



Burgher Association Australia

Winter Community Newsletter

June 2021



Postal Address: PO Box 75 Clarinda VIC 3169
ABN - 28 890 322 651 ~ INC. REG. NO: A 0007821F
Web Site: <http://www.burgherassocn.org.au>



BIG NEWS

Dear Members & Friends,

The Committee of Management of the BAA is planning to conduct **Bingo Sessions** at the BAA premises so as to get members and guests together for a better social and community interaction.

In order to ascertain the level of interest in such events we would like you, our prospective attendees to **please call Breeda our Customer Relations Manager on 0423844101** to share your opinion, response, or interest in such an exciting venture; based on your opinions and responses we will plan to implement your wishes. If you wish to participate in such functions, it would be appreciated if you would **please call Breeda prior to June 30th 2021.**

In addition, the Committee of Management of the BAA is also planning to have a **Children's Christmas Party** at the BAA premises so as to get together with members, their children and grandchildren; this we hope to have on **December 12th 2021**, where children will come in free and the parents, grandparents pay a nominal fee for entry and bring a present per child to be presented to the children at the function.

In order for this to happen we would like to judge what audience we would receive and as such would like if you could **call Breeda (Customer Relations Manager) on 0423844101** to give your opinion. Based on the opinions received we will plan to implement if there is a need for same. It is appreciated if you wish to participate in such functions that you **call Breeda prior to June 30th 2021.**

Hermann Loos
President



The 2020/21 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.

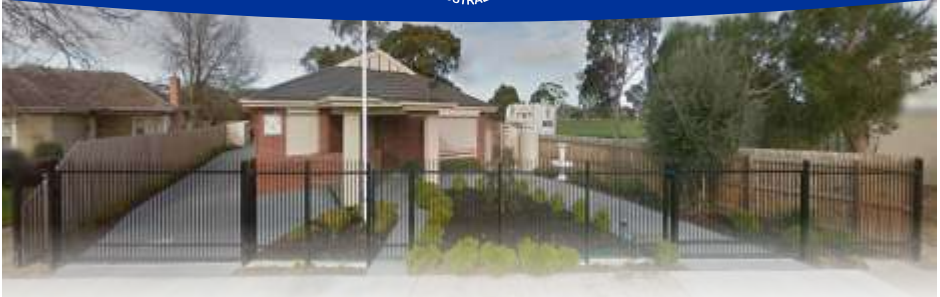
As such the BAA has just announced following the January 2021 Annual General Meeting (AGM) that for the current year donations and sponsorships will be granted only to the following.

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.



Burgher Association (Australia) 358 Houghton 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



**Burgher Association Australia
Presents**



18 July 2021

BAA Community Centre

358 Houghton Road, Clayton 3168

12.00noon to 5.00pm

**Delicious
Christmas Feast by "Cha's Cabin**

MENU

Glazed Leg of Ham with Mustard Sauce

Roast Pork - Roast Beef

Roast Chicken - Roast Vegies

Scalloped Potato - Tossed Salad

Bread Rolls & Butter

BYO

40.00pp

DESSERT

Pavlova, Fruit Salad & Caramel Pudding

TICKET CONTACTS

Elaine Jansz - 9798 6315, Neville Davidson - 0419 880 329

Breeda or Harvey Foenander - 8790 1610, Rita Van Geyzel - 9503 4841,

Carol or Hermann Loos - 9827 4455,

Helen or Terry backhouse - 0429 987 300

Fallon De Zilwa - 0414 096 774, Hans De Zilwa - 0419 292 939



**Burgher Association Australia
Presents**

Sinatra After Dark

**Featuring "Hans De Zilwa"
and a fantastic 8 piece Band!**

\$40pp

18 September 2021

358 Houghton Road, Clayton 3168

5.00pm to 9.00pm

Sumptuous Finger Food will
be served between breaks

So ... come on & enjoy some
exceptional musical entertainment!

BYO

ONLY 75 PLACES AVAILABLE .. SO GET IN QUICK!

TICKET CONTACTS

Elaine Jansz - 9798 6315, Neville Davidson - 0419 880 329

Breeda or Harvey Foenander - 8790 1610,

Rita Van Geyzel - 9503 4841, Carol or Hermann Loos - 9827 4455,

Helen or Terry backhouse - 0429 987 300, Fallon De Zilwa - 0414 096 774,

Hans De Zilwa - 0419 292 939

Trivia for You!

How many points does a compass have? **32.**

Name all four of the Marx Brothers. **Groucho, Zeppo, Harpo and Chico.**

What do you call the pudding made with ice cream on sponge, which is covered by meringue? **Baked Alaska.**

Who became the first female president and head of state in Latin America? **Maria Estela Isabel Peron.**

What did Sir Christopher Cockerell invent? **Hovercraft.**

What does the Latin phrase 'caveat emptor' mean? **Let the buyer beware.**

Who wrote a series of novels about orcs, hobbits, goblins and elves? **JR Tolkien.**

What are the four types of teeth? **Molars, pre-molars, incisors and canines.**

Name the gold coin introduced by Henry VII. **Sovereign.**

Who composed the music for the ballets Sleeping Beauty and Swan Lake? **Tchaikovsky.**

Who was known as The Tramp or The King of Comedy? **Charlie Chaplin.**

If you were eating du Barry, what would you be eating? **Cauliflower soup.**

Who was known as the Welsh Wizard? **David Lloyd George.**

Name the type of footwear invented in 1815, which enables the wearer to move very quickly over smooth, flat ground. **Roller skates.**

Which book featured the eloi and the morlocks? **The Time Machine.**

Which hormone controls the supply of sugar between muscles and blood? **Insulin.**

In Japanese, what is the word for goodbye? **Sayonara.**

How many American cents make up a dime? **10.**

Which annual English festival of music was founded by the conductor Sir Henry Joseph Wood in 1895? **Promenade Concerts.**

Which illness wiped out thousands of people across Europe during the 14th Century? **Bubonic Plague.**

