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# PESTA MELAYU KANDI - 2002

*attracts Malays from all parts of Sri Lanka*

SUNDAY, 23rd June 2002 was a great and memorable day for the Perkumpulan Melayu di Kandi. This Association which has been in existence for 34 years, had made elaborate arrangements to attract and haul as many Malays from all round Sri Lanka to congregate and participate in their Pesta Melayu Kandi - 2002 - a Festival of Sports and Cultural display, held at the historic Bogambara Stadium, in the Hill City of Kandy.

His Excellency Iskander Sarudin, the High Commissioner of Malaysia with his Secretaries M.S. Hishamudin and Abdulla Zavavi and His Excellency, Tatang Deradjat, the Charge d' Affaires of the Indonesian Embassy with his Madame and Secretary Iwa Mulyana graced the celebrations.

Haji Nizam Samath, the General Secretary of the Kandy Malay Association who felt that the presence of some foreign guests would add more colour to the Pesta, lost no time and contacted Tan Sri Dato Dr. Ismail Hussein, Professor Emeritus of the University of Malaya and President of the Federation of National Writers

Association of Malaysia and casually informed him of the revival of the activities of the Sri Lanka Malay Confederation (SLAMAC) and the celebrations organized to coincide with it. The response was quick and Tan Sri Dr. Ismail confirmed that he would definitely be present on this day. He graced the occasion accompanied by Dr. Haji Awang Bin Sariyan, Director of the Department of

Languages, Dewan Bahasa Dan Pustaka of Malaysia. Their interest was so great that they came all the way from Malaysia to attend this Pesta at their own expense. Perkumpulan Melayu di Kandi was so proud indeed to have these distinguished foreign guests amongst them.

The days' programme commenced sharp at 8.30 a.m. with the guests of honour and the foreign visitors being greeted and received at the main entrance to the Stadium by the President Sdr. Feizal Dole, General Secretary Haji Nizam Samath, Chairman - Sports Committee Haji T.A. Uscoof, members of the Committee of Management and senior members of the Association. Small girls and boys attired in Malay dress together with the members of the Organising and the Reception Committees accompanied the guests of honour and the special invitees, in a procession towards the pavilion led by a group of girls and boys singing traditional 'pantuns'. After the recital of 'quirath' representatives of the participating Associations hoisted/unfurled their respective flags, whilst the guests hoisted the SLAMAC and the Kandy flags. Although a 'walk past' of the participating Associations was included in the program, it had to be done away with due to the poor response received by them.

In the meantime, members from the sixteen sister organizations were trickling in. Some had come the previous night and had put up with their relations whilst many made use of the accommodation provided by the organizers. They

were seen walking into the stadium looking very fresh and happy and ready for participation. Bus load of members from other Associations who arrived in the morning, made their way to the areas allocated for them. It was very heartening to see members from the defunct but now revived Associations of Ruhuna, Kurunegala, Matale and Gampola, pouring in, in large numbers. Terimah kasi to all those concerned for the interest taken in reviving these defunct perkumpulans. Many members from the newly formed organizations, namely, the Confederation of Sri Lankan Malays and the Kirinde Malay Association including the Aalul Mahfil Union attended and participated in the Pesta. Every effort was made to bring in Malays from Chilaw. Although they confirmed participation earlier, due to an important wedding ceremony, they backed out at the last stage.

Elsewhere in the vicinity, the biennial general meeting for the revival of the activities of the Sri Lanka Malay Confederation was in progress. Only Delegates nominated by the affiliated Associations were allowed to attend. The foreign visitors and guests were invited to watch the proceedings of the meeting, as observers.

The days' program included a variety of Sports events and was worked out on a competitive basis. It included Rugby football, soccer, netball, sepak-takraw, 100 metres flat race for boys under 19 and girls under 15 years, tug-o-

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# SRI LANKA MALAY CONFEDERATION

THE HUB OF THE MALAY COMMUNITY'S ACTIVITIES WAS SALVAGED AND GIVEN THE KISS OF LIFE AT THE KANDY MALAY ASSOCIATION'S RECENT 'PESTA MALAYU'

SLAMAC's presidium needs now nurse and restitute it to its total potentiality  
Let not SLAMAC turn a political organization and lose the wisdom of their forebears and get blasted  
Oleh: Fazeer Radin (Rawdin)

At long last, the much anticipated general meeting of the Sri Lanka Malay Confederation (SLAMAC) came alive on 23<sup>rd</sup> June, 2002. We need pay tribute and thank Saudari Honeida Paakeer, Sdr. M.A. Sourjah, Captain Anwar Dole and Alhaj Nizam Samath for sounding out SLAMAC from its hibernation and lapses of not having held meetings in keeping with the constitution in their trenchant articles that appeared in the 10<sup>th</sup> year Commemorative Publication of the TERANG and the quarterly issues of Terang, October – December 1997 and April–July 1998, respectively. Alhaj Nizam Samath, time and again continued to remind the SLAMAC's presidium to summon its general meeting. When it came to a tether's end that he made a ruckus in the Terang – 'Now where is SLAMAC? Is it drugged or in a coma or is it hijacked? No one seems to know'. It was his stolid sounding that geared the SLAMAC meeting to be held at Bogambara Stadium, Kandy and the Cultural Display on the very day. Precisely there should be someone responsible to account for this 'tidapathy' negligence. A man like Alhaj Nizam Samath for his sense of dedication, interest and caliber should be included in the Presidium to make SLAMAC active and vibrant.

At this juncture we should be much thankful to the Kandy Malay Association for salvaging and giving the kiss of life to the SLAMAC that was on the verge of drowning. Now it is left to those attached to the Presidium to nurse and harness the SLAMAC on to a progressive footing.

The prime reason in motivating to write this article is that most Malay organizations are out of track and the Malay community in general are not aware of the history – nay the very existence of SLAMAC. Moreover, when highlighted in the Terang besides transparency attemptly to give more number of Malays the opportunity to know what our Malay organizations are doing for them.

However, it need be emphasized that steps need be taken by none other than the Presidium to organize meetings and not to clash or coincide SLAMAC meeting together with other events. A calm, quiet and amiable atmosphere and clear audibility to hear and grasp what is being debated and presided will be more ideal and conducive.

SLAMAC should also ensure eligibility of the persons participating and conduct the meeting in accordance with the constitution.

The Kandy Malay Association, having salvaged and given the kiss of life by the SLAMAC should be commended rather than blamed for any short comings. It is also a matter for much regret to learn from numerous articles in the Terang verbiage harangue at cross roads of what had betided SLAMAC. Its responsible ones have apparently failed to monitor its meetings in keeping with the laid down tenets, for which any Malay organizations as such cannot be blamed.

The SLAMAC being the hub of the Malay community's activities, it is indeed the responsibility none other than those in the Presidium, elected by their respective Malay organizations, to care, nurture and harness to perform their undertaking in an effective manner.

A few dedicated representatives regardless of favour or pressure should fearlessly activate the power of the constitution to overcome and eliminate domination from any quarters whatsoever, if SLAMAC is to progress democratically.

The Colombo Malay Cricket Club (CMCC) and the Sri Lanka Malay Association (SLMA) being the pioneer institution of their kind with passage of time, have matured in wisdom, burnt their fingers, learnt bitter lessons and now deploy cautiously and prudently and play safe in matters related to policies of law and constitution. They were wise to have objected to receive the unpalatable platter that was served at the SLAMAC meeting.

Also it was the CMCC and the SLMA were able to augur the plight that would befall to the Malay community devoid of a Malay to represent them

in the proper highest legislature. Nothing but for this reason CMCC founded SLAMAC that carried out this function originally for the entire Malay community in the island.

Marhoom Alhaj Nooramith, the Chairman of Arpico Finance Co., Ltd. was the livewire of both the CMCC and the SLMA. His substantial contributions, at all times of need, were a source of strength to the 'Padang Complex'. Malays when they think in terms of amity and solidarity they must not fail to pay glowing tribute and thank Marhoom Alhaj Nooramith and His Excellency, Sufri Jusuf, the then Ambassador of Indonesia in Sri Lanka who paved way for the formation of the SLAMAC. They conducted several meetings with the presidents and representatives of Malay organizations in the country. Both toured around Sri Lanka in an area dominantly occupied by the Malays and persuaded them to get together under a common umbrella and strengthen their force.

On May 18<sup>th</sup> 1984 at the official residence of the Indonesian Ambassador, H.E. Sufri Jusuf at Horton Place, Colombo 07 nearly 210 guests from 18 Malay Organisations attended the inaugural of the SLAMAC. In Malay they called KOMFEDERASI RAKYAT MELAYU LANKAPURI abbreviated as 'KORAMEL'. They

unanimously adopted the following objectives at this meeting, to be enacted in the constitution. "For the peace of cultural heritage and their existence as a race of Malay origin, the Malays as an integral part of the sovereign people of the Socialist Republic of Sri Lanka, organized themselves into a bond of unity and solidarity with the ultimate aim of achieving justice, security and prosperity for themselves and their descendants."

