



# TERANG

## PERSATUAN MELAYU KURUNEGALA

(KURUNEGALA MALAY ASSOCIATION)

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#### POLYNESIANS MAY HAVE ORIGINATED FROM JAPAN

(Based on Saudi Gazette - April 15, 1994)

#### MANGAIA ISLAND (Cook Islands)

On this tiny, isolated South Pacific island, a Japanese academic is sifting an ancient burial site to find clues he hopes will prove Polynesia was settled by people from East Asia and Japan. Theories abound about the origins of the Polynesian people, including one popularised by Norwegian Thor Heyerdahl, who sailed his Kon-Tiki raft from Ecuador to prove it was possible that Polynesians came from the Americas.

Current conventional wisdom is that the many islands of Polynesia were settled up to 5000 years ago by people from Southeast Asia - Thailand, Indochina and Malaysia. The main evidence for that is supplied by plants originating in Southeast Asia which are used in Polynesian culture - Taro, Banana and Yams. The exception is the sweet potato (kumara) which came from South America - a point in Heyerdahl's favour. But anthropologist Kazumichi Katayama, associate professor of Kyoto University in Japan, is one of a growing number of academics who believe Polynesians originated considerably further north.

"Increasing evidence - linguistic, archaeological, biological, anthropological - points to the Polynesian ancestors coming from Formosa (Taiwan), the Philippines, coastal southern China and probably southern Japan", he told Reuters. He has found an archaeological site of 20 human skeletal remains on this southernmost island of the 15-island Cooks group which may fit together further pieces of the jigsaw about the origins of the Polynesian people. The Cooks, some 3000 km north-east of New Zealand, are believed to be one of

the last areas of colonisation, probably about 1600 to 2000 years ago, and were probably the launching pad from which New Zealand was settled by Maoris less than 1000 years ago, Katayama said.

Academics generally agree Polynesia was settled 3000 to 5000 years ago by people called the Lapita, who were remarkable for their distinctive pottery but whose origins remain obscure. Katayama said linguists have identified the Polynesian languages as part of the Austronesian group, which originated in Taiwan and spread into the southern Pacific. He is less concerned about how or why Polynesia was colonised, although Polynesian mythology suggesting the islands were discovered by highly skilled navigators in huge double-hulled canoes is generally accepted by academics. Katayama said his own osteological research - study of skeletons and body form - shows the Lapita people must have been very similar to some aboriginal Japanese.

The site on Mangaia is one of the best archaeological areas in Polynesia because it is only 500-1200 years old and the 20 bodies found so far are in good condition, he said. "The indications from the shape of the faces of the skeletal remains are that they are very similar in shape to skeletons of the Jomon people lived 2000 to 12000 years ago and are the ancestors of the Ainu people, aboriginals from northern Japan. "The Jomon people are very strong candidates to be the ancestors of the Lapita people" he said.

Suitable sites in the region are often hard to find because of the strong Polynesian respect for the dead and resistance to disturbing burial grounds. Katayama, however, has worked in Mangaia for more than five years and has encountered little opposition from the 1000 island inhabitants.



The island is a geographical oddity because hills in the island centre are surrounded by an outer rim of raised coral reef known as the Makatea. But Katayama said the strange geology had little to do with the preservation of the burial site, set among coconut palms. He believes up to 1000 skeletons are buried there. Apart from the strong similarities in body shape, the Jomon people had a pottery-making culture similar to the Lapita. Their main crops were a variety of root plants, a strong element of Lapita culture.

"Some evidence indicates that tattooing and tapa (paper-mulberry bark) manufacture were quite common among them", Katayama said. There has however been no evidence of pottery at the site, and while Katayama believes the Cooks were colonised by the Lapita from the West, Tonga and Samoa, he cannot say so for certain.

Other academics remain sceptical of the theory that Polynesia was colonised from east Asia. "Few people reject the theory" said Nancy Pollock, an anthropologist at Wellington's Victoria University. "But the physical evidence is so spotty because there are so few samples. 'It's not that we reject it, it's just that we require further confirmation. It's a large leap to link the Cooks to Japan'" she said.

**JANGAN LAH MATI KANG BAHASA MELAYU:**  
**BAHASA KALAU MATI BANGSA BOLEH HILANG**

Bahasa Melayu is a rich language and was once the lingua franca of Southeast Asia. The usual complaint is that the Malay dialect spoken in Sri Lanka is somewhat difficult to be understood by the Malays in our ancestral homelands - Malaysia, Indonesia and Singapore. A research study will reveal quite a plausible reason for this situation which could be explained as follows :

It has to be initially borne in mind that our ancestors brought here by the Portuguese, Dutch and the British as princely and royal exiles, soldiers, slaves and prisoners, hailed not from one particular area or country or island of the Eastern Archipelagoes. They came from over 30 odd islands speaking different dialects peculiar to each of those islands. Even today the Malay dialects spoken in Indonesia or Malaysia noticeably differ and even so from island to island and state to state. The numerous Malay tribes in Malaysia, Indonesia, Philippines etc. speak their own dialects. Hence it seems historically safe to infer that, when all our ancestors hailing from different

sources of origin, belong to different tribes speaking different dialects and professing different faiths, banded themselves together in Sri Lanka from time to time, by force of circumstances, they naturally mingled and integrated themselves as people of one race - like birds of the same feather - to lead a familial and societal existence in Kampongs, securing themselves in their ethnic identity as Malays. By this process of integration and assimilation and aided with the passage of time, their different dialects developed into one single 'hybrid' dialect that we are speaking today. Besides, Islam, the religion of the majority of our ancestors, largely influenced the society that paved the way for our ancestors of other faiths to embrace Islam voluntarily. This would sufficiently indicate the societal manner in which our ancestors derived and developed this hybrid dialect and happened to profess one religion - ISLAM.

Whatever be our dialect, we should be proud that we have a language of our own which is one of the vital components contributive to projecting the ethnicity and cultural identity of our community as Malays. Our dialect is based on Malay which in turn is based on Sanskrit as in the case of all other Malay dialects used and spoken in South-east Asia, Pacific and Madagascar. Our language has survived the test of time - over 300 years - due mainly to the conscious efforts of our ancestors to protect and preserve it in order to sustain our culture and identity. Our language has been passed down to us from generation to generation and it is therefore our bounden duty to emulate our ancestors in protecting and preserving it as a precious heritage of our community for posterity and not allow it to die as in the case of our counterpart, the Cape Town Malays, who have lost their identity.

Unlike in the olden days when our people lived together in Kampongs, today not only due to force of circumstances but also due to population growth, city expansion and the emergence of suburban satellite towns, they live scattered in all parts of the island; in remote areas isolated from their kith and kin associating more often with members of other communities - their immediate neighbours. Further, our proficiency in speech of all four languages has made us converse with non-Malays in their own tongue. So much so that we have now become so adept in conversing in other languages that even at home the practice continues with the wife and children - conversing either in Sinhala, Tamil or English



for sheer convenience - which accounts for one of the main contributory factors to the deterioration of our Bahasa. Absence of schools to teach Malay and the tidapathetic attitude of the parents in not speaking Malay at home have quickened the pace of erosion of our Bahasa.

