



TERANG

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The dilemma of Sri Lankan Malays

- by Chandra Putra Laxana

WHILE the Malay world is spearheading an economic and cultural renaissance, a small but proud race of Sri Lankan Malays whose ancestors hailed from this region are on the brink of virtual extinction.

Caught in the crossfire of ethnic warfare in the island republic, the 60,000 strong Sri Lankan Malay community are losing what little is left of their Malay language, customs and distinct ethnic identity.

With Sinhala, the country's national language taking pride of place in education and employment, the community's younger generation can hardly speak the Sri Lankan Malay dialect. But the good news is that Malaysia is launching an International Malay Secretariat which will draw up a global register of Malay individuals, companies and organisations. This body will work towards propagating the Malay language and culture around the World.

Earlier attempts to revive the language in Sri Lanka with help from Malaysia and Indonesia have not been successful. But the community's elders have not given up hope. In fact, a Malay community leader, Mr B.D.K. Saldin, has just published a book entitled "The Sri Lankan Malays and their language", which is dedicated "to all those who speak Malay in Sri Lanka and thereby help to keep it alive".

Mr Saldin, a retired company director, has been keenly interested in the Sri Lankan Malay language as a vehicle for preserving the identity of his community in Sri Lanka. He broadcasts in the

"Suara Melayu" program in Sri Lanka and has successfully completed a pilot project in teaching adults to read and write Malay. In June 1993, he presented a paper on the Sri Lankan Malays and their language at the Hari Sastera '93 Conference in Shah Alam, Selangor.

In his book, Mr Saldin briefly traces the origins of the Sri Lankan Malay community and emphasizes the point that the ancestors of the present day Sri Lankan Malays were forcibly brought to the island by the Dutch colonialists who often found that the locals did not take kindly to their rule. The Dutch considered that the best way to stifle rebellion was to banish the ring leaders to Sri Lanka and South Africa.

The majority of exiles and recruits came from Java, but in later years the British colonial administrators recruited a large number of personnel to the Ceylon Malay Regiment from the Malay Peninsula. The life and times of the Malays under the British working in the Malay Regiment have been comprehensively dealt with in two books by historian Dr B.A. Hussainmiya, presently a senior lecturer at the University Brunei Darussalam. They are entitled "Orang Regimen, the Malays of the Ceylon Rifle Regiment" and "Lost Cousins".

Mr Saldin offers some solutions in solving the Sri Lankan Malay identity crisis. "We are an unfortunate lot", he says. "In Sri Lanka there are no Malay schools, no Malay libraries, no Malay institutions of higher learning, no teachers and no books all they have is the home environment and in spite of all the constraints they are keeping alive their Malayness". The Sri Lankan Malays should continue to develop and refine the Sri Lankan Malay language and at the same

time efforts should be made to encourage the study of standard Malay which would open up vast employment opportunities in the Malay world.

According to Mr Saldin, one of the resolutions adopted at an international Malay Symposium held in Colombo in 1985 was the promise of help from Malaysia to develop the Malay language. To this end Malay teachers were to be sent to Sri Lanka, but the scheme never got off the ground. "The Malays are now left to their own devices without external aid or help to develop their language", adds Mr Saldin.

Angry and terribly hurt at the lack of interest shown by the Malaysian and Indonesian governments towards the Sri Lankan Malay community, a group of expatriate Malays and locals formed the Malay Action Front (MAF) in 1990 seeking the right of every Sri Lankan Malay to return to the land of their forefathers. "Our ancestors didn't come here of their own free will They were either banished for opposing colonial rule or brought out forcibly to fight for the colonisers" said Mr M.J. Hameem, first president of the MAF. "So, as Malays, we have every right to be taken back to the land of our ancestors".

Another Sri Lankan Malay elder, Mr Rio Samath, a retired Deputy Commissioner of Excise and an expert on the control of narcotics, says his community has felt badly let down. "How can the Malay world watch unconcerned as the Sri Lankan Malays lose not only their language but also their Malay cultural heritage?" he asks. He strongly criticised Sri Lankan Malay organisations for doing little or nothing to improve the lot of the poorer sections of the community. "The holding of coffee mornings and fashion shows are not going to solve our problems", he added.

According to Mr Saldin, the Sri Lankan Malays have contributed greatly to every aspect of the rich mosaic which forms Sri Lanka's culture today. Their ancestors have contributed to the architectural heritage of the country by the well-known mosques they have built. Malay culinary arts have had a tremendous influence on the Sri Lankan diet, so much so that few who partake of Sri Lankan dish realise that it originally hailed from the Malay world. The Malay pudding "Siri Kaya", known in Sri Lanka as "Wattalapam" originally came from the Malay archipelago. Other Malay delicacies like "Sate, Chuka, Achar (Malay Pickle) and Nasi Goreng"

have now found their way into the regular menu of Sri Lankan homes. Apart from the culinary field, the art of batik painting which has come down the ages in Malaysia and Indonesia has become a lucrative cottage industry in Sri Lanka.

Mr Saldin devotes a large section of his book on the language and literature of Sri Lankan Malays. According to him, when a language has ceased to be written one has to look to the efforts of the community to keep alive the spoken word. The "Suara Melayu" program of the Sri Lanka Broadcasting Corporation is making a significant contribution towards the preservation of the Malay language. The magazine "TERANG", edited by researcher Farook Thaliph, provides the Malays with news of developments in the Malay world.

He explained why inspite of the similarity of lexicon Sri Lankan Malay and standard Malay are not mutually intelligible as they constitute separate systems. A typical remark from a speaker of standard Malay upon hearing Sri Lankan Malay is that although he can understand most words, the meaning and sentences do not come across. So what does the future hold for the community? Besides the rapid erosion of their language and culture, other bread and butter issues have come into focus.

UNEMPLOYMENT: Although unemployment is a problem for all ethnic groups in Sri Lanka the percentage of Malays among the unemployed is higher than their percentage in the total population. Their high level of unemployment is not caused by a low level of education because the Malays have maintained their position as the second most literate group in the country.

JOB DISCRIMINATION: Traditionally, a large number of Malays found jobs in the government sector, but with the surge of Sinhala nationalism it became more and more difficult for members of the minority communities to obtain jobs. In addition, the Malays complain that in the allocation of quotas, they are classified together with their co-religionists, the Sri Lankan Moors, and must compete with them for the limited openings reserved for the Muslims.

MIGRATION: A large number of Malays were sorely disappointed when the Malaysian and Indonesian governments did not respond positively to a request by the Malay Action Front (MAF) to accept a quota of Sri Lankan Malay migrants. The pessimists and relatively "well-to-do" might find

"Operation Balek" disruptive, but recent history has shown that mass migration programmes have indeed worked well both for the migrants and the host country.

EDUCATION: Owing to poverty and the lack of opportunities, many Malay children drop out early and are unable to pursue higher studies. Malaysia and Indonesia could help a great deal by offering scholarships to deserving Malays in institutions of higher learning.

POLITICAL REPRESENTATION: Although from time to time a Sri Lankan Malay had been appointed to the country's supreme legislative, the House of Representatives, he was invariably considered to be a "government man" and did very little to bring into focus the problems of his community.

BUSINESS SKILLS: It is indeed heartening to note that more and more young Malays are venturing into business, but the biggest drawback is that they are finding it increasingly difficult to obtain loans to get their businesses moving. The International Malay Secretariat to be launched in Malaysia will go a long way in helping Malay businessmen overcome their problems.

* The writer, a former Senior Editor with the Straits Times Group in Malaysia and Singapore wrote this article after a brief visit to the island recently.

SRI LANKAN CREATES HISTORY IN BRUNEI

- by M.A. Sourjah

Much publicity has been given to a Sri Lankan historian - Dr Haji B.A. Hussainmiya, formerly attached to the Department of History at University of Peradeniya and presently Senior Lecturer at University of Darussalam, Brunei, when his book titled: "Sultan Haji Omar Ali Saifuddin III and Britain - The Making of Brunei Darussalam" was launched recently by the daughter of the Sultan.

The book appears to be the first comprehensive political history of modern Brunei and is being claimed to be well-researched and authoritative. Historians perhaps have their own methodology and approach and in a decade or two when more

and more facts become documented, research scholars may bring to light unrevealed facts and present more interesting and balanced view of Brunei's history.

Dr Hussainmiya is the author of three other books on the history of the Malays of Sri Lanka: "Lost Cousins", "The Antecedents of the Sri Lankan Malays" and "Orang Regimen - the Malays of Ceylon Rifle Regiment". The three books referred to above though in short supply have been read by some knowledgeable Malays who appear to be most atrociously peeved at some of the inconsistencies and inaccuracies loaded therein vis-a-vis historical facts.

The purport was to trace the true history of the Sri Lanka Malays but under cover it appears that the author's obsession of an 'imaginative Moor-Muslim dominance' over the religious, social and cultural life of the Sri Lankan Malays clearly underscores the three books as the author's main thrust. It is indeed a sad commentary to make here, that through his controversial books his own sense of credibility and integrity has been tarnished and exposed to a veritable haze of doubts and questions for which substantiation will be hard to come by.

The author has categorically failed to trace the true history of the Sri Lanka Malay community and at best has only succeeded in presenting a warped and jaundiced view of the community's rich heritage while trying to boost his own Moor community's image.

THE ART OF MAGIC

By conjuring up ancient spells, potions and hexes, Malaysia's shamanistic bomohs are providing a popular service to today's middle class. But sometimes, the traditional Malay healers are in the news for all the worst reasons.

- by Sheena Gurbakhash

(Based on ASIaweek of 19 January 1996)

Norizah Abdullah counts herself among the growing ranks of thoroughly modern Malaysian women. But when her relationship with a longtime boyfriend turned rocky, the successful Kuala Lumpur professional sought help from a member of an older, darker world. Norizah consulted a bomoh, a traditional Malay healer and conjurer. Her query: Is someone - perhaps one of my

boyfriend's parents - trying to break us apart ?

