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## CONFERENCE ON THE THOUGHTS OF ISMAIL HUSSEIN

( PERSIDANGAN PEMIKIRAN ISMAIL HUSSEIN )

17<sup>th</sup> to 20<sup>th</sup> October 2002

*Celebrating the thoughts of Tan Sri Prof. Emeritus Dato' Ismail Hussein  
as MALAY STUDIES ACADEMIC (1960-1993) and President GAPENA (1970-2002)*  
A Conference on 'MALAY WORLD UNITY AND THE BUILDING OF MALAY CULTURAL CONSCIOUSNESS  
WITHIN THE HUGE FAMILY OF MALAYO-POLYNESIAN COMMUNITIES'

Tan Sri Prof. Emeritus Ismail Hussein was born in Kedah in 1932. He was educated at the University of Malaya and Leiden University. He has been involved for more than four decades in the academic arena of Malay Studies and through The Federation of National Writers Association of Malaysia (GAPENA) in the building up of networking and co-operation among the Malay Cultural communities in Southeast Asia and the World at large. His collection of books and documents are kept in the special collection Section (Koleksi Ismail Hussein) in the State Library of Kedah located in Alor Setar. In appreciation of his services in Malay Studies, a group of his close friends have organized a Conference "On the Thoughts of Ismail Hussein" (Persidangan Pemikiran Ismail Hussein) in his hometown in Kedah, from the 17<sup>th</sup> to the 20<sup>th</sup> of October, 2002. The event is being sponsored by the Malaysian Ministry of Culture, Arts and Tourism, and the Kedah State Government. It is scheduled to be officially opened by the Chief Minister of Kedah at the State Secretariat. Most of the discussion at Conference level will be held in the town, possibly at the UMNO Building Conference Hall. The participants are to be accommodated at the Hotel Grand Continen-

-tal at Alor Setar. A Cultural event which has also been organized, will be held at Kampung Sungai Dalam, the village where he was born, which is about 25 kilometres from the state capital.

The list of participants and contributors are said to be expanding and the Organising Committee welcomes participation and contribution. The conference will focus on "MALAY WORLD UNITY AND THE BUILDING OF MALAY CULTURAL CONSCIOUSNESS WITHIN THE HUGE FAMILY OF MALAYO-POLYNESIAN COMMUNITIES"

The whole event will be under the direction of Prof Datuk Dr. Abdul Latiff Abu Bakar, whilst the conference will be or-

ganized and chaired by Prof. Dr. Zainal Kling, a prominent sociologist and former Deputy Vice Chancellor of University of Malaya, who is also editing a 600-page book containing the essential writings of Prof. Ismail Hussein, as well as the working papers from around the globe, which will be officially presented at the Conference. Prominent academics and Malay World activists who have agreed to participate are:-

Dr. B.A. Husseinmiya (Sri Lanka)  
Muhammed Haron (Cape Town)  
Dr. Hashim Haji Abdul Hamid (Brunei)  
Dr. Yusmar Yusuf (Riau) Prof. Haji Ahamad Samin Siregar (Medan) Dr. Shafwan Hadi Umry (Medan)  
Dr. Tgk. H. Nurdin Abdurrahman (Aceh) (Indonesia)  
Prof. Dr. Ahamad E Alonto & Dr. Warfe T. Engratia (Philippines)  
Mboara Andrianamanana (Madagascar)  
Poet Masuri S.N and Abdul Ghani Hamid (Singapore)  
Assoc. Prof. Dr. Ahamad idris (Thailand)  
Prof. Datuk Dr. Zainal Kling, Prof. Datuk Dr. Abdul Latiff Abu Bakar, Prof. Datuk Dr. Firdaus Abdullah, Associate Prof. Zainal Abidin Borhan, Jaafar Abdul Rahim, Tuan Sharif Putera. (Malaysia)

### KANDY MALAYS

DOES IT AGAIN.....MEET

TRINCOMALEE Malays...

*Two bus loads of members from the Kandy Malay Association, led by their President and Secretary were in Trincomalee during the week-end 20th to 22nd Sept. 2002 with the idea of meeting the Malays and forming a Perkumpulan there.*

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# 130th ANNIVERSARY CELEBRATIONS of the COLOMBO MALAY CRICKET CLUB

One of the first Ceylonese Sports Institution and the Pioneer Ceylonese Cricket Club - under a cloud

oleh: Fazeer Rawdin (Radin)

While the Colombo Malay Cricket Club (CMCC) prepares to celebrate the one hundred and thirtieth Anniversary, the members with justifiable pride claim 'ours is the oldest institution and the pioneer cricket club.'

S.P.Poenander, the late veteran in the field of cricket in Ceylon for sixty years (1924) had stated that the CMCC was instituted in 1871, inaugurated in 1872 and its statistics commenced in 1879. This is in confirmation with the CMCC's Jubilee Book printed by the 'CEYLON OBSERVER' in 1924. It is a sealed book, well documented, precise and accurate with details of facts, figures and events worthy of being treasured by librarians, historians, cricket fans and archives.

It is rather disappointing that the successors are not only perfunctory in recording, maintaining and preserving the details but also lack the spirit and enthusiasm to lobby and highlight from time to time the splendour and the sports activities of the CMCC to focus public attention. This could be attributed as one of the prime factors for one of the first Ceylonese Sports Institution and the pioneer sports club to be relegated to the backward.

However, the lacuna that prevails in recording is uncovered time to time by few dedicated members, newspapers, individuals and the records preserved in the libraries and the archives. Although this task is not rewarding, laborious, painstaking and time consuming, yet it is interesting and a pleasure to unearth the missing records and the missing links and feed the readers their new findings

Prior to recalling the pristine glory and the memoirs of the CMCC, it is important to delve the causative factors of the CMCC being over shadowed and shielded from the forefront and limelight.

In fact, elders belonging to different communities and religions who admire the glorious deeds and might of the Malays keep asking why after Sri Lanka gained independence the CMCC is either in the backbench or out of the scene. The question posed could be reasonably explained only after giving a clear picture of the Malay - Malay Sports Club. Earlier the Ceylonese had a better delineation of the Malay community. This could be gathered from the writing of a historian, as far back as 1924, that 'one of the most prominent communities in the island is the small but scattered community of the Malays (or more accurately called Javanese).' (See CMCC Jubilee Book - page. 159)

Nonetheless, it is unbelievable but true that out of all, the Western Divisional Provincial Council Secretariat had recorded in their books and had been addressing as the COLOMBO MALAYALEE CRICKET CLUB instead of COLOMBO MALAY CRICKET CLUB. It is therefore clear and obvious that although the population of Malays exceeds very much more than that of the Malayalees in Sri Lanka, the latter are now better known. It need therefore be explained that whilst the ancestral home of the Malayalees is Kerala, extreme south west of India, the Malays are from the Malay Peninsula.

History cannot bypass the fact that none other than the father of the Malays and the president of the All Ceylon Malay Association, now known as the Sri Lanka Malay Association (SLMA), Dr. T.B.Jayah, in 1944 spoke for three hours on Soulbury Commission report and the white paper of the United Kingdom, to pave way for the full independence of Ceylon. It was on this memorable occasion that the then leader of the House Hon. S.W.R.D. Bandaranaike paid glorious tribute to Dr. T.B.Jayah when he said "Credit for the attainment of independence should undoubtedly go to Dr. T.B.Jayah for his historic speech in passing the Dominion Bill" at the State Council which could be summarized in the verse:

From the altar of the past  
We should take the living first  
And not the dead ashes  
Let us remember the past, be alive  
To the present and credit the future  
With courage in our hearts  
And faith in ourselves."

More so, the Malay community cannot be given the blind eye as they have been also in the island from the dawn of history

and are next of kin to the Royal family of Kotte. (vide page 208, 281, 282 and 292 - 'Concise History of Ceylon' by S.Paranavitane and C.W.Nicholas, with forward from T.Atrygalle, Vice Chancellor, published by the University of Ceylon Press Board.) Harry Hatch, a Dutch expertise on South and South East Asia and the Ravana in Sri Lanka, claims the characteristics of the Malays and their influence is common with Sri Lanka (see Ceylon Daily News - 9<sup>th</sup> Feb. 1991)

However, the present Malay generation traces their ancestry to the exiled royal families, their trusted attendants, supporters, followers, associates and cadres to Ceylon for revolting against the foreign Dutch rule. The British who took over the reit from the Dutch admired the gallant, valor and the chivalry of the Malays. To strengthen their armed forces they duped the Malays that an elephant can be purchased in Ceylon for tuppence and got down further Malays. Goes the Sinhala saying 'thutthu thekatha ali ganda apu Javo' (Malays)

In spite of the vehement protest by the Malays, time and again, it is the stance of a few power hungry Moor politicians to dump the Moors, Malays, Borahs, Memons, Tamils, Afghans and others who embrace Islam as their religion, as Muslims. Whereas the Sinhalese and the Tamils, irrespective whether they are Buddhists, Hindus or Christians, are categorized under their respective racial appellation - as Sinhalese or Tamil. Also when the leaders address, they refer them as Sinhalese, Tamils, MUSLIMS, and Burghers. Similarly, why cannot they call a Malay a Malay? A Moor a Moor.