Ours is a rich language as stated at the outset, meaning that we have a comprehensive vocabulary to meet every thing and every deed and have only the need to borrow in regard to scientific and technological terms as others have done. As a matter of fact no language is pure - every language has borrowed or absorbed a few words from other languages. Even English language has borrowed words from Malay such as: Rambuttan, Duriyan, Sarong, Sago, Orang Utang, Bamboo, Rattan, Paddy etc.

The present situation of our language could be called critically appalling and heading for doom. We are all to be blamed for it. Let us see how best we could retrieve the position. If, for instance, our women who are more in the house than the men, could talk to the children in Malay in their formative years (1 to 5), before their admission to a primary school, the knowledge of the language acquired by them at grassroot level will become indelible in their young minds. We will then be making a start somewhere for the revival of the language to some extent. Let us also try to avoid the harmful habit of substituting Sinhala, Tamil or English for Malay words while speaking in Malay. Why call the broom Thumbukattai when the Malay word is Kullut or why use the word Konghong when the Malay word is Sidikit? The obvious reason for substituting other language-words is either for convenience or ignorance of the real Malay word. Agreed, that our womenfolk could play a vital role as saviours in the revival of our Bahasa, it would seem that the 'fire' for such an impetus should start from the 'hearth, and no where else!

In order to facilitate some meaningful action in this regard, I am listing below some Malay words for things found in and around the house, for the promotion of the use of the appropriate Malay words.

(In reading the Malay words given in the list below please pronounce 'c' as 'ch' (as in church))

- by Farook Thaliph

WORDS IN COMMON USE IN THE HOME - Let us first start from the kitchen:

Dapur - hearth  
Batu dapur - hearth stones  
Kayu - firewood

Arang - charcoal  
Bara - embers (burning charcoal)  
Api - fire  
Abu - ash  
semprong - pipe (used for blowing to stoke the fire)  
Kuali - cooking pan  
Periok - pot  
Cobek - pan for washing rice  
Buyung - water pot  
Sendok - ladle (large wooden spoon)  
Kukuran - coconut scraper  
Alu - pestle  
Lumpang - mortar  
Tampah - winnower  
Penapis - strainer  
Batu giling - grinding stone  
Anak batu giling - pestle for grinding  
Mangkok - bowl  
Cankir/Cawan - cup  
Peeris/piring cawan - saucer  
Piring - plate  
Dulang - tray  
Gelas - tumbler  
Samsa/Camca - spoon  
Garpu - fork  
Gunting - pair of scissors  
Kacip - arecanut cutter  
Tembaga siri - betel tray  
Tembaga luda - spittoon  
Pisau - knife  
Parang - large knife  
Kullut/Penyapu - broom  
Sapu-sapu - ekel broom  
Pacul/Tajak - hoe (mamoty)  
Kampak - axe  
Gergaji - saw  
Kipas - fan  
Papis/Babut - rug  
Bantal - pillow  
Sarong bantal - pillow case  
Tikar - mat  
Semut - ant  
Rayap - termites (white ants)  
Lalar - fly  
Nyamuk - mosquito  
Cicak - lizard  
Lipas - cockroach  
Lipan - centipede  
Kala - scorpion  
Labah-labah - spiders  
Bangsat - bug  
Tikus - rat  
Munjur - grey rat  
Kucing - cat

These are found in a village garden:

Anjing - dog  
Kambing - goat  
Kancil - rabbit  
Kerbau - buffalo



Sampi perempuan/Sampi betina - cow  
 Sampi lelaki/Sampi Jantan - bull  
 Kandang - cattle shed  
 Galay - cattle enclosure  
 Kadupel - stile  
 Ayam lelaki - cockbird  
 Ayam perempuan - hen  
 Jago - fighting cock  
 Kalkun - turkey  
 Bebek - duck  
 Ayam api - guinea fowl  
 Kurungan - fowl cage  
 Gagak - crow  
 Burung darah - pigeon  
 Burung padi - sparrow  
 Burung kakatua - parrot  
 Monyet/Kera - monkey  
 Wajing/Bajing - squirrel  
 Kodok/katak - frog  
 Ular - snake  
 Kepiting/Ketam/Belangkas - Crab  
 Cacing - worm  
 Lebah/Lalar madu - bee  
 Kelawar - bat  
 Kupu-kupu/Rama-rama - butter fly  
 Kunang-kunang - fire flies  
 Balang/belalang - grasshopper  
 Pacat - leech  
 Siput/Keong - snail  
 Kura-kura - tortoise

#### PROMOTE MIXED MARRIAGES

(Based on Aliran Monthly 1993:13(7))

With reference to the article "Indigenouness" by Dr Tan Chee Beng in Aliran Monthly 1993:13(4), I totally agree with him that mixed marriages should be encouraged between indigenous and non-indigenous people in our country as a way of promoting unity.

Mixed marriages between Indian and Chinese Malaysians (non-Muslims) have much in common with mixed marriages involving the indigenous people in Sabah and Sarawak, where the offspring normally adopts the culture/religion of the father. This is not unusual as the man is considered the leader in most cultures. It is a different story with mixed marriages between non-Muslim and Malay/Muslim partners. Conversion to Islam is a must in this case and the offsprings are regarded as Muslims automatically. This is locally known as Masuk Melayu. Some non-Muslims view this as communally motivated while others think it is a strategy of the UMNO Baru dominated government.

Some non-Muslim men who marry Muslim women were forced to embrace Islam in order to marry their loved ones. Others simply refused insisting that the woman should follow the man.

This has become a major obstacle to any mixed marriages between the indigenous Malays and the ethnic Chinese and Indians.

Forcing a person to embrace a particular religion in order to marry a person of that faith is a great violation of human rights and represents an unhealthy trend. This is where non-ethnic NGOs like Aliran and even leaders like Fan Yew Teng could play an important part by influencing UMNO Baru to educate the Malays to be more liberal and tolerant and not over emphasise religious conversion. In some predominantly Muslim countries like Indonesia, Egypt, Turkey and even Bosnia (before the civil war) religion is considered more of an individual right. It is never an issue for the Muslim, especially if the woman were to embrace the husband's faith after marriage. However, in Malaysia, a small Muslim majority country, it will be made into a serious issue by some Muslim political parties and groups. Even State laws restrict such conversions, which I think is not going to promote ethnic unity.