What the Portuguese Left Behind: The Cultural Influence of The First Colonials

February 2014

Words Richard Boyle

By 1505 the Island then known to the civilised world as Serendib had, over the centuries, experienced a variety of cultural influences, mainly because it became the natural focal point at the southernmost part of the sea routes that connected Asia with the Mediterranean. So it was that Chinese, Greek, Roman, Persian, Arab and Indian sailors and merchants converged on the Island and left their cultural imprint to a greater or lesser degree. But the year 1505 saw the beginning of an utterly different type and intensity of cultural influence. A Portuguese fleet in pursuit of ships belonging to Moorish and Arab traders was blown off course near the Maldives and ended up at Galle. It was the first contact the Islanders had with Europeans and their dissimilar way of life and advanced military equipment. So alien were the Portuguese that the Sinhalese chronicle Rajavaliya described them when they built a fort at Colombo in 1517 as "exceedingly fair of skin and beautiful. They wear boots and hats of iron: they rest not a minute in one place: they walk here and there. They eat hunks of white stone (bread) and drink blood (wine): and give two or three pieces of gold and silver for one fish or one lime. The report of their cannon is louder than thunder when it bursts upon the rock of Yugandhara: their cannon balls fly for a gawwa (a gawwa roughly equals 6.5km, so this distance is an exaggeration and shatter fortresses of granite."

At a time when Serendib was vulnerable to invasion from the north, the arrival of the Portuguese prevented the Island from becoming an Indian province. Instead, Ceilão as they named it gained a unique identity as they were the first of three colonial powers—the others being the Dutch and British—to have an imposing influence on the culture over a period of 450 years. Not all of the Portuguese influence was beneficial, but the positive aspects have contributed to an extraordinarily diverse society in which traditional aspects have thankfully survived.

Shihan de Silva Jayasuriya asserts in "The Portuguese Cultural Imprint on Sri Lanka" (2000): "The Portuguese presence in Asia was generally limited to urban areas but Sri Lanka was an exception. The institutions that defined the matrix of social interaction with the local context were extended to non-urban areas. The Portuguese have left their stamp on Sri Lankan social administration, society, fine arts and language."

Roman Catholicism

Roman Catholicism is the main form of Christianity in Sri Lanka, having been the first to be introduced by Portuguese missionaries. However, the over-zealous nature of the conversion is the least tasteful aspect of the Portuguese cultural imprint. But they were

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more successful in retaining their converts than the Dutch missionaries who tried to spread Protestantism after the Portuguese were expelled.

This is partly reflected in the fact that Catholics, who include both Sinhalese and Tamils, comprise 6.1 percent of the population (1.2 million) as per the 2012 census, while Protestants account for 1.3 percent. Unfortunately, only ruins of Portuguese churches remain. Indeed, insignificant architecture is extant: even the many forts the Portuguese built were reconstructed by the Dutch, the stronghold master-builders of the period.

Surnames

Many Sinhalese adopted Portuguese surnames-although most were modified to a degree-but this practice did not necessarily denote conversion to Roman Catholicism. Such names (and their Portuguese form) include Corea (Correia), Croos (Cruz), De Abrew (Abreu), De Alwis (Alves), De Mel (Melo), De Saram (Serra), De Silva (Da Silva), De Soysa or De Zoysa, Dias, De Fonseka or Fonseka (Fonseca), Fernando (Fernandes), Gomes or Gomis, Mendis (Mendes), Perera (Pereira), Peiris or Pieris (Peres), Rodrigo (Rodrigues), Salgado, and Vaas (Vaz). The last example has become well-known in international cricket due to Chaminda Vaas, formerly Sri Lanka's most successful new-ball bowler.

Portuguese Creole

The interaction of the Portuguese and the islanders led to the evolution of a new language, Portuguese Creole. This flourished as a link language between the 16th and mid-19th centuries and continues to be spoken today (there is no written form) by an extremely small percentage of the population: in 1992 it was estimated to be 30,000. Speakers of Portuguese Creole are generally members of the Burgher community (descendants of the Portuguese and Dutch) who reside in Batticaloa and Trincomalee. In addition, it is spoken by the Kaffir community (Bantu slaves brought to the Island by the Portuguese and later by the Dutch and British), in Puttalam. Portuguese Creole consists of words from Portuguese, Sinhala, Tamil, and even Dutch and English. It is considered to be the most important creole dialect in Asia because of its vitality and the influence of its vocabulary on the Sinhala language.

Sinhala words of Portuguese origin.

This vocabulary influence was remarkable: there was a rapid absorption of perhaps a thousand Portuguese words into Sinhala. These "loan words" as they termed by lexicographers rarely appear in the same form as the original; the vast majority have undergone naturalisation. Examples include: almariya (wardrobe), annasi (pineapple), baldiya (bucket), bankuwa (bench), bonikka (doll), bottama (button), gova (cabbage), kabuk (laterite, a building material), kalisama (trousers), kamisaya (shirt), kussiya (kitchen), lensuwa (handkerchief), masaya (month), mesaya (table), narang (orange), nona (lady), paan (bread), pinturaya

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(picture), rodaya (wheel), rosa (pink), saban (soap), salada (salad), sapattuwa (shoe), simenti (cement), sumanaya (week), toppiya (hat), tuwaya (towel), viduruwa (glass).

Music and dance

Apart from Buddhism, the second biggest influence on Sri Lankan music, is Portuguese, for the colonials brought with them western instruments such as the ukulele and the guitar, and introduced musical forms such as the ballad. More significant, though, was the importation of the rhythmic instrumental dance music called *baila*, which was popular with the Portuguese traders and their Kaffir slaves. Characterised by its upbeat 6/8 time, *baila* has today become a fashionable genre of Sri Lankan music. It includes comical lyrics and accommodates modern instruments-electric guitar, keyboards and drums-and is often played during parties and weddings.

Cuisine

Those who assume that Sri Lanka's hot curries were the creation of the Islanders will be surprised to learn that the Portuguese introduced chillies to the local cuisine. Until then, pepper had been the means by which curries were given a 'heaty' (Sri Lankan English) taste. Not so surprising, considering the local lack of knowledge regarding bread revealed in the comment that the Portuguese ate "hunks of white stone", is that they were responsible for the establishment of bread-making. They also introduced the tomato. The Islanders took to Portuguese cakes, such as the *bolo fiado* or *bolo folhado*, a layer cake filled with *cadju* (cashews), and sweets such as *boruwa* and *fuguete*.