The bomoh seemed ready with the answer. No third parties, he declared, had interfered. But by way of insurance, he offered a charm: a piece of betel nut wrapped in a leaf. He instructed her to recite certain religious verses, eat half of the magic betel nut and throw the other half into a river. As long as the two pieces never meet, the bomoh said, no third party could disrupt the relationship.

Norizah believes the bomoh's intervention worked. "I don't care why things got better; I grew up with these things, and they work for me", she says matter-of-factly over a glass of wine at a noisy Kuala Lumpur nightspot. "I will go back to the bomoh if there are problems. I know his family doesn't like me so they are capable of (casting a spell) on me". Anyway, going to a bomoh is "only for defence," she says. "You need to protect what is yours".

While Malaysians may have become as sophisticated and urbane as their counterparts in other rapidly developing parts of Asia, the bomoh still maintains a grip on the Malay popular imagination - one that transcends religion, race or politics. The shaman's advice may be sought on matters that range from when to make an important business transaction to how to keep your spouse faithful. Politicians have been known to consult bomohs as well. This fact as well as the darkest side of the world of black magic, was highlighted by the bizarre trial of Mona Fandey. Last year, a court found her and two others guilty of murdering and chopping up their client Mazlan Idris, an assemblyman from the east coast state of Pahang.

Given the Fandey case, the seemingly constant reports of bomohs abusing their position to sexually assault women, and other alleged improprieties, it is easy to dismiss the entire practice as evil. In 1995 alone there were at least four serious prosecutions of sexual assault by bomohs or mediums. But not all the practitioners should be lumped together. Most concentrate on less nefarious occult practices. They are said to be able to summon and petition spirits, conjure up hexes and offer people special powers. Other concentrate on traditional medicines and bone setting, while offering a few wise words for those who ask.

Pak Long is a bomoh of the latter variety. On the day I visit him in Pahang,

the darkened room that he uses as his clinic is filled with a pungent herbal fragrance. He will not as a matter of policy meet a woman alone in the room, so his daughter and grandchildren hover in the background. One wall is dominated by shelves filled with large glass jars of roots and herbs. "No one can say I'm a fraud", he says. "The government tests all my medicines before I'm allowed to sell them". Indeed, Pak Long has a licence to practice traditional medicine and market his potions and pills, which are capsules of mostly plant extracts in powder form. Among his clients are visitors to the nearby Club Med resort.

Pak Long, who is about 70 years old but looks much younger, is a walking advertisement for what he practices. "I still enjoy perfect health, hearing and eyesight," he says, explaining that he has learnt the secrets to healthfulness from the jungle. "You must watch the animals. After the monkey gives birth it will look for a certain plant. Why does it do that? There's something in the plant." Discovering the mysteries of the world, he says, "is a question of wanting to learn".

Pak Long says his family has been in the healing business for 10 generations and claims to have Arabic texts on health and magic that date to the 11th century. "I believe my forefathers could read these books, but I am illiterate", he says. "I only know what I have learnt from my father and what I have seen myself". The father of 10 says his children are too involved in modern pursuits to devote themselves to study his ancient discipline. "May be one day they will come back and want to practice the old ways", he says.

It is possible to learn to be a bomoh by becoming an apprentice to one. In rarer cases, though the knowledge and power is supposedly passed down from one generation to the next through dreams, visions and trances. These shamans are generally considered to be the most powerful kind. One bomoh, who asked that he not be identified, says the traditions have been in his family for generations. He claims to be guided by a spiritual guardian. When he has to make an important decision, the guardian "speaks" to him and tells him how to proceed. "I have confidence in the datuk," the bomoh says of the spirit, using the Malay word for ancestor. "He guides me - and there are things I just know".

The tradition goes back to ancient times when Malays were animists and their medicine men invoked the "spirits" that dwelt in animals, plants and rocks. The coming of Hinduism helped introduce the system. The powers of these gods could be harnessed to give favor if the right prayers and rituals were followed. Islam's arrival on the peninsula changed the form, but not the substance, of the bomoh's powers. Where before invocations were made to Hindu deities and powerful ancestors, the bomohs soon substituted some Islamic prayers and religious verses as part of their art.

The fact that Islam incorporates belief in jin (genies) and iblis (devils), who interfere in the workings of the physical universe, makes perfect sense to the Malay bomoh, according to Prof. Taib Osman, a scholar of Malay culture. Where once people believed that there was a spirit in an object or specific location, they can now believe that there is a jin or iblis that inhabits that space.

"Put against the background of the belief system, these things are irrational", says the retired vice chancellor of the University of Malaya. But he maintains there is good reason for their acceptance, even among some devout Muslims. "Religion and magic are placed at opposite poles", Taib says. "In an anthropological sense, religion is transcendental and contains a moral code. There are do's and don'ts which make up this code. If you don't want to go to hell, you observe more do's than don'ts. But magic grants you favor; it helps the fisherman catch more fish, it helps improve agricultural production. It helps here and now".

Religious and secular leaders call the bomoh's craft pagan and primitive and say it has no place in modern society. Still, Malays - as well as some ethnic Chinese and Indians - continue to consult the hsmans. Pak Long considers himself a deeply religious and devout Muslim and sees no problem offering his services to anyone regardless of race, creed or colour. "All things come from God", he says. "All science and knowledge is in the Koran. It is only a question of whether you have the ability to see it".

Others point to the darker side of the practice. "There are spells that shouldn't be cast, but if you have the money you'll find someone to do them", says one bomoh who operates out of a Kuala Lumpur suburb. "These spells are against Islam. A good Muslim has no need for a bomoh". He cites

as an example a practice called bersusuk, in which gold needles or diamonds are inserted under the skin supposedly to prevent aging and retain beauty. Tradition however demands that the needles or diamonds be removed before death or else the person will become one of the "living dead" as long as the charms remain. "I could do it for you, but it is not natural", the bomoh says. "It is not Islamic, so it should not be done".

The bersusuk rite is one that fascinates many Kuala Lumpur society women, as do other supernatural charms and conjurings. Rumours circulate less frequently about which prominent woman has had plastic surgery than which one has resorted to a bomoh for an impotence charm to restrain a straying husband.

While there is usually a clear demarcation between the role of the bomoh and the religious leader of a village, the duty of both has in the past been vested in the same person. This was the case at the turn of the century in Changkat Jering in the northwestern state of Perak. According to Ghani Rashid, who was born and brought up in the area, his grandfather acted as spiritual guide to the royal family of Perak and his ancestral home was used as a mosque for a time. As such he considers the "Bomoh House" which is currently set to be restored by Malaysia's Heritage Society, to be holy ground.

Featured in the Shell Book of Malaysian Heritage by artist Ilisa Noor, the structure sits on high stilts surrounded by potted plants. Its delicately carved windows and overhanging panels set it apart from its neighbours. Ilisa has had some strange encounters in the house. While sketching it for her book, she found a porcelain doorknob which she was immediately attracted to. What happened next reads like something out of a ghost story. "I do not know why I take such a liking to this knob", Ilisa writes. "Normally I would never dare ask for things that I find in other people's homes".

Yet she does ask for it and accepts it as a present - to disastrous effect. "If I had the ability to see into the future, I would know that my return trip would be delayed for many hours. No train or taxi will take me home". In the following days, Ilisa's catalogue of misfortunes began to grow: phones out of order, floor tiles that mysteriously come loose, an infestation of maggots, burst water pipes, wrecked etchings and a disastrous slide show. After Ilisa gives the doorknob away she discovers that each successive owner

will suffer for having possessed it. Talking to Ilisa during a prayer ceremony in the Bomoh House in Changkat Jering before renovations begin, she refuses to discuss the matter. All she will say is: "The matter is finished; I have made my peace with the owners of the house". When the renovations are completed this year Ilisa pledges to put in a garden to beautify the house. She will say no more about what she knows or thinks.

Many days after the prayer ceremony, I meet Ghani in his Kuala Lumpur home. He smiles when asked about the story of the doorknob, but puts it down to a mere misunderstanding. He has spoken to Ilisa and matters have been put right. He produces the doorknob in question, an innocent looking object, beautifully edged in green and shaped like a little pumpkin. I take photographs of the knob. Later I find that none of the pictures turn out and I put it down to my amateurism. But several weeks later I meet friends from the Heritage Society who tell me that despite several attempts by professional photographers, no one has ever been able to capture the doorknob on film.

Ghani knows of stranger tales, and offers an example: "There was a man in the village who had suddenly gone amok", he says, recalling an incident from his childhood. "He locked himself in his house and sat there sharpening his parang (machete). My father was called to sort the matter out and I went with him, I was quite young then. When we got to the man's house my father told me to go in and get the parang. I was terrified, my knees were knocking together, but he gave me a match to hold between my teeth and told me not to drop the match. I went in and took the parang from the man. Nothing happened".

As in Perak, the relationship between ruler and bomoh has been a longstanding one elsewhere. The sultans of Kelantan have until recently appointed a Bomoh Diraja or Bomoh to the Royal Household, to oversee royal marriages, coronations and deaths. The bomohs also served at such ceremonies as the Puja Pantai, a rite to seek the blessings of sea spirits for fishermen, and the Main Petri ceremonies where people volunteered to be possessed by spirits. These days, though the Islamic Party of Malaysia, which controls the Kelantan state government, frowns on the shaman's art and has left the royal bomoh's seat vacant.

The crimes of unscrupulous bomohs and

the charlatans who impersonate them have further cast doubt on the future of the ancient art. Recent cases include an instance of a family of three sisters aged 13, 16 and 17 who were sexually assaulted by a 50 year old medium over a two week period. He had convinced the girls' mother that they would die if evil spirits were not exorcised from their bodies. The sexual assault was considered part of the treatment. In another case last year, a 22 year old woman was told by a 70 year old bomoh that he needed to have sex with her to determine the sort of love potion she should be given.