It is a well known ploy almost to add repetition or emphasis here that the majority Moor community among the Muslims have embraced the entire Muslims under their wings for the Moors to lead, enjoy the lion share, to represent and be the spokesman of the Muslims. This is clear from the Indo Sri Lanka Agreement '2.2. Acknowledgement Sri Lanka is a multi racial plural society comprising of Sinhalese, Tamils, Muslims (Moors) and Burghers', which means in Sri Lanka only the Moors are Muslims, they do not represent the Malays, and the other Muslim communities are mere nonentities. Whereas, these Moors bolster their political mileage by increasing their number of population using the Malays and other Muslims, as snakes.

From what has been explained, it could be perceived that the Malays - the Colombo Malay Cricket Club with all their pristine glory and record breaking credentials are withheld, clouded, muzzled and debarred highlighting themselves to the nation their identity as a distinct ethnic race and voicing their grievances at the correct forum - the highest legislature of this country by none other than the suppressed victim - a Malay representative - and reclaim their lost fundamental rights they enjoyed in the past, which the so called non Malays who are supposed to represent for the Malay community have failed to do.

However, it is nothing but fair, just and right for the authorities concerned to duly consider the following credentials of the Malays towards national wealth and upliftment of the sports of this country and extend to gain Malays what is due to them and overcome the barriers they facing at present.

1872 -CMCC was inaugurated

1892 -The CMCC was the first Ceylonese club to beat the invincible Colts Cricket Club dominated by the Europeans

1896 -The first Ceylonese, a dazzling young Malay, S.S.Hassan from the CMCC to find a place in the All Ceylon side monopolized exclusively by Europeans to play cricket against Straight Settlements, which team included Major Henry McCullum, who later came back to Ceylon as the Governor.

1907 -The CMCC was the first team to travel abroad (Bombay) and play cricket against a foreign team

1910 -A.C.Amath's crowning moment was when he captained the first Ceylonese team that beat the mighty Australian team led by Rev. E.P.Waddy.

1920 -CMCC succeeded as the club cricket Champion under the captaincy of T.K.Burah, a lawyer.

1940 The CMCC was the first to open its doors to all communities.

(contd on page 3)



### 130th ANNIV.....contd from page 2

1961 - CMCC Hockey team won the Pioneer Shield and the

Beacon Cup under the captaincy of T.S. Adahan

1970 - CMCC's T.M.S.Saldin headed the first Colombo Club

Hockey Team to participate against a foreign team in the

35th Annual Hockey tournament in memory of

G.Kuppusamy Naidu in India.

The Malay forefathers unlike those of the present generation, to wile away their leisure time were not privileged with radio, music, video, television, cinema, discotheque, libraries, clubs and pastimes. The sports that were introduced by the administrators of Ceylon - the British, were the talk of the time, amazing and kicking. Good wine need no bush. Malay elders encouraged their youth to activate in sports as a healthy recreation. Moreover, sports were also considered as a part of the prequalification in seeking employment at that time. These factors attributed sporting to become the main stream of the life among Malays.

The British were much closer and friendly with Malays who served under their armed forces, whereby the Malays had the opportunity of becoming the partners of the games, whatever the British played. Obviously therefore, the Malays were the first Ceylonese to have played almost all games that were not of Ceylonese origin.

Malays took to cricket with great zest as early as 1860 like ducks taking to water. Some of the pioneers in the field of cricket were Dr Abbas Juman, Raban Packeer, Zain Amat Zaldin, Zain Zamat, Amjaddeen Mohamed, Warish, Mahil Adjie, Salim Adjie, Hasim Mantara and Ahlip Sourjah.

Vibrant members of the pioneer team like Mahil Adjie, Packeer Daood Bahar, A.Baba, T.U.Bawa, B.B.Nasir, Mahmood Musafar, Zain Alhnar, Zaldin, Abdul Booso, Ahmadeen Sapidcen, Kabir Cuttilan, Maas Amoo, M.O.Warish, Dyan Salaam and others with the backing of Colonel Meedin, Major Tranchel and George Vanderpar made representation to the government, as far back as 1860 and were able to get the approval to utilize the grounds, where the Malay Rifle Regiment paraded since 1796, for sports.

Cricket being somewhat of an expensive and time-consuming game, only those who could afford and those who took the attitude 'I would like to be first in a village than second in Rome- Caesar' formed Malay Sports Club at Galle Face adjoining the Artillery that were equipped and fortified. Here they played mostly soccer and cricket sparingly. According to Abdulla Hamith Sampan, the elders tactfully got round the Malay Sports Club members to form a formidable Malay team under one umbrella - the CMCC and they did succeeded to be the best and the model cricket club in Ceylon at that time. The successors followed suit to hunt for vibrant players and make them members of the CMCC.

The last to have followed the footsteps of their forbears was none other than Baba Zahiere Lye, former President of the CMCC, All Ceylon Malay Association (now called the Sri Lanka Malay Association - SLMA) and the SLMA Rupee Fund. Even today, there are Malays who speak of this great man. It is claimed, Zahiere Lye sent representatives to coax students to become members of their club. He looked after the requirements of those who were not able to participate in the activities of the club. At that time, the situation was not that rosy as today, as some claim. For those who cannot, Zahiere purchased shoes out of his money and hired out white shirts and white trousers from the laundry to part take in matches, explained late Mambang Ousman, who was a doughty personality at his time among cricketers. The members organized hat collections to provide maintenance for those participating in cricket in their club. One of the past presidents of the CMCC and the SLMA also explained that the love, dedication and attachments were great to the extent, a member had pawned his wife's jewellery to settle rental of the CMCC grounds. Sequel to CMCC extracting the players of the Malay Sports Club, it was a coup de main for the presidium of the Malay Sport Club (MSC). The staggering MSC hence gradually organized themselves and formed the Java Lane Sports Club, closer to their hometown. Java Lane Sports Club took to football like water to ducks and excelled themselves to be one of its best and leading club of its time. Prior to the introduction of booted soccer in 1950's, it was popularly known as football and was difficult to beat the Malays in their artistry

and skill with football. M.M.Hashim Deen was the best Asian goalkeeper. He was known as the prince of goal-keepers. There were at least 3 Malay soccerites in the All Ceylon Team.

Scars do not heal. So was the animosity of the founder members of the MSC against the CMCC. The wrath did not end with MSC members but they passed it on to their kindred and generation to generation and what they stigmatized the CMCC idiomatically in Malay 'ENLARGED BUTTOCKS', meaning swollen headed, continues down the line.

Dissidents of both the CMCC and the MSC founded the Orient Club on 4<sup>th</sup> March 1923. A photograph of the members of this club is with M.A.Sourjah, where you will find B.H.Sourjah, L.J.Sourjah both grandfather and father of M.A.Sourjah, Z.G.Mantara, J.A.Cuttilan and others.

All in all, the CMCC has the backing, blessing and the admiration of the island wide Malay Associations, luminaries, academics, scholars, businessmen, administrators, well wishers and those who are in the highest helm.

CMCC named their grounds as the 'Rifle Green' in memory of the Malay Rifle Regiment who paraded there. In 1872, the CMCC was inaugurated. When the Malay Rifle Regiment was disbanded in 1873, the CMCC was the over lord of the Rifle Green. In 1925 Col H.W.Higgins, Officer Commanding Troops in Ceylon, laid the foundation stone of the CMCC and the Jainudeen Memorial Hall. The writer of this article has mentioned in several of his articles earlier, that Mudaliyar Jainudeen need be paid the glowing tribute and much deserving honour by the CMCC in memory of his gracious large donation for erection of the Hall at the Rifle Green. The CMCC remained the second home for the Malays until the Rifle Green was requisitioned by the government in 1939 on the outbreak of the 2<sup>nd</sup> World War. Although the war ended in 1945, the pavilion and the Jainudeen Memorial Hall were returned to the CMCC after five years in 1950. In November 1951, Rifle Green was formally transferred with a provision that the club should be allowed the use of the pavilion until such time a temporary accommodation became available. CMCC suffered a further disappointment when they were on the process of restoring the pavilion and the grounds and Donovan Andree organized a carnival in 1953 at Rifle Green to raise a building fund. In 1954, the CMCC pavilion and its grounds were acquired to erect the Slave Island police station and the quarters for their officers. In return, the CMCC was given an alternative site in Slave Island. In 1957, CMCC lost this pavilion too and asked to occupy a police hut at Kew Road, which served as the CMCC pavilion.

It was highlighted in the Ceylon Observer of February 11<sup>th</sup> 1957 "Rifle Green is no more and the ground is spotted with grey building flats for the policemen. But a persevering race has not languished during the 15 years it was without a ground, it was commandeered during the war. With the stamp of B.Zahiere Lye, the members had been kept together by regular gatherings. They did not suffer long. They have been allotted adequate land at their home town Kew Road, 'Slave Island, hardly quarter of a mile from the Rifle Green.'

