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TERANG



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Chief Minister of Malacca

to launch Book on

'HERITAGE OF THE SRI LANKAN MALAYS'

IN COLOMBO

According to Sdri. Kartini Mohamed, Chairperson of the Special Committee appointed by the Sri Lanka Malay Confederation and who is also co-President – Culture, Research and Documentation, The Chief Minister of Malacca and his entourage will be in Sri Lanka from the 3rd to 7th May 2003 to launch the book on 'THE HERITAGE OF THE SRI LANKAN MALAYS'.

Tan Sri Prof. Dato Ismail Hussein, President of the Malay Writers Federation of Malaysia (GAPENA) and Prof. Awang Sariyan Head of the Dewan Bahasa Dan Pustaka will also accompany the Chief Minister. Outlining the historical visit, Sdri. Kartini explained that the Chief Minister of Malacca had visited Malay Kampongs in Cambodia and have generously assisted them both financially and materially. Hence, the visit was a good opportunity for the Malays in Sri Lanka to obtain such benefits.

The launching of the book will coincide with a seminar to be arranged by the Malaysian High Commission on the morning of 5th May 2003. Two papers, by Sri Lankans, one on Education and the other on Economy will be presented by Sdr. Haji T.K.Azoor and Sdr. Thaliph lyne, respectively. The following two committees were appointed to assist and help the presenters with their papers.

Education – Sdr. Haji T.K.Azoor, (Presenter)

Dr. M.S.Jaldin, Sdr. Haji T.S.Jamalon, Sdri. Faleela Jurangpathy, Sdri. Fawzia Jurangpathy, Sdr. Haji T.M.S.Sadlin, Sdri. Shirazi Dulapandan, Sdri. Ramola Rassool, Sdri. Tanzeeza Samsudeen, Sdr.B.M.Dulapandan

Economy – Sdr. Thaliph F. lyne (Presenter)

Sdr. T. Anwer Dole, Sdr. Haji T.S.Jamalon, Sdr. Haji T.E.Sagara Amit, Sdr. Maas Ramli Mohamed, Sdr. Taslim Rahaman, Sdr. B.M.N.Jurangpathy, Sdri. Chasnyn Musafer Sdr. Haji T.K.Mohamood Sdr. Ifthikar Ahamed

The Malaysian Delegation will also include a 'Cultural Troupe' and will perform a 'Cultural Show' on the evening of 5th May. At the discussion Sdri. Kartini had with His Excellency, the High Commissioner of Malaysia, he had made a suggestion for the presentation of a Fashion Show, Sri Lankan Malay Wedding or other Cultural items by the Sri Lankan Malays.

The Chief Minister and his entourage will visit Galle, Hambantota, Kirinde and Kandy and wishes to see and meet as many Malays of Colombo and the suburbs. Arrangements will be made to assemble them at the 'Padang' complex. Depending on the heavy schedule, the Chief Ministers meeting with the Colombo Malays will probably in the afternoon of 4th May

The Chairperson is also in contact with the Sri Lanka Rupavahini Corporation for the possible recording of the Cultural items as these could be televised abroad. She also stated that His Excellency played a vital role to facilitate the Special Committee to progress towards the assignment of SLAMAC to make necessary arrangements in relation to the programme of Malaysian visit. What was actually achieved could not have been so effectively done without the very special INPUTS Resources/Office Officials etc. beneficently made available by His Excellency, who fully supported by all his Staff, providing refreshments and also assisted the co-opted Co-coordinator /Resource Person Maas Ramli with his specialized digital recording and documentation. Such gracious support and facilitation from Diplomatic quarters had not been so dynamically extended during the 1985 and 1997 visits and conferences. A special 'thank you' is also extended to all representatives from Organisations, *contd. on p. 2.....*

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Baba Deen Kitchil Saldin (B.D.K)

Accountant 1964, Secretary - 1970, Director 1975-88 of Forbes and Walker Ltd., President Sri Lanka- Indonesia Friendship Association, Author, Teacher & Malay Language Revivalist.

Oleh: Fazeer Radin (Rawdin)

A BIOGRAPHICAL SKETCH LOADED WITH PREMISES

B.D.K. Saldin is the son of Baba Junaideen Saldin. The First Malay in the Ceylon Clerical Service

Having had interest in the Malay community, especially in covering the deliberations of their societies, community centres, youth leagues, religious and cultural organizations, my observations are that due prominence, credit, tribute and gratitude do not appear to have been accorded to these deserving artists, despite their exemplary performances. Many fight shy to give their unbiased comment when such topics are taken up for discussions and provide the necessary incentives.

At the same time, my intuition is that many look forward and are eager to gather records of their forbears but they least bother to take steps to preserve or pass on such information to others of the future generation. They need to be mindful of the fact that similar to the interest shown by the present generation of their forbears, it need be understood that their great grand children too will be interested in the same manner of gathering details of them and their grand parents as well of their ancestors. "You must be like an oak tree, your branches spreading widely so that new saplings may grow in their shade. You must not be a beach tree growing so strange that you give no shade to the next generation." (Henry Fairfield - Daily Express, London).