It is my observation there is discrepancy in the listing of founder members of the SLAMAC. I wish to have the list rectified, ratified and records straightened. Refer Terang – October – December 1997 page 6.

The 17 affiliated organizations listed by Sdr. M.A. Sourjah is as follows

1. Colombo Malay Cricket
2. Sri Lanka Malay Asso.
3. SLMA Rupee Fund
4. Sri Lanka United Malay Org.
5. Kurunegala Malay Asso.
6. Ruhunu Malay Asso.
7. Kandy Malay Association
8. Nawalapitiya Malay Asso.
9. WHERKS Malay Social Cent
10. Uva Malay Association
11. Matale Malay Association
12. Sri Lanka Malay Assoc
13. Puttalam Malay Asso
14. SL Malay Workers & S F
15. Puttalam Malay Asso.
16. Chilaw Malay Association
17. Malay Assn – Kolonnawa Elect.

Founder members as per SLAMAC constitution dated 20<sup>th</sup> November, 1992

1. Colombo Malay Cricket
2. Sri Lanka Malay Asso.
3. SLMA Rupee Fund
4. Sri Lanka Uni. Malay Org.
5. Kurunegala Malay Asso.
6. Ruhunu Malay Asso.
7. Kandi Malay Associa
8. Nawalapitiya Malay Asso.
9. WHERKS Malay Soc. Cen
10. Uva Malay Association 1
11. Matale Malay Association
12. SL Malay Wo. S. Front 1
13. Young & Old Sports Club
14. Chilaw Malay Asso.
15. Malay Assn – Kolonnawa
16. Sri Lanka Malay League

SLMA has been duplicated. Instead Sri Lanka Malay League should be included.

Source: History of SLAMAC – Symposium Duniya Melayu '85 – page 26 – The Sri Lankan and their Language (B.D.K. Saidin)

As per Capt. Anwar Dole, 17 Malay organizations are founder members of the SLAMAC. SLMA has been duplicated, while Ceylon Malay league, where Senator M.D. Kitchilan was its president, has been omitted. See Terang April–June '98.

As per Sdr. M.A. Sourjah, 17 Malay Organisations formed the  
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SLAMAC. Subsequently three Malay Organisations affiliated themselves to the SLAMAC and they are Negombo, Mabole and Kalpitiya. SLUMO decided to break away. See Terang - October - Dec '97.

I have in my possession three different copies of the SLAMAC's constitution

- a) a copy extracted from the CMCC file contd. from page 02
- b) a copy of that received by the CMCC a week or so prior to the last SLAMAC general meeting and
- c) a copy of which I received after the SLAMAC's last general meeting.

A and B bear the same date of authentication; nevertheless their contents differ. B and C though their contents are the same, the date of authentication differ. However, they cannot be the copies of the original constitution as A and B are dated 20<sup>th</sup> November 1992 and C, 29<sup>th</sup> June 2002, whereas SLAMAC was founded on 18<sup>th</sup> May 1984.

1. I believe that A and B with the inclusion of additional rules is the amended invoice. If this be the case it need be clarified whether or not:

- a) an amendment comes into effect subsequent to the original constitution, and therefore, the date of the original constitution and the amended constitution cannot bear the same date?
- b) An amended constitution should bear a subsequent date of authentication, not be the same as what appears in its previous constitution prior to it been amended last.

2. There is no exception to the common rule:

- a) when a resolutions is moved the responsible party has to tender it in writing to the Confederation;
- b) resolutions have to be first given requisition notice to be included in the agenda of the annual general meet into be moved thereto;
- c) the resolution in the agenda has to be adopted and approved by the general members to be validated and;
- d) nly after the resolution is approved by the general members it could be included in the constitution, not before or otherwise.

3. In brief a resolution is like a pro-forma invoice, a polite request for payment where a supplier is unwilling to allow the customer credit, while an authenticated invoice whether or not amended is like an invoice, a document used in business giving a complete summary of transactions involving the sales of promotion.

4. Whereas a resolution to amend a constitution if embodied to the constitution and authenticated prior to its being gone the normal course as explained above is considered ultra vires.

5. I quote from the above referred constitution Rule IX. 1

"No members of the Secretariat shall be re-elected to hold the same office beyond any period in excess of two consecutive terms, unless a period of at least two years had lapsed since he last served in such office." I quote Rule X (2):

a) The meetings of the General Council of the Confederation shall be held biennially on or before 31<sup>st</sup> August, the notice for which shall be not less than 21 days. The agenda for such meeting shall include the following:-

(v) the election of Office bearers

6. It need be clarified:

- a) When was such meting of the General Council held last, to elect Office bearers?
- b) When was the resolution adopted and approved by the General Council that is now embodied in the current constitution?
- c) Did the General Councilors elected last continue to represent SLAMAC even though as scheduled biennial meetings were not held to elect and replace new members?
- d) If General Councilors had continued in the Presidium as cited under above para 7 (d) can they hold office in the present Presidium?
- e) Are there not members serving in the current Presidium covered under above para 7(d) & (e)

f) If the answer is in the positive for the above question posed in para 7 (e) are their appointments as general councilors valid or not in keeping with the Rule 6 IX 1?

7. I quote Rule III 2:

"The SLAMAC shall be a political organization."

- a) It need be clarified and ratified who, when, where and why was this embodied in the constitution?

8. I quote Rule V.1:

"Any Sri Lanka Malay Organisation which is active and whose constitution complies with the principle

enshrined in the constitution of the Democratic Republic of Sri Lanka and the aims and objects of the SLAMAC, can be members of the Confederation."

- a) Will the above Rule III - 2 and Rule V - I comply with the ruling of the Malay Organisation constitution that are opposed to their having any affiliation with politics. If so, is it or not a disqualification for such Malay organization to be a member of the Confederation?

This is not a matter for the Malays to take their lackadaisical attitude or give a blind eye. It is like the sitting duck target Hitler used against the Jews. The politics each of us chooses is our right and tool for self determination to serve our purpose in selecting the ideal candidate to be represent in the Parliament. Similarly, it is the right of others to choose their own candidate to represent them to achieve befitting ideals. It amounts to dictatorship if a government, institution, religious place, ethnic organization or any such body embodies in their constitution that their followers adhere by the political party they choose for their followers. In no way will it be detrimental towards the SLAMAC if every Malay reserves the right to choose his political freedom. It is not so if the SLAMAC choose the political party for the Malay organizations and their community. Malays need be proud and happy of the fact throughout the history they have not been a party to any communal upheaval in this country. Let us continue to live the way our forefathers taught us to live with the majority community amicably, peacefully and harmoniously. We need have to tell our brethrens that having got involved in politics people have lost their lives and property, been maimed, injured, victimized, assaulted and been revengeful and discriminated.

Malays are a minority community within a minority community, living scattered in all parts of the island among different communities belonging to different racial and religious groups sharing different customs, traditions, habitat and political affiliation. We Malays have to continue respect these communities for what they are. We have neither shown our superiority, might, divergent views contrary to theirs, which we must continue in a non committed and non allied manner. This we cannot do if our Malay organizations overtly choose a political party. By embodying politics in our constitution, we make ourselves sitting ducks for the target of our rival political parties. True politics is a must to achieve our goal; but being a minority community we must not get the entire race involved, especially committed in writing. It was the politicians who retracted the privilege we enjoyed, it is from politics that we have to get it back but be foresighted in the process of trying to be the blue eyed boy of any political party and creating political rivalry for the entire community. Do not expose our stratagem, do not make the Malays the sitting ducks, do not put our entire lot of our eggs in one basket, and do not end the cordial relationship the Malays have earned among all sections of the people and the politicians throughout ages.

Malays must also be cognizant of the reality of the saying: 'everyone for himself and God for all'. If we take things as they are, none will dispute that though many aspirations are embodied in the constitution towards Malay interest, these have been only by words, nothing in action. Every Malay for himself and SLAMAC for all - irrespective of their political breeding. At least we have some hope to console ourselves. It is the hope that makes us to look forward optimistically. If the SLAMAC is of a particular breed of politics, the Malays of divergent political breeding cannot share with the SLAMAC.

More than for the elites, those who want to roost the those

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SRILANKAN MALAYS SHOULD BE MORE MINDFUL AND LEST COMPLACEMENT OF THEIR SACRED IDENTITY –  
LEST THEY SUFFER THE SAME FATE OF  
AN UNJUST HEGEMONIO ROLE THRUST UPON THE THERMORITES OF EAST IN THEIR BID FOR INDEPENDENCE

Buckward, the Swiss historian says 'Man is only conscious of himself when he is a member of a race, a party, a corporation or a family.'