UMNO Baru, the dominant ruling party in the government has shown maturity by opening its doors to Christian Kadazans in Sabah. It will be a big sacrifice and a step forward if it can influence the Malays generally if not all (I mean the extremists) that religion is an individual business and converting to another religion is not a big deal as long as the person grows up to be a good human being. This will go a long way in promoting ethnic unity between the indigenous people and others. There is no need to wait for another 25 years to achieve Vision 2020. Besides, Malaysia's ranking in the United Nations human rights index will definitely become better than Israel's.

- Harikrishnan  
KUANTAN

#### ALLOW MIXED MARRIAGES

(Based on Aliran Monthly 1993:13(11))

With reference to Mr Harikrishnan's view on 'Promote Mixed Marriages' in Letters, Aliran Monthly 1993:13(7), I would like to highlight my experience with your readers.

Religion is personal. I find it ridiculous to compel conversion when marrying Muslims. This practice leads nowhere. I have seen many mixed marriages like this (normally marriages with Malay Muslims) ending up in divorce. This happens mainly because the convert (male or female) is unable to cope and adapt.



Generally, Malays demand that these converts practise Islam the way the Malays do. To the Malays, convert means 'Masuk Melayu', not 'Masuk Islam'. So, Masuk Melayu means not only the conversion of religion but also adapting, adopting and practising the Malay culture. Most Malays feel that the Malay culture is Islamic culture, which they feel is the best. Culture is culture and religion is religion, a fact that most Malays fail to understand. Being a Malay does not mean being a first class Muslim or vice-versa. Islam is a universal religion. Religion does not change one's race. A Muslim may also practise Indian culture or any culture for that matter.

- Mrs. Ferida Choudhary  
PENANG

#### MALAYSIA'S MAHATHIR: LEADING A CRUSADE AGAINST THE WEST

(Based on 'Island' of 6 May 1994)

Steven Spielberg's Schindler's list may have won seven Oscars in Hollywood, but that didn't impress Malaysian Prime Minister Mahathir bin Mohammad. His government banned the film, charging it was Jewish propaganda.

This action sparked an uproar, but controversy is nothing new to the Malaysian leader. Whether he's railing against environmentalists, retaliating against British companies for negative press, or snubbing President Bill Clinton by refusing to attend last fall's Seattle Summit of Asian leaders, Mahathir relishes tweaking the West.

But he's more than a gadfly. Mahathir is trying to position himself as a kind of 1990s version of earlier Third World leaders such as Egypt's Gamal Abdel Nasser or Indonesia's Sukarno. Mahathir's message that Asia is now strong enough to thumb its nose at the West is winning a following. His influence is apparent in the new tone toward the West that smaller Asian countries have adopted, Singapore, for instance, has so far refused to back down in its determination to flog an American youth for vandalizing cars.

**ARM-TWISTING.** On a much more serious issue Mahathir recently rallied opposition to a move by U.S. and European negotiators to link preferential access to their markets to workers' rights. Western attacks on cheap labour, the main comparative advantage of many developing countries, is simply "disguised protectionism" Mahathir charges. Washington backed off when leaders of 15 developing countries endorsed Mahathir's view.

Mahathir knows how to twist American corporate arms as well. After meeting with him in Kuala Lumpur on April 9, a group representing 16 US Chamber of Commerce chapters in Asia called on Washington to stop trying to link human rights to trade.

Sitting atop booming markets for everything from Boeing aircraft to Hollywood movies, Asian leaders are rejecting Western liberal values. They're quick to compare low unemployment and crime rates produced by their systems with the West's urban war zones. "The vast majority of Americans who visit Singapore leave wishing desperately they could bring back some of the law and order they find here", says a local newspaper, defending the decision to flog 18-year-old Michael Fay.

Mahathir excels in trying to put Malaysia's booming market to political use. When Australian Premier Paul J. Keating blasted him for boycotting the Asian summit, Mahathir told Australian companies they would get no more government contracts until Keating apologized. A lukewarm "clarification" came within days.

So far, Mahathir's lecturing hasn't hurt him at home. With economic growth averaging 8.5% for the past six years, Mahathir's National Front coalition is in solid control. His backing for Palestinian statehood and other Islamic causes helps him with Malaysia's Muslim majority. But some observers wonder whether Mahathir's increasingly abrasive behaviour might foul the climate that has led such companies as Intel and Motorola to make Malaysia a global base for manufacturing and design. "If you were a businessman from Iowa and all you read about Malaysia are bad things would you come here?" asks a U.S. executive in Kuala Lumpur.

Mahathir's outspoken anti-Westernism also makes some of his neighbours, including Indonesia's President Suharto, uneasy. Such countries as Indonesia and Thailand want a Western presence in the region to balance Japan and China, and that will limit Mahathir's influence.

#### EQUINE GLADIATORS - HORSE-FIGHTS DRAW FILIPINO GAMBLERS

- by Rigoberto Tigalao in Surallah,  
(Based on Far Eastern Economic Review  
of June 9, 1994)

Forget traditional cockfights. Forget annual fiestas. In the countryside surrounding this Southern Philippine town, horse-fighting is the name of the game.



But horseplay this isn't. The contest pits sex-starved stallion against sex-starved stallion in a battle, well, for sex. The fight begins when the horses - fed for months on a secret diet to heighten their libidos - are brought into a large outdoor ring, in the centre of which stands a mare. As the stallions approach the mare, they act like wild, even crazed broncos. Their sexual excitement becomes obvious.

If one stallion gets too close to the mare, his rival protests. The result: a vicious fight, cheered on by hundreds of villagers who pay P5 (18 US cents) each to watch. As the fight progresses, the screaming horses - their manes flowing behind them - stand on their hind legs like giant gladiators. Displaying amazing skill, they use not only their hind and front legs for combat, but their teeth as well.

Although some battles can last as long as one hour fight organisers maintain the contests never continue to the death. A typical encounter ends when one horse, unable to take the kicking and the biting, flees the ring in panic.

But the battle - on which some spectators bet up to P100,000 - doesn't end there. After chasing the vanquished from the ring, the victor turns his attention to his prize. He marches proudly to the centre of the ring, where another fight erupts as the mare, resisting, wildly, kicks the stallion with her hind legs until, after several attempts, she is mounted.

Cruel though it may be, nobody in the region seems to protest against horse-fighting, nor do many spectators see anything wrong with it. That is hardly surprising in South Cotabato. Say some observers in Southern Mindanao - the site of bloody confrontations between Muslims and Christian vigilantes in the 1970s - horses fighting each other is better than people fighting each other.

NOT ONLY COCK-FIGHTING, HORSE-FIGHTING IS ALSO A MALAY GAME)

M.D. KITCHILAN

(Based on Daily News of 2 May 1994)

M.D. Kitchilan, well known as MD in Slave Island, another prominent Malay citizen, having held various posts and high office in state institutions, apart from being a UNP CMC for many years, breathed his last on March 24.

