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**Remembering Alhaj Dr. T.B. Jayah
A National Hero of Sri Lanka
on his 108th Birth Anniversary
"TO JAYAH COUNTRY CAME FIRST AND
FORMOST"**

Oleh : M.A. Sourjah

The 108th Birth Anniversary of Tuan Branudeen Jayah falls on 1st January, 1998. He was one of the great stalwarts of our nation, "a multi-faceted, multi-dimensional personality" who towered above his contemporaries in the Muslim Community. It is all the more important to remember him as the turn around of his birth anniversary also marks a national event - the 50th anniversary of the attainment of Ceylon's independence celebrated on 04th February, 1998- for which he too as a Ceylonese Patriot and Statesman strived with a sense of sacrifice and dedication.

He was a national figure in the era of spanning the Donoughmore and Soulbury constitutions which culminated in Ceylon attaining full independence from British rule in 1948.

In 1944, he spoke for three hours on the Soulbury report and the White Paper of the United Kingdom Government to pave the way for full independence. It was on this historic occasion that the then leader of the House in the State Council, Hon., S.W.R.D. Bandaranaike paid him high tribute, when he said, "Credit for the attainment of independence should undoubtedly go to Mr. T.B. Jayah for his historic speech in passing the Dominion Bill".

Tuan Branudeen Jayah was born on 1st January, 1890, at Galagedara. He died on 31st May 1960 at Jennathul Baqi, Mecca- the resting place of Assabis and members of the Holy Prophet's (SAL) family. His parents were Police Sergeant Cassim Jayah and Nona Jayah (nee Sourjah), who had no pretensions that they were descendants of the original Malay settlers in this Island home - an undoubted fact as their family tree would reveal. This humble modesty was to be the foundation upon which the life and times of T.B. Jayah was based. His ideology was

that "They were all Muslims of their country and as Muslims an integral part of the multi-racial Ceylonese (later Sri Lankan) nation.

Jayah's first and original concern was the education of the Muslims, long neglected due to "Muslim conservatism" and "Muslim indifference to English Education". But for Jayah the Muslims would have had to continue to be stigmatized far behind all and impeding the progress of all.

During his Stewardship as Principal of Zahira (1921-1948), he transformed Zahira from a tottering elementary school to the Premiere Educational Institution with branches all over the country. T.B. Jayah was appositely called the Sir Seyed Ahmed Khan of Ceylon for the sacrifices he made in the cause of Muslim Education and for upholding the lofty ideals of the pioneers such as the great Arabi Pasha of Egypt and Wapiche Marikar, the first manager of Zahira. Zahira and Jayah were synonymous.

All through his political career Jayah sought mutual accommodation with other communities, so that the larger interests of the country did not suffer. This should be an important lesson for us living in turbulent, violent and critical period of our history. If this lesson is not learnt, even after a lapse of half a century since attaining independence, we as a nation are bound to sink deeper into the quagmire we already are in.

Jayah in his time was an Educationist, State Councillor, Member of Parliament, Minister of State and Ambassador to Pakistan, where the University of Punjab conferred on him the Degree of Doctor of Literature (D.Litt. - Honoris Causa).

Jayah had faith in the ultimate efficacy of the democratic process. He believed that the political majority will eventually come to recognize the legitimate rights of the diverse groups, be they ethnic or otherwise.

To day there is cognisance of the fact that in a multi-ethnic society unless the rights of all con-

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" KANDY MALAY ASSOCIATION TERANG A/C

- Editor -

MARRIAGE PROPOSAL

Malay parents seek suitable partner around 45/50 Yrs: bachelor widower/divorcees, Govt: servant, Mercantile Employee or businessman for unmarried unemployed daughter 42, fair, medium built, in robust health, educated to G.C.E.O/L in Sinhala, English and Tamil, well accomplished, brought up under very religious environment and bearing an excellent, moral character, has cash One Lakh and necessary jewellery. All correspondence strictly confidential. Details in first letter to be addressed to, The Editor, " TERANG ", 200/14 - C, Peradeniya Rd, Kandy.