Perhaps the worst blow to the standing of bomohs in modern Malaysia was struck by Fandey, 38, her husband Nor Affendy Rahman, 37 and their assistant Juraimi Husin, 24. The threesome became household names when they were charged and convicted of Mazlan's murder. The assemblyman was found buried beneath a store-room in an unfinished house, his body hacked into 18 pieces. The bomohs said that they had sold a songkok (traditional Malay headgear), cane and talisman to the victim for close to \$ 1 million. The items allegedly belonged to the late Indonesian President Sukarno and were to render the bearer political and physical invincibility. Affendy said Mazlan had to have the objects with him at all times if he wanted to be invincible. During the trial he explained that possession of the items included the power to withstand acid and bullets and the ability to eat glass. When asked why Sukarno lost the presidency if the items are so powerful, Affendy offered the following response: "Whether one succeeds or not is up to God. But all the same, one has to strive."

Many find it hard to believe that a man of Mazlan's education and calibre could fall prey to the couple's allegedly magical powers. Prof. Taib finds it less remarkable: "In fact, the couple were extraordinary psychologists; they knew exactly what to do to convince him that he needed their help", Taib says. "It is a common story; people want to make sure that they win. It's a human weakness. The culture provides the repertoire, and the people make use of it".

Will bomohs continue to exert an influence on modern Malaysians? "I believe that they will probably only last for another 15 years," says Kamarul Baharin of the National Museum. "Times are changing and where before people had no choice but to believe, they now have alternatives."

The bomoh's magic, he says, "is a dying art". Maybe so. But in this chaotic world there will always be those willing to pay a so-called expert to improve their chances of success - by whatever means that are available.

Letters to the Editor

Melbourne
Australia
15 April 1996

My dear Sdr Thaliph,

I am happy that your initiative in pioneering "Terang" has reached its just goal. I am 84 years old. I have now come across a Malay who sincerely dedicates himself for the welfare of our Malay community.

I regret I have to comment about the deterioration of and the circumstances, due, no doubt to the manipulations of a few elite members of our community residing in Colombo. To begin with the Colombo Malay Cricket Club, is the oldest Club in Sri Lanka; its constitution has been manipulated so as to give muscle to the All Ceylon Malay Association by creating the President of this Association and their committee to be the controlling body of the Club. The ACMA, a non-political body was formed in 1927 with Mr M.K. Saldin, president, M/s B.Z. Lye and T.K.H. Deen as Secretaries and Mr A.A. Deane as Treasurer. Although this Club was on Rifle Green in the heart of Slave Island, no Malay elder or youth of this area was permitted to enter its portals in the Padang during the 30s, 40s and 50s. I have been and am a life member of the Club since 1933 and ipso facto the ACMA. I am neither an academic nor a professional, but a self-made businessman who hails from Badulla. My grandfather, the late Mudaliyar Jainudeen, JPUPM of Badulla, was the only Malay philanthropist, to whose memory the "Padang" now stands. I am proud to state that my wife was the first Malay woman to be appointed a Justice of the Peace in 1967 and I was the first Malay to be appointed a J.P. for the all-island in 1978. Besides, I was the first Malay to have been appointed to the Board of Quazis by the J.S.C., by the Chief Justice A.C.W. Samarakoon & Snr Justices Sharwananda & Wanasundera, where 22 were interviewed, out of which 17 were lawyers. I am the only Malay who appeared before the Donomore & later the Soulbury Commissions, as an individual, to pursue Malay interests. The Government granted me the

opportunity to host the receptions to Tunku Abdul Rahaman Putra in 1978 and Datuk Dr Mahathir & Datin Suhaila in April 1983, on their official visits to Sri Lanka.

It must be remembered that the late Justice Akbar never visited the Malay Association at Rifle Green nor the Padang. Even the late Dr Jayah kept away from the Padang from the late thirties, until he did attend a meeting in the early fifties for the formation of "KEMELA", The Federation of Malay Organisations, where I was elected Vice President along with Mr M.C.S. Mohamed and Dr Drahaman, Dr Jayah, President. Dr M.P. Drahaman, M/s M.D. Kitchilan, T.B. Meedin and Mrs. Roweena Aliph accompanied me to Temple Trees to meet Sir John Kotalawela in 1955 on my candidature being sponsored for the Maiyangana seat in Parliament (which in deference to the request of the UNP, I stepped down in favour of a Buddhist as it was the Buddha Jayanthi Year). Just before the Independence era it was the ambition of the elder Malays to look forward for academics and professionals for grooms for their daughters; thus the cursed dowry system was and is an obstacle for many of them in apeing the Moors, thus there are a number of derelicts in our community who are created into a lap of luxury, and a number of broken homes, their children easily led astray (arm-chair critics). I built up 11 outstation Malay organisations and I also had Arabic classes on Saturdays and Sundays in my premises, besides, performed circumcisions of 7 orphans by our committee members and also distributed textiles etc. during the Ramazan in Nugegoda.

I am very happy to have read the analysis and comments made by Saudara Fazeer Radin on the article written by Dr Hussainmiya, the Lost Cousins-the Sri Lanka Malays and the Antecedents of the Sri Lanka Malays. I would like to refresh the memory of Dr Hussainmiya; when he came to my place with Captain T.A. Dole, who introduced Dr Hussainmiya to me as one of his relatives; who had returned from the Middle East, and requested me to give him a letter of introduction to Datuk Dr Mahathir-bin-Mohamed to enter the University of Malaysia, which, I very gladly did. Nevertheless, a few years later Dr Hussainmiya happened to get some degree and on returning to Sri Lanka made use of a few elite members of the ACMA and started his propaganda in projecting his academic qualifications in a

domineering manner which they were gullible enough to hold seminars, and made visits to outstations to distort interpretations and historical backgrounds of the Malay community. I really wonder if Dr Hussainmiya's doctorate is recognised out of Brunei.

The learned Doctor must be congratulated for having obtained his Doctorate from his benefactors, University in Bruhei; and the privilege granted to him to see the world to gather more knowledge and public material which can be utilised to suit his own interpretation. It is now common knowledge that Dr Hussainmiya is confusing the Malays and Moors, heritage and culture, whereas, I can vouch for the fact that the two communities are poles apart but for their religious links. I have had personal contact with a number of Moor leaders: Sir Mohamed Macan Markar, Sir Razik Fareed, Mr H.S. Ismail (late Speaker), Dr. Baduldeen Mohamed, Dr Kaleel, Mr M.H. Mohamed and several others. I am very glad to say that whenever it was possible they stood by their community, whereas in our poor Malay community it was envy, jealousy and the selfish mentality that prevails. This is the main cause of the downgrading of the Malays; where a super class seems to prevail in the metropolis, Colombo area.

It is therefore that a publication of a newspaper "The Terang" should get the entire Malay community to contribute to its success to spotlight all shortcomings and also bring these to the notice of the Government. This will be a messenger to all Malays abroad. I regret I had to be frank with my sincere and justifiable comments, as I do so without any reservations, and also to the best interests of the community. I have to thank you and your Board for the services they render to the entire Malay community. My wife and I wish you all many years of service to the welfare of all Malays.

Saudara dan Saudara
Sincerely yours

Sgd/Alhaj T.A. Miskin

P.S. BRUNEI - The irony in the way this Islamic country happens to be described is that there is a Palace with 1,700 rooms, over 100 modern motor cars, for the use of the members of the Royal family, and places of entertainment exclusively for them. One of the largest Mosques with an upper chamber is reserved for the Royal family where they congregate for the 'Jumma' prayers, and descend to meet the public at the lower chamber.

is paid to them. When members of the Royal family are on the highway, none can obstruct nor overtake them, besides there is no law or order to bind them. The Sultan owns some of the best hotels, shopping complexes and apartments in London, and also lives more often over there. This is the reason why very rigid conditions prevail to enter Banga-seri-Begawan, the Capital City.

- by Fazeer Radin

A GREAT SRI LANKAN MALAY -

(Tuan Surahideen (Tony) Adahan's
1st Death Anniversary falls
on 6th June 1996)

Former -

Cricket Captain & Hockey Captain of
Kingswood College, Kandy;
Chairman/Colombo Hockey Association
(Selection Committee)
Sportsman of the year - 1959
Captain/Sri Lanka Hockey Team
Vice President/Sri Lanka Hockey Assn.
Vice President/Colombo Malay Cricket Club
Asst.Treasurer/Colombo Hockey Assn.
Asst.Treasurer/Colombo Malay Cricket Club
Treasurer/Sri Lanka Malay Rupee Fund
Area Manager/Bank of Ceylon
Accountant/Colombo Traders Ltd.

It is a difficult task to begin recalling the goodness of a person who is no more. I feel a lump in my throat as I pay this tribute to Sdr Surahideen (Tony) Adahan, the pillar of our Padang Complex which comprises the Colombo Malay Cricket Club, the Sri Lanka Malay Association and the Sri Lanka Malay Rupee Fund.

His wife, friends, associates and relatives know him as Tony. It is unimaginable to think that Tony is no more. His constructive criticism, his charisma, courage, honesty, advice and, of course, his attachment for the Padang Complex have gone with him. Death held no terrors for Tony. He did not fear it. He postulated it not as an end but as a new beginning. Tony, a very close buddy of mine, I met him at the Colombo Traders the very day he passed away on Tuesday, the 6th June 1995. Tony made a quick exit from this world. In fact it was in a matter of minutes that he succumbed to a peaceful death. That fateful day when I met Tony, he had looked radiant, happy, gay and was in a jovial mood. He was well attired, clean shaven and well groomed as if dating a girl for

the first time. When I refused to accept his kind offer of sharing his lunch in the pretext that I have cut down eating to reduce my weight, Tony laughed and hinted that he is not bothered about himself living any longer which desire he said was the cause of all sorrow.

If you study the performance of versatile Tony his remarkably successful career you will be satisfied that he had been given less than his dues as a sportsman, administrator, musician, scout, dancer and a faithful model clubman.