I still remember how, during my school days, fair-skinned and handsome MD, with his smoking pipe at one corner of his mouth, in green attire and cap, would walk down our street - his supporters clapping and shouting in praise of him - canvassing votes during municipal elections in Slave Island, Wekande electorate.

He would speak to voters in their own language, as he spoke all four languages fluently. His residence was at Stewart Street, very closer to mine: a simple house, with simple family members leading a simple life. But he left Slave Island later, after some changes occurred in his life. Hundreds of poor people in Slave Island who receive charity from CMC were all helped by MD. He issued letters of commendation to all job seekers who approached him, to satisfy their would-be employers, and other letters that would suit their purpose, with no discrimination against anybody at any time.

Being a gentleman politician he earned a good name not only in his party but among the opposition too and among the people of Slave Island. As he was an honest politician, with the motto of serving the people, he led a normal life, without craving for money or amassing wealth by hook or by crook. Honesty made him rise to high positions. But he was continuously harassed by a very powerful politician over a personal matter.

He was the President of the Board of Trustees of the Wekande Jumma Mosque until his death, in which board all were Malays. The late President Premadasa, who never forgot to help his old colleagues and staunch supporters when he learnt of their distress or when approached by them did help MD too in numerous ways, both when he was hale and was in ail.

His demise, despite the secluded life he led, owing to ill-health, is a great loss to our Malay community. May he attain jennathul fir-thouse.

- Nazly Cassim

Saudara/Saudari,

Malay Representation

It is perhaps the most tragic event witnessed in the history of the Malays in their long and peaceful political co-existence with the Sinhala majority community in Sri Lanka - that Mr M.H. Amit, the sole representative in Parliament to safeguard the Malay interests of a microscopic minority resigned on 17/5/94



for the sake of the Party and Country to accommodate Mr Gamini Dissanayake - a Sinhala majority community stalwart.

It is equally distressing to note that he has been lured by the 'great patriotism of resignation' vis-a-vis his dutiful rights towards his own community.

A glimpse at the recent political history of the Malays reveals that the late Mr B. Zahiere Lye was the Malay representative in Parliament during the period 1961-65, while the late Al Haj Maas Dharma Kitchilan, "Desha-bandu" served the Senate from 1964 till its dissolution in 1970. Since then, Saudara/Saudari, the Malays were in the political wilderness for over two decades unrepresented in Parliament and suffering politically. Fortunately, the Premadasa Government was considerate enough to appoint Mr Amit as a National List M.P. In doing so the long-standing injustice against the Malays was rectified.

The only means by which the problems of the Malays could be solved is by effective representation in Parliament. Now, that very means has been ignobly surrendered on 17/5/94 by Mr Amit's resignation and perhaps relegating the community back to the political wilderness it emerged from.

Out of the 15 National List MPs, only four were called upon to resign. Out of the four, two including Mr Amit are ethnic minority group MPs. By this it is abundantly clear that in this game of ethno-politics as explained by Mr Izeth Hussain, former Ambassador to the Philippines (Island of 27/5/94), "..... is that our ethnic and sub-ethnic groups functions interest groups pushing and pulling for their kind .....". Ultimately, the willy-nilly victim is the cloutless ethnic minority group.

However, Mr Amit's legitimate and dauntless stand should appear to have been for him to continue to assert his constitutionally provided minority rights position and taken shelter thereunder without giving into the ethno-political pressures. In view of the foregoing his resignation seems indefensible and untenable by the community he represented.

- Mansour Aarifeen Sourjah

**M. Farook Thaliph**  
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9, National Housing Scheme,  
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SRI LANKA.

### B.M. MANTARA (CARRIM)

Soccer or football as is popularly known has drawn many a Malay youth to play with distinction, excelling in this field of sports.

Players of the calibre of Hashim Deen, Tom Ossen and Zainul Abdeen to name a few from the outstanding lot who made their debut at National and International level, are household names and idolised. But little is known of the men who handled the game 'blow-in the whistle', kept it alive and kicking, meaning to play it clean with their sound and tactical judgement.

One who could thus be ranked as a Prince amongst these judges would be none other than the mercurial B.M. Mantara who rendered a yeoman service for well nigh fifteen years before he called it a day in 1966.

Living as he does against the backdrop of two famed institutions as the Arthur C Clarke Centre and the University of Moratuwa, at Katubedda, this adjudicator of the ball game spends his day in quiet repose. An octogenarian, can often be seen working out the permutations and combinations of a wordscore puzzle quite in contrast of the moves he had to make on the football field.

A product of St. Mary's Chilaw he distinguished himself as an 'A' Grade Referee having joined the Ceylon Referees Association in 1946 and thus earning the registration of the prestigious panel of Soccer referees of F.I.F.A. in 1951.

A crowdpuller as always he was the darling of the fans who would wait with unabated breadth for the signal to kick off, to see the entry of the NEETHIKARAYA or one who does justice, to get into action. The consensus of the multitude. The game gets underway and the crowd is thus enthralled more by his antics in interpreting the law, adds a lot of spice and mirth but with no quarter asked or given.

Much sought off be it from prestigious clubs, the Forces, Police and last but not least the leading schools in the island who have their fixtures well worked out for him, proof enough of his fame and dexterity in handling the game.

He recounts with pride the two finals at a Tournament conducted by the Policy for the "Col T.Y. Wright" and the "Ferguson Cup" in which he had to 'blow' in the same evening from 4 to 5 p.m. and thereafter from 5.15 to 6.15 respectively. He has done so for a number of years.



The crowning moment of his involvement with the ball game was when he had to officiate as the referee in the Fourth Quadrangular for the coveted "Colombo Cup" held in Dacca in 1955. The countries that were in for reckoning viz India, Pakistan, Burma and Sri Lanka. Reckoning came his way not only from the commoner but also from the highest in the land as he recalls of an International played at the Racecourse grounds under the patronage of His Excellency Sir Oliver Goonetilleke, Governor General who had commended him for the manner in which he controlled the game.

The late President Ranasinghe Premadasa a player and an enthusiast had at an aborted Cup Final is said to have inquired for that Malay gentleman Mantara who kept up to his reputation as a wise judge is a compliment which he cherishes to this day.

The flamboyant figure that adorned the green baize of a football field has thus carved a niche for himself in the world of soccer and to cap it all was when his name had been nominated to officiate at a World Cup match in 1966 at Wembley, London.

The Malay fraternity joins me in wishing him long life.

- T Aniff Ahamed

Dear Saudara/Saudari,

Following is an article on the Malays of Sri Lanka authored by Dr B.A. Hussainmiya which appeared in the SLMA Rupee Fund 40th Anniversary Souvenir. One of the readers of Terang from Oman - Sdr Parhoon Samahon - having made certain comments on that article requested us that this article be published in Terang in order to obtain the views of the readers and that of the Editorial Board. Sdr Samahon's comments are given in our circular letter of 30th March that we sent out to some of our readers seeking their views and comments on this article.