Oleh: Fazeer Radin (Rawdin)

Sdr. M.Farook Thaliph's opinion in your last periodical, like the rest of his contributions in the media interests me a great deal. At the same time it provides the punch, makes controversial, stirring and absorbing. I have read numerous articles written by Sdr. Thaliph expressing his views to preserve the Malay Language Sri Lankans speak and to improve it he had guided readers by pointing out the correct Malay words that should be used. See *Terang* July/Sept. 1998 & *Terang* Commemorative Issue 1999 - 10 years of publication, page 35, *Dunia Bangsa Melayu*, page 137. Whereas the article written by him under discussion is contradictory. I am therefore in a quandry and baffled and I keep wondering whether he threw a gauntlet to awake the readers from their slumber. Many editors do this, of course, anonymously, to provoke readers to actively participate and popularise their newsprints. Where the scribe does not expect the counters to make him glad and lead him up the garden path instead enlighten him. With all due deference to Sdr. Thaliph, I commence my point of view, initially deviating from the subject matter with a view to give a clear picture to the readers of Sdr. Thaliph's philosophy on his writings by citing an example. This is the spirit every writer must adopt.

In the commemorative issue of ten years of publication of the *Terang* - page 35 - Sdr. Thaliph claimed the original Malay race belonging to the yellow race of Mongolian stock originated in Yunnan, South China and they entered the Malay Peninsular far back as 2500 B.C.

Prof. Dr. Van Hashim Van Teh, Vice Chancellor of University of Kebangsaan, Malaysia and Director of the Institute of Malay World and Civilisation pointed out Thaliph's misconception during his participation in November 1995 at the International Symposium Malay-Polynesian in the Commonwealth held in Malaysia. Sdr. Thaliph in keeping with his adage that "we learn much from the disagreeable things people say, for they make us think; whereas the good things only make us glad." wrote in the *Terang* July - September 1999 that Prof. Nik Hasan had spent 20 years looking for proof to counter the speculation of Western theory and proved there has been inhabitants in the Malay World as early as 3500 years and therefore we have been misled by the interested parties that Malays were a migrant from Yunnan. This should explain Sdr. Thaliph's approach towards writing articles that the spirit is to learn by making mistakes, or being misled or misconceived.

Commencing on the topic for discussion to make a long story short, I adduce Sdr. Thaliph's opinion on his current article "Boosting the Malay Dialect" as paradox. In other words, I agree Sdr. Thaliph's view and I too have expressed in the 'Terang' July - September 1994, that before embarking on propagating standard Malay, it is prudent that the authorities survey a feasibility study on this project, otherwise their precious time, energy and money are bound to be of no avail.

Likewise out of all, Accountant B.D.K.Saldin, who is the backbone of the ongoing project is promoting standard Malay has also similarly viewed in *Dunia Melayu* - page 248: "No

sane person is going to spend time and energy doing something what is not going to bring a material reward, especially when living in difficulty. The affluent can indulge in studying language for their own self (like Sdr. Saldin) but not so with those who are fighting a constant battle to make ends meet. If Malay is spoken at home well and good. If it is not, how can one be induced to speak it?"

Our above candid comments even though it may make sense, from the point of the ongoing project to promote standard Malay is not an expedient step. Our bark is worse than the bite. If our mindset is sincere and true to somehow achieve a goal, our approach will always and should be positive and never negative. Truth is one and to manoeuvre to achieve a set plan, is another. Advertisers, promoters, salesmen, propagandists, missionaries, proselytizers and manufacturers to value and promote their cause need say the truth to their chiefs but not to the customers or clients. Our attitude is like telling the buyer the cost price, the defects and the flaws of our merchandise. This should explain that not only Sdr. Thaliph but Sdr. Saldin and I also are not constructive in our thinking and approach in promoting standard Malay.

It does not mean in any way we are opposed towards Sri Lanka Malays retaining their mother tongue or towards promoting standard Malay. Heart to hearts we are all out for it. What flashes our mind on and off is different to what we have at the back of our mind. According to a survey taken in the United States more percentage of what we say neither do we mean or practice. People through anger threat and accuse one another which they do not mean. At times to know the reaction of others, we say things what we do not mean. These causative factors make some people unpopular.

It is most appropriate to mention, across the seas 2000 miles away, we are a great nation with a population of over 200 million with a common language, religion and culture and economically stable and this fact ought to give us a sense of pride to call ourselves Malays. As Lankan Malays, we have every reason to be happy and admire ourselves for we never stooped to foreign dominance and never feared of being exiled by the Dutch to our adopted motherland Sri Lanka. It was these imperialists architect to separate us from our ancestral identity, like they tried to do to the group of 2600 islanders to think as Javanese, Sumatrans, Mudarasees, Balinese etc., President Sukarno, a man of Promethean stature, who in keeping with the thinking of philosopher Ernst Renan "le desir d'être ensemble," ie: Geographic economic unit are the essential ingredients that make a nation which imbued the islanders to address themselves as Indonesians instead of Javanese, Sumatranese.

If we Sri Lanka Malays sincerely and truly wish to retain our identity, we must first and foremost retain our mother tongue to advance our ethnicity and ethos. To advance, there is not better lesson to emulate him and evoke "the desire to be united" instead of trying to survive to purpose one's happiness to the detriment of the general wellbeing of others. We are nothing compared to what our forebears had sacrificed to call ourselves as Malays and call ourselves as Malays and call our ancestral land as Indonesia, Malaysia etc. Many in the process had lost their kith and kin, throne, kingdom, wealth and honour. It is a very simple matter for the present generation so to bear

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our identity with our cousins living far apart to learn a standard language to call ourselves as one race, wherever we may live. The only glaring evidence, to claim ourselves as a Malay, is the Malay language we speak. To identify, we need some valid proof. The language is a symbol of a race. To claim oneself as Malay without his being able to speak Malay but another language is like a barking cat or mewling dog.

That language, constitute the life blood of a nation. It is a tool to identify us as a separate and distinct race. It is very important tool in our daily life to communicate with our kindred so sacred and precious to us. We need something special and unique to share with those who are dear and close to us. We have to be proud we have a unique language of our own. I have observed people being highly amused at those who do not have a language of their own claiming themselves as a separate race. It gives us a sense of identity, status and a feeling that we are among the 200 million World Malay speaking community.

Tan Sri Emeritus Prof. Haji Ismail Hussein, Chairman of GAPENA, Malaysia, who was a guest at the Pesta Melayu Kandi, held on 23<sup>rd</sup> June 2002 at Bogambara Stadium, Kandy told me at Haji T.A.Ussoof's luncheon, that they are compiling a book on Sri Lanka Malays in standard Malay. While discussing on the same subject with members of the Malaysian and Indonesian VIP community, who were also there, I gathered something like by learning the English language and neglecting our mother tongue, we are impelled and influenced to think and act the way the aliens mastermind to achieve their goal. Had we studied in addition standard Malay, our spirit, affinity, care towards our own culture, traditions, customs, and language would have been such great. A European, who is used and fond of eating Malay food cares less for European dishes and it is vice versa in the case of Malay. The same applies to music and other aspects of temporalness.

East Timor is a classic example. She acceded from Indonesia. The West and the Americans masterminded this by harnessing that Independence from Indonesia was the only answer towards a better life for its people. Divide and rule policy like they plotted to divide Pakistan and Bangladesh. They are now on the move to do so with other Muslim countries. The separation of trouble Islamic countries from the mainland and creating crisis in more and more parts of these countries are two major goals in their imperialistic foreign policy of America and Europe. The majority of Timor's 800,000 inhabitants are Muslims of Indonesian origin. Though only 17 p.c speak Portuguese compared with 63 p.c speaking Indonesian and 91 p.c speaking their tribal language Tetun, either as first or second language, the elite torch bearers of the West and the American stress it as essential to maintain Portuguese language to preserve a distinct Timorite culture. The majority has remained uncommitted to this decision like what our Sri Lankan Malays do at general meetings when decisions are taken. It is important that both Malaysia and Indonesia take note that Portugal over the past three years has contributed over 52 million dollars to educate the Timorites in Portuguese language. More so, Timor's sole TV station covers lessons both in Portuguese and English, while 91 p.c of the Timorites speak their ancestral language. Out of the 17 p.c Timorites only about 5 p.c could speak, read and write proper Portuguese. Height of cheek. God forbid let not the Sri Lanka Malays, like the Timorites rebuff their mother tongue and embrace an alien tongue as their own. They call this as the conscientious choice of the people like western women claiming another's husband as her conscientious choice of a legal husband. In Malaysia there are several dialects spoken, yet they have a common language called 'Bahasa Melayu' to communicate with each other. In Indonesia there are over 300 ethnic identities, spread over 17,500 islanders who speak more than 200 dialects but communicate with each other in 'Bahasa

Indonesia'. More so, Indonesia, Malaysia, Brunei and the neighbouring islands in the region sharing the same cultural, lingual, religious roots have achieved a major accomplishment by accepting 'Bahasa Kumpulan' (standard Malay) to communicate with the Malay world comprising over 200 million Malays.