Clothing

Illustrations in Portuguese and Dutch descriptions of the Island in the 16th and 17th centuries reveal that the Sinhalese soldier's dress was of Portuguese influence. There is an engraving from *Description of Malabar and Ceylon* (1672) by the Dutchman Philip Baldaeus that depicts the reception of his fellow-countryman, explorer Joris van Spilbergen, by King Vimaladharmasuriya I. The king's guards are shown wearing a Portuguese-type helmet, white jacket and kilt. Moreover, the kings of the Portuguese, Dutch and British era invariably wore Portuguese costume, complete with hat and shoes. This is demonstrated in Robert Knox's *An Historical Relation of Ceylon* (1681), in which there is an illustration of King Rajasingha II (1635-1687). "His apparel is very strange," Knox remarks, "not after his own country. . . he has a long band hanging down his back of Portuguese fashion." These are the type of cultural influences the Portuguese left behind when they were ousted by the Dutch in 1658. They may have been the earliest colonials in the Island, but their influence was not diluted or eradicated by that of the Dutch and British as it had become an essential component in many aspects of the life of the Islanders.



Abdul, the Servant who stole Queen Victoria's Heart

BY MESSYNESSY

JUNE 1, 2017

The British monarchy has been known to be better than the KGB at covering up its scandals and destroying evidence. But where there are secrets, there are detectives lurking nearby (especially when it comes to the affairs of the royal family). Queen Victoria's kids did their best to cover up her private life, especially the relationship she formed with Indian servant, Abdul Karim. All records of Victoria's young “*munshi*” (teacher), as she called him, were supposedly destroyed by relatives, but a discovery of Abdul's lost diary in 2010 revealed a complex relationship suggesting that the two were more than friends. Did the Queen, 40 years his senior have a not-so-secret crush or was this relationship a way to fill the void of loneliness?

For Queen Victoria's Golden Jubilee, 50 kings and queens were invited on the occasion of her fiftieth anniversary on the throne. Two of the monarchs' present were Indian princes and the Queen specifically asked for two waiters of Indian origin to attend to her guests. One of the waiters, Abdul immediately charmed Victoria and in the years that followed, would go from being her servant to a powerful advisor to the Queen— and a topic of scandal at court.

Abdul was only 24 when he had arrived in England, but his lowly status in England did not satisfy him and he intended to return home, until he met the Empress of India, Queen Victoria. Smitten by the young Indian, the Victoria upped his status by making Abdul her teacher in the language of Urdu. He introduced her to curry, Urdu writing, and even a hookah that his father smoked in the palace. Queen Victoria was becoming a true Indophile.

The court was meanwhile repulsed. Abdul was a Muslim and a servant and yet he was closer to the Queen than anyone else in her immediate circle. Four decades his senior, Victoria brought Abdul with her on all her trips and treated him as a close companion. They thought she had lost her mind, or at least tried very hard to insinuate she had. But Victoria defended her protegee, even giving him a generous land grant in India.

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The two added more fuel to the fire by spending a night together in one of the Queen's cottages where she had only previously stayed with Albert. While a romantic relationship is thought to be unlikely by most historians, the two surely had a special bond. Abdul filled the masculine void in the Queen's life, entertaining her and teaching her.

Thanks to the disdain of her own family, Victoria's and Abdul's records of correspondence were almost entirely destroyed after the Queen's death. A few souvenirs exchanged between the unlikely friends however did survive. In her personal notes, the words "*Abdul taught the Queen*" were written in Urdu calligraphy. She had also been taught to write: "*You will miss the munshi very much*" and "*Hold me tight*". She also signed off her letters in Urdu with: "dearest mother." The context might be forever locked away in-between the pages of their diaries, but their fascination with one another is well documented in a movie soon to be released called *Victoria and Abdul*...



**PLEASE BE AWARE THAT ALL
EVENTS ARE TENTATIVE AND
SUBJECT TO COVID - 19
RESTRICTIONS**



**Are you into, yoga, line dancing, calisthenics or
other Community Social Involvement?**

**Looking for a venue to realise your dream?
Look no further. The BAA Community Hall is just
what you need!**

**Contact your friends, acquaintances and other
interested individuals and start your own classes.**

**Run hourly sessions if you choose.
The minimum charge for Hall usage is
\$300 for five hours (minimum booking)**

**So, get started and advertise your skill; then check
out the booking details and you are done!
SEE PAGE 4 FOR FURTHER INFORMATION**



Who are the Sinhalese?

March 10, 2017, 9:22 pm

By Gamini Gunawardane

An interesting question arose at a recent Royal Asiatic Society's Monthly Lecture, delivered by H. L. D. Mahindapala now resident Australia, on the topic: "The Last King of Jaffna was a Sinhalese Buddhist". At the end of Mahindapala's presentation, during the question time, a young member of the audience raised a question on the following lines: 'Who are the Sinhalese? Was there a land called Sinhale in India from where they came? Did the olden day kings identify themselves as Sinhalese?'

I think this is a very legitimate question to ask, especially at a time after 500 years of foreign domination when we are still groping to rediscover our identity. It is natural that younger generation among us raises the question: Who are we? For this reason, I believe a fairly comprehensive explanation is called for. In the following paragraphs I shall attempt to do this for the benefit of the many.

The second limb of the question— 'Was there a land called Sinhale in India from where they came? —seem to flow from a presumption that the questioner entertained an idea that the Sinhalese may have, like the English colonizing New Zealand, Australia, Canada or the US, colonized this country some time down the history. Or, he may have been influenced by other examples of Spaniards and Portuguese colonizing South Americas or to a lesser degree the Indians and Chinese or even the Italians colonizing different countries outside their mother countries. This is mainly a phenomenon mostly of the 18th and 20th centuries. In the case of the Sinhalese, we are talking of what could have happened two millennia before. So, the picture is far more inscrutable today. However, the situation is that there probably was no land in India or elsewhere, called Sinhale. Such a people or a land are found only in this country and nowhere else in the world. Let us now examine the other aspects of the question: 'Where did they come from? etc. It is fairly well settled among historiographers, I believe, that probably there were as many as four tribes living in this country at the time Vijaya and his followers are said to have arrived here by ship, expelled from his country probably known as Laata, may be a part of present day Odisha, Southern Bengal in India, believed to be in 5th century B.C. These tribes are known as Yakshas, Nagas, Devas, Raksahasas and a fifth tribe called Veddhhas who were hunters. The Yakshas were known to have been builders, hydro engineers, while Nagas are believed to have been sea farers and Rakshasas probably were good at arts and crafts. It is not known as to what the Devas were good at.