It was indeed a Herculean task of former Malay parliamentarian, Malay representative, Baba Zahiere to have kept the members of the CMCC and the SLMA for 20 years from 1939 to 1959 devoid of proper facilities to house their office, accommodate their members and ground for their players. The government offered the CMCC several suitable places for their pavilion and the playground away from Slave Island but Zahiere Lye was adamant that the CMCC get suitable land not anywhere else but at Slave Island, their ancestral hometown. The story of this struggle make inspiring reading and the role Zahiere Lye played in the fight for survival and final triumph. After 20 years of struggle, at last the benign government of Hon. S.W.R.D.Bandranaike considered graciously to grant sufficient land to the CMCC to erect their pavilion and pave the grounds at Kew Road, followed with a ex-gratia payment of Rs. 8,500/- in 1959, when for this amount of money two acres of land could have been purchased at Mount Lavinia, which is now worth millions. Zahiere Lye highly elated, took over the new site with the fullest backing and blessings of his supporters and dedicated members. The first sod for the pavilion was cut by Zahiere Lye in 1954 and he named the CMCC Secretariat as the 'PADANG' whilst his

(contd on page 4)



predecessors had named their original grounds they lost as 'Rifle Green'. Sir Oliver Goonetilleke, Governor General of Ceylon formally opened the pavilion in 1960. M.F.W. Abeykoon, Inspector General of Police, opened the new grounds of the CMCC on 23<sup>rd</sup> December 1961. CMCC is greatly indebted to Donovan Andree for funding Rs. 55,000/- to erect the pavilion and M.D.Bascanan, Consultant Engineer and T.M.Fareed Dole, Club Captain for designing and constructing the building. CMCC also cannot overlook the fact that Mrs. Brown and Co., Ltd., extended their unstinted assistance and co-operation for the laying of the cricket pitch and the outfield. The new pavilion could accommodate over 200 spectators and it is very much larger than the one at the Rifle Green. The CMCC continues to accommodate the SLMA, which promotes CMCC members their religious, cultural, social and traditional needs.

Zahiere Lye was a man with a vision. He perceived that in addition to what CMCC and the SLMA provide members, the interest of the less unfortunate ones also has to be taken care. He initiated the SLMA Rupee Fund in 1953. Here they established a milk-feeding centre, distributed clothes, food and other charitable items to the needy, irrespective of their race and religion. It became a popular social centre. When Sir Oliver Goonetilleke came to know of it, he was moved to the extent that he made a special request for SLMA Rupee Fund to have their meeting at the Queens House, in 1955. His Excellency was the speaker, while Zahiere Lye, the president presided. In 1956, the government recognised The Rupee Fund as a charitable organisation and they arranged to provide the Rupee Fund a yearly grant. In 1959, it started a scholarship fund for deserving students to continue their studies. Also to provide employment to the girls in the neighbourhood they started a weaving centre.

The CMCC, SLMA and the SLMA Rupee Fund are called the 'Padang Complex'. The word Padang in Malay means field - cricket field.

The CMCC appears now in grandeur and immaculately at Jalang Padang, Slave Island, Colombo 02. As requested, the Colombo Municipal Council honoured to use the appellation 'Jalang Padang'. In Malay, 'jalang' means road or mawatha. This is the first time the Malay community requested to name a road bearing their racial identity and was graciously honoured by G.Ganeshalingam, Mayor, in 1997. The brainchild and architect in getting the name denoting Malay ethos is an exalting benchmark towards imbruing that the Malays are a distinct ethnic community who has made Sri Lanka their adopted motherland. B.M.N.Jurangpathy and his wife Fowzie will remain a niche towards their dedication to promote Malayness. It will also be of interest to the readers that on this Kew Road, now known as 'Jalang Padang' was the first botanical garden of Ceylon, which was subsequently shifted to Kakutara in 1812. The word 'Kew' is arrived from the 'Kew Garden' in England.

The Sunday Observer commenced in its 'heard in the club sports gossip column' that 'Sometime we talk of model clubman. The Malay Club has one - the President B.Zahiere Lye, who has never missed a club meeting for 30 years. He has been the Honorary Secretary from 1927 to 1934, Club Captain for 10 years and president from 1951 to 1964'. During the tenure of Zahiere Lye, as the president of the CMCC, SLMA and the Rupee Fund from 1951 to 1964, among those who paid tribute to the 'Padang Complex' were Tunku Abdul Rahman, a former Prime Minister of Malaysia and his wife Puan Sharifa Rodziah, Mohamed Khirjohari, Assistant Minister of Commerce and Industries, Ong Yoke Lin, Minister of Transport, Malaysia. In April 1967, when Zahiere was ill, Tunku rushed to Ratnam Nursing Home to be beside his friend.

Dr. A.R.Deane is one of the oldest living dedicated members of the Padang Complex. He had been the cricket captain, General Secretary, Trustee (CMCC & Rupee Fund) President of the ACMA and CMCC and Patron of the SLMA. He joined the staff of the Cell of Berne's Hospital in England. Dr. Deane said "The CMCC and the ACMA during the stewardship of the able and amiable President M.X.Sabar in the last few years has grown from strength to strength. When I visited the pavilion after several years from abroad, I was delighted to notice the pavilion and the playing field buzzing with activity."

To president Sabar, Chief Engineer for many years at the Department of Highways, who had under his wings the rank and file of his vast departments, administering the affairs of the 'Padang Complex' was peanuts. To the police force and armed services, the orders of the superiors whether they are right or wrong, have to be first complied with and then complained of by the subordinates. Whereas it was different in other government organizations like Sabar headed. He had to listen to union members even if they are labourers and at the same time carry out functions in keeping with the standing orders without creating animosity among none. Sabar administered to the best and fullest satisfaction of his fellow workers, is the talk even today among those who have served under him. This wealth of experience and the public relationship he gained having worked in different environment and challenging circumstances made him a weather beaten administrator. To add to these with his charisma, dedication, simplicity and genuineness he became a very popular president, whom members did not want to let him resign. Sabar even kept away from being elected as the President, yet they unanimously retained him. That is how he had to hold office from 1980 to 1988. He made a very wise and adamant move to have refused to continue as the President when he was in the height of popularity and demand.

There is nothing better that could flash the popularity of the 'Padang Complex' worldwide to have organized the 2<sup>nd</sup> Malay Symposium in Sri Lanka from the 3<sup>rd</sup> to 12<sup>th</sup> August, 1985 by the National Committee of the Sri Lanka Malay Organizations and the Federation of National Writers Association of Malaysia (GAPENA) during the tenure of President of M.X.Sabar, where President J.R.Jayawardena was Chief Guest.

B.M.N.Jurangpathy, the first Malay Muslim Deputy Inspector General of Police, embraced the Presidency of both the CMCC and the SLMA with open arms in 1993 with an agenda back of his mind that whilst the CMCC and the Rupee Fund had their own shelter and infra structures, the SLMA was at the mercy of the CMCC for accommodation. Jurangpathy's concern, interest and sincere feeling to provide shelter of its own to the SLMA, is honourable, gracing and unforgettable. His attempt to venture almost with an empty coffer on a massive project costing colossal sum was daring and hazardous which others considered as a daydream. His diplomacy and craftsmanship in maneuvering to collect the required fund is of the highest calibre of sales promotion, which the best of its professional cannot perform.

Jurangpathy was allergic towards red tape. He sidestepped precedents and formalities, like all great men who revolted against the norms and traditions. The grandeur building, looking majestic, colossal and graceful, which Jurangpathy architect for the SLMA, could accommodate a very large gathering at its massive hall. Several rooms are provided to accommodate SLMA's various requirements. They named this structure as the 'SRI LANKA MALAY ASSOCIATION SECRETARIAT AND CULTURAL CENTRE' and was ceremoniously opened on 22<sup>nd</sup> February 1997. On this occasion Hon. Y.A.B.Tan Sri Dato Haji Mohamed Haji Muhamed Taib, Chief Minister of Selangor, Malaysia, the delegation from Malaysia, His Excellency Junagar Jacob, Ambassador of Indonesia in Sri Lanka, His Excellency Abdul Kadir Deen, High Commissioner of Malaysia, K. Ganeshalingam, Mayor of Colombo and Hon. Lakshman Kadirgamar were present to grace the occasion. The speech delivered by Minister Kadirgamar on that august occasion, as in the past no other distinguished person had ever made, a well covered true speech of all aspects of the Malay community and their contributions, made the Malays feel elated and proud they are born Malays and made Sri Lanka their adopted motherland. Among those who sent greetings were Her Excellency the President of Sri Lanka, Chandrika Kumaranatunga Bandaranaike and Prime Minister Hon. Sirimavo Bandaranaike. Jurangpathy's contribution towards the SLMA is unique, exclusive and a herculian task. He is the most admirable among those who believe that the end result that matters. As the 19<sup>th</sup> president in 130th years settles into his office at the CMCC, changes are occurring all round him. B.Royston Lye, Engineer, is the son of Zahiere Lye, the 4th President of the CMCC. Royston was abroad most number of his working days and returned at the tail end to Sri Lanka. (contd on page 5)



More than Royston, the cult of the 'Padang Complex' pushed him to take the helm of the CMCC. Padang Complex fingers in their family circle like what mother instinct attracts towards their infants. It reminisce subconsciously that the 'Padang Complex' was a part and parcel of their parents life and family. Royston's first preference is to launder and put the house in order. With this concept in the back of his mind, he welcomes member's candid views, criticisms and suggestions. More so, with his charisma and unassuming nature, he makes the members and guests important. He shouldered the CMCC almost with an empty coffer and mounting number of arrears - rental lease, levies, taxes, surcharges, penalties etc. In addition, almost all sporting requirements he had to purchase anew. Worse of all, against court cases, he had to spend heavily through his nose. At the same time, changes are taking place in the constitution for betterment of all concerned. A very efficient work force has been trained to maintain the 'Padang Complex' in ship-shape. As advised by Tuan Chone Buckman, former SLMA President, Royston has agreed to give prominence in displaying Mudiliyar Jamudeens's plaque.