Let us pose the question for ourselves. Is it or not for the betterment of the World Malay Community at large, that our brethren in our ancestral homeland have unified themselves for a common goal. Will it be for betterment or not for Sri Lanka Malays to be a member of the large world Malay community? Is it for our advantage or disadvantage to be a member of a larger community?

Sri Lanka Malays share the same roots with their cousins in their ancestral motherland. They could be considered another of the 200 dialects spoken by the people of Indonesia and should be preserved.

Dr. Nik Safiah Karim of the University of Malaysia in the paper presented at the Symposium Dunia Melayu - August 1985 had mentioned 'the Malay language of the Sri Lankan Malays, like those of Malaysia and Indonesia belong to the Western Indonesia, Malaysia and Madagascar sub group'. There is no gulf that cannot be bridged. Ours is not a chronic malady which is incurable. It is only a functional disorder, which by mutual understanding, feeling, sentiment, reason and the interest in the process, can be remedied. To do anything of that sort there ought to be an initiative. Malaysia recently unexpectedly granted citizenship to 50,000 stateless persons. Hereunder I have explained that the Sri Lankan Malay ties with the World Malay community are getting closer.

In nowhere is one forcing down the throat of anyone to learn Sri Lanka Malay or the standard Malay. Traditions and the religion of Islam in Malay world have produced an ethnic conscientious as 'kasaangupan diri' meaning self-sacrificing, volunteer service towards achieving a worthy cause, which in essence refers to the silliness of individual Malay for the purpose of leadership and responsibilities.

The spirit of "kasaangupan diri" that revolutionized Indonesia, Malaysia, Brunei and the rest of the Malay World to think as one community and one common language for all. It was "kasaangupan diri" that carried the torch to propagate Islam to all four corners of the world. The crux of our impediment is that we do not have "kasaangupan diri" capable of inspiring the Sri Lankan Malays to kindle in them the Malay ethos.

Writers, head of Malay organizations, those who struggle to represent the Malays in the Parliament, the ones who represent the Sri Lankan Malays in their ancestral land on grounds they could speak standard Malay are just nominal who cannot do the work of a "kasaangupan diri". A "kasaangupan diri" is one who is endowed with magnetic powers whereby he could draw the masses to him. He is one like a prophet, the only difference being that the mission is centered to lead the people in a crisis and clear the path for their progress. He is not expected to be one like the 'cockerel strutting on a heap of dunghill crowing cock-a-doodle do' announcing his personal triumph. They are only after the 'bush' before their names. Sri Lankan Malays too had someone closer to a "kasaangupan diri". It is none other than the late Dr. M.P.Drahman. I do not know of any others at that time who taught his children standard Malay. He was well conversant with politics, history, economy, civilization and language of both Indonesia and Malaysia. He did not keep these to himself. He was able to create an awareness of these to the people with whom he associated and made them moved towards the people who were dominated by imperialists in Indonesia and Malaysia. He as instrumental boycotting Dutch ships touching Ceylon.

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harbour, during the struggle of Indonesians for their independence. He founded the Ceylon Malay Youth League, which developed vibrantly overnight superseding all other long standing Malay organizations in all its functions and activities. In his lectures he was able to imbue the youths to loath the Dutch and sympathise the Indonesians. For the first time many youth leaguers were able to gather that President Sukarno had been in prison for a good part of his life to salvage his country from Dutch subjugation. These wicked dictators had set up different quos for the white and the people of Indonesia. They were censored from wearing shoes and had to labour without payment working for these white rulers. Many such cruelties, inhuman tortures and victimization the audience listened attentively. Dr. Drahman also explained the beauty and the richness of Bahasa Melayu and their amiable customs, traditions and cultures. Dr. Drahman attired himself in Malaysian costume well equipped with his traditional dagger. Many such things convinced the youth leaguers to follow his path toward making up the ethos which the white man had tried to destroy that were sacred and sentimental to the Malays. Some of those who carried out his mission sincerely were Chandra Laxana, Hameen, Ariffin Hamidon, Wahid, Moojie and Haji Sally, all founder members of the Ceylon Malay Youth League.

What have been underlined below are some of the odds faced by some Malays in learning standard Malay highlighted by Sdr. Thaliph.

Though we are Malays, we cannot properly converse in Malay

It is for this reason that we must promote learning Malay. We learn what we do not know and not what we know.

I am proud to mention that Haji Nizam Samath offered standard Malay as a subject at the GCE exam and has got through with a credit pass. He encouraged his niece, Sdri. Nalifa Mohamed and her husband Sdr. T. Rizvi Mohamed to sit for the Malay paper and they have got through with a Credit and Ordinary passes, respectively. According to them standard Malay is easy to learn when compared with other subjects.

Nature as a rule is urged to go on the onward march, guided by their past history and not by legend, myth or folklore. It is that mental quality what is called consciousness of kind that binds us together to go to the forefront to identify ourselves on equal terms.

Sri Lanka is not a Malay country, that they are an immigrant minority community and the standard Malay will suit well only those of the country where official language is Malay

In reality if we strictly think in terms of material gain only, it need be argued why in the first place retain our identity as a distinct Malay race, rather than getting ourselves assimilated and reap the advantageous.

Buckward, the Swiss historian says 'Man is only conscious of himself when he is a member of a race, a party, a corporation or family.

Thinking in terms merely of material gain and self, it makes no sense in spending for children's education, welfare, marriage, etc when we do not get back monetary or material gain for the amount we spend. Sentimental feeling, love, care, charisma, wisdom, cannot be measured in terms of material value.

How about East Timor where only 17 percent speak Portuguese, 65 Indonesian and 91 their tribal language Tetum; yet they have opted to revive Portuguese as their national language. In spite of the fact out of those 17 percent who speak Portuguese, only about 5 percent could speak proper, and read and write Portuguese.

As said before, the emblem of a race is its language. If not for the Malay language we speak today, we would have been dumped under the Moor appellation. If we have to sur

vive as a distinct Malay race, we need not only to speak our mother tongue but improve it for betterment. This attitude must be applied not only as far as our language is concerned, but in all aspects of our life.

If these sound ruckus and waste of time with no material gain in return, it indicates those Malaysish to be assimilated and not remain a distinct race.

By trying to teach Malay, we are following a blind alley

Of course, the teacher who teaches is not on a blind alley. He knows his onion. At the outset, children learn blindly what they are taught. Only after they are matured, studies and grasp well what is taught to them, that they open their eyes to realize more they study more they realize less they know.

Majority of the Malays learn Arabic to recite Holy Quran, which we cannot understand its meaning unless we refer its translation. However, we have to recite the Holy Quran in Arabic to avoid distortion of its shade of meaning. These are tenets of doctrine authoritatively put forward. Better be a party of the majority than be a Lone Ranger.

The method adopted to teach and revive Bahasa Melayu is wrong

I know attempts are being made to retain and improve the Malay language they speak; but to my knowledge, I do not know of any methods that have been adopted to teach this language. There are numerous scientific methods adopted to teach anything. The main thing is there need be some initiative and interest shown to adopt the most suitable method to teach standard Malay.

If there is a will there is a way. Take the instance of Sdr. Nizam Samath, his niece and nephew who have got through standard Melayu offering it as a subject for the GCE. They claim it is much easier to learn it than other subjects.

It is wastage of time studying Bahasa Melayu. By studying it we will not get closer to our goal

Before answering this question, it need be asked what our goal is? As Malays, is it or not, especially those: the backbone of the Terang, its livewire, who have compiled books on standard Malay for the Sri Lankan Malays to learn, have organized and head Malay Associations, who are pursuing to represent the Malays in parliament have got themselves involved in these areas and spending their precious and valuable time with a view to retain our identity as a distinct race. We cannot identify as a distinct Malay race if we destroy and fail to improve the Malay language we speak.

It is generally accept that anything we study is not a waste. It is by studying we get closer to our goal - Malay ethos and ethnicity - and not be being a stick in the mud.

We must not make the study of Malay a difficult task but rather see that it is made easy to be understood by our people, so that they will not grumble, detest or lose interest in learning Malay.

As layman, we have to bind by what is laid down authoritatively. To innovate a language for a handful of Malays is out of the question. It is easier to learn what is laid down rather than to invent. Anything important, valuable and precious have to be attained the difficult way. What we could gain with no effort has no value.