Like we need to pass down the line our generation the history of our people, it is equally or more important to take measures to preserve our identity. Out of a host of others, the Malay community in order to keep its identity recognized, should keep in mind that a community, especially belonging to a minority group, like that of ours, living in an adopted motherland need tangible material to assert its true racial identity in the reckoning. Obviously it is claimed balderdash for a community who speak some other ethnic group's racial mother tongue and claim as an unique ethnic racial community on the strength of the common religion of Islam they follow - 'shining on borrowed feathers

Durant have to say in the Lesson of History: "No one, however brilliant or well informed, can come to such fullness of understanding as to safely judge and dismiss the customs or institutions of his society, for these are the wisdom of generations after centuries of history. The sanity of a group lies in the continuity of its traditions. To break sharply with the past is to court the madness that may follow the shock of sudden blows or mutilations. (Readers Digest January 1981 p.120)

What I have run through above though need be given serious thought and necessary steps to be taken; the Malay community is taking lukewarm attitude according to Baba Deen Kitchil Saldin, who is popularly known as "BDK". I have my doubt whether majority of his associates know what his initial stands for or as given thought or grasps his vision, nature, outlook and thinking in the way I discern of him. As for me, what I like in him is his sense of humour. Never does he like to belittle another in a weak situation. By the way, most Malays know without being told the initial B stands for Baba, like in the case of T for Tuan. His given family name Baba Deen is his paternal grandpa's and Kitchil is his maternal grand pater's. His name has been prefixed as that of his lineal descent from his motherland - the Indonesian archipelago. Had I known, I would have introduced such generic descent into my children too. Anything good we need emulate. I hope our children will appreciate its importance and introduce to their children, follow suit and contribute in our customs. What we need admire in such tradition is that the love, care, importance, sentimental value of the father of the child has towards his father and his wife's father in their names to his son. These are sufficient phenomena to assess that BDK's father, Baba Junaideen Saldin, has gone deep into genetical system in naming him.

It is my experience people imbued with such devotedness towards family ties, guide lines, practices and principles will never fail to pave way in the right direction in achieving fame and enlightenment as in the case of BDK's father, who achieved greatness as the first Ceylon

Civil Servant among the Malays through sheer sweat, toil, dedication, perseverance and on merit. It is of course, a difficult task, specially being a minority among the minority community to claim from the lower rung and reach the highest esteemed official designation.

Like the scion of an oak tree, BDK is the chip of the old block, as you will gather from the following. It is a pity that in most cases, the children side step their parent's sacred path but it has been otherwise with BDK, admirably to the credit of the Malay community.

The real essence of the subject under discussion is raised in this narration with my experience, impression and approach towards BDK. More what one would gather is that BDK just endures whatever that cannot be cured, philosophically. I was to explain my assessment more lucidly I might cite our local saying, 'spare the rod and kill the snake'. His conscientious approach being inborn or ingrained in him is quite versatile, impressive and expedient, when confronted with challenging inevitable situations. His equanimity of mind helps to preserve amity and lasting peace reflects constructive thinking.

BDK has the knack of making his counter part ... ill at ease. He would rather pose a question for one to self determine right from wrong. Simultaneously he would sound to concede the view that everyone is right, in his own way, depending on the circumstances and other environmental factors that prevail. He would take one to be for what he is rather than for what he is not.

BDK's process of deriving at such assumed premises could perhaps put down to the causative factor for all the confrontation, clashes, difference of opinions, dissidents and unbecoming climaxed originated when one tries to make an 'X' a 'Y' or vice versa. For instance, a staunch animist is right in his own way for his faith and attachment to his belief. Similarly, it is the same with each and every other believer. An African, if brought up as an American in the USA, his innate thinking and behavioral

contd on page 03

pattern will not be the same as had he been kept in his ancestral native land and cared for by his parents. The same will apply to a black American brought up by African aborigines in their ancestral homeland. This theory also applies to politicians. The stance they take when they are in power is different to that they are in the opposition and vice versa. Similarly, a lawyer gets his client by chance, depending on his charges or his stabilized aptitude and fame. His reasoning and justification will differ, though advantageously for him, when he appears, for 'x' against 'y' and 'y' against 'x'. Also a lawyer will appear for a plaintiff or a defendant, whoever is willing to pay his charges. As much as to say one is prejudice, biased or do things with self-interest and not true to himself.

Whereas, I gauge BDK to be an exceptional in the process of analyzing that the fact remains a hosts of factors influences our outlook such as parents, associates, environment, religion, preachers and others. In other words, we are like a robot, which performs in accordance to the input and the manipulation. We are, therefore, naturally apt to form opinions before we give a hearing or grasp the situation in judgment. An appearance of a Muslim among the world community whether he is a Malaysian, Indonesian, Afghan or rationalist is an initial disqualification at an interview as the international term Muslim is proselytized in the world at large to be synonymous with ethnic terms Al-Quaida, Palestinians or Moros as terrorists.