MP 01/98

Marriage Proposal

Malay Parents from Gampola with means seek suitable partner between 25 - 30 years for their 22 years old only daughter unemployed, pretty, well-educated and with religious background. All correspondence to be forwarded to, 'The Editor, " TERANG ", 200/14 - C, Peradeniya Rd, Kandy.

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" TO JAYAH....."

cerned are not recognized there could be no progress.

Jayah's thesis, made 50 years ago is valid even today. It is a thesis based on the confidence in the people of Sri Lanka. It is founded in his faith in the efficacy of the democratic process. Democracy cannot in a plural society meet the aspirations of those who constitute that society unless they embrace the principle of give - and - take as an integral part of the democratic concept.

This country has seen enough divisive violence and an on - going war - threatening the very fabric of our society. It is a time that we strove to translate Jayah's political testament into reality.

It must be mentioned, in passing, that good many Malays hold the view rightly or wrongly, that Dr. Jayah, in his passion to improve the lot of the Sri Lankan Muslims, could not find sufficient time to look after the interests of the Sri Lankan Malay community to which he belonged.

One way of honouring the memory of Tuan Branudeen's 108th birth anniversary is to take forward this great democrat's legacy and translate his political testimony into reality.

UNSUNG NATIONAL HERO

Sabhan Tuan - intrepid Police Constable

The incident of the very first occasion where a fully fledged officer sacrificed his life in attempting to arrest a man who was most wanted by the government at the time, is recorded in history as having taken place on March 21, 1864.

Sabhan Tuan - a Malay Police Constable succumbed to gun shot injuries sustained while attempting to arrest the notorious outlaw " Saradiel of Utuwankanda ", who was also popularly known as the "Robbinhood" of Sri Lanka.

Constable Sabhan was shot by Mammala Marikar, the side -kick of Saradiel. His name appears as the first full-fledged officer in the "Roll of Honor" of the Police Department.

The Police Department has since identified March 21 st. as the " Police Commemoration Day " and ceremonies are held all over the Island to commemorate the brave performance of duty during the formative years of the Sri Lanka Police Department thereby creating the highest traditions in the Department.

On March 22, 1864, Sabhan the Malay constable ran up with a gun in hand to arrest Saradiel, the Robinhood of Sri Lanka who occupied a small house near Mawanella bridge. Before he gained entrance he fell back been injured by a bullet and his companion Sgt. Ahmat only escaped death by reason of Saradiel's gun misfiring. In the list of honors for bravery at the Police Hdqrs., the first person mentioned is Sabhan Tuan. There is a monument too in the name of this brave and gallant constable put up at Mawanella near the bridge.

PANTUN PILIHAN

Di antara padi dengan selasih,

Yang mana satu tuan lurutkan?

Di antara budi dengan kasih,

Yang mana satu tuan turutkan?

Pasir putih di pinggir kali,

Tempat mainan ayam berlaga;

Kasih tak boleh dijual beli,

Bukannya benda buat berniaga.

Tenang -Tenang air di laut,

Sampan kolek mudik ke tanjung;

Hati terkenang mulut menyebut,

Budi baik rasa nak junjung.

Putik pauh delima batu,

Anak sembilang di tapak tangan;

Tuan jauh di negeri satu,

Hilang di mata di hati jangan.

REMEMBERING UVA'S SOCCER GIANT - SAMHOON

By Raju Sally

At a time when the members of the family of Marhoom Alhaj Mohamed Samhoon prepare to recite Katham-ul- Quran in commemoration of either his death or birth anniversary, one cannot help but recall the immense contribution Samhoon had made in promoting the upsurge of provincial sports in UVA.

Commendable performances at soccer in the thirties stood out as a bright beacon for one of Badulla's best known soccer 'giants' who was born on 24th August 1909 and died on April 2, 1995 at 86 years of age.

In January 1939, M. Samhoon captained the then well-known Badulla Rangers' team that won the prestigious "TIMES CUP" against St. Micheals, Kollupitiya one - nil in the final replay match in the soccer competition, on the CH and FC grounds, Colombo. The replay was necessitated by the 3 -all draw at the final which took place at the same venue on December 17, 1938.