Reading through the Vijaya legend available in Deepavansa and later in Mahavansa chronicles, one could draw a conclusion that Vijaya and his followers were probably a violent lot who were reported to have been banished from his home country, for that reason. If this notion could be given some credence, one could deduce as believable, the

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further information that Vijaya and his people overpowered the native tribes, with the assistance of Kuveni (probably a Yaksha girl), to grab control of their country. It is also possible to believe that Vijaya's colleagues established villages under their respective names such as Anuradhagama etc and took over power. However, over time, according to the chronicles, there appears to have been power struggles between the Vijaya group and the native groups and the emergence of Pandukabhaya who was probably a mix of the Vijaya and the Yaksha tribes that seem to have led to a more settled community, with Pandukabhaya establishing formal control and administration with Anuradhapura as the capital. Nevertheless the Vijaya strand of this complex grouping, appear to have maintained a dominant role equipped with their legend of the Lion origin myth, like the myth of the building of the city of Rome attributed to Romulus and Remus, who were said to have been suckled by a she wolf. (In fact, some details of this myth remind one of the similarities of the early days of Pandukabhaya's life and his ultimate building of Anuradhapura as a city etc.) Reflecting on the Mahavamsa version of this rather hazy history of the very early stages one could say, if the author of the Mahavamsa recording those events that had happened over 1000 years before that could have whitewashed the now considered bad aspects of the Vijaya-Kuveni story and the violent history of Vijaya to give our history a more 'respectable' look, when he wrote the Mahavamsa then. But he had not. He had faithfully recorded what came down to him by tradition and the Atthakathas of the time. This, perhaps, was the discipline of historiography prevailing at that time of scholarship. Therefore, it may be a fruitless exercise to engage in passing judgment in today's terms and values on the notions of the characteristics of the Sinhala people as seen today after 2000 over years.

Apart from these stories of the origins of the today's Sinhala people, according to historians, there may have been several migrations of people at different time in this early era, from the North Western and North Eastern parts of India and also from Kerala (originally Chera). They appear to have landed and occupied different parts of the country's North West, South West and North/South Eastern regions in those early times as reflected by the many stone inscriptions excavated in these regions today. All these communities over time probably mixed into one community, with rice growing being their main economic activity, they settled down along the river valleys in accordance with their old practice in the Gangetic Basin.

Some evidence confirming their original North Indian are seen in the legends, habits and food etc. of these different regions today. Some examples that come to mind are the Beating habit of the Sinhalese said to be a common feature among the Bengalis, similarly in some parts of Bengal women are said to wear a dress somewhat similar to the Kandyan Osariya, while some foods and habits are similar to those found in Kerala and South India. There are some similarities between the Sinhala Vannams reflected in some aspects of Karnata music. Similarly, there is said to be references to the Vijay legend both in Maharashtra and in Bangladesh.

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However, the dominance of the Vijayan migrators probably led to this mixed group of peoples to be known as the Sinhala and the language that developed to communicate with each other which had significant features of Indo-Aryan linguistic characteristics. There is how ever a different interpretation on the probable origin of the Sinhala language. This originated form the theory that the aforementioned four tribes were known as Helas and that the language the four tribes spoke was (Siw)hela and that this land was called Hela Diva (Island of Helas), and in fact the name Siwhela became Sinhala. As far as I know, there is no linguistic and phonetic explanation as to how 'Siw' could become 'Sin'. On the other hand, the lion symbol and the name derived from it would indicate the totemistic origin of a tribe.

Apart from the diversity and richness the four tribes that provided this new community, the arrival of the Buddha's dispensation in this country, besides describing the international relations the Sinhala kings already developed by this time I the 3rd century B. C., added a further dimension to its cultural depth and identity. From that momentous event, followed the growth of a script (Brahmi), architecture, art, sculpture, literature and grammar, medicine, folk lore and many other related disciplines. However, it must be remembered the reflection of the intellectual capacity of King Devanampiyatissa displayed, in answering the abstruse but simple questions of Ven. MahindaThero to satisfy himself of the mental capacity of the king to grasp his doctrine. It again shows the general intellectual background of his community for their king to possess such a level of clear thinking. Mahavansa also mentions that prominent people from different parts of the country including the Kahsatriyas of Kataragama attended the next sermon of Ven. MahindaThero. This shows how well established and well-integrated the polity was in other areas of the country outside the Rajarata, at the end of 200 years since the arrival of Vijaya's people, which may be a little less than the total age of history of the United State of America. The arrival of the Sri Maha Bodhi and subsequently the sacred Tooth Relic of the Buddha from Kalinga gave further cultural and Political dimension to this young nation. The other momentous event that defined the identity of this nation, which had been formally stabilized under King Pandukabhaya onwards is when the Doctrine of the of the Buddha which was till then brought down for over none thousand years, was committed to writing at the Aluwihare temple in the 8th century A.D. since when this country came to recognized among all other Buddhist countries as the repository of Theravada version of the Buddha's Doctrine especially after this Doctrine virtually disappeared from India, then referred to as Jambudweepa.

The identity of most countries in the world, other than perhaps the countries lately colonized by the British and later others, such as the US, Canada, Australia which are now described as Multicultural, were defined by the language of the people who lived in those countries. People of France spoke French language and as such the country is known as, France, its people are known as French. Same with Germany, England, Norway, Italy or Malaysia, China, Thailand, Vietnam, Japan, Burma, Laos, Kampuchea etc. etc.