This reminds me of the European nations protesting against English being made the international language. So they created an artificial language ESPERANTO comprising of common European languages - from English, Spanish, Portuguese ..... Innovators having spent their money, wasted precious money, cracked their brain and ESPERANTO is still a dream.

Peculiarities of grammar - IDIOMS (Parlance)

Idioms, simply because they are idioms, have a habit of evading or ignoring the accepted rules of grammar, few though such rules are also in English and other languages. These friendly,

.....contd. on page 12



contd.. from page 03- Sri Lanka Malay Confederation

those who want to roost and those seeking political mileage, in keeping with its maxim, the founder members have laid down, the SLAMAC must not create any ill feelings amongst the Malays in general to survive wherever they are with their surroundings and associates harmoniously. To the Malays in general, living in pockets among the majority community not sharing the common language, religion, racial identity, and their ethos, Malays have to adopt themselves versatility in keeping with the different folks need different strokes; but not a standard stroke. It is the immediate neighbours and those in the surroundings that come to their rescue in case of emergency. Bearing this wisdom at back of their mind, Malays should adapt themselves to suit time and place. SLAMAC was created with the object of looking after the interest of the Malay community at large, but not power-mongers

#### 9. SUGGESTIONS:

- a) Rule III: 2. Delete ... "The SLAMAC shall be a political organization".  
b) Rule IV.1. Delete - "A presidium of seven (07) Joint or Co-presidents of whom at least two shall be from outstation organizations" and replace to read as "the existing Presidents of member organizations, shall be the ipso-facto Joint or Co-presidents."

"After the tenure as President in their respective Malay Organisations, the newly elected President shall succeed as the Joint or Co-President of the SLAMAC."

(c) The Secretary General should be well conversant of the affairs pertaining to the SLAMAC. Therefore, the ideal person to succeed the post of the Secretary General shall be the Asst. Secretary General, provided he had carried out the functions entrusted to him to the satisfaction of the general councillors.

(d) The Secretary General shall be responsible and answerable to account for all lapses, maintenance of books and records.

(e) Necessary steps have to be taken to incorporate SLAMAC by an Act of Parliament and get it registered at the Registrar of Companies

(f) The ethnic identity of the Malays need be highlighted.

We can make use of talents of the Malay youth for this purpose. Organise a Sports Club under the SLAMAC banner. Malay youth can play the game they like at district level under their respective organizations. As affiliated members of all Malay organizations, they can participate and play for any Malay Organization. When playing as a team under SLAMAC, the best of them have to represent for the SLAMAC. This way, the Malays can organize to a united, vibrant and formidable team. Also this will give the youth the opportunity to take the leading role of the SLAMAC and create a sense of solidarity and ethos. The same could be adopted as for their music, dance, cultural items, picnics, etc.

(g) Select suitable candidates among them to find employment for the youth, marriage, leaders and provide information and advice to retain Malay language and improve it by offering Malay as a language for the GCE exam. Also feed them with information to obtain scholarships, education and improve their positions.

(h) Do not let go our youth from our clan. Encourage dancing & music, get-togethers, quiz kid, debates et c. cultural items, picnics, etc among themselves.

(i) Collect funds to look after the interests of the youth. (j) Organise sports, dance, picnics, music and get-togethers under the patronage of the SLAMAC.

#### AN APPRECIATION

..... oleh: M.A.Sourjah

*Encomiums to a pioneer of dedication to Malay culture and ethos -  
Saudara M.FAROOK THALIPH*

Viewing the ongoing pageant of the life of our Malay community in Sri Lanka, I am graciously thankful to Tuhan Yang ALLAH for affording this opportunity to honour and praise the pioneering dedicated efforts of Saudara Farook Thaliph for his colossal contribution to Malay Culture, Ethos and Literature. Saudara Thaliph was the founder - Editor of 'TERANG - Surat Khabhar Orang Melayu Sri Lanka', and at the very outset in 1987, it was Saudara T.S.Jamalon and Saudari Hidayah Jamion of the Kurunegala Malay Association (KURMA), who assisted and gave him all the encouragement to publish the Magazine. Our heartfelt

gratitude for their pioneering efforts is conveyed herein. However, it is the sequel to the sentiments and aspirations expressed at the second Duniya Melayu Symposium held in Colombo in 1985.

"Terang" is now recognized by the prestigious Library of the Institute of Malay Language and Culture (IBKKM) Kebangsaan University of Malaysia to be a "credible source of information for scholars and research workers interested in the history and Culture of Sri Lankan Malays." Saudara Farook Thaliph's most monumental work was the bringing together of all the articles pertaining to the Malays of Sri Lanka into one publication known as "Duniya Bangsa Melayu" with Co-editor Sdr. M.A.Sourjah and other members of the 'Terang' Editorial Board. Saudaras T.J.P.Ahamat, B.D.K.Saldin, T.A.Burah and T.R.B.Sally. This daunting effort has been accomplished as comprehensively as possible and would as a "... Sri Lanka Malay community's contribution to Literature and Classical Malay Civilization, and to a great extent fulfill some of the sentiments and aspirations expressed at the Second Symposium Duniya Melayu 1985, held in Colombo." At the time of writing Saudara Thaliph is ongoing with the project of Malay Genealogies which he proposes to file of record at the Sri Lanka National Archives to help Sri Lankan Malays to trace their genealogies.

Last but not the least, Saudara Thaliph's great contribution to Malay Culture and Ethos bore fruit and recognition, when he along with others were invited to read a paper at the International Symposium on Melayo-Polynesians in the Commonwealth held at the University of Malaya, Kuala Lumpur in November 1998, under the auspices of GAPENA and the University. Saudara Thaliph read his paper on the origin of "Terang" and its ongoing publications contribution to Literature and Classical Malay Civilization, and to a great extent fulfill some of the sentiments and aspirations expressed at the Second Symposium Duniya Melayu 1985, held in Colombo." At the time of writing Saudara Thaliph is ongoing with the project of Malay Genealogies which he proposes to file of record at the Sri Lanka National Archives to help Sri Lankan Malays to trace their genealogies.

*"No person knows, what delights of the eye are kept hidden*

*in reserve) for them - as the rewards for their (good) Deeds"*

- S XXX71 - V.17

"Terang" is a Prestigious Malay Newsletter catering for the cultural welfare of the Malays in Sri Lanka since 1987 and it is the sacrosanct duty for the present Editor to continue the publication with dedication and sense of awe and live up to the standard maintained afore.

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# Menghidupkan semula Bahasa Melayu Sri Lanka

## Reviving the Sri Lankan Malay Language

By B.D.K.Saldin

Ever since I became interested in the Sri Lankan Malay Language and decided to do something to preserve and develop it, I have been conscious of the fact that the language we speak here in Sri Lanka is different from what is spoken elsewhere in the Malay world. A speaker of our Malay cannot be understood by a Malaysian or Indonesian and vice versa.

This is what I said on page 35 of my book *Orang Melayu Sri Lanka dan Bahasanya* "In trying to improve their language, the Malays are faced with a dilemma. Their language has now become only an oral means of communication and, but for a certain similarity in the lexicon, has become different in structure, grammar and syntax from Standard Malay. Are they to put into writing lock stock and barrel the language they speak, in whatever script they choose or are they to follow the rules of Standard Malay as adopted by Indonesia Malaysia Singapore Brunei and the rest of the Malay speaking world".

I have devoted seven pages, weighing the pros and cons of Sri Lankan Malay or Standard Malay for us. Whilst mentioning the two schools of thought one for, and the other against the study of Standard Malay, this is what I have said, "I do not subscribe to either of these views. I believe that Sri Lankan Malay and Standard Malay are equally important to the Malays of Sri Lanka".

In discussing how to overcome the difficulties in translating our oral language into writing, I had this to say "But there is a simpler way. One does not have to reinvent the wheel. The countries of the Malay-speaking world have agreed to standardize their language. All the Sri Lanka Malays have to do is to adopt Standard Malay for writing whilst continuing to speak their indigenous dialect as the Javanese, Sudanese, the Minangs and the Balinese in Indonesia do, and the people of Terangganu and Malacca and Kelantan do in Malaysia. I was therefore surprised to read the lead article "Boosting the Malay Dialect" in the January/March issue of the *Terang*, where it is advocated that we should not adopt Standard Malay Spellings for Sri Lankan Malay. I shall first point out several inaccuracies in this article and then give reasons why we should adopt standard Malay spellings.

The article states "Malay is only a spoken language without written characters.

Therefore the Indonesians and Malaysians banded themselves together purposefully and arrived at a decision to adopt English characters to write Malay". This is incorrect. Malay has a script-the Arabic script with the addition of 5 characters to depict sounds that are not prevalent in the Arabictongue. This script is still being used in Malaysia and Indonesia both in schools to teach religion and in some newspapers. also spoke in a similar manner.