His father Mr Abideen was a Foreman in the CGR. Tony's 4 brothers and 5 sisters are younger to him. Tony married Haseena, daughter of Mr Mohd. Thassim Samsodeen. Haseena's brother is the famous artist Riza Samsodeen who plays for the Friend's Group. Tony and Haseena are blessed with two smart and intelligent worthy boys, Eshan 21 years and Malik 18 years both students of Wesley College, are studying for their GCE (A/L). Both Eshan and Malik are like their father and uncle Riza, both talented musicians. They were the only worry Tony carried with him. When I asked Tony as to why he had failed to encourage his children to take part in active sports, he explained 'sports is a part of the education and career in advanced countries but not in Sri Lanka. In Sri Lanka sports is like the trees that bear fruits. As far as there are fruits there will be birds and people behind it. The moment it stops bearing they will cut it for firewood'. Tony had cited several of his relations, who one time played for Sri Lanka, are going around with begging bowl; but not the wise who pursued in their studies.

Tony is a product of Kingswood College, Kandy where he excelled in his studies. He left Kingswood after getting through his S.S.C. in 1951 with several distinctions and credit passes. If Tony's mother had not prematurely died when Tony was only 14 years, he would have gone in for higher studies, which Tony had been regretfully telling me very often. Tony had taken part in almost all the games and other extra curricular activities at College. He was a first class Scout and captained Kingswood College at cricket and hockey and took a leading part in the college band.

Tony joined the Bank of Ceylon in May 1954 as a Junior Clerk on a salary of Rs.80/- per month and retired as an Area Manager having served for 38 years. He got through the A.I.B. (London) and success-

fully completed the courses conducted by the Bank. He had gained a wide and varied knowledge of Banking in areas such as Current Accounts, Clearing, Savings Loans and Overdrafts. He also served a period of 12 years in the Internal Audit/Inspection Dept. of the Bank. Under Tony's purview Audit/Inspection of over 75 Branches were carried out and reports submitted to the Corporate Manager. He was also assigned as a Branch Manager of Dehiwela and Ja-Ela Branches. He had also served for a short period as a Relief Manager, Nugegoda, Negombo, Kalutara and the Ceybank Travel Centre. Tony had specialised in Credit Management and Documentation in areas such as Housing Loans, Hire Purchase Loans and General Loans. After his retirement from the Bank in 1992 he joined the Colombo Traders Ltd. as an Accountant and served there until his death.

Tony had been living a very happy-go-lucky life during his bachelorhood days in boarding houses. He frolicked himself going for ballroom dancing, singing, playing musical instruments but never neglected taking part in sports. After he married at the age of 38 years he gradually sacrificed all his pleasure and fun except for the regular get-together on Fridays at the Colombo Malay Cricket Club.

In the field of hockey at the Colombo Malay Cricket Club, Tony was the backbone and live wire. It was at his initiative that after nearly forty years, the Malay Cricket Club came back into the hockey scene when they applied and were admitted as a member of the Colombo Hockey Association on 12 July 1963. The Malays under Tony's captaincy won several matches and league tournaments and consequently promoted to the higher division. The team toured abroad to play against foreign teams. This was a unique event in the history of Sri Lanka hockey as it was the first time that a Hockey Club Team from Sri Lanka had gone abroad, although tours had been made by Sri Lankan teams, Assn. Teams and School teams earlier. Not even the redoubtable Tamil Union C and AC who were in the forefront of Sri Lanka hockey from the 30s to the 60s nor the Old Bens Sports Club who dominated Sri Lanka hockey at a later stage had been able to send a team abroad at that time. The Colombo Malay Cricket Club gives credit for all these and much more to Tony, who was the Godfather, watchdog, consultant, advisor and the coach of the club early.

When Rifle Green was taken over by the

Armed Forces during World War II, after the Colombo Malay Cricket Club had been there for over 85 years, Tony was one of the dauntless figures who rallied round their leader the former President of the Malays, Mr Zahiere Lye in getting back another ground which is the present "Padang" at Knew Road, Colombo 2.

Tony had also turned out for the Colombo Hockey Assn. against Madras in 1958 against Maharashtra in 1961. With the Bank of Ceylon aligning itself with the Govt. Services, Tony was an automatic choice for the Govt. Service team in the National Championships of 1963. Tony toured India in 1959 and 1960 and had captained the Federation Team against the Indian Army Southern Command in 1962. In the International scene Tony had realised his life's ambition to be selected to play against the Indian Olympic Team (2 tests) who on their way to the Rome Olympic in 1960 stopped over in Sri Lanka. He also had the honour of playing against the New Zealand Olympic team in 1960 when they also did a stop over here enroute.

Accepting a special invitation by the Colombo Hockey Assn. to serve as the Chairman of its Selection Committee he continued to serve the Association with great acceptance. Unswaying to pressure and armchair criticism he held this office with dignity and decorum. His approach towards hockey is that he enjoyed playing the game for its pleasure and not expecting any reward or fame. From his point of view the popularity of hockey may lag behind soccer, cricket and rugby but he felt that was no criterion to evaluate the qualities and breathtaking vitality of the players in hockey. Tony has proved beyond doubt that he is one of the finest backs in Sri Lanka. His contention is that the maxim that to mark and overpower a dangerous forward out of attack is not defence but rather an aid for attack to his own side to reinforce attacking tactics. The works entrusted to Tony by the Colombo Hockey Assn. have had the full measure of this aspect driven into them by no less a person than one who had practised this in full as a player.

Tony was endowed with rapid powers of decision and utilisation of the stick to great advantage in place of reach. He has exhibited an incredible psychological aspect in successfully thwarting an opponent with the very first contact with the ball. There was always forthrightness as well as ripe experience behind his comments whether verbal or written.

You may not have always agreed with his views, especially at the Committee Meetings of the Padang Complex, given with the brevity but with a terseness, and clarity, that left nothing to the imagination and you could not help being impressed by his knowledge of any situation. His analysis of any player or situation was a masterpiece of scientific dissection. He always attacked frontally and never sought the flank. He would go straight through any difficulty as nothing seemed difficult for him to face or solve.

The Mercantile Association had spotted Tony's talent and included him in their squad to win the National Joint Championship in 1956 followed by winning the Championships in 1957 and 1959. His consistency, skill, prowess and uncanny adaptability to meet the variance in tactical play and his sharp reflexes were recognised by his coach.

Tony had been the Vice President of the Sri Lanka Hockey Federation, Vice President of the Colombo Malay Cricket Club and the Treasurer of the Sri Lanka Malay Rupee Fund. Tony was awarded the Thavathasan Challenge Trophy for the best all-rounder, represented Sri Lanka at Hockey against Pakistan, New Zealand and India and captained a Sri Lankan Hockey XI against Pakistan in 1962. He also received the Caltex Award for the sportsman of year 1959 and represented the Bank at Cricket, Hockey and Table Tennis and captained the Bank in Cricket and Hockey Teams. He received a special award in 1979 for representing the Bank for a period of record 25 years.

As a sportsman he gave unstintingly to the game he participated in and played it according to its finest traditions. What a man, what a sportsman. Use any measuring stick you like, and it will give you one result -- Tony's popularity, unblemished character, honesty and a fearless and bold constructive criticism. The very large crowd at his funeral was certainly evidence of this. He was indeed one of the games' finest gentlemen, a rare breed indeed in today's context.

May he attain the supreme bliss of 'Janathul Firdaus' -- Amin.

M. Farook Thaliph
Editor - TERANG
D, National Housing Scheme,
Enderamulla, Wattala,
SRI LANKA.

S.L.M.A. RUPEE FUND

Annual Report - 1995/1996

The SLMA Rupee Fund takes much pride in entering its 43rd year with renewed confidence in its ability to serve the community in Slave Island.

1995/96 has been a very successful year. We appreciate the support we have received from donors, well wishers and members. We were also indeed very fortunate to have received a handsome donation of Rs.120,000/- from Round Table One in Hongkong which we have now fully utilised to complete the building's improvement project.

Our diverse projects to which we will refer to further to underline our commitment to children, youth, women and the elderly. Many home visits were undertaken to assess the needs of the community and to advise parents on the vocational training services available at our Centre.

PRE-SCHOOL: The Pre-school which was started 12 years ago has 58 children on the roll, with two dedicated teachers - Ms Renuka Dilimadugoda and Zarina Meerasa - who work with great zeal and enthusiasm in preparing the children to enter primary schools. Improvement to the building was done, such as installing fans, replacing doors and making the environment more presentable for children to work under congenial surroundings.

SCHOLARSHIPS: High school level - This program is for outstanding students who may with assistance qualify for University Entrance. We are at the moment providing assistance to one student in the A/Level Class at Kingswood College, Kandy.

UNIVERSITY: We have assisted more than 65 students since the inception of this Programme. At the moment the students in the following disciplines are being assisted:

Management Studies - Colombo University
Management Studies - Jayawardenapura Uni.
Medicine - Colombo University
Business Administration (Spe.Degree) - Jayawardenapura Uni.

Allowance to these students have been increased.

ZAHIERE LYE SCHOLARSHIP: The SLMA Rupee Fund offers the above award in revered memory of our Founder President, the late Mr B.Z. Lye (MP). The present recipient

of the award is Mr B.D. Jayah.

TYPEWRITING CLASSES: After a break of two years the typewriting class has re-commenced. There are 24 students on the roll. Mrs. Sutami Ratnavale herself a Chartered Secretary is conducting the class on a voluntary basis. We thank Ceylon Tobacco Co., Harrisons Ltd., Maritime Holdings Ltd., Crystals Springs Ltd., Campola for donating typewriters. We appeal to members to assist by donating typewriter ribbons, books, pencils and pens to the students.

SPOKEN ENGLISH CLASSES: Classes in spoken English commenced this year. We have a number of students, including married ladies. Mrs. Subashini Musaffer a Graduate of the University of Cardiff, UK is conducting the class on a voluntary basis. It is a very popular program.

DRESS MAKING CLASSES: Ms David a qualified teacher is conducting the dress making class. This year we are having a number of students totalling 20.

MONTHLY ALLOWANCES TO THE INFIRM & ELDERLY

The first project of the Rupee Fund has been sustained over the years and 15 recipients call over at the Centre on the first Sunday of each month.

SERVICES TO THE DISABLED: Of the two wheel chairs used by two ladies one was returned.