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Thus, the common language the people who peopled this country at least since the 6th Century B.C. that developed to communicate with each other came to be known as Sinhala and the people who spoke that language, as Sinhala. Hence their country came to be known as Seehaladweepa in ancient times the world over, and as Seylan (Ceylon) in the early Western and Arab countries while in South India, as Seehalam (Eelaam) and as Sinhale within the country. Thus, there may not have been a need for the people to specially call themselves Sinhala because the entire population of the country would have been Sinhala or been absorbed into the Sinhala nation. Similarly, those who became the kings had no need to announce that they were in fact Sinhalese because no one else could become king of the Sinhala unless he was one of them. Not only that he had to be Sinhala, after Devanampiyatissa, they had to be Buddhist too. This practice was continued up to the last King. In fact, the right to be the king was enshrined in the notion that he was the custodian of the Tooth Relic of the Buddha, for which reason the palace where the Tooth Relic was kept was erected closest to the King's palace. Most Kings offered the first part of their meal to the Tooth Relic before they partook their royal meal daily. It will be seen therefore the King had necessarily to be a Sinhala Buddhist and the possession of the Tooth Relic gave him legitimacy. There were of course two dynasties of the Kshatriya clan that vied for kingship, the Lambakarnas and the Moriyas. But they necessarily had to be Sinhala Buddhist.

Thus, it would be seen that the Sinhalese did not come to this country from anywhere but evolved here. Therefore, they could be described as autochthonous. Another unique feature of this community is that any outsider could be absorbed into it without losing its essential character. Yet another factor that gave and preserved its unique identity is its 'splendid isolation' as an island that facilitated it to absorb different people, cultures and yet not be absorbed by any other country or cultures. Thus, Le Mercier became Lamasuriya, Gascoigne became Daskon (adikaram), and cookies became Kokis etc. etc. Also 'Kandyan' Dance, folk dances and Kolam masks are unique cultural features which reflect deeper layers of original cultural absorption given a newer identity. The diversity of the people also was assimilated into the Sinhala community over time. This is confirmed by Dr. Susantha Goonathilake who mentioned at his meeting that a genetic analysis recently done by the SLASS had revealed that genetically the Sinhalese had diverse origins.

All this would go to show the Sinhalese are 'homegrown' people who live in this country for at least over two millennia absorbing so many strands of people and cultures into their own system. A curious feature is that they have been able to survive on this earth with an unbroken line of kings, a recorded history despite being one of the smallest nations in the world. They perhaps are the people who held out against Western colonial powers for over 300 years by themselves, which perhaps may be the longest resistance to Colonialism in this part of the world.

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As a post script it may also be relevant here to deal with currently vexed idea of 'Sinhala Buddhists' in modern times. In my understanding this notion is a late development, probably as late as the late 19th and early 20th centuries during the Buddhist revivalist movement that emerged during that time. The need to identify a group called Sinhala Buddhists arose because by this time there had occurred a new development of, a community of Sinhala Christians, because by this time, as a result of sustained effort of Christian evangelism with the backing of Colonial Governments some Sinhalese had been converted to Christianity. Before this development there would not have been such a necessity as almost 98% of the Sinhalese would have naturally been Buddhist.

Towards the Mid-20th century, Prof. J.B. Dissanayake who did some research work from an anthropological angle on the localization of orthodox Buddhism, identified features of the nature of Sinhala Buddhism which was an adaptation of the Buddhist thought and practices that again gave further character to the unique Sinhala culture.



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The Giggle Box

At a cocktail party, one woman said to another,
'Aren't you wearing your wedding ring on the wrong finger?'
'Yes, I am. I married the wrong man.'



Christmas Party

**At The Burgher Association Australia
Community Centre**

358 Haughton Road, Clayton 3168
12.00noon to 5.00pm

21 November 2021

**Delicious
Christmas Feast by "Cha's Cabin**

MENU

Glazed Leg of Ham with Mustard Sauce
Roast Pork - Roast Beef
Roast Turkey with Cranberry Sauce
Creamy Vege Bake - Egg Mayo Salad
Tossed Salad
Bread Rolls & Butter



\$40.00pp



BYO

DESSERT

Pavlova, Tiramisu, Jelly & Custard

TICKET CONTACTS

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In his only Newspaper interview to mark his 80th birthday, Sir Cliff Richard on the death of his sister, missing out on fatherhood .. and coming back after that investigation created 'four years of pain'.

By DAVID WIGG

PUBLISHED: 08:23 AEDT, 24 October 2020 | **UPDATED:** 08:25 AEDT, 24 October 2020

He's been called 'the Peter Pan of Pop' for almost as long as Peter Pan himself. So how old, out of interest, does Sir Cliff Richard feel as he enters his ninth decade? Is it 70, or perhaps even 50? After all, when we meet, he looks as slim, tanned and spry as he's ever done (and millions have got the calendar to prove it!). Known for being a whizz on the tennis court (he still plays three times a week with a professional coach) he is also in better shape than most men half his age. Yet surely even he must be starting to experience the odd creak and ache of the ageing process now. 'It really doesn't feel any different to me,' Sir Cliff insists, though he does confess to needing a hearing aid, or 'enhancer' as he calls it, these days. 'When I'm on stage singing Move It (his first ever hit released with The Shadows in 1958) I become 18.

I don't have any fear of being 80,' he adds. 'The funny thing is, as the years have gone by, each decade has been easier to deal with. 'When I first hit 40, I thought: 'Oh my goodness, 40.' Fifty was absolutely no problem at all, nor 60 or 70. Now that I'm at 80, it doesn't feel any different to me. Fortunately, I've been blessed with good health so that helps.'

Sir Cliff turned 80 on October 14, having started out as a singer, and recording his first record, at just 17. Over the years he might have been dismissed, or even mocked, by some for his easy-listening style, but he has outlived and outsold nearly all of his contemporaries. He is the only performer to have had No 1 hits in five consecutive decades in the UK. (It was very nearly six decades but his 2006 song 21st Century Christmas was pipped to the top spot by X Factor winner Leona Lewis.) But even he — unstoppable for so many years — is no match for a pandemic and knows his limitations. As for so many others, celebrations have been curtailed and plans abandoned or postponed. He was supposed to be throwing a party during his sold-out tour of the UK that had been due to start this month. Then there was the publication of a new autobiography *The Dreamer* to mark more than 60 years in the music

cont'd

business. While the book release is still happening, the tour has been pushed back a year but at least, as he says, 'I will still be 80 when we start the tour — so we can still call it The Great 80 Tour'. Meanwhile, the birthday bash has become an intimate dinner for six — so as to keep within Government rules — with close family and friends, including his pal Gloria Hunniford and her husband Stephen.