It need be stressed that it is useful and necessary to quote such inferences as above and given under in the process of deriving from assumed premises either the strict logical conclusions or one that to some degree probable. BDK's approach to the issues I have encountered with him appears mere discernible like chap from the grain.

BDK's humility, placidity, modesty and simplicity compared to those who hold divergent, egoistical and adamant stances are like the trees bearing fruits that bow down their branches whilst those which do not bear fruits shooting their branches right up. More so, BDK is an amiable character of little words who could muster a situation or an individual and is well fortified when he takes up a challenge.

BDK is one of those who promptly phoned me up very early on Saturday morning complimenting and encouraging me on my almost two pages article; the largest of its kind on the Malays that appeared in a Sri Lankan Newspaper - The Island Supplement of 17th September 1994. Subsequ-

ently, when I met him, he appeared to be pleased that I had the access and opportunity to deal with such a variety of facts, references, citations, etc. He prompted a hint that my articles would provoke the Indonesians and the Malaysians to claim link with Sri Lankan Malays; just like Sir John Kotalawela told the government that was in panic when JVP revolted and captured some areas, that "had I known there were such bold and clever men among us, I would have captured India". Openness of mind, witty, devoid of malice, jealousy or untowardness is what BDK is all about. Whilst complimenting and encouraging me, in the same breath he seems quite critical on certain issues. However, my contention is that for BDK to contact, compliment, advise and give his comments on my articles is nothing but his interest, concern, dedication and care, which reveals his interest of the Malay community. From the sequel it could be concluded that there is every reason to call him as the 'lighthouse and vanguard of the Malay community; a well meant tribute to him.

On the contrary, I for my part let my mind wonder and burst out laughing at some frivolity that engages me at the spur of the moment and at times do things for kicks and enjoy the thrill, looking out for his mistakes, if any. My belief is in keeping with the well-said saying - 'it is mostly a superstition. Security does not exist in nature, nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure; Life is either a daring adventure or nothing.' (Helen Keller) Whereas admirably BDK has the presence of mind to be cool as a cucumber, understand, control his temper, restrain and take precautionary measure not to sever that rapport with the community's interest foremost at heart.

It so happened that BDK advised me one day whilst giving me a lift home, from the 'Padang' that I should have consulted him before my writing a particular article. This made my mind flash back to our late gallant and chivalrous Prime Minister Sri John and I could not help laughing out my guts at the thought. Insistent to know what was so funny about his observation. I being compelled told him that at the Bandung Conference, when Jawaharlal Nehru questioned Sri John as to why he did not consult him before he made his statement, Sir John queried seriously whether he, Nehru would have consulted him in such a case. On hearing this, I presumed BDK would take me amiss; but he joined in the fun and laughed with me.

We sometime feel somewhat ridiculous when revealing it in our faces, in our minds, or in our habits. This particular feeling may be conveyed by the word *schnozzle* I read in a medical journal. I did not find this word in the dictionary; but the latest edition must have it. Whatever it is, when we admit this state of mind, instead of defending them we too begin to laugh and the world too laughs with us like in the following instance

As for BDK's comment on my writing, when I replied in good humour our style cannot be the same as for one reason, my literary standard is far below his and the other as we are not twins, he laughed with me. Also in sheer gay prank, I added that my writing is similar to that in the scriptures, Mahawansa and Culawansa devoid of orderliness system, coordination and uniformity; yet they are much revered, upheld, cared for when compared with the wirings of today's pundits on the same lines. Further, I mentioned, I looked forward for the future generations in their lines to assess my writing in the same spirit as the present generation esteems their generic archival documents. Besides all in fun, I continued that there is much more value in freak stamps than in perfect ones. BDK was highly amused and continued to laugh with me. This where I claim he 'endures what cannot be cured'.

While my mind run amuck and play havoc, I cannot help laughing thinking that I am like a grain of and in the mighty ocean when compared with intellectuals like Prof. GL Peiris, yet there are among powerful members in the cabinet, who claim the speeches drafted by him for the President could not be understood and therefore have to be redrafted. They never said anything of this sort when the Prof. was on their side. As for me the Prof. is far ahead of many; they have not reached the Prof.'s standard to understand him like in the case of those who have developed their sixth sense not being able to understand by those who have not developed is of course true and quite understandable, I explained to BDK jocularly to defend my stance. I felt he was rather amused and could not help laughing in keeping with my expectation.