It has been the desire of his predecessors to send players of the CMCC to their ancestral motherland - Malaysia. It was Royston, who succeeded in performing this ambition at last. On 1st September 1990, the club participated in the International Malay Trophy in Kuala Lumpur.

Though there are remarkable changes, arrears of payment have been updated, books, buildings and the grounds are well administered and maintained and there is a sense of warmth, freedom and infirmity among members and they get together more frequently, the CMCC will regrettably lag behind the rest of its kind that sprouted subsequently.

The obvious factors for this shortcoming is that unlike the rest of the clubs that caters to the needs of the sporting community, CMCC is more bend on pleasing its religious community. This is quite in order if they provide the means to up keep and develop the CMCC, but not when they expect the sporting community to do this for them. One has to sacrifice to achieve his ambition but not at others expense. The CMCC is faced with almost the same dilemma as the Sri Lanka government. Excessive religious holidays, is one of the factors towards our country to ebb in its economy. Whereas the religionists care less to pay heed to the causative factor of the haphazardness, instead they want this barrier overcome by some other resort. We must not mix our concepts with one another. What we cater to a true Brahmin must differ and must not be the same what we cater an European. We must not be a spoilsport or a dog in the manger. It is improper for us to go to a swimming pool and express swimmers to dress modestly. We have to cater to the majority.

Many become members of a sporting club not only to participate in its sports but also to wile away their leisure time in a friendly atmosphere of their liking with people of same interest. Regrettably, the CMCC does not extend these facilities to its members. As for the elites who prefer to have company with those of their status in other prestigious club, this is no barrier for them. As for the silent majority, it is of course a concern although they do not spill out. They would like to monopolize their club rather than go elsewhere and be in the company and environment with whom they are close. It is safer, hospitable and fun to take their beloved ones, friends, relations and guests to a club they call their own. It makes no sense for an institution not to fall hand in glove with the members from whom they depend for their existence. The sporting community is the lifeblood of the CMCC.

On the contrary, the other clubs of its origin, which sprouted subsequently, make good use of the best opportunity available in hand to make hay while the sun shines. Some create such sports club in order to cater customers and make money. An enterpriser compared the CMCC with the Trincomalee oil tanks that were not made use to increase the coffers of our country. He claims that there is a growing demand for hiring of standard modernized playgrounds, conference hall and club type refreshment service. He says the CMCC can increase their membership fee and the hiring of their grounds and so forth by several folds by elevating the standard, introducing modern infrastructures, renovating and giving face lift to the CMCC. He compares the CMCC with the tourist industry of Sri Lanka, where we

get mostly the poorest of the poor tourists. If we get the right type, he says, their avenues are limited to spending here in Sri Lanka. Primarily, the motive of the administrators should be to create a feeling among its members and players to admire and be proud of its performance. To do so, it need create resources to elevate its position and provide its members and the players the best. Whereas, while the CMCC keeps its door under lock and key, the other clubs in keeping its traditions and profession, entertain their members, guests and participants and earn good money from the refreshment and bar outlets. A liquor bar together with refreshments goes hand in glove. Devoid of these prerequisites the CMCC could be compared with the true Brahmin that feeds his dog with a vegetarian diet.

The end result is that the CMCC has to hire its grounds and the pavilion at a very low fee. Also its membership and ground fee is the lowest among all other clubs. Nevertheless, CMCC pays the highest rental lease and the Municipal assessment tax.

Royston Lye is in the midst of a crossroad.

## MALAY WAR HEROES REMEMBERED

Katham-ul-qur'aan recitals on 6th October 2002

For the third year in succession, the Sri Lanka Malay Association will conduct a Recital of Katham-ul-qur'aan in memory of our Malay brothers of the three Armed Services, the Police force and STF killed and missing in action in the war against the terrorists in the north and east. The recital is scheduled to be conducted, Inshallah, on Sunday, 6th October 2002 at the Padang Complex, Colombo at 9.30 a.m.

According to Sdr. T.Y.Raheem, Honorary General Secretary of the Association there are much more Malay brothers who have suffered the same fate. He therefore solicits the kind assistance of every Malay to identify more of our Malay brothers whose names have been missed and also if they are aware of any further names to inform him accordingly, giving the Regimental Service number, Rank, Full Name, Regiment, Date of Occurrence, Place of Occurrence and the name and address of the next of kin. The Association appreciates if this information is sent to them early to enable the Organisers to invite the next of kin to attend and participate at the recital.

The General Council and the Religious Affairs Committee of the Persatuan Melayu Sri Lanka intends inviting a representative gathering of all Malay Associations to participate at this year's recital.

## AL ISRAAPALEY AL MI'RAAJPALEY

### MEMBAWA ERTI

oleh: Shafi D.Ousman

Al Israa Wal Mi'raaj habis datang banyak anu kemahuanpey jadian nya jadi Nabi Muhamed (sal) pey hayarka.

Al Israapey hartinya - 'Jalangan Malang' lai Al Mi'raajpey hartinya - 'Diankat Naik ke langit'. Inni jalangan habis datang Makhakanya ada Masjidul Haram dari, Jerusalem atau Darussalamka nya ada Masjidul Aqsa nya habis pergi, dari sana tujuh langitnang nya angkat naik. Abu 'Fhaalibpey anak perempuangpey rumahka Nabi (sal) kapang singah duduk inni jadian nya jaadi. Jibril (AS) habis datang Nabi (sal) nya habis bawunkan apa Buraq katanya bilang kudaka Masjidul Aqsanya ajah bapi. Seethu lain Nabipada sama sama habis kumpul habis sembhayang apa tujuh langitnang inchnyanang ankat naik. Situ melaikatpada Nabi (sal) nya Allah pey duppangnya ajah bapi. Nabi (sal) Allah sama habis chakap inchnyagnan Allah atu hadiahke lima waktu sembhayang nya nya kasi. Jibril (AS) sorgamnyaley nurakanyanley Nabi (sal) nang habis ajah bapi nya tunjok. Inni jadian nya jadi hari 27 bulang Rajabka (Islam kalendarppey mostornya) Itukapan Nabi (sal) pey umur habis datang 52 tahun. Inni jalangan Nabi (sal) pey peniyaranya na kuwarhkanlai inchnyanpey ashabi padanya gesakang derangpadpey imannya ma kuwathgna. Inni ajaa'ib pey jalanganya lakukang badan dariley ruh dariley. Inni moosingpey scienceka derang ara tunjok apa ara bilang Nabi (sal) pey ajaa'ibpey jalangan bennarkata. Kenapakata kalu bilang, sekarang chari pegangada berapa-berapa wastu pada samma gampangnang ara jadi subbath.



## MALAY BROTHERS KILLED IN ACTION SL Army

Rank and Name	Date & Place of occurrence
L/Bdr. M.S.Kamalin	04/09/1985 - Weligamvehera
L/Cpl L.A.J.Meedin	30/08/1986 - Kinyala
H.Ousman	11/09/1991 - Welioya
L/Cpl M.A.Jamil	14/06/1992 - Paranthan
Lt. Colonel T.A.Packeer	27/07/1996 - Pt. Pedro
L/Cpl T.R.Carim	09/01/1997 - Paranthan
Colonel T.M.N.Dane	25/06/1997 - Omanthai
L/Cpl T.S.Sallay	20/04/1998 - Olamadu
L/Cpl T.Jainudeen	23/04/2000 - Elephant Pass
Captain T.R.Junaideen	10/07/2000 - Sorampathu
Major M.D.R.Sallay	02/02/2001 - Pallai

### SL Navy

Comm S.K.B.J.S.Bahar	15/01/1986 - Kinniya
LNP T.M.N.Amath	10/01/1992 - Karainagar

### SL Air Force

Wng Comm. D.F.Cassiere	15/07/1992 - Jaffna
Sgt. T.H.Sheriffdeen	29/04/1995 - Jaffna

### SL Police

Sgt. T.F.B.Bahaman	16/10/1987 - Vavuniya
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### Special Task Force

ASP. T.O.Samidon	13/03/1996 - Velliavelly
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## MALAY BROTHERS MISSING IN ACTION

### SL ARMY

L/Cpl T.S.B.Meedin	22/07/1991 - Elephant Pass
Major T.R.A.Alibah	18/07/1996 - Mullaitivu
Captain T.S.B.Amath	18/07/1996 - Mullaitivu
Pte T.N.Kamaldeen	18/07/1996 - Mullaitivu

### SL Navy

LS. T.Z.Rajudeen	11/11/1993 - Pooneryn
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### SL AIR FORCE

Flt. Lieut A.A.A.Packeer	22/01/1996 - Palaly
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*(The above names are from an updated list in accordance to the feedback from the Headquarters of the three Armed Services, Police and STF)*

## PERVERSION OF .....contd from page 11

influence. It behoves therefore, to ask the doctor whether the Malayanese are of uniform colour and features like the Eskimos?