When Indonesia and Malaysia romanized their language each did it differently. Malaysia having been a British colony, adopted the English method whilst Indonesia which was colonized by the Dutch did it the Dutch way. For instance Malaysia spelled the following words thus, *bagus*, *bicara*, *Jakarta*, *Sukarno*, whilst Indonesia spelled the same words thus. *bagoes*, *bitjara*, *Djakarta*, *Soekarno*.

The main argument in the article is that the Malays are used to spelling and articulating English words the way an Englishman does. Therefore we should spell and pronounce Malay also in the same way. We all know how difficult English spelling is. For instance *put* and *but* are pronounced differently. *Dough* is pronounced one way and *tough* another to say nothing of *door*. Even a great writer like Bernard Shaw has ridiculed English spelling. The Roman script is not peculiar to the English language. French Spanish German and several other languages use this script. Does anyone speaking any of these languages pronounce it the English way? Take the French phrase *Repondez si l vous plait* (RSVP). Is it pronounced the way it is written in English? What about the name of the town *Paris*? It is pronounced *Paree* in French. Likewise, *Signor* and *Signorina* are not pronounced by the Spanish the way it is written. The written characters are tools for translating the written to the spoken but each language has a pronunciation of its own. So too with Malay.

Unlike us, our children were educated in the vernacular and their knowledge of English can in no way be compared to ours. Therefore, the impediment which clouds our thinking in the spelling and reading of Malay words in the Standard Malay way, will not apply to our children. Their inadequate knowledge of English could be a blessing in disguise in the study of Malay.

When studying a new language, how does one learn a new word? One looks at it and consults a dictionary and sees how it is spelt. Now for a Sri Lankan Malay to learn to read and write Malay is like learning a new language. So let us look at the word and see how it is spelt in the Standard Malay form and learn it. There is no other way. You do the same thing with Malay. The fact that you already know the meaning of the Malay word is to your advantage, as it would stick longer in your memory. Those of us who have had their education in English have a lot of hang-ups about English spelling. It is jarring to our senses when we see a word spelled differently from what we are used to. To us *air* is a *gas* which sustains life and not *water* which is what this word means in Malay. Our children have been educated in the vernacular and English is but a second language. Hence they will have no inhibitions about learning a new spelling. If we want to read and write Malay once again, willy nilly we have to learn it. There is no going behind this. So what is better, to learn a language that is already there with accepted norms of grammar, syntax and vocabulary and moreover spoken by 200 million people, or a language for which we have to prepare the rules from scratch?

We must not forget that we are a minority within a minority. All the countries in the Malay-speaking world have the majority speaking Malay and hence their governments are able to develop what is their own language. Israel was able to revive Hebrew because Israel is a Jewish country. Moreover the financial resources available to her are tremendous.

We Malays are proud and as the saying goes even if Malay falls down he will see that his moustache is not sullied. We have a "glorious" Sri Lankan Malay language. so why should we learn Standard Malay. True but I have never said that Sri Lankan Malay and Standard Malay are mutually exclusive. Certainly, please speak our very own Malay but what do we do towards enhancing our very limited vocabulary? Is it not better to borrow Standard Malay words rather than English, Sinhala or Tamil words? Certainly compile a dictionary of "our very own Malay" But how many Malay words can the present generation of Malay elders collect? They might remember the words their fathers spoke.

conttd. on page 11



## REVIVED..... A CHANCE TO SURVIVE

The activities of Gampola, Matale, Ruhuna and Kurunegala Malay Associations have been revived. Let us thank all those concerned for the interest shown and gave their 'hatih' for reviving these associations. They must be happy now that their aspirations have been fulfilled. The interest of the Malays in these areas to congregate and mingle with other Malays was witnessed at the recently concluded 'Pesta Melayu Kandi - 2002' organized by the Kandy Malay Association.

A large number from these Perkumpulans attended and participated in this Festival, which is a good sign. These Associations can be kept alive only with the blessings and support of the Malays

in that area. It is time that each and every one of us shed petty differences and misunderstandings and forge ahead to unite our community and take care of it. This has been one of the reasons for some associations being inactive. Most of them had been defunct or inactive for many years and no one had ever bothered to step in and give it a 'pat on the back' to wake it up.

The situation has seemed to have changed and there is a growing interest among the Malays in these areas to form into 'Associations'. It is now the responsibility of the Secretariat of the SLAMAC, which too had been in the doldrums and given new life, to find out the reasons as to why some of its affiliates suddenly

become inactive. It could do whatever possible, within its means to revive it. As a suggestion, a delegation of volunteer members from the Secretariat could be nominated to visit these areas, acquaint themselves with ex-officials or leading Malays and discuss ways and means to activate it, whilst also propagating the existence of a body called SLAMAC, the parent body, and its responsibility towards the Malays in Sri Lanka. Further, to make the efforts of the delegation feasible, the co-operation and assistance of the neighbouring affiliates closer to the affiliate concerned could also be sought. This will not only strengthen the approach of the delegation but will also give them some courage to discuss matters freely.

### MALAYSIAN GUESTS attend Pesta Melayu at Kandy

Tan Sri Dato' (Dr) Ismail Hussein, Professor Emeritus, University of Malay, Doctor Honoris Causa, University of Indonesia and University of Antananarivo, Madagascar, President of the Federation of National Writers Association of Malaysia and Dr. Haji Awang Bin Sariyan, Director of Languages, Dewan Bahasa Dan Pustaka, Malaysia were in Kandy recently on the invitation of the Perkumpulan Melayu di Kandi.

They flew all the way from Malaysia to attend and participate in the Pesta Melayu Kandi 2002 - a Festival of Sports and Cultural display, organised to coincide with the holding of the Biennial General meeting of the Sri Lanka Malay Confederation which was held in Kandy on the 23<sup>rd</sup> of June 2002. It was a full day's programme and the guests enjoyed every minute of their stay, mingling and chatting with the crowd. They were highly impressed by the massive congregation of Malays from around Sri Lanka and enjoyed the cultural display organized towards the latter part of the day. Their presence and the interest shown gave the much needed encouragement and boosted the morale of the Malay community.

**BE PROUD TO BE A MALAY**  
join the nearest MALAY ASSOCIATION  
and be a member. Help to BUILD IT  
STRONG. Your enrolment will be a  
source of encouragement to the  
other MALAYS too.

**SPECIAL MALAY DOA** - recited at the 42<sup>nd</sup> Death Anniversary of the late Dr. T. B. Jayah

"Ya Allah, Almarhoom Dr. Tuan Burhanudeen Jayahnya  
ampongkanglah, Inchenya nan kesian  
ingatlah  
Ya Allah, inchenyangna sukakanglah suda jadi sendiri subath  
Ya Allah, inchenyapey quburannya terrangkanglah  
Ya Allah, inchenyanya kirja baikan samma habis ambel terma apa,  
salahanpadanya  
empaskanglah  
Ya Allah, kithangnyalay inchenyanyalay sennanganpay suargaka  
kumpulkanglah  
Ya Allah, inchenyapey quburangnya atu ni:matnya punnuh aubrankay  
kerijahlah  
appipey lobangkay inchenyapay quburannya jang kerja - ya Allah "

oleh: Shafi D. Ousman

### KHABAR KEMATIAN -

*Inna lillahi wa inna ilaihi rajioon*

On behalf of our numerous readers, we extend our very sincere sympathies to the members of the family of Alhaj T.A.P.Ahamat of No. 87 Sri Dharmarama Road (Albion Rd) Colombo 09 and Nei Bidoora Haniffa nee Doole of No. 142/c.4, Silumina Mawatha, Enderamulla, Wattala, both of whom were recalled to Almighty Allah's Heavenly Realm on 25<sup>th</sup> March and 04<sup>th</sup> June, 2002, respectively.

Marhoom Alhaj T.A.P. Ahamat is the brother of Sdr. T.J.P.Ahamat, a former member of the TERANG Editorial Board and presently a patron of the Ruhunu Malay Association and also a brother of Alhaj T.Z.P.Ahamat, Patron of the Malay Association of Kolonnawa Electorate. Marhooma Nei Bidoora Haniffa is the mother-in-law of Sdr. T.J.P.Ahamat's son, T.H.J.Ahamat, and a relative of Brigadier T.S.B.Sallay of the Sri Lanka Malay Confederation, and Alhaj T.S.Doole, Attorney-at-law and N.P and a Patron of the Ruhunu Malay Association.

May Almighty Allah pardon the sins of these two departed persons and grant them the Eternal Bliss of Jennath-ul-Firdous

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in circulation here and abroad.