Besides as a matter of fact, it is normal for every individual to be prone with innate qualities in their approach in whatever they do in life and I am no exception. Whilst I am much thankful and greatly appreciate of BDK's hint that I should not write different issues under one

theme. I cannot resist coming out with what is ticking inside me mischievously that "almost all word renowned artists are rarely known at their time as they failed to keep with nominal, as I do". It is with the passage of time and after the advancement of art that it is to be realized the performances of these artists were far ahead of their time and subsequently given recognition. For many though, these classical arts are quite complexed, mixed up and not within their comprehension to understand the intricacies involved, they are governed by professionals and not their own true sense. In majority of the case, it is also natural to go by the mob instinct. There is no utility value in gold and precious stones. Most rich who heard antiques, in reality are unaware of the artistry and craftsmanship of their collection; all what they go by is that their collections are unique and rare and not within the reach of others to own. This means importance, vogue, trend, norms and layouts are not always what one could perceive, understand or relish but false sense of value.

I am fully aware, that it is no doubt better to cover subjects not deviating from the main issue and not to mix variant issues under one theme. This could be done if the public media is fair by all communities. There are many misunderstandings, misinterpretation, false allegations, discriminations, unjust, woes that are under cloud, devoid of opportunity to expose transparency for the Malay community in the public media. More so, except for a handful who have not given hope, the majority of the Malays are disgusted and sick of the successive administrators for giving a deaf ear in not accommodating the identity of the Malays as an ethnic community of Sri Lanka. All these woes are entrenched in the frustrated Malay Community. I believe in such circumstances, it is natural for any such victims, who are and feel for their community, deviate from the well set, well prepared draft letter and to run amuck when they got an opportunity to let loose themselves now or never, what comes to their mind caring less of strictures, calculations, formalities, orderliness, set rules, etc. with the one and only motive to save the image and the rights of their community. Also at the rate, the *Terang*, the one and only newsletter of the Malay community in Sri Lanka, is floating without the backing of the vast majority of the Malays. I make maximum use of the *Terang* to cover Malay interest; for fear that, I may not get another chance before it sinks. Now or never. It is also note worthy that what is exposed in the

Terang has its desired effect. It is circulated among professionals, responsible ones, and head of the state, the Malay world centre and the largest library in the world.

More over I have a penchant for the style of L. Gartside, formerly head of Dept. of Commerce and management, Chief Examiner in Commerce subjects, College of Preceptors. I am more pragmatically bent towards his hint: "We must not allow ourselves to be slaves to the niceties of grammar at the expense of naturalness and warmth of tone which is the essence of good letter writing. Language is not, after all, a static thing. Ideas and ways of expressing them change with time, and what is fashionable among writers of one generation may come to be condemned by those of another while what was once frowned upon may later carry favour".

Yet another day, I was advised by BDK that my articles are far too long and I need to shorten them as many do not have the time nowadays to read through. I explained to him that to someone like me, who is interested in any subject, covering the Malays, I would crave and go all out to seek such knowledge. The more we read the more we gain. We would promptly buy books that are out for sale on Malays, take extracts of them from Libraries, archives, and wherever we can lay our hands only. It is not the same. It is not the same with all. I presume some do not even bother to read what appears in the newspapers on Malays. Perceiving that BDK's comment was based on the assumption of the opinion of those disinterested people, I quipped whether he read my article. To his affirmative reply I told him like in the style of Bing Crosby "there you are, you read my article because you are interested in the Malay community. Those disinterested will not read it. I cater to those interested. The taste of the connoisseur is different to that of the laymen."

In terms of ethical reasoning my reply here may appear as somewhat crooked thinking like that of the politicians. I have in fact side stepped from the issue. On the contrary, I have bounced back with a question; yet instead of mincing words, BDK joined in my hilarious mood enjoying my pranks I presented. I wish I could do the same when at times I am tripped of gear.

For all what I feel BDK must have taken me to be an adamant, one-track mind and a source of amusement at my stance. His attitude is similar to that, whilst he is driving on the right side of the road and is confronted with

hide dashing towards him from the wrong side of the road, he will expediently not maintain his right position but side step from the situation and sensibly avoid disaster to both and the environment.

BDK is one of those who has contributed to all facets of the Malays, be it, their woes, shortcomings, life, language, culture and historiography. He has boldly countered with precision, logic, sense and sufficient proof to defend and uphold the right of the Malay community. One of his master strokes lingers deep in me, is that if the moors are of Arab or Moorish descendants, 'wattalappan' (sirikaya) could not be a dish originated by them; but by the Malays, because one of the essential ingredient to prepare this delicacy dish is coconut, which you do not get in the Middle East but, abundantly so in the Malay Archipelago.

Like what bothers true Malays like BDK, M.A. Sourjah and Farook Thalip I wonder how many have given thought, realized, are aware of and concerned of the dangerous predicament, that the Malay community is being exposed to, once the Malay community ceases to speak their mother tongue. They will wholesale be branded as Moors. The Malays in Trincomalee, who speak Tamil like their co-religionist Moors, think and act in the spirit of a Moor not of a Malay.