Only five readers responded to our circular letter. For want of space we are unable to reproduce the full texts of their responses but we reproduce only the summarised versions representing different points of view.

- Editorial Board

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#### THE MALAYS OF SRI LANKA

- by Alhaj Dr B.A. Hussainmiya, Ph.D.

Of the cultural minority communities who have made Sri Lanka their home, the case of

the Malays is very remarkable and deserves serious study. Unlike other marginal population groups, the Malays are still identified as a distinct statistical category in official government documents. The other minorities are usually lumped together as 'others' and rarely identified by their ethnic nomenclature. Where 'others' have become a less distinct numerical group due to assimilation and intermarriage with the rest of the population, the Malays have managed to retain their separate ethnic religious identity despite many odds over a period of more than three hundred years, since their ancestors first set foot on the island.

Currently, Malay is a term commonly used in South-East Asia to denote the people living in the Malaysian Peninsula and those in the adjoining areas in the archipelago who claim a common Malay ancestry. Malaysian law also requires a Malay to be a Muslim by religion. However, judging by their ancestry, the so-called Sri Lanka Malays have a greater claim to being called 'Indonesians' or 'Javanese' than Malay or Malaysian. Nonetheless, the immigrants from the East have been recognised by their fellow citizens as Malays throughout the past. In Sri Lanka this term was commonly applied to those Muslim settlers who originated from the Eastern Archipelago as well as the Malay Peninsula.

The local people know them as Ja Minussu (people from Java in Sinhala) and Java Manussar (in Tamil) names indicative of their one time origin from the island of Java. The (Muslim) Moors, their co-religionists, most of whom are relatively more familiar with the Malays, refer to them also as Malai Karar (Malay people). The Malays are of course conscious of both ancestries when they refer to themselves as Orang Jawa (People of Java) and Orang Melayu (The Malay people).

Despite the recognition thus accorded to the Malays as a group, there exists no simple racial criterion by which an outsider may identify a Malay by any conspicuous physical characteristics. The Sri Lanka Malays are by religion followers of Islam, and because of this fact, they have closely intermingled with the dominant Islamic group, mainly the Moors through intermarriage and cultural exchange. This has resulted in the loss of typical 'Malay' features among the offspring of such marriages making it difficult to recognise a Malay from a Tamil speaking Moor (or for that matter any other Sri Lankan) a fact which had been noticed as early as the beginning of the 19th century by Percival, a British Military Officer, who remarked that :



"Although they (Malays) intermarry with the Moors and other castes (sic) particularly in Ceylon and by this means acquire a much darker colour than is natural to a Malay: still their characteristic features are so strikingly predominant" - Percival 1805, 115).

However, at present even such characteristic features of a Malay have become a thing of the past (although physical anthropologists may not always agree to the type-casting of physiological features of a given race). One might as well quote Tunku Abdul Rahman Putra, a former Malaysian Prime Minister who made the following observations on the contemporary Sri Lanka Malays.

"This is also the case with Ceylon. The only difference is that their features have changed. They look more like Indians (the Kelings) than Malays and their language is strongly influenced by the Indian dialect. What's more they have lost touch with adat and custom, but still they call themselves Malays.

But these (Malay) soldiers who went there without their womenfolk married into the family of the Indian Muslims. These Muslims were known as the Moors and after generations of intermarriages, it is hard to pick one from the other, Malays or the Moors, except when they themselves announce their racial identity' .... (Rahman 1983, 195).

#### The Contemporary Local Malay Culture

In the culture of the Malay community too there exist no visible signs which can be characterised as distinctively 'Malay'. Malay customs and traditions (as practised in the Malay Peninsula) are almost entirely absent in the practical life of the local Malay people. Instead one finds that the dominant customs and traditions of the local Moor-Muslims have pervaded their cultural practices. In their form of dress and food they follow the pattern set by their countrymen, especially the Moors. For example, Malay women invariably wear the Sari instead of the traditional Malay Baju Kurung and the men wear European style coat, while the ordinary Malay has adopted the sarong and shirt. Similarly, the food habits of the Malays are more akin to those of any other Sri Lankan family, which invariable means rice and curry for the main meal. However, it is also true that the Malays are conscious of their traditional food preparations such as nasi goreng (fried rice), satay and Malay kuih (cakes and puddings), but they are prepared only on very rare occasions, and that too only among the well-to-do and fashionable Malay families. Likewise, in their wedding ceremonies there is occasional

evidence of following Malay customs such as Bersanding (the sitting together of the groom and the bride) etc. by some conscientious Malay families, but these are again rare exceptions to the rule. Some Malay families, who are particularly conscious of their Malay-Indonesian heritage, take pride in having retained versions of Malay/Indonesian surnames such as Weerabangsa, Nalawangsa, Singa Laxana, Bongso, Tumarto, Bangsa Jaya, Cuttilan, Cuncheer, etc. but a good number of Malays also bear the usual Muslim names (common to the Moors) which make it difficult to distinguish them from the personal names adopted by their fellow Muslim-Moors.

Thus the moving away from traditional 'Malay' cultural patterns has been so marked that relying on any obvious cultural indicator to identify the local Malays may become misleading and irrelevant. Therefore within the Sri Lanka context, one has to refrain from any attempt to define a Malay on the basis of any racial, legal or social criteria. In this context, the need to settle the question of Malay identity should rest largely on the basis of what we may call a 'self-social' identification. It means that a Malay in Sri Lanka is one who considers himself or herself a Malay and functions as a member of and identifies with the Malay society.

#### The Language of the Malays

The self-social' identification as 'Malays' and of alignment with a Malay social system is reinforced by the continued use in the Sri Lanka Malay households of a kind of colloquial 'Malay' language. The Malay spoken in Sri Lanka is an offshoot of a 'Bazaar Malay' dialect introduced to the island along with the early Malay settlers (Hussainmiya 1986, 20). The local Malays take great pride in the fact that they speak their own language which they call 'Malay' (Bahasa Melayu), although it is widely divergent from the standard language currently spoken in either Malaysia or Indonesia. This variety of Sri Lankan Malay language is widely spoken in Malay homes.

To a very great extent, it is on the basis of this Malay creole, not to mention the Malays' emotional link with the countries of their origin in the East, that the Malay people of Sri Lanka continue to treat themselves as members of an exclusive community and inheritors of a common Malay heritage. In this respect they have much more claim to continuous affinity with their counterparts in the Malay world, unlike the Malays in South Africa.

(Excerpts from the book ORANG REGIMEN)



30 March 1994

Dear Saudara/Saudari,

THE MALAYS OF SRI LANKA

by Al-haj Dr B.A. Hussainmiya, Ph.D.