Like the rest of us, he has not always enjoyed the restrictions the pandemic has brought to our lives. Having flown back to the UK from the U.S. in late September he had to quarantine for 14 days and, in the older age group, he's mindful about not mixing too much now. But as he says succinctly: 'I'd rather be bored and locked down than dead!' *I don't have any fear of being 80 - on stage, I feel like I'm 18* He put the time to good use however: he even recorded a new album, Music — The Air That I Breathe, after lockdown which is to be released at the end of the month. These days, while there's still a definite twinkle in his eye, it's perhaps not quite what it was. He lost much of his joie de vivre during the horrifically stressful events of six years ago, when he was investigated by police over allegations of historic child sexual abuse.

It all began when the BBC were tipped off about a police raid at his luxury apartment in Berkshire, in August 2014, which they filmed from a police helicopter. However, the investigation never got to court and, two years later, Sir Cliff was completely exonerated. South Yorkshire police later apologized for the way they handled the investigation and he successfully sued the BBC for invasion of privacy. So, has he finally put these traumatic events, what he describes as a 'living hell', behind him? Sir Cliff pauses, carefully considering his words, before saying: 'I think the best way to put it is that I remember what Gloria [Hunniford] said when she lost Caron, her daughter [Caron Keating the TV presenter died of breast cancer, aged just 41]. She was in a terrible state for a long while. When we asked how she was she said: 'Look, I'll get past this. I will get past it, but I'll never get over it.' *I found myself on the kitchen floor and I couldn't get up* 'That's true of me too, that I've got past it, but I don't think I'll ever get over it. 'I still get emotionally tight reading about what I had to go through. 'I don't think anybody should expect you to get over anything major like that and say it never happened.'

cont'd on page 28

OBITUARIES

(E & O.E.)

DE ZILWA, JENNIFER, wife of Alston, mother of Michele Lewis, mother-in-law of Bruce Lewis. Grandmother of Yazmyn and Joshua Lewis. Sister of Ken & Jim Ferreira, sister-in-law of Carmen Harris, Yvonne Ferreira, Monica Ferreira and Tyronne De Zilwa, in Sydney on March 29, 2021, aged 75 years. (Daily Telegraph, NSW, 1.4.2021)

EBERT, MERVYN, husband of Eva, father and father-in-law of Jason, David (dec), Simon & Rebecca. Grandfather of Shaylah, Oliver and Emily. Son of Melba & Donald (both dec), brother of Bob, Desy (dec), Stag, Snow (dec), Turk (dec) Marg, Tigy, Shirley, Mutchy, Snortsy, Poody, Valwee, Dotsy, Inky, Peter, Joycee, Linny and Jeffery, in Adelaide, on March 25, 2021, aged 78 years. (Adelaide Advertiser, 3.4.2021)

GAUDER, EDWARD NEVILLE, husband of late Gwendolene (nee Brohier), brother of late Basil and Aubrey and of Annesley, Trevor and Penny Fernando, in Sri Lanka. (Daily News, 8.4.2021)

DE JONG, JUENNE BARBARA (nee MORTIER), wife of the late Joseph De Jong, mother of Ransford, Joanne (dec), Roxann, Robert, Ronald, Rina, Renato and Roze, mother-in-law of Sue, Donna, Austin and Karen (Aust), grandmother and great grandmother. Daughter of Renee De Jong and Joseph Mortier (both dec), sister of Karen Mortier (SL), Ralph Mortier (dec - Aus), Danny Mortier (dec- SL) and Veronica Hermon (Aus), sister-in-law of Cynthia Mortier (Aust), Yvonne Mortier (SL) and Stewart Hermon (Aust), in Bundaberg, Qld. (Daily News, 8.4.2021)

SIMMS, SUGANTHI (nee PALVANAM), wife of Dennis (Darrel), mother of Gillian (Barhain), mother-in-law of Hisham (Bahrain), grandmother of Seravi. Sister of Mano Wijesinghe, Rachel Karunaratne, Neville, Christopher, Roveena, Rebecca De Silva, Anna Vasudevan, Valma Gunaratne and Sandra Balraj (UK), in England on April 7, 2021, in Sri Lanka. (Sunday Observer, 11.4.2021)

THOMAS, JUNE, wife of Chris Thomas, mother of Shervin and Shannon, in Sri Lanka on April 9, 2021. (Sunday Observer, 11.4.2021)

PEREIRA, JOHN, (14.12.1935 – 12.04.2021), in Sydney. (Sydney Morning Herald, 14.4.2021)

PEREIRA, ALLAN, (03.05.1953 – 21.03.2021), in Perth, WA. (West Australian, 16.4.2021)

D'ROZARIO, MICHAEL (MICKEY), 12.03.1950 – 05.04.2021, husband of Christina, in Perth, West Australia (West Australian, 17.4.2021)

KLEYN, NICOLAAS, (20.03.1921 – 12.04.2021), father of Nicolena (dec), father-in-law of Steve, grandfather of Joshua and Rachel, Zachary and Aimee, Benjamin and Woodren, great grandfather of Nicolena, in Perth. (West Australian, 17.4.2021)

MARKUS, REV.SR PIA, daughter of late George Ernest and late Ida, sister of late Patience Perera, Rita Nissangaaratchie and Anton Markus, sister-in-law of late Susantha, late Benedict and of Edna. – Holy Cross Convent, Jaffna, Sri Lanka. (Sunday Observer, 18.4.2021)

SCHEFFER, JEREMY SHERWIN, (08.02.1957 – 14.04.2021), husband of Sheryl, father of Sharon and Alycia, in Melbourne. (Contributed)

cont'd ...