It is shadowing with these fear at back of the mind that way BDK sacrifices his valuable and precious time to do his best in his own to see that the Malays do not cease to speak in Sri Lanka Malay Language and at the same time learn standard Malay. Recently he told he would be the happiest if we could achieve his mission – more Malays take to their heart and start learning their mother tongue to maintain their identity. It is my contention that his sincere effort has not been in vain. From what I gather, the house is full and over flowing with students to learn standard Malay conducted at the Malaysian High Commission office. Details could be obtained from BDK.

Let us be aware that there are no two words that the day Sri Lanka Malay community loses its identity when they cease speaking their mother tongue they will be dumped and accommodated under Moor racial identity, which need be seriously and widely discussed, taking the following facts into consideration. It is for this purpose that the Malays from all parts of Sri Lanka have appointed a body to look into such an important matter. The Moor community does not accept as claimed by the Tamils, that the origin of the Moor was

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EXEMPLARY SCION contd from page 4

predominantly Tamil and not Arabs. Whereas the Tamil speaking Muslims in South India are ruled out and accepted as of Tamil origin. The Malays address these as 'coast Moors' who had come from the Corramandal coastal areas of South India as 'champonar' (mixed). Among them are hosts of descendants who take prominent lead in our country. Therefore it can be ruled out the majority are the coast Moors. All these Tamil speaking Muslims in Malaysia are categorized as 'keling' a highly derogatory term used to identify them. Vide ASIaweek 16/8/96. The word 'keling' is conned with two words 'keel' and 'ing'. In Tamil 'keel' means 'low' and 'ing' is a suffix denoting an object in Malay, like in 'kuc-ing' (cat), 'anj-ing' (dog), 'dag-ing' (beef), 'kun-ing' (yellow) etc. The Malays, both in Malaysia and Indonesia borrowed the word 'keel' from the Hindus. Among the high caste Hindus, even today, it is the tradition to treat the low caste as low breeding. These low caste Hindu Tamils experienced in Islam, that Muslims are treated as equal. This prompted the low caste Tamils to embrace in mass scale Islam. This was the prime factor for their elders to have traditionally discouraged Malays from getting married to Moors. We cannot also run away from the fact there are among Moors not of South Indian origin and of the South Indian origin from high caste Hindu Tamils who have converted themselves to Muslims. Also, even among the Moor community there is a sort of class system like the Galle Moors, Kandy Moors, Mattakoluppu, Mannar, Mattayas, Ambayas. These backgrounds are taken into consideration when proposals are made to their children like in the case of Arabs who weigh by tribalism. My grandparents withheld the meaning of 'keling' to protect from slandering them but the day has come for us to reveal the fact when they are trying to assimilate the Malays to their class and make extinct the Malay community.

The Arabs who came to Ceylon traded with the goods they brought with them and carried back merchandise from Ceylon for trading with other countries. It is obvious therefore, and there is no evidence that these Arabs neither came in large numbers nor did they bring with them their women. It is also evident from history that in Colombo there were roads known as Old Moor and New Moor Street and another called Arab Lane. R.L. Brohier in "Changing Face of Colombo" (page 53) says "...there is a crazy by-pass which bears the name Arab Lane (adjacent to Chetty Habitat in Kochchikade) The so called Moors, who distinguished themselves in commerce found an asylum in Grandpass. Old Moor Street and New Moor Street define their original reservation and later occupation." At the Arab Lane trading was carried out by the Arabs, their caretakers and their children, born to local women. Gradually when the scions of the Arabs were absorbed by the Moors and assimilated to their group the Arab appellation ceased to exist just like what is happening to the Malays married to the Moors, who go as the Moor race. In the neighborhood there are Malay men married to Moor women, whose children, after their pater's demise, under the influence of their mother their children go as Moors. Also assimilated to the Moor community are the Afghans, Moldavians, Borahs, Malays, Arabs, Indians, Pakistanis, Bengalis, converts to Islam and others; yet the Moors maintain that they are the descendants of the Arabs. However, their true dilemma is their mother tongue - Tamil. They are conscious of this living quandary and therefore it could be observed that they are now impelled to speak in Sinhala or English in many of their homes. Their malady is like that of the Arabs who were equipped with all the numerical numbers to attend to their maths except zero, which they later borrowed from India. It is nothing but pure love, care, feeling that imbues BDK to see that the Sri Lanka Malays not to cease speaking in their mother tongue and learn the Standard Malay.

Henry Boston has lucidly explained the disastrous effect on the deterioration of language: "One of the greatest mischiefs which

confront us today is the growing debasement of the language, on the one hand vulgarized and on the other corrupted with a particular odious academic jargon. This is dangerous. A civilization which loses its power over its own language has lost its power over the instrument by which it thinks. Without some power there is neither greatness nor accuracy of thought." (Readers Digest January 1981 - page 120).