One of our readers of Terang from the Sultanate of Oman - Mr Parhoon Samahon - refers to the above article that appeared in the SLMA Rupee Fund 40th Anniversary Souvenir. This article is an extract from Dr Hussainmiya's book - "Orang Regimen". His comments on the article are reproduced below :

"The contents surprised me. According to the author it would appear that we have no right to claim a separate identity any more on the grounds of physical characteristics, language or customs. It would be interesting to know the basis of his findings which seem to contradict practical realities. As the book was published by the University of Kebangsaan Malaysia, it is no surprise that the official reaction to our efforts at migration have always been very cool and discouraging.

I hope you will publish this article in the Terang and see the comments and views of your readers including that of the Editorial Committee".

Mr Samahon's comments appear to be most pertinent and it will be much appreciated if you could also subscribe yours in the matter, to enable Terang to have them published and thereby apprise our readers the true perspective of our identity.

A copy of the aforesaid article as published in the Rupee Fund Souvenir is attached for your scrutiny.

Terimah kasih.

Yours sincerely,  
M. Farook Thaliph  
Editor-Terang

SUMMARISED VERSIONS of replies received in response to our above circular letter are furnished below :

1. Sdr B.D.K. Saldin's observations are as follows:

a) Mr Samahon's contention: "According to the author it would appear that we have no right to claim a separate identity on the grounds of physical characteristics, language or customs" - is not correct. He adduces the reason that nowhere in his article or in his book has the

author Dr Hussainmiya stated this nor has he implied this.

b) Regarding: "It would be interesting to know the basis of his findings which seem to contradict practical realities", his reply indicates that the basis of his findings are clearly spelled out in his article. As for "contradicting practical realities" he adds that his analysis of the present situation in Sri Lanka will reinforce what Dr Hussainmiya has said.

c) Regarding: "The Malaysian authorities' official reactions to our efforts at migration have always been very cool .....", his reply is that the reason is entirely political and Dr Hussainmiya's writings having any influence on the issue is far from the truth.

d) According to Sdr Saldin, the author's contention: "It means that a Malay in Sri Lanka is one who considers himself or herself a Malay and functions as a member of and identifies with the Malay society" cannot be wrong, if his own analysis is not incorrect.

2. Major Bagaf Sariffodeen is of the view that the Malays of Sri Lanka are proud to be able to preserve their language, adat and customs and food for such a long period. He cites his experience, when he visited Malaysia in 1961 with the Malay Youth League, as that the Malaysian saudaras were amazed that we could still speak intelligible Malay and retained our physical characteristics ....

3. Sdr T.J.P. Ahamat's view is that on account of the social intermixing, intermarrying and other factors - at times loss of racial features is inevitable. That our Malay has been more of a spoken language - we can be justifiably proud over the years we have still been able to retain our Malay language though in a heavily creolised form, our adat and our mongoloid features among our Sri Lanka families....

4. Sdr Alhaj T.A. Miskin (from Australia) sums up his observations that "The article of Dr Hussainmiya in the Sri Lanka Malay Association 'Rupee Fund Souvenir' portrays a bias attitude, with his misleading and misrepresented comments on the historical heritage of 'us the Malays ....."

5. Al-haj M.H. Sourjah makes the following comments :



- a) Regarding religious needs of the Malays:  
It is of interest to mention that Masjidul Jamiah of Java Lane, Colombo 2, was earlier called "The Malay Military Mosque" and its Khatib was the "Chaplain" of the Malay Rifle Regiment. On Fridays and on festival days, the Khatib was conducted to the mosque in a procession led by the Regimental Band. Guru Jalal Rajudin was one of the High priests who held this office. Sermons were delivered in Malay, the last of the Malay Khatibs to deliver sermons in Malay being the late Guru B.B. Bahar.

The shrines of Malay saints lie scattered over the island and are indelible evidence of the Malay identity in Sri Lanka. Till as recently as the first half of this century, there were among the Malays, persons of high spiritual order to administer to the religious and spiritual needs of the community.

- b) Regarding 'intermingling' and 'intermarrying' with the Tamil speaking Moor-Muslims:  
The Malays maintained such an aloofness socially from the Moor-Muslims that the last two generations of well-known Malay families were not at all fluent in Tamil. The author's views may hold good where the economically impoverished lower and lower middle classes of Sri Lankan Malay society are concerned.
- c) Regarding the inference relating to "loss of typical Malay features .....":  
Here too, the author's view may hold good where the lower and lower middle classes of Sri Lankan Malay society are concerned. But, those above these strata of society have maintained such an aloofness socially from these Tamil speaking Moor-Muslims up to this day that their mongoloid flat noses and cheek-bones bear ample proof to their identity.
- d) Regarding Bersanding, wedding ceremonies etc. : The customary Moor-Muslim practice of communal-eating in 'sahans' did not find favour with the Malays who were used to eating in 'Kalams' at medans (feasts), where food was served and eaten in separate plates. The practice of Malays eating in 'sahans' is of recent adoption for economic reasons, the Malay practice being more expensive as it involved the use of crockery, cutlery, tumblers and other plate/glassware.

# COMMENTS OF THE EDITORIAL BOARD OF TERANG

- A) The author of Orang Regimen in his introductory paragraph states in broad outline the factual position of the Malays which includes the comments: "..... the case of the Malays is very remarkable and deserves serious study".
- B) Thereafter his "serious study" appears to centre around the basis contention that the Malays have been largely influenced by the dominant Islamic group, namely, the Tamil-speaking Moor-Muslims in all aspects of life - religious, social and cultural - so much so that the former have even lost their typical 'Malay' features and at times it is difficult to recognise them from Moor-Muslims.
- C) He further develops his unrealistic contention with a subtle inference that "..... the moving away from traditional 'Malay' cultural patterns has been so marked that reliance on any obvious cultural indicator to identify the local Malays may become misleading and irrelevant".
- D) He appears to reach the zenith of his unrealistic theoretical inferences when he states that: "Despite the recognition thus accorded to the Malays as a group, there exists no simple racial criterion by which an outsider may identify a Malay by any conspicuous physical characteristics".

Regarding the author's contentions referred to at paras B, C and D above, our comments are as follows :

1. Regarding religious needs of the Malays:  
Malays have their special mosques, Malay Khatibs, Malay Registrars of Muslim Marriages, Kadis, J.Ps etc. to meet quite independently the community's religious needs.
2. Regarding 'intermingling' and 'intermarrying' with the Tamil-speaking Moor-Muslims:  
Such occurrences could be described as few and far between, as the genealogies of a few leading Malay families would show. Another very significant reason for the very low incidence of such marriages, despite religious affinities, is that from the early days the Malays use to regard the Tamil-speaking Moor-Muslims of Indian origin as K'lings - meaning wily Indian traders. As such the Malays always maintained a good barge-pole distance



from them - far from 'intermingling' and intermarrying with them. ".....ambivalence between these two communities at subjective level of community consciousness did persist and surfaced now and then....." (see "Lost Cousins/ Malay-Moor Dichotomy" by the same author himself).