ANNUAL TREAT TO NEEDY CHILDREN: The annual children's treat which was held on the 18th of June, on the birthday of the former President Mrs. Mashmoom Lye had to be postponed, on account of the demise of our Treasurer, Mr Tony Adahan. Instead it was held on the 30th of June 1995. The Chief Guest was Mrs. Pathirana, Director-ess of Social Services who was very pleased by the services rendered by our organisation. Nearly 100 children together with their parents participated in this annual event. Yaseen was recited and two minutes silence was observed in memory of our late Treasurer.

HEALTH PROGRAMME: Dr S. Drahaman, Paediatrician, conducted a clinic for the children and there were many who had to be referred to specialists and their disabilities rectified. He also counselled the mothers on nutrition and child welfare.

DONATIONS: The SLMA Rupee Fund has been placed on the list of approved charities to receive donations from Sir Macan Markar Trust Fund, Messrs Forbes & Walkers Ltd., Habib Bank A.G. Zurich and CIO Ltd. and Arpico Finance Co. Ltd.

ANNUAL DISTRIBUTION OF SADAKA:

For the 42nd year, rice and cash was distributed to approximately 350 poor and needy persons on the 27th of Ramazan. Representatives of the Indonesian Embassy were also present. There was an excellent response to our appeal and we thank all donors, members and the Committee. Our special thanks to the Indonesian Embassy, High Commissioner of Malaysia, His Excellency Mr Kadir Deane and staff, President and members of the Malay Association in U.K., President and members of USMAA of Melbourne, Australia, President and members of ASLAAMA Australia.

MAINTENANCE OF THE BUILDING:

After several years the ceiling was installed to the building, the exterior and interior walls were colour washed, windows and doors, and locks replaced and the water pump was securely fixed.

COMMITTEE MEETING: Attendance at our meetings was satisfactory. We appeal to members to attend meetings regularly.

AUDIT: Our thanks are due to Al Haj Rahan Hathy FCA for auditing our accounts on a honorary capacity.

PUBLICITY: We are grateful to the Press and "Terang" for the publicity, and support given to our cause.

CONCLUSION: On behalf of the Committee, I wish to thank all those who have helped us to make our fund viable and active, and thereby enabling us to continue our programme successfully. We look forward to continued support not only from the Committee but the members as well, so that our efforts could reach greater heights if we put our best foot forward in all our endeavours.

- (Mrs) Dalrina Burah
Hony. Secretary/SLMA Rupee Fund

KARTINI: SHE LED INDONESIA 'FROM DARKNESS TO LIGHT'

(Based on Daily News - 23/4/96)

Many countries have their own Women's Day and Indonesia's is April 21, the birth day of Kartini, who led the women of her country "from darkness to light".

Every year on April 21 Indonesian women get together to honour the memory of this woman who in her short life of 25 years, sparked the fire of learning which after her death flared up and spread far

and wide resulting in education and equal opportunities for women. President proclaimed Kartini a national heroine and a plaque with this proclamation is on the wall of the Kartini Museum.

Kartini was the daughter of a Javanese noble man, Sosroningrat, the Bupati of Japara. Bupati - lord of the earth, hence king - is one of many Sanskrit words that came into the local language, when Indonesia was a Hindu kingdom. In Dutch colonial days it was the title for the administrative head of a region, like our own disawa. Kartini was born in 1879 to a lesser wife of the Bupati, an enlightened man, who made no difference in his affection for and in the upbringing and education of his children by his several wives.

After finishing primary school, which in itself was revolutionary for that time Kartini like all high-born girls became virtually a prisoner in the Bupati mansion, never allowed alone out of the grounds, associating with only those in the inner-circle of Javanese nobility and high-ranking Dutch officials, and spending her time in lady-like pastimes like reading, sewing and embroidery.

Kartini had an inquiring mind and a thirst for knowledge and the Bupati, a man with liberal and progressive ideas, encouraged his daughters efforts to learn and improve her mind. She was an avid reader. The many high-ranking government officials and their wives who visited the Bupati mansion, sometimes staying overnight, were impressed by Kartini's eagerness to learn and sent her books or suggested titles for reading. She kept in touch with her Dutch friends writing frequent letters, even after they had left for Holland. She wrote of her daily life in her small world, discussed books she had read, deplored the discrimination in education and expressed her strong feelings in the custom of men taking many wives or getting rid of one to take another.

Her sensitive mind was racked with pain as she reflected on the ignorance of her people which she realised was the main cause of their misery. Knowing what education had done for her she yearned to light up the lives of other women. Since she was not allowed outside the 3 foot high stone wall enclosing the Bupati grounds, she began teaching the 3 Rs to the children of the family, servants and their relatives, setting up school in the 'pen depo' - the big open space in every Bupati mansion - much like our 'meda

midula'. Realising her own inadequacies she put out feelers in her letters to her Dutch friends to find ways of studying further and qualifying as a teacher.

The head of the Dept. of Education of the the Dutch East Indies, Mr Abendanan and his wife were close friends of the Bupati and Kartini had built up a close relationship with them. He got her a scholarship from the Dutch government to study in Holland and qualify as a teacher. When she was informed of the scholarship she wrote back declining the offer as a marriage had been arranged and suggested that the money set aside for her be given as a scholarship to Agus Salim, a young Sumatran boy of whom she had heard. Half a century later when Indonesia became a sovereign state Agus Salim was appointed minister of foreign affairs.

Kartini who deplored polygamy in her letters to her many friends married the Bupati of nearby Rembang, a widower and was taken in a horse-drawn carriage to the Bupati mansion to live with lower-ranking wives.

In 1904, one year after her marriage, Kartini still only 25 years, died giving birth to a son. After her death her friend, the director of education compiled a collection of her letters and published them under the title "From Darkness to Light". It created quite a stir among enlightened and liberal thinking Dutch in the Indies and in Holland, who were inspired to contribute to the Kartini Fund set up in 1912, on the initiative of a former adjutant to the governor of the Dutch East Indies and his wife to finance schools for girls named after her.

Today Indonesian women are ministers, ambassadors, judges of the supreme court. They are in business and industry and in the armed forces, even piloting fighter planes.

- Vanitha

ROUND THE WORLD IN 55 DAYS

(25 days less than Jules Verne:)

It is a supreme pleasure to travel to see other lands and peoples. A child sees a tiny little world which as years roll by gradually widens to the limits of its native land. Then, comes the urge to venture out to see those far off colourful lands and peoples which we had read about or seen in pictures.

It was therefore a happy moment for me, when along with my husband at 7.00 in the morning of 23rd March 1963, I boarded an Air Ceylon plane at Ratmalana setting out on a memorable flight that was to take us to some of the most beautiful and historic places in the world. Our itinerary was Ceylon - Madras - Calcutta - Rangoon - Bangkok - Singapore - Hongkong - Japan - Honolulu - San Francisco - New York - Amsterdam - London - Paris - Germany - Rome - Cairo - Jeddah - Mecca - Beirut - Aden - Karachi - Bombay and back again at home on 18/5/1963.

Each country had its places of interest far too numerous to describe. The Shwe Dagon Pagoda in Rangoon with its tall golden spire crowned with diamonds, the floating markets of Bangkok, the Tiger Balm gardens of Singapore, the picturesque mosque in Johore, the Tokyo Tower, the Empire State Building in New York, the Eiffel Tower in Paris, the Holy City of Mecca, all come rushing to my mind; and besides all these and many more, I can never forget the tax free shopping centres of Hongkong, Aden and Amsterdam. My mind is so crowded with impressions, memories and recollections of those 55 days hopping around the world, that it would be idle to attempt to even condense into this article material which would run into volumes. I have therefore to confine myself to just a few places and peoples of interest I was privileged to see.

JAPAN - This was the country that thrilled me most. We arrived there in Spring when the Cherry Blossom was in full bloom. It was a Dreamland - colour, colour everywhere. The people were equally colourful. Everyone we met was most cordial and hospitable. In spite of all the modern and ultra-modern influences that have necessarily penetrated into this country, Japan and the Japanese people remain exactly and beautifully the same. Mt. Fujii viewed from the Electric train from Tokyo to Osaka was a gorgeous sight which can never be forgotten.

HONOLULU - A place of beauty and romance - a tourists paradise. I shall never forget the underwater lounge of our hotel, seated in comfort we watched through the glass wall separating us from the sea, fishes of varying sizes and hues happily gliding about in their natural home. Seeing them, I thought to myself, that we were now "the fish in the bowl" whose ways and habits were being curiously observed and studied by them.

NEW YORK - The city of skyscrapers. Imagine a city filled with buildings each one far higher than our "Ceylenco House". We were literally on top of the world when we went up the Empire State Building, a hundred and two storeys high and the tallest building in the world too. In New York we took a boat to have a view of the Statue of Liberty.

HOLLAND - Another delightful country with the spring flowers in full bloom. The fields were all blanketed in gold and white with the daffodils and tulips; we were in Amsterdam only for a day and we enjoyed a boat ride on the canal. The canals are streets stretching for miles with beautiful over-head bridges; the windmills alongside them looked very quaint too.

LONDON - It is impossible to describe the numerous sights of London - Hyde Park, Buckingham Palace, Westminster Abbey, Trafalgar Square and last but not least, the magnificent Woking Mosque near London and the mosque in Putney. We made a trip to Manchester also by car and was able to see some of the countryside of old England.

PARIS - A fabulous place with particular attraction for the womanshopper. The shop windows teem with novelties to suit any purse. We visited the beautiful cathedral of Notre Dame. It was also a wonderful experience travelling in lifts moving lantwise upto the top of the Eiffel Tower and getting the most magnificent view of beautiful Paris. The way up had platforms at intervals containing cafe's, post offices, shops etc.

IN GERMANY we had the opportunity of seeing Frankfurt and Bonn. What struck me most was how this country has recovered so remarkably from the ruin and havoc caused to it in World War II. "Patriotism" seemed to ring in the heart of every German.

ROME - A city with different attractions, a curious mixture of the most modern structures and piles and piles of historic ruins which eloquently speak to the grandeur that was Rome. The Vatican, the centre of the Roman Catholic world was studied with basilicas, cathedrals and churches. We got about Rome in a horse drawn-carriage enjoying all the beautiful sights. The cafes on the sidewalks of Rome as on the continent were really attractive. At the "Fountain of the seven coins" we followed tradition by throwing in a penny and expressing a wish (May wish is a secret).