Dr. Huseinmiya is at liberty to write what he wishes; but in no way should he expect the readers, who are not scholars, not to criticize him. Ordinary laymen these days even criticise the President, Prime Minister, Judiciary and the rest. It is not one's education wealth, position, fame or background that matters in reasoning views, protecting democratic rights and clamouring for justice, peace, fair play and truth. It is clear that the doctor's research appears to be lopsided in certain areas. He has resorted to date event and chose to use comments that have little relevance to the subject discussed. He is no exceptional; much eminent men have erred and rectified themselves or reproduced new prints. In research, there is no guarantee that an investigation will ever solve problems concerning him or, for that matter, that anyone else will even solve it. Solutions are found to be sure and that advance of technology that seem to multiply as quickly as the old ones are solved. Indeed science may be regarded as highly organized way of discovery, thereby continually replenishing surprise.

## SRI LANKA MALAY HERITAGE DOCUMENTATION PROJECT

The Dewan Bahasa Dan Pustaka in collaboration with the Malaysian High Commission in Sri Lanka have taken steps to implement a project on the documentation of the Sri Lanka Malay Heritage. The first meeting of a Select Committee nominated to begin implementation of this project was convened by the Malaysian High Commissioner on 27<sup>th</sup> July 2002 at 9.00 am and was held at the High Commission Office Conference Hall. His Excellency Iskandar Sarudin, who chaired the meeting explained the purpose and importance of this project and the part to be played by the representatives present whilst also offering them an opportunity to meet His Excellency and discuss about the project. His Excellency also stated that more meetings, on a monthly basis, will be held from time to time. Representatives from Malaysia will join in at the final stage of its implementation.

### Project Executive Committee - Patron -

Chairman Board of Directors of  
Dewan Bahasa Dan Pustaka

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Tan Sri Prof. Emeritus Ismail Hussein

### Organising Secretary -

Dr. Awang Sariyan

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HE Iskandar Sarudin High Comm. of Malaysia

Sdri. Kartini Drahman Mohamed

Sdr. Haji Nizam Samath

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Sdr. Haji T. K. Azoor

Sdr. Haji. Nizam Samath and

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# PERVERSION OF MALAY ETHOS TO BE HALTED AND THWARTED

The captioned 'MALAY MOOR MARRIAGE' article by Dr. B.A.Husseinmiya is an enigma

Oleh: Fazeer Rawdin (Radin)

*In the Ceylon Daily News of April 08<sup>th</sup>, 2002 Dr. Husseinmiya draws attention to Sdr. M.A.Sourjah's article that appeared in the same media of March 28<sup>th</sup>. Failure on the part of those affected and concerned and also of those who being decried of their racial disposition, to express their candid opinions in response is most derogatory and unbecoming. In the first instance, Dr. Husseinmiya will get the better of it and also enjoy the last laugh while, while his spurious vilification of the Malay ethnicity and ethos in the eyes of the public will remain uninterrupted*

"The vanquished is always fond of emulating the victory in his emblem,  
dress and creed and the rest of his ways" - Ibn Khalid -

AS for Sdr. Sourjah, prior to publication of Husseinmiya's article he fell seriously ill. Since then as advised by his physician, his family members have taken every caution to prevent him from access to and getting himself involved in anything that would cause him excitement, tension or increase his pressure.

I decided to pick up the threads of my commentary at this point reflecting to Dr. Husseinmiya's spurious verbiage and put the records straight, in a simple and clear manner. None so far has risen to the occasion to do so.

First and foremost, it needs to be stressed that his excessive pride and vanity in boosting of his claim that he is a scholar and expert for research by blowing his own trumpet, lack the decorum of modesty. His comparison of himself with Sdr. Sourjah and condemning the latter, somewhat next to nothing in a public media, reveals poor sense of moral etiquette and proper manners. I least expected such uncouthness emanating from a luminary, carrying a doctorate before his name. I have therefore, come to the obvious conclusion with much disdain that by having devoted one's time by only copying from documents and writing books alone is inadequate to highlight one's image; splendor and charisma as maneuvered; but it is also important to cultivate politeness, respect and dignity towards fellowmen. His reaction can be symptomatic with scholars trying to belittle or deride the institution and talent of artists, singers, musicians, writers, and philosophers on grounds that they do not have an academic qualification.

From everyone, however, big or small, there is something for all of us irrespective of what we are, to learn. We cannot bypass the fact among famed historians, scientists, preachers, artists, singers, musicians, statesmen and others there are no non-academicians and professionals from whom scholars have learnt in schools and universities. There are numerous scholars, with title before and after their names, who take orders from men and women, who lead their country, administer dynamic enterprises and giant projects. This strikes my mind what was highlighted in the press sometime back that a layman had gone to get his tooth extracted and incidentally the dentist tried to pull out the good tooth in proper conditions and shape, which prompted the patient to order the dentist to stop his misdirected operation. Is it proper and in order on the part of he patient who is not a doctor to have instructed the dentist holding a doctorate before his name?

Scholars do not mean that they all tell the truth, do not cloud and are accurate, unbiased, justified. Is it Hobson's choice for those with no title before their name, that they dare not call one's soul one's own and must bow down to the whims and fancies of the scholars and take down their dictum for granted? For such poppycock, I will not hold a candle to the devil.

The Doctor at the same time has more or less accused Sdr. Sourjah that he is as much to say but a copycat for having cited from his book. It is a brilliant stroke whether Sdr. Sourjah copied his citations from the doctor's book or not. By the way, I suddenly got a brainwave just now to pose the question to myself whether it is in order to cite or note from the scribe's article when responding? Did Doctor copy or innovate history and chronicles to write his books?

All of us have schnozzles; that is, we are ridiculous in one way or another; if not in our faces, in our minds, or in our habits. When we admit our schnozzles instead defending them we began to laugh and the world laughs with us.

Refer Ceylon Daily News, October 11, 1996, where the doctor has also audaciously asserted profligate claims that he has come across records of oosterlingam (Dutch Easterners) slave-lists from the Arsip National Indonesia referring to one Sourjah as one of the those Ambionese Christian convicts who were banished to Ceylon in 1790's and kept in chains for having stolen pigs from the pen of a Dutch governor in Batavia. This piece of contribution can be called a presentation out of doctor's pocket. I ransacked the archives records in search of the slave Sourjah referred by doctor and I did not come close to anything as such.

Taking advantage of doctor's vulnerable stratagem, I challenged him to earn my coup de grace. (See Terang - January/March 1998 - page 9) My target was just a sitting duck. Sdr. Jainudeen Ahamath, I believe is an uncle of the Doctor, defended him, knuckles under, by responding crookedly in the Terang - October/December 1998 - page 8. "He (Dr. Husseinmiya) regrets that Sdr. M.A. Sourjah has misinterpreted his views. What Husseinmiya actually conveyed was the pitfalls of recognizing Malay ethnic identity based on nomenclature of family names; I think it is a brilliant piece of argument, for the sake of argument's sake, when Husseinmiya threw a gauntlet at Sourjah by inviting attention to a slave convict banished to Ceylon.

I cannot make head or tail out of Jainudeen's rigmarole. A pretty kettle of fish. It is like having told he was a hunting man, but was caught when he spoke of the hounds, as dogs'.

Countering Dr. Husseinmiya's denoting impression of Sdr. Sourjah, I like to highlight a glimpse of Sdr. Sourjah's. He was educated at Royal College, Colombo and is an International poet, free lance journalist and a researcher in Malay Culture and social services. He is a member of Senior Citizens Group, (SCGB) Sri Lanka, Retired Senior Volunteer International Program (RSVI - USA), Sri Lanka United Malay Organisation, National Consumer Watch (SL), Battaramulla, Talangama Muslim Association, Pensioners Association, Battaramulla, Terang (Quarterly) Editorial Board. Honours and Awards

(contd. on page 8)



## PERVERSION OF .....contd from page 7

include winning the "Tall Story" competition 1983 (Island Newspaper), Lanka Women - Best 1993, acclaimed International Poet by the International Library of Poet (USA), International Poet Contest (1993), writing Poems and articles published in Forum Foreign and Local Newspapers (SCGB), Quarterly Newspaper, Terang Quarterly Newspaper, Al-Islam Malay Poems, Oman - brief glimpses, Duniya Bangsa Melayu (A History of the World Malay Co-computer, Mosques, Minarets, Mausoleums (Documentary), Spiritual Experience in 'Subud', Biography - 'Father & Self', the Lebanese Philosopher - Poet Kahlil Gibran, among others has had profound influence in his writings.

Moreover, Sdr. Sourjah's pedigree hails from the successor Sourjah Rengapathy (Colour sergeant) born circa 1796, came to Ceylon, early British period (circa 1816) with his wife and younger brother; Tuan Sayed Mahrip Sourjah Rengapathy, from Sumenap in the island of Madura, Indonesia. Sdr. Sourjah maintains authenticated documents of their genealogy.