3. Regarding the inference relating to "Loss of typical 'Malay' features.....", it follows from the reasons adduced at (2) above that this inference could be treated as immaterial and irrelevant as the situation is far from reaching that alarming degree which the author is trying to make believe. Is there a simple criterion by which one can recognise a Tamil, a Sinhalese or a Moor-Muslim?
4. Regarding 'Malay' traditional food: Traditional food preparations whether in Malay or other communities are admittedly turned to on festive occasions, which practice is not peculiar to Malays alone. The distinct differences in the types of food preparations of the Malays vis-a-vis other communities including the Moor-Muslims are the 'visible signs which can be characterised as distinctively 'Malay'".
5. Regarding Bersanding, wedding ceremonies etc.: These are normal Malay customs which are followed at weddings and are distinctly different to those of other communities including the Moor-Muslims. These are characteristic of exclusively 'Malay' customs.
6. Regarding references to: - "The language of the 'Malays', "....is of a kind of colloquial Malay language"; "....is an offshoot of a Bazaar Malay dialect" etc. - The fact remains that language or dialect in whatever form is inter alia vital determinant factor in distinguishing an ethnic race. In this regard what is of paramount importance in the case of the Malays is that despite over 300 years of their existence in Sri Lanka and despite the many odds faced they managed to retain their Malay/dialect, which is distinctively different from those of the other communities including the Moor-Muslims. The Malays have thus proved beyond doubt their distinct Malay ethnicity.
7. Regarding the form of dress of the Malays being influenced by the Moor-Muslim patterns: Being citizens of a multi-ethnic multi-religious non-Malay country, the pattern of dress followed by the Malays is that of the main-stream population within Islamic limits. The traditional ensembles of Malay attire - like the Songko (Malay headgear for males and the "Slendang,

baju kurung, kebaya, Malay costumes and batik outfits" (for females) are worn at weddings, ceremonies etc. These forms of attire proclaim the Malay ethnicity and are distinctively different to those of the other communities including the Moor-Muslims. Wearing of European clothes by the males and 'saris' by the females are the day-to-day pattern of dress of other communities too.

8. However, quite an independent view on the Malays as a distinct ethnic group by Izeth Hussain (a Moor-Muslim and a former Ambassador to the Philippines) is expressed in his article captioned "Malay representation" that appeared in the 'Island of 27th May 1994. This appears as a more unbiased view of the Malays as a distinct ethnic group - (an excerpt reproduced below refers):

"The Malays are certainly a distinct ethnic group, racially distinct as can be seen at a glance, who speak their own Malay language and are proud of their customs and way of life. They are not Moors. The latter cannot therefore adequately represent them".

9. In conclusion Saudara/Saudari, Terang places before you the true picture of our distinct Malay identity and in doing so confidently upholds the view that:

- a) Our Malay (Mongoloid) characteristic physical features are predominantly prominent and recognisable at a glance by an outsider;
- b) Our language/dialect and cultural patterns still exist in appreciably recognisable Malay form, even after 300 years;
- c) And, thus, Malays have already been accorded official recognition as a distinct Malay ethnic group and enjoy the rights, prestige and dignity that go with such recognition.
- d) Our Malays could be rest assured that the misleading contention of Moor-Muslim dominance over the religious and cultural life of the Malays is non-existent as a rule and any such 'myth' can be dismissed as misleading and most unfounded.
- e) As for Mr Parhoon Samahon's contention that the Malaysian immigration authorities have been influenced by Dr Hussain-miya's writings, it is far from the truth. The reason why the Malaysian authorities cannot encourage Sri Lankan



Malay migration is entirely political. Indonesian and Philippine illicit immigration, the Chinese lobby, the activities of the Tamil tigers in Malaysia and Singapore are some of these.

10. Last but not least, let us say "BANYAK TERIMA KASIH" to Sdr Parhoon Samahon for bringing up this important matter on time.

The comments adduced above would convincingly prove to all our readers the factual position of our Malay identity. We, however, cannot afford to be complacent over it and do commend them strive to maintain and possibly improve on the present position, at all times.

- Editorial Board -

#### SRI LANKAN ETHNIC MOSAIC

##### - Origins in brief

In this pre-election period much is being discussed and written about ethnic and national identities, ethnic groups and national parties that a brief look at the ethnic mosaic of the country, seems pertinent.

According to historical texts the Sinhala Aryans embraced Buddhism during the reign of King Devanampiya Tissa, (250-210 B.C.) a contemporary of the great Mauryan Emperor Asoka. Since then the country has been largely identified with this religion which is professed by more than 70 percent of the Island's population.

A second important ethnic group of Sri Lanka are the Tamils, the majority of whom are Hindus by religion and descendants of Dravidian settlers who came from the South Indian region. There is a controversy as to when they first arrived in the island. Probably the indigenous population of Sri Lanka, as against recent Indian immigrants or 'Plantation Tamils' as they are popularly called who were brought by the British in the 19th century, are as ancient as the country's majority Sinhala population.

The third largest ethnic group of Sri Lanka are the Muslims. The Portuguese who first encountered them in 1506 called them 'Moors' but the local people knew them as 'Marakkalayas' possibly identifying them as a religious and business community. They claim descendancy from Arab and West-Asian settlers but their numbers were augmented by the local converts and immigrant Tamil Muslims from South India, who adopted Tamil as their home and religious language. Nearly 7.5 percent

of the Muslim population in the island include also sub-ethnic groups of Memons, Borahs and the Malays.

Besides the major ethnic groups, the Sri Lankan ethnic mosaic includes a number of other smaller communities which form less than 01 percent of the total population. These are of indigenous and foreign descent; including those of European, Indian, South-east Asian, Chinese and African origin. Of these cultural minority communities who have made Sri Lanka their home, the case of the Malays is very remarkable.

The Malay community, unlike other marginal population groups, are still identified as a distinct statistical category in official government documents. The other minorities are usually lumped together as 'others' and rarely identified by their ethnic nomenclature. Where 'others' have become a less distinct numerical group due to assimilation and intermarriage with the rest of the population, the Malays have managed to retain their separate ethnic religious identity despite many odds over a period of more than 300 years, since their ancestors first set foot on the island.

The local people know them as 'Ja Minussu' (people from Java in Sinhala) and 'Java Manasar' (people from Java in Tamil). The Muslim-Moor, refer to them as 'Malai Karar' (Malay people). The Malays are of course conscious of both ancestries when they refer to themselves as 'Orang Java' (People of Java) and 'Orang Melayu' (Malay people).