Language is the head of any ethnic group. Once its head is severed it cannot survive; it loses its life, it no longer carries its charm, charisma, endowment and life blood to qualify as an ethnic race in the yes of the world community. A Malay proverb sums it up thus -

"Hilang bahasa lenyap bangsa"

(Forget your language and lose your race)

(Terang Commemorative Issue 1987/1996 page 13)

Whilst others think and take steps otherwise to uplift their community, BDK attempts to prevent the head (language) of the Malays being severed. Most inspiring and stirring is his devotion and determination involving himself in the singular role of preserving of the spoken language of the Sri Lanka Malays and at the same time to encourage and teach them the standard Malay common to the entire Malay population of the world. "If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust. But if we work upon men's immortal minds, if we imbue them with high principles, we engrave on those tablets something no one can efface, which will brighten all eternity." (Daniel Webster)

Men of BDK's calibre, who shoulder such responsibilities, are not generally allowed by their employees to get themselves involved in outside activities, politics, social controversies, religious extremism etc. Even otherwise time does not permit them to participate in such involvement. So much so at the age of 60 or so he was able to relinquish responsibility he held and thereafter time permitted him to study Bahasa Indonesia. If one ponders the reason for his having studied this language at his advanced age, the obvious reason will be of course, he pursued to do so not for his benefit. If he needs money, he can make use of his profession to earn. One and only factor anyone can reach is that his interest towards his community to impart them their mother language that he studied bahasa Indonesia and now he is studying Standard Malay. Some parents are disappointed at heart with their status and wealth. Some do not have heirs to carry their name or to pass on their hard-earned wealth, property, sentimental values down the line (saplings) as their children get married outside their community or religion. Their descendants gradually wane from ancestral identity within the next generation and cease to have any rapport with their origins. BDK is blessed in that respect endowed with two sons, who he has professionally educated on par with his position and established them in the mercantile sector in prestigious position and given them in marriage within the Malay community. Many Malays with the advancement of their position, status and environment are sufficient proof to change their sense of traditional values. It has not been so with BDK. An elderly gentleman of wisdom remarked that BDK with his prestigious development has not changed his image, attachment, interest and love towards his traditional ethos and this is the secret behind the bliss of every parent in general to pass on to his children what they in turn inherited from his forebears. "No person knows, what delights of the eye are kept hidden (in reserve) for them as rewards for their (good) Deeds" (Quran - S. xxxii- v.17)

Khabar dari satu satu Perkumpulan

GAMPOLA

After a lapse of 13 years, the Gampola Malay Association which was revived on 10th February 2002 held its Annual General Meeting for 2003/2004 on 9th March 2003 at the Urban Council Hall, Gampola, presided by Sdr. T.N.Samdin. Officials from the neighbouring Perkumpulans, members from the local body were invited to their social and cultural show. Malay songs and dances were included in the programme. A large number of members with their families participated in the social.

The following were elected for the year 2003/2004

Patron --	Sdr. T.H.M. Deen
	Sdri. Devi Lantra
President --	Sdr. T.N.Cuncheer
Vice President --	Sdr. M.H.M.Jalleel
Hony. Gen. Secretary --	Sdr. T.M.Salim
Treasurer --	Sdr. T.D.Irudeen
Social Secretary --	Sdri. G.Shireen Meedin
Asst. Social Secretary --	Sdri. Rosmin Cuncheer
Sports Secretary --	Sdr. Eban Hannan
Religious Secretary --	Sdr. T.N.Samdin
<u>Committee --</u>	
Sdri. Zulfi Abbas, N.B.Salim, Fouziya Passela,	
Fouziya Abba, Sdrs. T.D.Irudeen, B.G.Sariffodeen,	
S.M.M.Jauffer, T.Y.Poowasa, M.H.Lantra	

MABOLE

Mabole Malay Association

Office bearers -- Year 2003/04

President --	Sdri. Hajiani Eileen Dane
Hony. Secretary --	Sdri. Ramola Rassool
Hony. Asst. Secretary --	Sdr. T. Mahamoor Rajudin
Hony. Treasurer --	Sdr. Haji T.K.Mahamood

Religious Affairs Committee

Vice President --	Sdr. Haji T.M.S.Saldin
Director --	Sdr. M.Z.M. Hilmi
Comm. Members:	Sdrs. B.M.Yakeen Sariffodeen & T.A.Jayah

Youth Affairs and Sports Committee

Vice President --	Sdr. B.M.Sariffodeen
Director --	Sdr. T.Arifien Dane
Comm. Members	Sdri. Maureen Alibah & Sdr. Furkhan Assen

Social & Cultural Affairs Committee

Vice President --	Sdr. T.M.Thajudeen Girsy
Director --	Sdr. Haji M. Bahrein Haleed
Comm. Members --	Sdrs. B.Rahman Sariffodeen & Naushad Rassool

Women's Affairs Committee:

Vice President --	Sdri. Azeemah Sariffodeen
Director --	Sdri. Fazeen Jamal
Comm. Members --	Sdri. Nafeeza Booso & Nadine Usuf
Hony. Auditor --	Sdr. M.Hakeen Usoof

KANDY

The Annual General Meeting of the Perstuan Melayu di Kandi was held on 18th March 2003 at the Al Inman International School (Girls Section) Kandy. The General Meeting preceded with the Annual Recital of Asura and Thalai Fathiha. Lunch was served to the large gather present and the 'chuchoor' niyath distributed at the end of the meeting. Sdr. Haji T.A. Usuf and Sdri. B. Sabrina Hadgie were elected President and Secretary, respectively for the ensuing year. The list of office bearers will be published in the next issue as it was not received at the time of printing.