CAIRO - The largest city of the African continent. From the coolness of the conti-

nent we were suddenly flown into the heat of the Middle East. Cairo by night is charming - one immediately thinks of the "Arabian Nights Tales". The beauty is only marred by the hordes of begging street urchins with not a few pick-pockets. Beautiful mosque domes and minarets can be seen all over. In Cairo I had the unique experience of sitting on the back of a camel. The Pyramids are enormous, mausoleums built for the Pharaohs of ancient Egypt. It is truly a wonder of the world that such enormous structures could have been erected stone by stone with such symmetry and mathematical accuracy. The Sphinx crouching in sombre silence through the centuries is another remarkable piece of work. The luxurious palace of ex-king Farouk is today a museum. Looking around all its splendour, one thing alone brings a sad memory. The dated calendar used by Farouk stands unchanged, bearing still and for all time, the fateful date of the King's forced abdication.

THE PILGRIMAGE - On 1st May we emplaned at Cairo for the most significant and meaningful part of our journey. The long awaited visit to the Holy places. In an instant, pleasure and enjoyment takes a back place and one is filled with spiritual and religious feeling at the prospect of being shortly within the Holy City. We reached Jeddah, a township 26 miles from Mecca at 3 a.m. on 2nd May (9 a.m. according to the Arabs, who reckon the hours different from us. I could not find out the exact reason for this).

AT JEDDAH, we met the agent of the "Mutawif" - the latter belonging to a group of persons who take charge of the pilgrims at Mecca. After the usual formalities on disembarkation the Mutawif's agent took charge of our passports and levied the charges required from pilgrims, to defray the expenses of transport, accommodation, meals and other things during the period of the pilgrimage. Buses and cars convey the pilgrims to Mecca. The cars are large American limousines which tear down the road of 26 miles to Mecca. On the way to Jeddah from Mecca we passed over large tracts of desert with oasis scattered here and there and dotted with date palms. Before leaving Jeddah, we had to put on the white "Ahram" clothes, without which one cannot approach the "Kaaba" in Mecca. Women fully covered in white including the head and the men wearing white cloth of unsewn sheets similar to the shroud, the bodies bare, with a shawl thrown over one

shoulder, and no headgear.

MECCA is a very large and crowded city of storeyed buildings and has the most modern amenities. In the very heart of Mecca is the sacred vallery of The Masjid Ul Haram, the "Kaaba". Enclosed by an enormous wall with four main entrances; and numerous side entrances, in the centre is the Kaaba, the huge square edifice covered with black velvet. This is the spot, which in centuries past, was the centre of idol worship. The followers of the Holy Prophet destroyed these idols and made the Kaaba the centre of Islam. One portion of the Kaaba is not covered - this is the black stone kissed by every pilgrim. Also close by are the Zum-Zum well that never runs dry, an archway at the spot where Prophet Ibrahim prepared to offer his son Ishmael in sacrifice, and the rostrum from where the Holy Prophet delivered sermons to his disciples. An Arab priest earlier indicated to us the forms of religious ceremony we were to follow. Within the enormous enclosures containing the Kaaba and the other items I have referred to above, one is awed by the seething mass of pilgrims, going day and night uninterrupted round the Kaaba and Safa-Marwa seven times, repeating aloud the prayers recited by the priest leading them. This is the ceremony of purification of one's self. The next day we were taken to Mina, a town about 3 miles away from Mecca. Mina is the place in which the Prophet spent the night, previous to going to Mount Arafat to preach his last sermon, and it is also significant as the spot, where the Prophet had to face the temptations of Satan.

The whole of the following day we were under tents in the desert of Mt. Arafat. This was indeed the crucial test for the millions of pilgrims who quite unmindful of the scorching heat and the hot sands blown up with every gust of wind, remained together in prayer. It is an unforgettable scene of devotion. From Mt. Arafat we returned to Mecca, stopping on the way at the village of Musthalifa to collect pebbles, which on our return to Mina were hurled on to the little dome like structures built at three spots, where the Holy Prophet was tempted by the devils. This ceremony had to be repeated on three consecutive days, but at different hours.

At Mina, each pilgrim makes his sacrifice - a goat, a sheep or a camel. Thereafter we return to Mecca, where a second sacrifice is offered and the final circuit round the Kaaba and Safa Marwa is made. The latter is the commemoration of the act of Hajra, the Prophet Abraham's wife

seeking for water for the family, and finally falling down in despair at a spot where in the desert water sprouted out without limit. Hence, the Zum-Zum well. Thus ended our pilgrimage, leaving us in sadness and with a yearning to go all through it again. The pilgrims thereafter proceeded to Medina via Jeddah, a distance of 126 miles. In Medina, one sees the tomb of the Prophet over which an enormous mosque has been built. Here certain personal belongings of the Prophet are preserved and can be seen - his last washbasin, jug, bowl etc. We returned from Jeddah via Beirut-Aden-Karachi-Bombay and reached home safe on 18th May 1963.

At the beginning of this article I referred to the first urge of a child to see more and more of the world and our thanks are due to the brothers Orville and Wilbur Wright, for the wonderful invention of the Aeroplane, which has brought lands places as close to each other making it possible for us to see the world within a few weeks. The urge, does not end there as we know. We may still love to see regular trips into outer space to visit the moon, mars, venus and all other worlds which to us have upto now just been twinkling starts. But one thing is certain - there is no place like HOME and there is no place so wonderful as the little world seen through the eyes of a little child.

It is now 33 years since my husband and I had Allah's blessing and gift we had, and perhaps I presume this record still exists, where any Sri Lankan Muslim has had this fortune. May Allah in His mercy bless all Muslims.

- Hajiani Linga Miskin
Australia - 12/4/1996

IBU TIEN'S LEGACY

Will Suharto seek re-election
after his personal loss?

(Based on Far Eastern Economic
Review of May 9, 1996)

She was President Suharto's best friend and reputedly his closest adviser, the woman with the trademark eyebrows who stood by her man from their hasty marriage during Indonesia's war of independence through nearly three decades in power. Now with the death of the matronly First Lady Indonesians simply called "Ibu Tien" comes the inevitable

guesswork about how her passing may change the region's longest-serving political leader.

Siti Hartinah, the 72 year-old descendant of Javanese nobility, died of a heart attack just an hour after being admitted to hospital on April 28. Suffering from diabetes and related ailments, she had been in fading health in recent months. The Jakarta Stock Exchange fell only slightly at its Monday opening. But with the nation in seven days of mourning the question of whether Suharto will seek a seventh term was already under discreet scrutiny in a country that has long been jittery about the succession.

"Up to now he hasn't really informed anyone about his intentions, so everyone has just been waiting", says one Indonesian analyst. "But with Ibu Tien not around, he'll probably think twice about putting himself up for re-election. It may be that he won't want to go on". Or may be his resolve will only be strengthened. According to a variety of sources, the First Lady was the only member of the family, who had urged the President to reconsider his decision to serve a fifth and sixth terms in 1988 and again in 1992. However, most of the couple's six children including eldest daughter Siti Hardijanti Rukmana or "Tutut", 47, were reportedly anxious to see him continue in the post he assumed after an abortive coup led to the downfall of the late President Sukarno in March 1966.

Given the genuinely close relationship they enjoyed, analysts say much will depend on how the president recovers from losing his life-long mate, something that often has a devastating effect on older people. Although Tien was the centre-piece of his tiny inner circle, analysts note that Suharto has the life-support system of this closely knit family to help him through his bereavement. It is this, they say, that may convince him to forge on.

Nourished by privileged access, Tutut and brothers Bambang, Trihatmodjo, 42, and Hutomo "Tommy" Mandala Putra, 33, have all built up thriving business empires over the past 10-15 years. But only Tutut seems to have emerged as a political figure in her own right. A vice-chairman of the ruling Golkar party, she will be responsible for the key electorate of East Java in next year's parliamentary elections. She is also close to army chief Gen. Hartono, the lean Maduran nobleman who many pundits

are tipping as the next in line for the vice-presidency.

Tutut was in Europe when her mother died, but she returned in time to stand at her father's side for the internment outside the Central Java royal capital of Surakarta and to read a final fearful farewell to "our beloved mother". It now remains to be seen whether she takes her mother's place alongside the president in future public and state functions, a role that most agree would be rich in political symbolism.

So too in many ways was the presence in full uniform at the graveside of special forces commander Brig.Gen. Prabowo Subianto, Suharto's fast-rising son-in-law. Prabowo had flown from Irian Jaya, where he was continuing the efforts to free 12 European and Indonesian hostages from separatist Irianese guerillas. He also has been preparing for the investigation into last month's killing of 15 people by special forces lieutenant. Elite Red Beret troops were in evidence throughout the casket's passage from the Suhartos' private residence in the leafy Jakarta suburb of Menteng to the family mausoleum near Surakarta where Tien was laid to rest with her ancestors.

A fierce protector of her children until their businesses began to take root, the First Lady's influence on her husband was probably more at a personal level than on matters of policy. She was known to demand that her husband's cabinet ministers remain faithful to their spouses. She was also widely seen as a significant factor behind the early retirement of her brother-in-law, former army chief Gen. Wismoyo Arismunandar, whose private life had become a source of gossip.

Apart from a painful bout with kidney stones in 1994, Suharto, 74 has generally been in robust health, playing golf regularly and toughing it out through a rigorous official schedule. But the president looked tired and drawn as he watched the coffin, draped with the Indonesian flag and chains of jasmine, being carried aboard an air force cargo plane in Jakarta.

Only last December, Suharto caused some surprise by acknowledging that his wife had once been dubbed "Madame Tien Percent", a play on the Dutch word for "ten" that alluded to allegations she had collected commissions on state projects. "That's not true, so let it go", he said. "It is only the mistaken view of a few

people". In fact the expression had not been heard since the mid-1980s and even some of the Suharto family's severest critics do not accept she was driven by greed. Certainly over the last decade her image had been softened by her leading role in charity causes.