Their physical characteristics, language, social customs, food, clothing, marriage customs are different from those of the Moor-Muslims. In fact they have their own Mosques, Priests, Qadis and even have their own Malay Saints enshrined not only in Colombo but also in many other parts of the country as testimony to their enhanced spirituality as a religious community. By reason of having retained the characteristics of their race and language for over 300 years they have absolutely proved their distinct Malay ethnic identity. They have thus been accorded official recognition as a distinct Malay ethnic group and enjoy the rights, prestige and dignity that goes with such recognition.

However, it is necessary to mention here that, though there is a paucity of research material on the Malays of Sri Lanka, the two recent books written on the Malays of Sri Lanka, viz. 'Lost Cousins' - (1987) and 'Orang Rejimen' - (1990), both by Dr B.A.



Hussainmiya Ph.D., appear to have fallen far short of projecting the true ethnic perspectives of the Sri Lankan Malays.

- M.A. Sourjah -

PART II-GAZETTE OF THE DEMOCRATIC  
SOCIALIST REPUBLIC OF SRI LANKA -  
1988-05-27

Miscellaneous Notices

SRI LANKA UNITED MALAY ORGANISATION  
INCORPORATED BY ACT NO.17 OF 1986

Revised Rules of the Sri Lanka United  
Malay Organisation (SLUMO)

(Adopted at the Biennial General  
Meeting held on 10th April 1988)

1. Name: The Organisation shall be called the the Sri Lanka United Malay Organisation with its short title herein referred to as SLUMO.
2. Office: The SLUMO Secretariat shall be in Colombo and such other place as may be decided by the Committee of Management.
3. Aims: To promote solidarity and unity among All Sri Lankan Malays and Malay organisations in the Democratic Socialist Republic of Sri Lanka.
4. Objects:
  - a) To safeguard the fundamental rights and interest of the Sri Lanka Malay community and to promote its welfare.
  - b) To propagate and encourage the use of the Malay language and customs with special attention to the use of the Malay headgear.
  - c) To initiate studies and make recommendations for the practice of Islam, especially amongst isolated groups of the Sri Lanka Malay community in remote areas of Sri Lanka.
  - d) To participate and make useful contributions in the political, social, cultural and economic fields of the country.
  - e) To promote friendly relations and establish cultural and social contacts with Indonesia, Malaysia and Brunei and any other countries to be determined by the Committee of Management.
  - f) To foster, maintain and contribute friendly relations with all the communities in the Democratic Socialist Republic of Sri Lanka.
  - g) To render any assistance requested by any member as defined in Rules 5(a) to 5(c)

within the scope of SLUMO.

- h) To raise and maintain funds for charitable purposes such as -

- i relief of poverty;
- ii. medical relief; and
- iii. advancement of education.

5. Membership

- a) The SLUMO is open to all Sri Lankan Malays and expatriate Malays temporarily resident in Sri Lanka.
- b) Any Sri Lankan Malay may obtain Ordinary or Life Membership in SLUMO by direct application on prescribed forms.
- c) Any Sri Lankan Malay Organisation may seek forms and such Corporate members shall be represented Corporate Membership by application on prescribed form at the meeting of SLUMO by its President and one other.
- d) The Committee of Management may at its discretion reject any applications made under Rule 5(b) and 5(c).

6. Founder members: All those who were members of SLUMO at the time of the General Meeting held on 22.4.84 shall be deemed to be founder members as per schedule.

8. Subscriptions

- a) Every Sri Lankan Malay admitted for membership shall pay an annual subscription of Rs.25/-;
- b) Any Sri Lankan Malay who wishes to be a Life Member shall pay a fee of Rs.250/-. This shall not apply to Corporate membership.
- c) Corporate members shall pay an annual subscription of Rs.100/-.
- d) The Committee of Management may at its sole discretion waive the subscription of any member when it deems fit.

9. Management:

- a) The affairs of SLUMO shall be managed by a Committee of Management.
- b) The Committee of Management shall be elected by the membership at a Biennial Meeting.
- c) The Committee of Management shall comprise -
  - i) A Board consisting of 12 Directors
  - ii) An Hony. Secretary General
  - iii) An Hony. Treasurer General



- iv) An Asst. Secretary General
- v) An Asst. Treasurer General
- vi) A legal adviser
- vii) Two nominees each from those organisations enjoying corporate status.
- viii) The first members of Committee of Management listed in the schedule to Act No.17 of 1986 shall participate along with succeeding members on the Committee of Management.

## 12. Functions and Duties of Office-bearers:

The 12 Directors shall form the Presidium of the organisation and shall take turns in presiding over the meetings in the order of their designations as stand in the schedule to the Act No.17 of 1986.

- T. Aniff Ahamed -

### SURATUL FATIHA

Dengan nama Allah yang Pengasih dan Penyayang  
 Segala puji bagi Tuhan semesta alam  
 Yang maha Pengasih dan Penyayang  
 Yang memerintah di hari qiamat  
 Engkaulah yang kami sembah dan depada  
 Engkaulah mohonkan pertolongan  
 Tunjukkanlah kami jalan yang benar  
 Jalanya orang orang yang telah engkau beri  
 niamat, bukan jalanya orang orang yang  
 engkau murkai, dan bukan pula jalanya  
 orang orang yang sesat  
 Terimalah permintaanku ya Tuhanku

In the name of Allah, the Beneficent and  
 the Merciful

all praise to Allah, the Lord of the Universe

The Beneficent and the Merciful

Master of the day of judgement

Thee (alone) do we worship, and from thee  
 (alone) do we seek support

Guide us towards the straight path

The path of those whom you have favoured  
 and not the path of those who have incurred  
 thine anger nor of those who go astray.

Sayanganya kasihle, kasihanya tunjukanle,  
 Allahpe namanang

Langitle bumile nya perintah Tuhan nang  
 muji

Banyak sayangannya kasih dan kasihanya  
 tunjukkan Allah

Hari qiamatpe yang Besar

Lorang saja jo kitang sembah, dan lorang  
 dari jo kitang minta buntuan

Tunjukkanlah kitang nang benar jalan

Lorang dari niamat nya dapat orangpe  
 jalan, bukan lorang yang marah

Orangpe jalan dan bukan salah jalan

ke nya pi orang pe jalan

Terimalah seppe permintaan Ya Tuhan

Translated by - Sdr B.D.K. Saldin

### MARRIAGE PROPOSALS

MP/1: Malay mother from Colombo 15, seeks  
 a loving and kind hearted suitable marriage  
 partner for her educated and religious  
 daughter aged 35 years working in a Bank  
 in Colombo.

Those interested are kindly requested  
 to send their replies under confidential  
 cover in the first instance to the Editor  
 for transmission to the party concerned.

### Corrections

A communication has been received  
 from a reader to the effect that in the  
 footnote to the article "English beginning  
 to make a comeback in Malaysia" appearing  
 at page 8 of the last issue, the word  
 'forgetting' should be corrected to read  
 as 'targetting'.



PRINTED MATTER



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---

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