The doctor gives me the impression that the records in the archives are originated by him. Like him, Sdr. Sourjah is too, privileged to have access to gain reference from the archives. Can doctor prove that Sdr. Sourjah cited from his books and not from elsewhere? The doctor must refresh his memory that I have encountered him in the archives several times. He probed into these documents very much later than I, merely to compile his books, whereas I have extracts of what were sent to my grand parents by government archivists E.Reinmers with covering letters dating back Friday June 6, 1924 onwards.

Malays collected these documents to preserve their glorious heritage; not to get a thesis, make money, glorify their position or get employment abroad. I have other documents dating back from the 16<sup>th</sup> century with more or less the same information that contains in doctor's books; but his books do not contain the history of the Ceylon Malays which other Malays and I have, which gives a radiant, honourable, chivalrous and true picture of their grand parents.

Most of us do not know the value of current history, whereas most Malays are yearning to get information about their forebears. Similarly, our future generation will be highly taken up if they could obtain information of the present generation. Whenever I come across such information and I pass it on to the party concerned, they are elated and have no words to express their gratitude, Editor of Terang will be much too pleased to publish such information, like birth, death, matrimony, success in education, sports, music etc.

I hope and I pray one day there will be a Malay, who will make Sri Lanka Malay ethnicity and ethos his professional subject and write books with the fullest backing of all true Malays in Sri Lanka and their ancestral motherland.

With this mindset back of my mind, I often jump the track making use of the opportunity to include information that I feel it may of use towards promoting Malay ethos and ethnicity, like the farsighted men of yore contributed in the Cuiawansa and Mahawansa. These are published free of charge. Also Terang takes pride that his is the one and only bulletin that helps to compile the genealogy of the interested party.

Now let me revert to the subject under discussion. It is also pertinent to mention that, at the request of Dr. M.P.Drahman (refer Times of Ceylon Wednesday 27 February 1967) my maternal uncle, Baba Bartheen Lye had given

him a trunk load of relics, historiography of the exiled Malays to Ceylon and of the Rifle Regiment, such as letters, pension books, swords, medals, photographs, etc., belonging to my paternal grandparents without getting my pater's consent. These were to be sent to Capt. Geoffrey L.W.Watson of the seventh Battalion Regiment, for Exhibition in Malaya.

I, for my part, have not gathered anything special from Dr. Husseinmiya's books. It appears that everything had been laid on a platter, as it were, for him to compile his books. The exercise could have been easier for him than for the earlier Malays and true researchers to bring about their piecemeal presentations in his books. However, my contention of a writer is that a person with nothing in his mind and the power to write twisting to suit what he observes.

Nevertheless, in doing so, it behoves, ipso facto, in his exercising equanimity of mind together with a sense of decorum, caution and discretion when delicate ethnic related susceptibilities are manifest as a quite primary necessity. Only the total observance of such genuine constraints would appear to guarantee free and fair conclusions, inferences, deductions and options bereft of the twin complex of superiority and inferiority.

It goes without saying that the readers will no doubt agree with Sdr. Sourjah's remarks that doctor's books are specious and baseless vilifications of the Malays when his books are taken into, in toto consideration. His pet ploys of using such pointed terms, cross examinations and baseless rubber stamp phrases such as 'it is difficult to ....', 'it is almost certain that ....', 'it is difficult to assume.....', 'it may be argued that ....' etc. Such a modus operandi really connotes and implies astutely planned tactical ploys adopted to thwart research finds of the scholars that deeper research is essential for their acceptance - more assertions than reasons and several contradictions and imaginations running amok and playing havoc. Whatever said and done, I have to be in agreement with Dr. Husseinmiya that pertaining to the controversial subject Sdr. Sourjah has not contributed anything new. In the planet we live there is nothing new being introduced by anyone. We unearth what is there. None creates anything new. Even God is within us, in a form of a spark. It is matter of inspiration to kindle the spark to fire and be enlightened with the wisdom or develops ones extra sensory perception. It is more of an urge that drives a bird to be early to catch the best worm. However, an early bird does not create the worm. Dr. Husseinmiya should know better whether he copied what was there on the platter, created or transformed the originality to write his books on the Sri Lankan Malays. Like we are at liberty to hold our opinion, doctor too, could maintain his stance that citations in his books are his origin. What is important in general, is that the truth that prevails.

Nonetheless, it is not fair by doctor to bear any qualms against Sdr. Sourjah by having come to conclusion that he copied the citations from doctor's books. How do we know for sure whether Sdr. Sourjah copied the citations from doctor's books or elsewhere? More so in keeping with the ethics of journalism Sdr. Sourjah had quoted Sdr. Halaideen and doctor's citations. Of course, it is proper on the part of a scribe to counter a writer by quoting his statement or citations. There is no other way out. For instance, how could Sdr. Sourjah had corrected and put the record straight without quoting the untruth that the Malay men came to Sri Lanka without their women folks and got married to Moor women

(contd. . on page 9)



## PERVERSION OF .....contd from page 8

which Sdr. Halaldeen highlighted in the leading newspaper-Daily News.

Nothing but this was the enigma attempted by Sdr. Halaldeen to bring the Malays in line with the Moor community and dump the Malays under the racial appellation of the Moor which stirred doctor to make a harangue in the process (crooked thinking) when a cog was poked through the wheel. Surely, there is nothing wrong as far as Sdr. Sourjah is concerned to care, love and defend his community without causing whatsoever harm or animosity against any other ethnic race. Exactly this is what Sdr. Sourjah has proved himself to be. In reply to Sdr. Halaldeen and Dr. Husseinmiya's damaging and hurting public opinion, highlighted in the newspapers against the Malay community in Sri Lanka, Sdr. Sourjah rightly replied in the same media, in the best of tradition, in a simple and short manner precisely to the point (straight thinking) whereas, Dr. Husseinmiya has done of his equilibrium run amok and played havoc like a bull in the china shop and inferences clean out of the context. Any sane person with a modicum of care towards their ethnics will obviously no doubt never tolerate anyone trying to belittle their community.

The Malays not only are they cognizant of the fact that the interested parties from the very outset have deployed various sinister campaign to disparage the Malays and mislead the public but the Malays have their valid reasons as to who is behind and the motive behind such deployment.

However, the truth remains that Dr. Husseinmiya has done more harm than good towards the Malay community in Sri Lanka by writing about their community. Like Dr. Husseinmiya who probed into the past of the Malay community to achieve his ends meet, the Malays too have probed into his background, means, purpose, involvement, motive, backing and so forth to give birth to Dr. Husseinmiya books out of all other communities, about the Malays.

At this juncture, it is most appropriate to pose the question from Dr. Husseinmiya for whose benefit did he write about the Malays and who said or denied that the Malays did not, are not and will not marry outsiders. What is queer about the Malays getting married to non-Malays? What is the motive behind to beat the tom tom, time and again, that the Malays are not a pure race? For whose benefit did doctor state that if not for the Moor community, the Malays would have not known to practice their religion - Islam? Is it not his reason to belittle the Malay community that he also stated in his books and circulate around the world that the Sri Lankan Malays have lost their features, colour and identity? Are the Malay community exceptional in these aspects? Why was his books not publicly displayed in Sri Lanka, instead some of his favourites tried to sell to selected Malays as if they were doing a favour? How come it is well displayed for sale in countries where there are predominantly Malays? These are some of the questions posed by Sri Lankan Malays. Why Dr. Husseinmiya harps on these lines about the Malay community? In doing so, if he has no ulterior motive and continue to do so with the best of intention, why not Dr. Husseinmiya do a good turn similarly towards the Moor community with whom his rapport is very much closer. The Doctor fails to understand that in Malay Archipelago there are 17,508 islands, comprising of 180 million Malayansese, 300 ethnic groups who speak 200 dialects. The entire population here cannot read, write and speak standard Malay, not dress in Malay dress and have mongloid features. So said a

sea-farer from Tidor, whom I met at the harbour.

Malays are proud of their race. They like to remain as what they are. They do not like to be identified under any racial appellation. Some ethnic group, because of some misdeed or other of their patrimonial link, have not carried their surnames. It is not so with the Malays. They are proud of their forefathers and have carried down the line, their generic names. Why not these humble Malays be left alone? Why must they be belittled? Why attempt to mislead the Malays and change their attachment towards their race? Is it not because the Malays love and are proud of their stock they have retained their historiography and identity? I was overjoyed and proud when the High Commissioner of Malaysia told at his office on June 22, 2002 that they have selected Sri Lanka to write in Malay language about the Malays here, as they have preserved their ancestral records.

I have to deviate from the topic to make use of this opportunity, that records pertaining to forefathers of the Sri Lankan Malays are available at the Reference Room Kew (To Family References) England. I have extracted from this place some valuable information. Such information is also available in Hong Kong, Singapore and India.

At the same time, it is an added insult to injury to under rate the Sri Lankan Malays on grounds that they are not of pure stock and on the contrary, Dr. Husseinmiya to claim himself as a pure bred Malay by stating that both his paternal and maternal grand parents are from Indonesia. Also doctor exhibit himself incognito as a true Malay by attiring himself with a Malay headgear (sonko).