## TRINCOMALEE MALAYS...

... oleh: N. Miskin

At present in Trincomalee, there are Malays in Periyakadai, Andankulam and Periya Kinniya. They are here for a period of about two centuries. It may be that some would have come here whenever disputes arose in Jawa in the 17<sup>th</sup> Century between the nobles and the Army. The Chiefs were extradited from Jawa, now Indonesia. Malay Cove, one of the Natural Harbours of Trincomalee gives an indication that, they might have landed at this Cove in Trincomalee and took shelter. These Malays are known as Sri Lankan Malays. To speak separately of the Malays of the three places mentioned above, it is to be stated as follows:-

### MALAYS OF PERIYAKADAI

They might have come from Periya Kinniya or directly from Malay Cove since they have connection with the Malay origins round the Harbour Villages in the Town Gravets Division of Trincomalee such as Machalluthu, Neerottumunai, Vellai Manai, Nachchikuda, Karumalaiuttu and Sinnampillai Chenai.

The mosque situated just down the hill where the Residency is situated is a Malay Mosque. This is over a century and a quarter old. The land for this mosque was bought in the 18<sup>th</sup> Century for a sum of Rs. 15/-. Originally, the deed was executed in the name of Subaida Cader Miskin, the Senior Malay Officer of Her Majesty's Ceylon Rifle Regiment stationed in the Rifle Green, Trincomalee. The deed, was executed by Mr. Leonard Federick Meerwald, Notary Public, Trincomalee and bears No. 297 dated 20<sup>th</sup> December, 1858, the deed of the Malays of the Regiment and their descendents. This shows that some Malays of the Regiment too have settled in Periyakadai. Prior to this Rifle Regiment, a British Military Company was stationed in Dockyard, Trincomalee. In this Company, there had been a good number of Malays.

From the above facts, it could be concluded that the Malays of Periyakadai, have a long history, may be 200 years old or rather more. 80 percent of the permanent Muslims living in Periyakadai are Malays, mostly in public service, some in the forces, keeping with the tradition of their ancestors. The Malay language is not widely spoken. The surroundings had made them to lose some of their culture. They speak Tamil well. However, they have not lost their identity as Malays. Yet the names of Joha, Jaya, Dean, Miskin, Mahamooth and Paakeer are there. Their delicious dishes - chooka - kaliya - babath - chathe etc. are common in their houses even today. In all their functions, they eat in sahan. The military discipline and punctuality are seen in all functions, which the other communities of the area do admire. They call themselves as Sri Lanka Malays, and their birth certificates indicate as such.

### ANDANKULAM MALAYS

Andankulam is a village expansion scheme four miles from Trincomalee town on the Trincomalee - Kandy road. Originally, 20 to 25 families were settled in this area. Now this number had increased to 88 families. The settlement took had increased to 88 families. The settlement took place about twenty-five to thirty years back. They are from various parts of Sri Lanka and were employed in British Bases and Public Service and have retired and settled here. The Malay language is widely spoken. The Malay touch in feature is there and they have not shared their culture much with the other communities. may be they are in enblock, and here only for the last few decades. They yet have their head gears, the turban and sonko. The names of Doolapandans, Caseers, Careems, Meerasa Mannams, and Deen are here.

### PERIYA KINNIYA MALAYS

Periya Kinniya is in the Kinniya Divisional Secretary's Division. The origin of these people could be traced to the 17<sup>th</sup> Century incident of Jawa of the expulsion of the Nobles and Military Chiefs and their landing in Ceylon, most probably in Malay Cove. Their ancestors have been good panikars, farmers and fishermen. At present, they are in public service, mostly as teachers, Grama Sevaks, etc., middle level government posts, businessmen, lawyers, Moulavis, farmers and leading fish merchants. The Malay language is not heard of. The

historical Malay Mosque and the Jawa Street Malin Thurai are there. A periyakinniyan might take pride in calling himself a Malay, though he had forgotten his language. His round face, flat punched nose, small eyes, thick hair and the Malayan colour will vividly indicate his originality. The Malayan turban and 'siruwai' (a long short trouser up to the knee worn under a folded sarong) did exist up to 1960's or so. The names - Amidon, Ehuthar, Lookman, Kitchilan, Mahat, Maharroof, Miskin and Maile Ally are yet there. They have not forgotten their art of eating in sahan. Late Mr. M.E.H. Maharroof, MP for Muttur and District Minister for Mannar and former MP for Muttur, Mr. Mohamed Ali are both Malays. The Malay Mosque and the Quran recital madarasa in this village, are administered by their families, up to date.

contd. from page 01- PESTA MELAYU KANDI.

war (open event) for men and women, races for the young and old and kiddies' games. The awards table was laden with many valuable challenge trophies and medals for the winners and runners-up and gift packs for the winners of various other competitions.

The highlight of the day was the spotting of the best dressed 'Wanita' and 'Wanita Muda' in Malay attire. Saudaris Dalrina Burah, Oniza Buckman and N. Sherifdeen were sent around the Stadium, as Judges to spot them and selected Sdri. Ruwina Samsudeen as the best dressed Wanita in Malay attire and Sdri. Ilma Sarap as the Runner-up. Sdri. Rozani Jamion was selected as the best dressed Wanita Muda. Sdr. T.S. Nazar of Enderamulla was the lucky winner of the souvenir raffle draw and received a meal voucher for two.

With all these happenings, the Organisers did not forget their senior, oldest and active members. Sdri. M.Z. and Sdr. T.S. Miskin were presented with gifts in appreciation of their services.

The 'Pasar Melayu' run by members of the Women's Bureau had geared themselves to look after the supply of food to the large numbers anticipated from all over the island. The demand had been so great that except for the supply of tea, all other food stuff had been sold out. A request made for the supply of dinner to those who had come from far off places, was also met by the 'pasar melayu'. Women's Bureau had geared themselves to look after the supply of food to the large numbers anticipated from all over the island. The demand had been so great that except for the supply of tea, all other food stuff had been sold out. A request made for the supply of dinner to those who had come from far off places, was also met by the 'pasar melayu'. The days programme culminated with a Malay Cultural Display with many participating associations contributing an item each. It was a very colourful one and won the hearts of all those present. The foreign visitors and the guests of honour were highly impressed by the performance of the participants. The cost of hiring the stage and the musical group had cost the Association a tidy sum.

The organizers extend their sincere apologies for any lapses and shortcomings on their part as everything had been done with the best of interest and ability within their means, with the intention of giving each and everyone of you the best it could and to make it a memorable get-together. Kasi ampun.

It is time up and would be a good thing if the other Associations too, take it to heart and organize similar get-togethers, in turns, even in a small way, not once in five or six years but annually. This will definitely help to congregate the Malays from all parts of the country in a single town and make a genuine effort to strengthen and unite them. It is left to the office bearers and organizers of such Perkumpulans take a little interest, now that many inactive and defunct Perkumpulans have since been re-activated, and to give it a thought. Nothing is impossible. Let us wait and see.



-contd from page 08.....**Menghidupkan semula**

but has not time moved on since then. Where are the Malay words to connote the technical and scientific advances that have taken place since our fathers lived? All I am saying is that speaking on the one hand and reading and writing on the other are two different things. In as much as I am all for speaking our Sri Lankan Malay, I will not concede that when we romanize our script we should follow the English spelling.

There is nothing sacrosanct about the English way of spelling. If we are so enamoured with our very own Malay why not start writing in gundul. I know that some people will say that it is not practical. They might say why not use something that is already there like the Roman script. This is exactly my point. Why squabble over a script? The Malays are well known for their tendency to maintain that their point of view is always correct. For example if we wish to coin our own spelling for the word "to wash" there can be a variety of ways to spell it's such as *chuchi, choochi, chuchie, or choochie, choochy*. Is it not better to spell it in the way the rest of the Malay world spells it as *cuci*?

Those trying to revive the reading and writing of Malay are urged by well meaning senior citizens not to make the study of Malay difficult. They say that Standard Malay Romanization is the stumbling block. Following this argument, why not go the whole hog and use Sinhala characters? We can then have our very own Malay and live as frogs in the well with none of the other Malays understanding us or us understanding them!

Why do we find it difficult to persuade our children to speak Malay and study Malay? Why is there such a demand for French, German and Japanese? The answer is the incentive of employment. We have always looked to the west when there are ample opportunities of employment in the east. 200 million people speak Malay and knowledge of Malay will help rather than hinder the quest for jobs. Which do you think holds out the greater incentive, learning a kind of Malay' sans grammar, sans syntax, with a spelling devoid of any phonetic scheme or a well tried out system formulated by trained linguists as is now prevalent in the Malay world. I think "the blind alley" is not Standard Malay but the former system which some are trying to advocate. The Roman script, the way Standard Malay is written, is the bridge that will connect us to the rest of the Malay world.

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tounge.

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contd...**Marhoom TUAN MARJAN**

(Marjan Lebbe) of Mutwal - oleh: M.A.Sourjah .....