CRONER, CLEMENT (DINDY), husband of Mavis Croner (nee DE FRANZS), father of Suzette Randall and Marsha Croner, father-in-law of Jade Randall, grandfather of Jordan, Sienna and Zahara, in Brisbane, on April 21, 2021. (Daily News, 22.4.2021)

DIAS, TERESA, (08.06.1929 – 20.04.2021) wife of George (dec), mother of Christina and Tracy (both dec) and Edwina, John and Elizabeth, in Perth. (West Australian, 22.4.2021)

ALBRECHT, TERENCE KINGSLEY (TEX), husband of Cheryl, father and father-in-law of Misty & Ashley, Simone, Luke & Bek, grandfather of Alexis, Shania, melody, Shannon and David. Great grandfather of 2, in Loxton, Adelaide on April 19, 2021, aged 76 years. (The West Australian, 24.4.2021)

BARTHOLOMEUSZ, EVADNE (EVA/EVE) nee FERNANDO, wife of Fritzroy Fritz, mother of Jerome (Aust) and Simone (USA), mother-in-law of Rukmani (Ruki) Aust and Udaya (USA), grandmother of Udeshika Ranaraja and Wahdatt (Anthony) Amini, Samantha Ranaraja & Jason Meadows, Holly, Annoushka & Kelly, great grandmother of Aaliyah, Arianna and Alexander. Daughter of late Theodore Fernando and late Letitia Fernando, sister of late Merle, late Herbert, late Clive, late Earl, late Hilarian, late Clinton, Loyola and Clement, sister-in-law of late Christy, Shyama, late Myrna, Rima, Yvonne, late Manel, late Nimal & Krishanthi, late Christopher, late Melville, Avril (USA), late Lynton, late Anstruther late Evelyn, Felicia, Ursula (Aust), Winifreda (Aust), Christine (Aust) and Frederica (Aust), in California, USA. (Daily News, 26.4.2021)

GARTH, DOROTHY MARYAN (nee LaBROOY), wife off the late Wilfred John Garth, mother of Aubrey (Joe), Michael, Noel, Anne and Trevine (all Canada), Ivor, Monica, Ralston and late Conrad and Fr Gerard, mother-in-law of Drehan (nee Ousmand), Vijitha nee Fonseka), Aubrey Atton and Tamara (Ferdinands) all of Canada, Shantha Panditharatne, Marietta (Pollocks) and late Mercia (Pollocks). Grandmother of Fiona, Chester, Diana, Natalie, Denham, Nigel, Stephanie, Shyam, Aundrea, Amanda, Kristina, Matthew, Aeron and Dominic, great grandmother of Jaden, Danica, Daylen and Isla, in Canada on April 25, 2021. (Daily News 27.4.2021)

Note: Spelling of most names as taken from Sri Lankan newspapers



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2021/22 Subscription Reminder

Dear Member

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, endeavour 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:

The President

Burgher Association (Australia) Inc
No 1 St Georges Court, Toorak Vic 3142

OR, pay by Direct Deposit at the nearest National Australia Bank quoting your Membership Number & Surname:

BANK: National Australia Bank
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Please find attached remittance for \$20 being Member Fees due for the Financial Year: 2021/22 2022/23 other

MAIL TO: The President, Burgher Association (Australia) Inc. No 1 St Georges Court, Toorak Vic 3142.

COMMENTS:



Wife: Shall I prepare Curry or Soup today?

Husband: First make it, we will name it later

A frustrated husband in front of his laptop:

Dear Google, please do not behave like my wife..

Please allow me to complete my sentence before you start guessing & suggesting

A MARRIED MAN'S PRAYER:

Dear God, You gave me childhood, you took it away

You gave me youth, you took it away.

You gave me a wife ... It's been years now, just reminding You.

A man brings his best buddy home for dinner unannounced at 5:30 after work.

His wife begins screaming at him and his friend just sits and listens in.

"My hair & makeup are not done, the house is a mess, the dishes are not done, I'm still in my pyjamas and I can't be bothered with cooking tonight!

Why the hell did you bring him home?"

Husband answers: "Because he's thinking of getting married"

EMPLOYEE: SIR, You are like a lion in the office! What about at home???

Boss: I am a lion at home too, but there we have a lion tamer!!!

A couple was having dinner at a fancy restaurant As the food was served, the husband said, "the food looks delicious, let's eat."

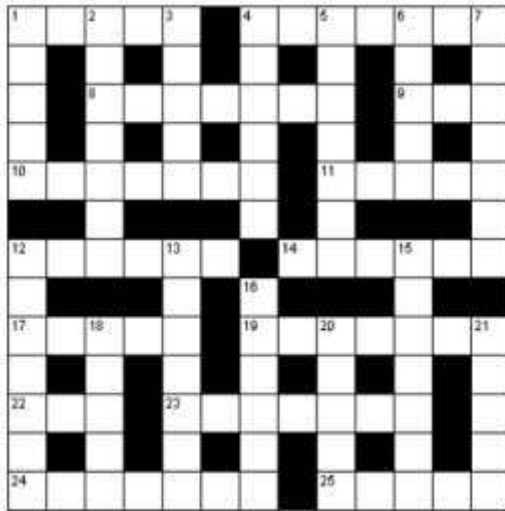
Wife: honey ... you say a prayer before eating at home

Husband: that's at home sweetheart ... here the chef knows how to cook.

Best Slogan on a MAN's T-Shirt:

"Please Do Not Disturb me,

I am married and already very disturbed"



The Crossword



Across

1. Gem (5)
4. Shade of yellow tinged with orange (7)
8. Symetrically arranged (7)
9. Pouch (3)
10. Two-wheeled vehicle (7)
11. Publish (5)
12. Patisserie (6)
14. Syntactic category (6)
17. Wanderer (5)
19. Stone pillar (7)
22. Mesh (3)
23. Floorshow (7)
24. Stayed clear from (7)
25. Groups of cattle (5)

Down

1. Jests (5)
2. Male witch or demon (7)
3. Source of illumination (5)
4. Remuneration (6)
5. Surreptitious (7)
6. Hazards (5)
7. Type of power (7)
12. Very rich vein of precious ore (7)
13. Made smaller (7)
15. Vagrant (7)
16. Prohibit (6)
18. Slogan (5)
20. Planet (5)
21. Praise (5)

Solution



It emerges that it was only last year that Sir Cliff's spark began to return 'I went on tour and my musical director said to me: 'Welcome back.' I said: 'It's nice to do a little tour.' But he replied: 'No, I mean Cliff Richard has come back. You're back to how you used to be.' When I said: 'I was back last year,' he said: 'You were back last year but this year you are really back.' 'So, I assume that means I've lost the trauma that was in me, that it's dissipated and gone. Sir Cliff has said in the past that he hopes what he went through — the way the BBC treated him as if they were 'judge, jury and executioner' — means nobody else will ever have to go through the same experience. But he admits the time of the police raid is still 'pretty vivid in my mind if I start thinking about it'. He recalls having a breakdown in the kitchen of his Portuguese home, where he was when it happened: 'When it actually happened, within two days I found myself on the floor of the kitchen. And I couldn't get up.