I have to leave a very broad margin to Dr. Husseinmiya for not knowing the difference between Moor-Malay marriages and Malay-Moor marriages. By hook or by crook, the doctor wants to have the last word that the Malays are the offspring of the Moors in accordance with his caption - Moor Malay marriages - in the relevant media. Blot on one's escutcheon. If one goes by his gimmick it boils down to that the Malay community comprises of the children born to Moor men married to Malay women (Moor-Malay marriages). Unless the Moors are ashamed to call themselves as Moors, I cannot attribute to any reasons best known to me, for the offspring's of such marriages to be categorized under the Malay racial appellation. That is exactly how from the distaff side, the doctor has claimed himself as a Malay with his novel innovation he has hinted in his caption that the Malay community is the offspring of Moor men married to Malay women (Moor Malay marriage). The parallel could be compared with the Chinese tradition of binding young girls' feet as said to have originated in the twelfth century with the Empress Ta-Ka, who was club-footed and wished all Chinese women to share her deformity.

The doctor should understand that news covering Malays spread among their community like wild fire because they comprise of a minute number in population.

Dr. Husseinmiya, in his genealogy bewilderment has claimed that he is a fifth generation Sri Lankan Malay (vide Sunday Times - Aug. 19, 1990). He has traced his father's lineage to the Indonesian island of Madura and his mother to Kedah is an astounding piece of genetic engineering, which will no doubt make Malays think twice of his innovative line of research. More so, it can be taken as a cue from what he has bolstered, in the Ceylon Daily News of Oct. 11, 1996, a link with the Japanese quoting the suffix 'miya' that entails his name Hussein MIYA, during his visit to Japan.

contd... on page 10



## PERVERSION OF .....contd from page 9

These are food for thought that are taken into consideration to analyze and assess the genuinity of one's performance. Notwithstanding bolstering his genealogy, he made but a poor hand at the smoky tongue. It certainly draws the curtain on the doctor, as a roughshod scholar in the field of research engineering.

It is well obvious that when a Malay man marries a woman outside his community their children inherit their father's racial identity as a Malay. Strangely, it has been vice versa with Dr. Husseinmiya. It is like in a case of a seed (man) wherever on earth (woman) it is planted sprouts the product of the seed. This is the nemesis. There is nothing strange or queer about a man getting married outside his community and his claiming to be within the fold of his tribe.

The Holy Prophet (OWBP) president Dr. Achmed Sukarno, Prime Minister Prince Abdul Rahman, Rajiv Gandhi, King Hussein, Yasser Arafat, Imran Khan and many more eminent men have married outside their community and their children naturally inherit their father's racial identity.

Books written, copied from documents are quite different from the reality of ethnology of a community or a nation. Take for instance the incorrect information passed on to the readers by Sdr. Halaaldeen in the widely circulated media (Daily News) that the Malays did not come to Ceylon with their women folks and married Moor women, which is a diabolical misguidance for future generation to abide by. Such attempts to pervert history of the Malays should be nipped in the bud and thwarted, as we are attempting now. For this purpose luckily, we have the 'TERANG' to enlighten the truth. The very newspaper that highlighted Sdr. Halaaldeen's article has not published articles that were sent by respondents to the same media pointing out the incorrect information of the Malay community that appeared. The reason for this, please see my article in 'Terang' - Jan/Mar 2002 under the caption "ORANG REJIMEN IS NOT SWEET TO THE MALAYS".

Dr. Husseinmiya without under estimating the Malay community on grounds that they are not scholars, had he gathered information from the Malays in the suburbs like Trincomalee, Chilaw, Hambantota, Puttalam and other places, he would have been enlightened the reality of the Malay ethnology.

Most elites whom doctor would have consulted to get their views may not in the first place speak in Malay or know the difference between 'thangthang and dangdang, bangsat, and kutu busuk, halai balai, and buah bibir. Bleembing, boomp, Kartel, Slawang, lapang, thumis, chaya manis are words used by Malay folks in their day to day life, which when these sound common to those whom Dr. Husseinmiya would have consulted, would lead him to the primrose path. A person who is not conversant in Sri Lankan Malay or had no rapport with the common Malay folks but have mastered to speak in standard Malay is it no criterion that he is an authority on Malay 'abad' (chronicle, history). I have not referred to the Malay delicacy - tripe.

Nevertheless, they continue to represent the Malay community in Sri Lanka, every year as a ritual abroad. Why cannot in turn the Presidents and Secretaries of Malay organizations be allowed to represent the Sri Lankan Malay community, who undoubtedly are well aware of the plight of the Sri Lanka Malays and their historiography on account of the fact that their ties with the Malays of all walks of life is much more closer and attached.

The impression representatives have created in Malaysia and Indonesia is far from truth. Sdr. Laxana's effort to migrate Malays to their ancestral land did not have the needed backing from these elite representatives. According to Sdr. Laxana, they were thinking in terms of their sound position they were holding and not from the angle of the Malay community as a whole. Sdr. Laxana quoting their remarks "We were born in Sri Lanka, ..... we will die in Sri Lanka", "Successive Sri Lanka government have been fair towards the minorities, including Malays, so why run away because a few problems crop up from time to time". Vide Duniya Bangsa Melayu 1993 - page 237. They do not know why Malay women go abroad seeking employment. The highest percentage of literacy is among the Malays in Sri Lanka; yet the highest number of unemployment is among these Malays. Several teachers informed me that it is pathetic that the Malay students, who excel both in studies and in sports, are not in a position to continue their studies. They seek employment early to look after their family. There are several Malay youth, who are stranded without money to obtain a passport to go abroad seeking employment. I know of several Malays holding responsible positions who have refused to give letters of recommendations to the Malay youth seeking employment: yet they are in the forefront of Malay cause. I have read with much interest and gathered valuable information, which are not available in the archives or in any books, from Sdr. T.A. Machan Burah's article covering the Malays, that he had found out village folks during his circuit around the island. Dr. Spittel wrote his book on Veddahs by living with them. He was able to gather their community's cohabitation, humanities, behavioral patterns, social science, pure science, science to ameliorate their heritage.

It is a well known fact to emphasize here that a nation realizes itself only through its creative expression in art. For this expression of the soul of people in literature, a foreign media cannot suffice, even though it has been rich as English language is, in adaptability comprehensiveness. The peculiarity of a people's colour is its colour expression with his own character, giving it a distinct individuality and subtle nuance of colour and rhythm that are accumulated products of ages of experience and tradition.

A good many of the present generation are unaware of the fact that in the good old days among the Sri Lankan Malay community too there prevailed the caste, clan, social groups (bangsawan/turnan) or whatever you may call. Those bearing surnames as Amath, Ameen, Bahaman, Buhary, Irudeen, Sahama belong to *Kadhu* clan. Ameer, Kaman, Sudar, Sanur, Sanun, etc to the *Sadhu* clan (priest). Cassim, Muthaliph, Meedin, Jumar, Usoof etc. to *Machan* clan. Radin, Tunku, Pangaran belong to *Orang Bangsawan* (noblemen). Baba Chinese born in Indonesia. These generic titles were the pride of their beholders and Malay forebears, who opposed of their children not only getting married outside their community but also to Malays of a lower class. They were particular that their children married within their community of classified lineage, hereditary clan, or group and also distinguished gradation of nobility.

Refer Colombo Malay Cricket Jubilee Book (printed in 1924) page 162. "*To their native (Malay) officers who were at that time chiefly from their own princes and great men, they always paid the most implicit obedience and seem to hold them in the highest veneration*". Most elites of today are aware that among the cream of the Malays, a brother and two sisters, all

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## PERVERSION OF .....contd from page 10

graduated, have reached their old age and remain unmarried, as they did not get proper partners among their 'turnan' and social status. There are several such instances. Therefore, it is improper and incorrect to treat the Malay community as if they would marry every Tom Dick and Harry, in general. It is a well-known fact that the Malay race will not like to be second to anyone (rosam, bangga). This fact is attributed to their not lacking in diplomacy as they are generally remarked by their own kind.

Extract from the diary of Magistrate Magam Pattu, Hambantota - 1822-1823, "Malays belonging to a higher class petitioned to prevent from the customary umbrella being held over the head of Pakeer Bawa on the day of his wedding while proceeding to the house of the bride, in accordance with their Malay tradition at that time. They made this protest on grounds that Pakeer Bawa or his relatives are not entitled to this honour as they belong to the ancestors of ANDIES'. Even today parents have outcast their children having married outside their community to the point of no return. Generally when a Malay man married a Moor woman (Malay-Moor marriages), it is the tendency for the couple to speak in the mother tongue (Tamil) which the husband understands. Their children follow suit. Moreover, in the Islamic concept, the mother naturally count before the father for consideration companionship by the sons and daughters. Children grow up much closer and are attached to the mother, whose protective instinct is greater. This reason can be attributed to the fact that their children are prone to be influenced by the mother and fall in line with the matrilineal side and gradually being absorbed into the Moor community. Where a Malay woman marries a Moor man (Moor-Malay marriage) it is quite a different tide. Unlike a Malay man, a Moor is quite different, conservative and his outlook quite different. A Malay woman, in general enjoys less freedom under a Moor when compared with a Malay man. A Moor man sometime has to yield to the wishes to his elders in the way of life practiced by their community. Besides, the Moor man does not speak in Malay in general (wife's mother tongue) whereas, the Malay woman could speak in Tamil (husband's mother tongue).

