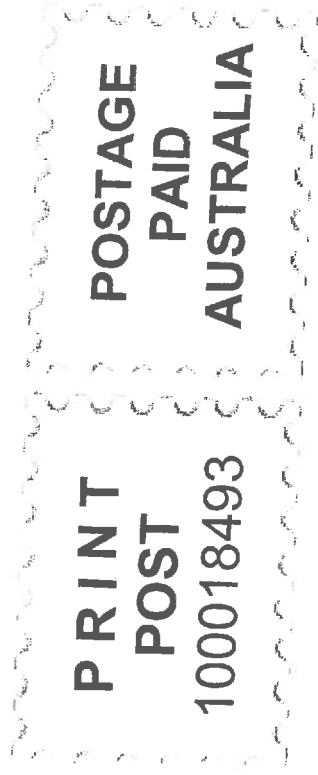
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