If the public affection for her stopped short of genuine warmth, Javanese still turned out in their thousands to pay their final respects. Among a coterie of wealthy businessmen and other dignitaries, estranged former Defence Minister Beeny Mardani, who was also in Sukarta for the burial rites.

- by John McBeth

Appreciations

ALHAJ T.H. NOORAMITH

The sudden passing away of Alhaj T.H. Nooramith has been a tragic and irretrievable loss to the Malay community as well as to Sri Lanka. He was a widely known and highly respected social worker and philanthropist. He was the Chairman of Arpico Finance Company Ltd., one of the most prestigious of companies in Sri Lanka, which he himself built up to its present eminence of excellence. A man of shy disposition and unassuming ways, he shunned any form of publicity, satisfied with the glow of happiness from a task well performed or a cause befriended in his own inimitable way.

Pressed down though he was with the heavy work load of the chairmanship of his finance company he yet found time to serve on many an executive committee to each of which he gave his unstinted support. He was eagerly sought after, not merely for the financial he so generously gave to worthy causes but for his patience and understanding as well. The eagerness to have him on Boards is evidenced, for example, by the invitation to serve as a Member of the Board of Trustees of three mosques. However, he relinquished office as member of two mosques consequent to a decision of the Director of the Department of Muslim Religious and Cultural Affairs that a person should not hold office as member of the Board of Trustees of more than one mosque. Despite his resignation from the boards of two mosques his assistance to the congregations of the mosques continued as before.

In a bid to bring together the many

mutually exclusive Malay organisations and promote a common forum for the discussion and resolution of problems affecting the Malays, he led the way in the formation of SLAMAC, acronym for "Congregations of Malay Organisations of Sri Lanka". The SLAMAC is an umbrella organisation to which other Malay organisations are affiliated. In the course of his very extensive campaign he hosted a very large gathering of Malays from every part of the country at lunch. His generosity was proverbial. When the Malays held an international seminar Alhaj Nooramith played host once again. He entertained at dinner the delegates who came from every part of the Malay world as well as the local delegates and celebrities at an international famous hotel. He thus set the tone for what was to be a glittering sequence of events culminating in a scintillating finale with the then President of Sri Lanka being the chief guest at the final session in the main hall of Hotel Galadari Meridian which was packed to overflowing. For the success of this Symposium Duniya Melayu, too, Alhaj Nooramith must receive his share of praise.

The Colombo Malay Cricket Club was the first indigenous club to be formed in Sri Lanka. The Sri Lanka Malay Association was founded later. Many distinguished Malays have held office as president but changing times had not dowered the Club and Association with adequate housing for their headquarters. Until three years ago they were housed in an unpretentious building hardly complimentary of the hundred years of existence of the Club. However, in the three years since B.M. Jurangpathy was elected president, he brought about a complete transformation. His drive and energy have changed the headquarters beyond recognition. Extensions have been constructed and all facilities installed to make it a seat worthy of being a cultural, religious and social centre for the Malays. It was a vision that Mr Jurangpathy translated into reality. Donations from local sponsors, a magnificent donation from a Malaysian businessman and from the Middle East made it possible for Mr Jurangpathy to achieve his goal of providing a headquarter of which the Malays could be proud. The ladies section also made a valuable contribution. Successive coffee mornings both augmented the funds needed and enhanced cordial relations with other communities and associations. For the last coffee morning at which Alhaj Nooramith

was chief guest, the chairperson, Pawzia Jurangpathy, thanked Alhaj Nooramith for his very substantial donation and placed on record just what a source of strength he had always been for the "Padang" complex. It would be unjust to portray him as being of assistance only to his own community. His humanity recognised no racial or religious barriers and the beneficiaries of his benevolence included all communities and people of Sri Lanka.

A feature of his lifestyle was his concern for the welfare of his staff. They received rates of pay, bonuses and conditions of work far in excess of what other staff in other employment received. We see in him a man of exceptional business competence, humane and kindly to his staff. He was loyal to his friends and compassionate to those seeking his help. He was deeply religious, a loving father and a devoted husband. In him we see a man as epitomised by Wordsworth in his poem "To Pitt, Nelson". In those memorable lines:

"In all the land of living men,
When shall we see (his) like again?"

- by Enver C. Ahlip
Melbourne

CULTURAL ACADEMY TO PLAY BIGGER ROLE

(Based on New Straits Times,
Malaysia - 27/4/1996)

The Malacca Cultural Academy with the construction of a RM14 Million complex in Ayer Keroh, will help promote Malay culture internationally, Chief Minister Datuk Seri Mohd Zin Abdul Ghani said. He said the State Government had a vision of the Malay culture being revived and promoted in various corners of the world as it had been during the Sultanate era.

"By having the academy, tourists would get to know our culture better. What makes the academy special is that besides having cultural performances, the people have the opportunity to take diploma courses in the subject". The proposed complex is to be built on a 12 ha site in Ayer Keroh. At present, the academy's premises are located in Batu Berendam. It is offering short courses. The new complex will have a 4000 seat Seri Panggang theatre, lecture halls and theatrettes for cultural performances.

Mohd Zin was speaking to reporters after witnessing the signing of a memorandum of understanding between the academy and Universiti Kebangsaan Malaysia for the offering of diploma courses in Malay culture. He said the academy might admit foreign students later on. "The State wants to see students from other countries who are interested in Malay culture to take the courses here. Currently, there are several foreign universities which offer courses in Indonesian and Malay culture. However, students of that course could have better exposure if they study here as they would naturally gain practical experience".

The four diploma courses that will be offered by the academy in cooperation with UKM are the Art of Creative Writing, Culture, Drama and Literature. There will be two intakes every year and the first will be in June, where it will admit 100 students. Fifteen lecturers from UKM have offered their services while the academy itself would have five lecturers to teach courses there.

SRI LANKA CENTRE FOR MALAY STUDIES

- by Chandra Putra Laksana,
Kuala Lumpur, Malaysia

SRI LANKA, home to more than 50,000 Malays, is to be one of the key regional centres for the development of the Malay language, culture and economy. The International Malay Secretariat, launched in Malaysia last month, is to have its South Asian branch office in the "Padang Complex" in Slave Island, the headquarters of the Sri Lanka Malay Association (SLMA).

The offer to house the centre in Colombo was made by SLMA President MAIME JURANG-PARRY when he attended the launching of the Secretariat by the Chief Minister of the Malaysian State of Selangor, MR MUHAMMAD TAIB. Mr Jurangpathy, a retired Deputy Inspector-General of Police, expressed confidence that the Secretariat could be the catalyst to unite the Malays worldwide. "With proper planning and hard work, the Malays could emerge as a renowned global race one day", he said. The Secretariat's set-up would be similar to other bodies propagating the languages and cultures of other races like the British Council and the Alliance Francaise.

According to an official, the Secretariat would be involved in coordinating the exchange and transfer of expertise among various Malay communities worldwide besides acting as the main propagator of issues pertaining to language, literature and studies on the social concerns of the Malays. "Once we are more organised we can begin to send volunteers to other parts of the world to help the Malays who have lost their sense of identity to relearn the language and culture of their forefathers", the official said.

Other Sri Lankan Malays who attended the launching were Mr T.M. Abbas, a director of the Sri Lankan United Malay Organisation (SLUMO), Mrs. Fauzia Jurangpathy, SLMA vice-president and Mr A.U.J. Cuttulan, president of United Kingdom Sri Lanka Malay Association. During their visit to Malaysia, the Sri Lankan delegates also held informal talks with local officials and business leaders on subjects ranging from the employment of Sri Lankan workers to scholarships for Sri Lankan Malay students.

In his discussions, Mr Jurangpathy, who is also president of the Sri Lanka Malaysia Friendship Society -

- * URGED the Malaysian authorities to expedite the final go-ahead to allow Sri Lankan maids to work in the country. His association could organise Malay language classes if there is a demand for such lessons prior to departure;
- * CALLED on the Malaysian Government to provide scholarships in Malaysian institutions of higher learning for Sri Lankan Malays who have the basic qualifications for admission;
- * SOUGHT the assistance of the Muslim Youth Movement of Malaysia to obtain drugs, milk food and clothing for the refugees from the fighting in the Eastern Province who are now living in abject conditions in Slave Island;
- * REQUESTED education officials to send Malay language teachers to train local Malays in teaching the language;
- * INVITED delegates to attend the opening later this year of the new "Padang Complex", headquarters of the Sri Lanka Malay Association.

The extensions were largely possible thanks to a donation of Rs. 2 million (RM 100,000) from a Malaysian entrepreneur arranged by the Malaysian High Commissioner, MR KADIR DEEN.

ESTABLISHING LINKS AMONG MALAYS WORLDWIDE

(Based on Daily News - 16/5/1996)

Mr B.M.N. Jurangpathy, president of the Sri Lanka Malay Association and president of the Sri Lanka Malaysia Friendship Society returned to the island after attending the launching of the International Malay Secretariat Symposium of the International Malay Network in Malaysia, recently. This symposium was attended by Malay representatives from the world over including South Africa, Sri Lanka, Madagaskar, U.K., Surinam, Philippines, Thailand, Singapore and Indonesia.

The Secretariat has identified several steps that will be taken to foster closer relationship between Malays worldwide. One is to establish linkages among various Malay communities worldwide by expanding the network and also to be involved in coordinating the exchange and transfer of expertise among various Malay communities both within and outside Malaysia, besides acting as the main propagator to issues pertaining to language, literature, studies and social concerns of the Malays worldwide.

Mr Jurangpathy was nominated to the business panel to promote coordinate and link with other Malay communities and business establishments in Sri Lanka.

RUPEE FUND MEMBERS' DEDICATION PRAISED

(Based on Daily News - 20/4/1996)

The past year has been one of progress mainly due to the commitment and dedication of the members of the Sri Lanka Malay Association (SLMA) Rupee Fund, which was founded in 1953 in response to a call of the community to address some of its issues and needs in the sphere of social service. How successful its efforts have been is demonstrated by the continuous growth of the SLMA Rupee Fund during the last 44 years, Mrs. Chasnyn Musaffer, president of the SLMA Rupee Fund said. She was addressing the 43rd annual general meeting held at the SLMA Rupee Fund Headquarters at Colombo recently.