'I had guests in the house and John McElynn, a friend of mine, was with them and he came into the kitchen to find out where I was. And he found me on the floor. He knelt down and said: 'What's wrong?' I said: 'John, I feel as if I'm in a deep hole and I don't know how to get out.' *That's not an apology to me. That still means they think they were right* 'He used to be a priest, so he knew what to say . . . He said: 'Did you do this?' I said: 'No, of course not.' He said: 'Did you ever do anything like it?' I said: 'No, definitely not.' 'He then said: 'Get up. I trust you. I believe you didn't do it; you know you didn't do it and what's more God knows you didn't do it.' 'He helped me up and it was a great start. I felt better and started to laugh again and was able to play some tennis.' It didn't stop the nightmares, however. 'I used to wake up every night at 3.15am with my pulse thumping, thumping away. I thought: 'I won't commit suicide, but I might die of a heart attack.' 'At least fans quickly rallied around, tying yellow ribbons to the gates of his Portuguese farm estate with messages of support. Sometimes the support came from unlikely sources. He recalls encountering two guys with vests and tattoos walking towards him one day when he was at Faro Airport. 'I'm calm, but I thought this looks like the kind of person who is going to punch me straight in the face. 'But no. This guy came up to me, he put his thumb up and said: 'All right, Sir Cliff?' I said: 'Yeah, I'm all right, thanks mate.' I suddenly realised that even people in the street didn't believe it was true.' The pain of that time was compounded by the death in 2016 of one of his three beloved younger sisters,

Cliff describes the immense relief he felt that she heard his name had been cleared shortly before she died: 'She touched my face, and smiled as she lay in bed and I told her the news.' Later, his legal team advised he should sue the BBC. Sir Cliff was reluctant: 'It's like suing Britain.' But eventually he was persuaded to sue for invasion of privacy and won a landmark case in 2018, last year being awarded £2 million towards his £4.5 million legal costs. Today, he continues to have conflicting feelings about the corporation. 'I still think they are a fantastic institution and everywhere in the world, I know I can get the BBC World News.

If they ever offered me another series I probably would do it. 'But I was slightly confused when not a single person that was involved in creating that traumatic emotional time for me, not one single person, lost their job. 'The wonderful thing is that the police in court actually apologized and said: 'We made a mistake.' 'That's an apology. The only thing I've heard the BBC saying was: 'We're so sorry he was put through this, but we were just doing our job.' That's not an apology to me. That still means that they think they were right. 'Then again, you can't go through life without forgiving. So, at this moment, I'm comfortable, because I forgave them all. I can still talk about it. I don't feel tainted by it. 'But I'm still confused that not a head rolled even though they did this to me. They [the BBC] created a four-year vacuum with nothing but pain.' Sir Cliff quickly got rid of his luxury apartment in Sunningdale, Berkshire, in the aftermath of the raid — no longer able to entertain thoughts of living there again. He is slimming down his property portfolio in other ways, too. His six-bedroom Portuguese house — where he sought solace during that difficult time — is up for sale for £5.7 million, as well as his mansion on Barbados. (Sir Cliff knows the Barbadian Prime Minister and wants to ask her about the country's recent decision to drop the Queen as head of state. 'The Queen is so loved, it's hard to believe they want to do this,' he says.)

His plan is to build or buy smaller properties in sunny places where he already has homes. His down-sizing is inspired by his need to 'slow down' and 'cut back' but: 'It's hard to slow down because I love what I do so much, but I'm determined to give myself more time for myself. More time to stop and smell the roses.' While the concept of retirement is anathema

cont'd

to Sir Cliff, he explains that: 'I've found that it's just nice to travel. When you go on tour, you hardly ever see the country'. You could say that after 62 years of hard work Sir Cliff just wants to go on a proper Summer Holiday . . . He reveals that he already loves to go on luxury cruise ship holidays with a group of friends and it emerges that he's even been known to get up on stage, impromptu and without any rehearsal, and sing a few hits during the evening's cabaret shows. 'I don't think I sing out of tune, but I might sing the wrong tune!' he jokes. While he has many friends, having dated a string of women in his younger years, Sir Cliff is probably the nation's best-loved bachelor. Does he feel he missed out on marriage and family?

He talks about following his father's advice, saying: 'My father told me to focus and I focused. Yes, I've been out with gorgeous friends but, in the end, my life has been one focus only and that's my career. 'And in the end, I don't miss being a father, even though I think I would have been a good father. But instead, I hope I have been a really good uncle. [He has 15 nephews and nieces and a host of grand-nephews and nieces.]'This could be a poignant admission about the price exacted in return for fame and success, but then the twinkle returns, and Cliff adds: 'Probably at 80, it's too late anyway.

'Mind you, Des O'Connor became a father at 70-something, didn't he?!' And as everyone should know by now, it never pays to underestimate Sir Cliff Richard.

Hee haw..





18 July 2021

Christmas in July

BAA Community Hall - 358 Haughton Road, Clayton 3169

-

18 September 2021

"Sinatra After Dark"

Featuring-Hans De Zilwa

And a fantastic 8 piece Band

BAA Community Hall- 358 Haughton Road, Clayton 3169

-

21 November 2021

Burgher Association Australia

"Christmas Party"

BAA Community Hall - 358 Haughton Road, Clayton 3169

-

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