S.L.M.A. RUPEE FUND

Year 2003 is the GOLDEN ANNIVERSARY of the Sri Lanka Malay Association Rupee Fund, the first Muslim Charitable Organisation in Sri Lanka.

The Fund was started 1953 was the brainchild of Sdri. Mashmoon Lye, wife of the former Malay Leader, the late B. Zahiery Lye, Member of Parliament. Her strategy was simple and straight forward -- giving a rupee will not hurt anyone and so the establishemtn fo the Rupee Fund swelled the kitty. In three years the Government recognized the movement as an approved charity and then the Governor Genral Sir Oliver Goonetillke invited the Committee to hold a meeting at Queens House.

Initially the Rupee Fund started as Milk Feeding Centre and a Weaving Centre for the needy around the Slave Island area. In 1963 it had expanded its social service activitaies establishing a Scholarship Fund for talented students to pursue higher education, which helped the Malay Community to produce more doctors, engineers, architects, accountants and teachers

Since then a Pre School was started to serve needy children in the area. Dress making, typewriting, spoken English and Computer classes were added to the programme of work.

The Rupee Fund in order to expand its services is planning to cater to the needs of the elderly of the area by providing a Day Care Centre this year. In order to achieve their aims the Committee is organizing a 'COFFEE MORNING' at the Galle Face Hotel on 5th April 2003. According to Sdri. Dalrina Burah, Hony. Secretary of the Fund, entertainment for the whole family, Malay songs and dances, Bridal show, Fashion show and a draw on the Entrance tickets, are some of the items in store for those attending the "Show". A large crowd from the neighbouring kampongs and outstations is expected.

'HERITAGE OF THE SRI contd. from p. 1
The members of the Special Committee appointed by the Sri Lanka Malay Confederation to make necessary arrangements relating to our contributions towards the 'NMalay Heritage Book' are as follows:
Chair person - Kalabushana Kartini Drahaman
Mohamed
Members - Sdr. M.Feizal Dole,
Sdr. Haji T.S.Jamalon,
Sdr. Haji T.K.Azoor,
Sdr. T.M.S.Saldin
Ex-officio - Brig. T.S.B.Sally
(Sec. General - SLAMAC)

HIGHEST ACCOLADES FOR OUTGOING COLOMBO MALAY CRICKET CLUB PRESIDENT BABA XIVER ROYSTON LYE

It could be useful for the Colombo Malay Cricket Club (CMCC) membership to know that since the inauguration of the club in 1872, its constitution did not stipulate the period of service for its president. This meant that the president continued in his post uninterrupted for unlimited number of period, if members so wish. However, in year 2000 the constitution was amended to curb the term of the president in office for not more than three years. This amendment boomeranged against the architects instrumental behind this act, thus preventing them from retaining further Royston Lye in office as president.

It is sincerely felt that members must reserve the right to decide whether or not to retain a president to office. In the foregoing context that the name of a farsighted member, whom the C.M.C.C. had the good fortune to handover the administration of their institution in December 1998. B.X. Royston Lye happens to be his good name – an Engineer of great repute. The C.M.C.C. was in utter chaos when he took over. Almost everything was in disarray, the financial coffer was empty, rents, taxes and bills woefully in arrears, water supply, electricity etc. were in a total mess. Hooligans and ruffians ruled the 'Padang'. The grounds and the pavilion were completely neglected. Members were discouraged from using the grounds. Building plans for approval, cases of civil litigation were all outstanding.

With a sense of wellbeing of the membership and due deference to our forebears, the new president took upon himself the onerous task of repairing and salvaging the sinking C.M.C.C. His keen sense of entrepreneurship, technical, scientific and economic skill gained from the experience of his profession, brought about to the organization and rejuvenation of the C.M.C.C.

While the members are victims of their being trapped in the cage (constitution) they set in their not being able to retain President Royston Lye, they lament lingering in their heart Royston's memorable deeds. Royston Lye stepped down as 21st President of the C.M.C.C. to pave way for successor Brig. Marjan Bohoran, after having served for four years and three months. Royston is the son of Mahroom Baba Zahiere Lye, 9th President of the C.M.C.C., 4th president of the Sri Lanka Malay Association and the 1st president of the S.L.M.A Rupee Fund and the 4th Malay member of Parliament.

To make a long story short, Royston had sweated, devoted his precious valuable time, neglected his profession, ceased earning from his profession, concentrated and devoted himself to find solutions to rectify the C.M.C.C.'s shortcomings and bring it to the present of harmony and cordiality.