Mrs. Musaffer said that the Rupee Fund scholars in various universities come from

outlying regions such as Badulla, Kandy, Beruwela, Hambantota and Kurunegala. She was appreciative of the fact that a Rupee Fund scholar who is now an engineer unfailingly remits his contribution to the SLMA Rupee Fund by means of a monthly bank order so that others too may benefit.

Since English is an international language, the SLMA has started a "Spoken English" class and an English typewriting class which are very popular, she said. Mrs. Musafer thanked the donors and members for their contributions and their efforts in fund-raising so that the community at large would benefit.

Mrs. Chasnyn Musafer and Mrs. Dalrina Burah were re-elected president and Hony. secretary respectively.

- by Fazeer Radin

'PADANG' MALAYS COFFEE MORNING SCALDAL AND THE FAR FETCHED 'BALEK' OPERATION

In the Daily News of 9 April 1996 under the article 'Sri Lankan Malays' - a vanishing community', Mr Chandra Putra Laxana points his fingers towards the organisations that represent the Malay community in Sri Lanka as well as the Malaysian and the Indonesian governments for adopting a lakadaisical attitude in regard to the deteriorating state of this community's standard of living, welfare, employment, religion, customs, culture, traditions, language etc., etc. It was surprising to most Sri Lankan Malays that such prominence has been given to this article in the Daily News of the Associated Newspapers of Ceylon Ltd. It is the belief among Malay writers that there is an influential and powerful controlling ethnic body to thwart anything that may activate Malay interest and cause to boost the morals of this community to achieve their objectives.

TERANG : Articles submitted to the press for publication revealing Malay racial identity of their eminent men are foiled but the articles of the very same persons under their religious appellation "Muslim" are spotlighted periodically in these very same newspapers. Articles such as that may set one Malay against the other are also given due prominence. This is one reason that the Malay community must have their own media like - 'TERANG'

LAXANA'S UNSTINTED EFFORT: I can feel Mr Laxana's pulse. I really appreciate Mr Laxana's unstinted effort and the pain he has taken to reveal boldly and candidly the plight of the Malays in Sri Lanka and the lack of interest shown by the capable and the affluent ones to take positive steps to assist the Malay community in their struggle.

EXPEDIANT MOVE : It is paramount important to the Malay community at this juncture to think far, wise and take positive and constructive steps. They must make maximum use of the modern facilities, techniques, science, logic, diplomacy and the good office of the organisations that support the rights of ethnic groups. Like the Jews - the most progressive and thriving race in the world - the Malays too must take every opportunity beneficial to them but at the same time not to lose their identity, customs, culture, tradition, religion, language and so forth. The Prime Minister of Malaysia Dato Seri Dr Mahathir Mohamed said "Trees never bend unless there is a blowing".

IT IS ISLAMIC TO STRUGGLE FOR FUNDAMENTAL RIGHTS : In this context I wish to stress that Holy Prophet was the first religious teacher of a religion that made religion and science helpmates one to the another. He abolished dogma and made reason and logic the only test of religious truth. There is nothing in his teaching that can insult intelligence or cannot meet the demand of rationality. ii) To establish freedom of conscience. Everyone, according to Quranic teaching, has the right to choose his own faith, and no one could force his religious belief on others by persecution or otherwise. If any person does so, it is the duty of a Muslim to fight against such religious persecution irrespective of whether the aggrieved be a Jew or a Christian and the persecutor a Muslim - vide (ii 190-193), (iii) In self-defence (xxi 39).

HIFT - OPPRESSOR'S KEY TO VICTORY : Meanwhile the Malays must be cautious not to expose to the persecutors, their vulnerable positions, weaknesses and individual rifts among themselves, which are the ammunition to the oppressor for their victory.

MALAY ELDERS PROMOTE ASSIMILATION : "Charity, they say, begins at home". Malay elders and their parents too are also partly to be blamed for the present crisis

faced by their community. What can one expect from the younger generation, when it is instilled in them by the elders that the Sri Lanka Malay language is a corrupted language and that there is nothing to gain by speaking in Malay language and that it is more advantageous to speak in other languages, Sri Lanka Malays are a mixed race and there is no material gain in retaining their identity, the affluent Malays are of no assistance to their lesser fortunate brethren?

MALAYS UNDER ONE UMBRELLA : Facts are stubborn and all constructive and rational minded readers will undoubtedly agree with what Mr Laxana has exposed in the press. As for his 'slight rub' on the coffee morning he has obviously not got the real sense of this event. I am in a quandry as to how Mr Laxana, who is imbued in anything and everything to do with 'Malay', the two letter Malay wording 'Pesta Melayu' did not focus his sharp journalistic vision instead of only 'coffee morning'. The literal meaning of 'Pesta Melayu' is the feast of the Malays and not 'coffee morning'. In fact there was no 'coffee morning' as such held on this occasion at Galadari Hotel but a cultural and traditional variety show of the Sri Lanka Malays as well as Sinhalese, Tamils, Malaysian and Indonesians. For this purpose had the wording 'Pesta Melayu' alone been used instead of having also included 'coffee morning' in the tickets, souvenirs and highlights, not only several Sri Lankan Malays but also the non-Malay VIPs and distinguished guests would not have understood the words 'Pesta Melayu'.

Here, at the Pesta Melayu there was such a large gathering of Malays from all corners of the island that all tickets were sold out. It is a rare occasion these days for the Malays to get-together and meet their clan and reminisce their pristine glory and 'Sumba Salan' (wishes). At this event the Padang Complex has more to its credit than liability as far as the Malay interests are concerned. Such get-togethers among the Malay community are essential to keep them in close ties. The Ceylon Malay Youth League was famous in the organisation of the 'Melang Gumbara', which got all the Malays under one roof for a social get-together, where Mr Laxana used to play a leading role.

'OPERATION BALEK' initiated by Mr Laxana for the Sri Lankan Malays to clamour for mass migration to Malaysia and Indonesia, their ancestral home on grounds that in Sri Lanka they are like the Red Indians, a vanishing tribe and would soon be extinct like the

race of Maya. Operation Balek is the most far fetched maneuvered scheme. A bright and practical idea of this type has been so far not even thought of by any other Malays.

SL MALAY LEADERS DON'T LIKE TO LEAVE THEIR GREEN PASTURES : It is the impression among the larger Malay community that the leaders of the Malay community in Sri Lanka are a well contented lot and they do not want to leave their green pastures here. They hold positions in their Malay associations to glorify themselves. So that they will be invited to VIP functions and will be able to mix about in high society. They are least bothered for the down trodden Malays. They do the lobbying in these associations like the birds of the same feather to flocking together and carry out their pursuits regardless under the pretext that they represent the Sri Lanka Malay community.

TO BELL THE CAT : Some of the bone fide critics expect others to implement in these Malay organisations what they desire. What they fail to understand is that however genuine, sincere, sensible, rational and logical they may be in their motive, nothing contrary to the self-motivated policy makers of these organisations can be implemented as far as the councillors are under the spell of these policy makers. It is not a simple phenomenon to understand. I hope this account will help to put it in perspective, shedding light on how and why sane and intelligent people are attracted to gifted, charismatic and manipulative leaders. As Krishnamurthi said, "It is vitally important never to give another person the power to make your decision for you".

MALAY ORGANISATIONS SERVING THE COMMUNITY : It is the democratic right of the Malays to form their own organisations to serve their purpose. It is in no way just and right for outsiders to dictate terms to these organisations. For instance it is absolutely nothing wrong for the Malay cricketers to form their own club, the elite Malays to have their own unique clique, Malay politicians to function their own party etc. The crux of the problem of few of these Malay organisations is that their 'old habits die hard'. They are used to dominate and they feel to continue to dominate in their existing privilege.

MALAYSIAN AND INDONESIAN GOVERNMENTS : Whatever said and done Malaysian and Indonesian governments have some sort of a soft corner for the Sri Lankan Malay community. No wonder they continue to send to the Sri Lankan Malay community through couple of these Malay organisations in

Sri Lanka invitations to participate in their Quaranic recital competitions, Independence Day Celebrations, Cultural Activities, Writers Forum, World Malay Trade Expo etc. Malay organisations, that present these invitations received from the Malaysian & Indonesian governments, to their respective committees for discussion and selecting the most suitable Sri Lankan Malays to represent the Malays have really the Malay interest in their mind.

NO POINT BARKING AT THE MOON: Non-members, inactive members, back benchers, those who boycott these organisations, arm chair critics and 'Jack in a box', what they fail to understand is that there is no point in barking at the moon. On the contrary they must join the rank and file and join hands with the forces within these organisations instead of being outside these organisations and voicing in wilderness. They must not shake, waver and give up hope when they are discouraged from presenting their views. They have to bring in members to these organisations who will back them and be able to convince the general members what is just, right, and what is taking place at present is not for the benefit of the community etc.

**'TERANG' SEPULUH ULANGTAHUN
1987-1996**

Orang Melayu datang di Sri Lanka,
Bertambala tahun tiga seratus,
Baba Ounus Saldin kita ingatkan,
Pertama Melayu khabar nya siarkan.

'Alamat Lankapuri' khabar namaya,
Bahasa Jawi dari siarkan ada,
Sekarang Inggris dari berikan,
Sahaja Sri Lanka Melayu 'Terang'

Banyak terima kasih 'Ya Tuhan',
'Terang' sepuluh tahun genapkan,
Saudara-saudari minta Dua - Tuhan,
Lagi lagi tahun 'Terang' ma siarkan.

-oleh M.A. Sourjah

Printer's Devil

We regret that in the last issue in the article by Fazeer Radin there are two serious spelling mistakes - The word 'Sicklo' cell should be corrected to read as 'Sickle' Cell and the word Bavaria as Batavia.

PRINTED MATTER



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