In such cases, the couple speak to each other and the children in father's language (Tamil) and at the same time when the Malay woman and their children are brought in keeping with the Moorish way of life. It is obvious they get absorbed into the Moor community by and by. Extract from the Monthly Literature Registrar, Colombo - Jan/Dec. 1891 - 'Customs of the Malays' by W.H. in the Western Hall. "The Malay woman has an unusual great degree of liberty (considering that the fact they are of Islam) and are by no means

kept closely confined in the house and compound. They are industrious and make for the indolence of their husband's brothers and sons."

When a Malay man or woman gets married to a non-Muslim it is generally the case for them to go with the wind and fall in line with the majority community. For them obviously their personal mundane gain matter more than the link with their ancestral chain of the Malays. The Malay boys and girls who have converted their non-Malay partners to Islam to get the approval and blessings of their parents for their marriage somehow feel intuitively they are not a welcome party to the Malay scenario and this results in their joining hands with the majority community and losing the Malay identity gradually. However, it appears there is now some change in the attitude of the Malays in this regard, especially among the elite.

In the light of what I have explained, it is a phenomenon worthy of noting that the Malay race has been able to retain to a great extent the purity of their race contrary to the picture what Dr. Husseinmiya and his uncle Sdr. Halaldeen have painted.

While the doctor elaborates that it is difficult to identify a Sri Lankan Malay, as they have lost their ancestral identity, culture skin colour and features, in his lecture in the Royal Asiatic Society of Sri Lanka on Jan. 23 1998, he claimed that when he visited several islands in Indonesia, he enjoyed eating the same type of Sri Lanka Malay food and the natives resembled the Sri Lankan Malays like his uncle, aunty, grandma. On the contrary, there is nothing preventing a scholar from being a prevaricator.

There is no present without the past; hence for the doctor to have compared and contrasted the chouchou of the present Malay generation from where and how did he get the true characteristic features of their Malay forefathers, who had come to Ceylon from different islands with variant genetic properties? I will cite an example, a state in Malaysia - Malacca - where I have seen several Malay fishermen with a very dark skin and non-Mongoloid features. Had the doctor too travelled around the Malayanese islands there is something wrong radically that he had not observed these Malays.

Moreover pertaining to the topic now under discussion we need give thought to anthropologist of reknown expertise internationally.

The real true sons of the soil (BUMIPUTHRAS) of Malay Archipelago is the Azli (aborigines), similar to the veddahs in Sri Lanka, bearing dark skin and the Negroid features. (Refer Hemisphere Vol. 26-No. 61) Early European scientists mostly French, German and British observed that in Malaysia, Indonesia, Philippines and their bordering islands besides these black pygmies, living as hunters gathering and collecting forest products, there also existed the brown uplanders and the brown islanders and coastal inhabitants somewhat taller than the pygmies. These scientists attest their (brown uplanders and islanders) culture dating back 30,000 years BC. Through some cultural and genetic mechanism J.P. Collin has hinted as one genetic factor that could have led to the intermarriage and mixing between negritices and the original brown types resulting in the less advanced uplanders he saw as midway between the two other classes in colour, clothing and customs. Whereas Alfred Krestler believed that the brown lowlanders became differentiated from their upland cousins through prolonged exposure of the coastline dwellers to Hindu-Malays, Mohammedans and Christians

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## RECOUPING FROM CARDIO THORASTIC

### SURGERY

On behalf of our numerous readers, we extend to Alhaj T.Z.P. Ahamat (JP) (former founder President and present Patron of the Malay Association of Kolonnawa Electorate (MAKE), and a former principal office-bearer of the Sri Lanka Malay Confederation) our sincere prayers for a speedy recovery from his recent cardio-thorastic surgery, for replacement of his blocked heart valve. Thanks to Allah, he is back home, making very satisfactory improvement. He is a brother of Sdr T.J.P. Ahamat-JP, (a former active Hony. Secretary and now Patron of the Ruhunu Malay Association and a member of the former Editorial Board of the Terang) and Marihoom Alhaj T.A.P. Ahamat of Dematagoda, Colombo 9. Both T.J.P. and T.P.Z. played a pivotal role as members of the Organising Committee of the 2nd Dunia Melayu Symposium held in Sri Lanka for the first time in 1985. (contact telephone # 01-572791)



## MTAHA MOHAMED

COLOMBO MALAY CRICKET CLUB's MODEL CLUBMAN's

Golden Jubilee inauguration

According to Sdr. Fazeer Radin there are indefinite number of long standing members recorded among the membership registers of various clubs but to pick among them a model of a true clubman is like to trace a needle in the proverbial hay stack. However, the Colombo Malay Cricket Club (CMCC) is proud and fortunate to have amongst them such an unique clubman. He is none other than M. Thaha Mohamed. He is an exception because right through his club career he has been the paragon of punctuality in attendance, participation, dedication and contribution to cover all aspects of actions of the CMCC. Through the ups and down of club life, and irrespective of whom the elected general members as office bearers, Thaha has maintained his sense of duty and obligations towards the club devoid of any indifference.

Coincidentally, Thaha's golden jubilee as a member of the CMCC receives a further boost as it falls along with the CMCC's preparation to celebrate its 130<sup>th</sup> Anniversary this year. Its members with justifiable claim "ours is the oldest Ceylonese Sports institution and the pioneer club of its kind in Sri Lanka" have all the more reason, in like manner, to acknowledge and celebrate Thaha's golden jubilee too as a classic modeler.

Thaha celebrated his 69<sup>th</sup> birthday last 14<sup>th</sup> June and continues to carry on with the same vigour, enthusiasm and spirit as he did when he joined the CMCC on September 1952 at the age of 19. When asked for the secret behind his success, he burst out laughing and replied "clean living in keeping with the

spirit and foresight of a true sportsmanship". The gallantry and chivalry, to be admired in Thaha is, that he enrolled himself as member of the CMCC in 1952 during its worse period of turbulence. He volunteered to fight to regain the CMCC's original playground, pavilion and the club house at the 'Rifle Green', Slave Island that was given them in 1872, where the present Slave Island police station and their officers' quarters are presently established.

At the outbreak of Second World War, the entire playground of the CMCC at the Rifle Green was acquisitioned by the British in 1939 and the CMCC suffered immensely. Although the war ended in 1945, it was not confirmed by legislation to restore the lost right of the CMCC's building and the premises at the Rifle Green. It was at the height of such clamour, protest, struggle and upheaval that Thaha joined the rank and file of the CMCC and fought tooth and nail to get back what was taken from the CMCC. It was, therefore, undoubtedly sheer sweat, toil and dedication of stalwarts like Thaha that helped provide the present and the future members of the CMCC to enjoy the privilege of spacious alternative and provided by the benign government of Hon. S.W.R.D. Bandaranaike in 1959 at the Padang Jalan, (earlier called "Kew Road") Slave Island, followed with an ex gratia payment of Rs. 8500/- for the CMCC to erect their club house, pavilion and the playground. Hardly one year after Thaha became a member, he was elected to serve as an executive member of the CMCC in 1953. He served from 1955 to 1964 as Asst.

General Secretary, from 1965 to 1966 as General Secretary, in 1991 as Club Captain and thereon as Vice President. Though on grounds of merit and excellence he is the most eligible to hold the post of President, and there has been popular backing from the presidium too, time and again, his psyche declines himself for promotion in the best interest of the CMCC. To the question posed why he is not eager to promote himself as the President, he answered - "None must accept responsibility without being able to perform successfully. We need sacrifice to promote CMCC and not to benefit from the CMCC selfishly. Man is only conscious of himself when he is a member of a race, a party, a corporation or family, meaning utter selfishness. It is this ego that drives one to boost his image by accepting responsibilities, which one is incapable of performing successfully. I need the spontaneous intuition and instinct like in animals and birds to lead. Leadership is a talent like singing and other gifts. Successful leaders are born and not made. I do not have the urge for it." When questioned, unlike several, as to how he accounts for his open mind in active participation, irrespective who is elected to the presidium, instantly he quoted Holy Prophet Mohamed's (OWBP) saying: "If a negro slave is appointed to rule over you, hear him, and obey him, though his head should be like a dried grape. There can be no obedience due to sinful commands, nor to any other than what is lawful." Truth and righteousness appear to be Thaha's guiding percepts in his success.

**KANDY MALAYS..** does it again (...from page 1)  
They were able to contact some prominent Malays in the town area for a formal discussion and exchange of views and were successful in their efforts to coax them to form an Association, even with the limited number available. Some of those whom they met were married to Moor Muslims and mostly talk Tamil. They were very happy to meet the Kandy

Malays but regretfully stated that Malay is not much spoken and they move with the Moor community and the Sinhalese and Tamil population. Some of them joined the Kandy Malays on their visits to places of interest. These Malays were very friendly and helpful too. The Kandy Malays have expressed their whole hearted support at all times to assist & guide them to

form an Association and is in contact with them. They are confident that a Malay Association in Trincomalee will be born in the near future. They hope that the SRI LANKA MALAY CONFEDERATION will step in and nurse it to grow healthier for the sake of the future Malay generation in Trincomalee and help keep 'bahasa Melayu' alive which is now fast diminishing in these areas.