While members thank and salute Royston Lye with the bottom of their hearts for the magnificent service he has rendered, Brig. Marjan Bohoran was welcome with open arms to take over as the 22nd President of the C.M.C.C. with splendor, decorum and dignity in keeping with the tradition of the Malays.

Like the proverbial saying "good wine needs no bush" the title before his good name should suffice to vouch for his calibre. Endowed with amiable features and appealing

stature, appearing gallant and chivalrous, he cuts imposing personality for stately leadership. Whenever the C.M.C.C. was in a state of turmoil it was Brig. Bohoran, who was responsible in bringing law and order and tightening up security and bring in safety to the 'Padang' and its members. He had shouldered and coordinated several tasks and projects to his best of ability and the fullest satisfaction of the members. A patient listener, unassuming, modest, transparent, unbiased, sociable and a surfeit of other qualities and skills endowed in him to tackle the responsibilities of the C.M.C.C. president.

To add to these, Brig. Bohoran has also the popular backing, assistance, cooperation and admiration of the members; if not it will be like in the proverbial saying 'caviar to the general'.

We hope and pray Brig. Bohoran will keep the membership in harmony and peace. His leadership should encourage more Malay members, sportsmen and women to join hands. We welcome him with all our hearts as the skipper of the smooth sailing C.M.C.C. Yacht with a sound coffer for its journey.

We wish you good luck and success.

'Please keep always in the back of your mind, the end result should be a feather to the cap of the Malay Community'

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Pantun Pilihan

Kalau ada sumur di ladang,
Boleh kita bersama mandi;
Kalau ada umur panjang
Boleh kita berjumpa lagi

Makan sirih berpinang tidak,
Pinang ada di bawah tangga;
Makan sirih mengenyang tidak,
Tanda budi dengan bahasa.

Dua tiga kucing berlari,
Manakan sama si kucing beland;
Dua tiga dapat kucari,
Manakan sama tuan seorang.

Pisangangka dimasak pengat,
Kait-kait banyak durinya,
Macam mana saya tak ingat,
Orang baik dengan budinya.

CONFUSION OVER ETHNIC GROUP

Adverting to the letter of one Mrs. Sithy lyne Weerasiri, which appeared in the 'Sunday Observer' of 9th February, the clarification she desired is as follows:

She was born a MOOR (by race) and her religious denomination was MUSLIM. After marriage (conversion) she became a BUDDHIST. Now she is a LANKA MARAKKALA BUDDHIST.

There are different sects, known as Marakkala, Sonakar, Hambaya, Coast Moor etc. referring to the main racial appellation 'MOOR'. Moor representatives in the highest legislature have subsequently got the government to brand not only themselves but also the Malays as 'LANKA MARAKKALA' in regard to their race.

The Muslims in Sri Lanka are the Moors, Malays, Indian Muslims, Pakistanis, Bangalis, Afghans, Maldivian, Arabs, converts of other denominations and others. Though they have embraced Islam as their religion, each of them sacredly preserve their unique racial identities of their own, which are different to those Moor community.

The Moors who are in the majority community exclusively represent the entire Muslim community. Is it proper, justified, fair play and Islamic those to have utilized the power and influence vested on them as Muslim Cabinet Ministers, to convert these minority Muslims contrary to their pledge to convert them under the recently innovated Moor racial brand name 'LANKAMARAKKALA'. This tantamount all these Muslims categorized above are fishermen or seafarers. "MARA" denotes in Sinhalese "SEA" and "KARALA" (Kalaya), PEOPLE or MEN.

It was the existing rights of the Malay community to be privileged from the outset to appoint a Malay to represent their community in the highest legislature of this country to expose such irregularities, woes, shortcomings, discrepancies. To thwart that fundamental privilege that existed so as to add mileage to their own community by the interested party not only violates the United Nations Charter of rights but also brazenly contravenes in keeping with the maxim of the ongoing peace manifestations, which beseech to protect and safeguard the rights of the minority community.

BAHASA MELAYU

Encourage your children to apply and Sit for the Malay Language paper as an optional subject at the December G.C.E. (OL) Exam. You too could sit as a private candidate. Age is no bar. Many have sat for the paper and others are applying. So why not you... **MALAY LANGUAGE CLASSES** are held at the Malaysian High Commission office every **SATURDAY**. For further details please contact : Sdr. B.D.K.Saldin
248/103 Lotus Grove,
Hill Street, Dehiwela

(MalayText books approved by
the National Institute of Education
are available from Sdr. Saldin)

A call to all sister Associations....

Please send news, reports, write-up of the activities of your Association to be published in this Newsletter, at no cost. Marriage proposals and Pen-pals too are welcome.

Let the other Malays and Associations in the Island know about your activities. Please respond.....

The Sri Lanka Malay Association RUPEE FUND



TERANG wishes the Rupee Fund success and long life to serve the Needy

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