Both Marjan and his wife Sittie Zulaiha, had been able to complete their mundane duties in life and were in their late sixties when they made their life's 'niyath' to perform their Hajj Pilgrimage. It all seemed that the very pinnacle of their life of goodness did bring about Allah's just rewards to both Marjan and his wife. The Meccan part of the pilgrimage being completed Hajiani Sittie Zulaiha was called to her eternal rest and her remains were interred in the sacred precincts of Mecca. Haji Marjan meanwhile proceeded to Medina and completed his pilgrimage and life's mission, too. He was blessed by Allah and called to rest in the sacred precincts of the Prophet's Tomb. "Inna lillahi wa inna ilaihi rejioun"

The Holy Quran says:

'Then, as to those who  
Believed and did righteous Deeds  
Their Lord will admit them to His Mercy:  
That will be the achievement  
For all to see.' (S - XLIV - V.30)

(This is a continuation to the article published in the Terang issue - Jan-Mar 2002 which had been inadvertently omitted by the Printers. The Editor apologizes to the readers for this omission)

contd from page 12. **SRI LANKAN MALAYS SHOULD ...**

sons. However, they have assisted us in their own way because they need and feel for us. Whereas we are trying to keep aloof and refuse to join hands with the members of the international Malayspeaking community. Birds of the same feather must flock together. It is left to the individual to express their gratitude for the assistance and co-operation they have received from their ancestral mother land. It is like while several have been assisted to qualify as doctors, engineers, graduates, teachers from the grant extended to them by the Sri Lanka Malay Association Rupee Fund, Malays in general do not accept this claim as the recipients have not duly paid their tribute openly to the Rupee Fund.

There are many enterprises ventured by the Malaysians in Sri Lanka where several Malays have found employment. Even in the diplomatic missions office of these countries in Sri Lanka and they give preference to a Malay with a knowledge of the Malay Language. Number of Malay students have obtained scholarships in Malaysia to do higher studies. Moreover, Malaysia and Indonesia would obviously prefer to give employment to Sri Lanka Malays with a knowledge of Malay Language and scholarships to those who wish to study Malay as a subject.

**Why we need standard Malay** - By studying standard Malay we become a member of the International Malay speaking community and qualify for their influence and rapport. Unity is strength. Sri Lanka Malays lost their privileges they enjoyed as they lack the strength to fight back. We need something to fall back on someone who would care to listen to our grievances. An International Malay speaking community can do what the Sri Lanka Malays cannot.

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cont. from page 6 - SRI LANKAN MALAYS

colloquial little phrases that everyone uses and believes to be understood, are in many cases beyond logical analysis, and even the spelling of old English was very nearly phonetic. I have given the reason for this in the sequel.

Very implications totally unconnected with normal meanings of the words themselves.

We must not be afraid to give our language a natural touch. Rules like those splitting infinitives and not ending sentences with prepositions, are very well in their places but we must now allow them to force an unnatural style of writing. Grammar must be our servant and not our master. Even so, it is important to remember that the language we speak and write are expected to be natural and simple. Let school masters puzzle their brain,

Let school masters puzzle their brain

With grammar and nonsense, and I earning

Good liquor, I stoutly maintain,

Gives genius a better discerning."

(Goldsmith - She stoops to conquer)

#### Peculiarities of spelling (NOT PHONETIC)

These peculiarities are there even in English and other languages. That is to say, it is not phonetic which means it does not accurately and consistently represent the sounds of speech.

#### Malays do not have their own character (scripts) - (LETTERS OF THE ALPHABET)

So it is the case with English, French, German, Spanish, Italian and many others. They too use the Romanized letters of alphabets like the Indonesians and Malaysians.

#### Peculiarities of pronunciations (DIGRAPH)

All these nations who use the Romanised letters of the alphabet do not pronounce in one and the same way like the Indonesians do it in the Dutch way and the Malaysians, the English way. All scripts have their defects. In Tamil, there is no alphabet to pronounce 'ja'. They pronounce 'ja' as 'ya' (Javan - Yavan) 'Ba' as 'pa' (balthiya - palthiya). In Sinhalese 'sha' as 'sa' (Shareen - 'Sareen'. 'Fa' as 'pa' (Fazeer - Paseer) 'Riza' as 'Risa'. 'Azad' as 'Asad'

Another matter of deceit or fallacy is that when accent or stress is laid on a Malay word it is not accentuated by spelling the word in the correct. (Vowel)

The sounds of spoken language are represented in writing by means of symbols known as letters of the alphabet. In a perfect alphabet every letter would be a phonetic symbol representing one sound and only one such sound could have its appropriate symbol. Judged by the formation of the Romanized letters of the alphabet have not enough symbols hence same symbols may represent different sounds.

Besides this difference in spelling very many Malay words are spelt in uncommon and unusual manner puzzling our readers and students in comprehending them (NORMS)

In pointing out the unusual way of spelling it need be pointed out the modern English spelling too is not phonetic like all other language. That is, it does not accurately and consistently represent the sound, eg: Edinburgh - Edinbrough, Stephen - Steven, Buffet - Buffa, Tin Tin - Tan Tan. We cannot have our own way. There are norms in every set up, which we need adhere. Ignorant of the law is not the fault of the law.

Sri Lankan Malay Dictionary - It is like the Sri Lankan government plan to supply electricity to South India. When there are shortages of words in Sri Lankan Malay language, and it is neither in uniformity or grammatical, it does not make sense in compiling a Sri Lankan Malay language dictionary. We therefore need borrow most of the words from other languages. Might as well learn standard Malay. Adding words to a language is not sufficient. It need be properly revised and laid down in a form of uniform grammar. We need money and scholars to analyse and modify it. It has to be accepted by the

community at large. There will be different schools of thoughts. Why all these hassle and ruckus. Have we to do this to seclude ourselves from the accepted stance of the Malay world slogan 'ONE LANGUAGE FOR ALL AND ALL FOR ONE LANGUAGE'. Long live standard Malay.

BORROWED WORDS - (Hybrid words) Growth is a healthy sign. Like in Sri Lanka Malay language, there are borrowed words from other foreign languages. Borrowed words help a language grow. As an instrument of expression, it has enormously improved by its borrowing from other tongues. It surpasses most other languages in its wealth of synonymous words and hence in its power of drawing precise and substance distinctions. 25 years after Independence Malaysia increased its technical vocabulary by 250,000. Some of the English words borrowed from Malay - parang, cauldron, paddy, amok (nyamuk - mosquito) mangos teen, durian, bamboo, sago, rat-tan.

#### CORRECT SPELLING - (Orthography)

If one is aware of the mechanism of etymology, that is study dealing with the meaning, formation and origin of words, it could be ruled out that the layouts of grammar are like the rules of the Wild West. To remedy it, will be like urinating against the waterfall. If one is cognizant of this fact the question of revising a standard language or the idea to innovate another language will not arise. I will explain this in a very simple way. Words such as Tamil, German, Malay and Italian is how they are embodied in the English language. Whereas, these nationalities call themselves as Thamul, Deutsche Melayu, Italiano respectively. I have heard many a time over the radio (English transmission) as Thamul. Other than a Tamil or someone who knows Tamil, one will not understand what is Thamul. We voice for others to understand but not create confusion.

ETYMOLOGY - The modern English spelling was fixed in the 15<sup>th</sup> century and as far as it represents any pronunciations at all, it represents the pronunciation of that century. It has been the same with other languages, of course, at a latter date. Before that time, the scribes had observed no uniformity in the matter of spelling, but when printing was invented and books began to multiply, it was found necessary to adhere to some definite system. Thus the early printers produced a system of spelling which was prescribed, with a few changes, ever since. When it is added that English pronunciation has undergone many and far reaching changes since first English Printer William Caxton on reason for lack of communication between written word and the spoken sound will become clear. This is one of the factors that could be attributed for the anomalies that prevail in almost all languages.

MATERIAL GAIN IN RETURN - This reminds me of President Kennedy saying 'we need pose the question what we have done towards our country before asking what the country has done for us'.

It is not just and fair by us to only receive but not bear a sense of gratitude. How will you feel when the receiver never mentions of what you have given but keeps on asking?

There are numerous glaring evidence that the Malay Diaspora is getting closer and both Malaysia and Indonesia has a very soft corner towards the Malay community in Sri Lanka. They fly all the way from their homeland when Sri Lanka Malays want them for a worthy cause.

I can write volumes of their affinity towards our community and the aids they have extended us time and again. We have to understand their dilemma. They too live in a multi national ethnic community and they have to be mindful of their own people before extending hands to their cousins domiciled in foreign land. Unless we are faced with some disaster, they need to be cautious while favouring us openly for diplomatic rea-

contd. on page 11....