He was a product of Zahira College and Ananda College, Colombo, where he received his English Schools' Certificate at the age of 15. Samhoon was the charter General Secretary of the UVA Malay Association which was inaugurated on 30th March 1958.

Although by virtue of his having performed the Haj pilgrimage in 1989 he was entitled to use the prefix 'Al Haj', he preferred to remain 'Master Samoon' as he was respectfully called by his relatives, pupils and friends. He was a teacher and Master-in-charge of sports at UVA College, Badulla over five decades ago.

Samhoon had toured Rangoon (Myanmar), Bombay and Calcutta (India) with the Ceylon Soccer team when he was associated with the YMMA, Badulla. He was famous for his scintillating drives with the soccer ball, and his name was synonymous with Badulla Rangers (founded in 1936 and now defunct) which created history among 34 clubs from all parts of the Island. Since then his interest to bring his club to the fore was evoked.

The Times Cup Football Competition was inaugurated in 1929 and within five years Badulla Rangers beat Kandy 3 nil in Kandy, Ceylon Police 3-1 in Badulla, Old Josephians 1-nil in Colombo and 19th Heavy Battery Royal Artillery 1-nil, also in Colombo.

Samhoon as captain of Badulla Rangers received the Times Cup on January 7, 1939. It was donated by Mr. R.A. Thomlinson, Director of the Times of Ceylon and presented by Sir Sydney Abrahams, the then Chief Justice of Ceylon.

③

He was the eldest of a family of nine - 5 boys and 4 girls, whose father was M.A. Meerasah and mother Nona Kitchil.

With his death, M. Samhoon leaves behind his wife Sithy Nafeesa, four sons and four daughters, and a name in the sporting world, as he was known to have taken part in athletics, hockey and rugby as well.

MARRIAGE CUSTOMS OF MALAYS

The practices and customs of marriages adopted by the Malays of Sri Lanka is a hotch-potch of alien customs.

One of the practices is the tying of a neck-lace by the bridegroom. This is a practice borrowed from the Hindus and should be done away with by the Malays in Sri Lanka. The Malays in Malaysia do not follow this practice.

The wearing of the veil by the bride is a practice borrowed from the Christians. The Kandyan and Hindus brides do not wear the veil. The brides in Malaysia too do not wear the veil. This is another practice that should be dropped.

Another aspect of marriage is the practice of giving dowry to the bridegroom. I am glad to state that this practice is gradually being dropped by the enlightened Malays. It is still being followed by the ignorant Malays. The Islamic Practice is for the bridegroom to give 'Mahar' to the bride. Mahar is not for the brides parents. It for the bride and she can do what she wishes with the money. In Malaysia the bridegroom gives, in addition to the Mahar, some money to the parents of the bride for wedding expenses. I think the Sri Lankan bridegrooms should follow the Malaysian practice. After all, we are Malays and, though being in Sri Lanka, should, as far as possible, follow the Malaysian ways.

M.Z. Rahaman.

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" LANKA-ISLE....."

Brownrigg manoeuvred to bring them to Sri Lanka by making use of the temporary British occupation in Java in 1811 A.D. to 1818 A.D. The Dutch did not forget this incident when they regained Java in 1816 A.D. and every time the British tried afterwards to enlist men from Dutch territories in the East through diplomatic channels the British request was ignored.

When a decree of 1848 A.D. releasing armed service men who had served a specific minimum period, several Malays who had come

(Cont: Page 7)

SLAVES AMONG SRI LANKAN MALAYS

By *Fazeer Radin*

With reference to Mr. M.A. Sourjah's comments in the 'Daily News' of 5th October 1996 and for a reply thereto by Dr.B.A. Hussainmiya, all the way from distant Japan, with in a week to have been able to insert it in the same media of 11th, highlights the Doctor's crafty aptitude.

Mr. Sourjah's contention is that the Doctor is neither a Sri Lankan Malay nor a Malaysian Malay. Statutorily, it is the father's race which determines the racial identity of the children in Sri Lanka, especially for census and statistical purposes. The constitution of the Federation of Malaysia defines the Malay in article 160(2) as "A Malay is a person who professes the Muslim religion, habitually speaks the Malay language, conforms to Malay customs and is a Malaysian citizen.

Precisely in this context, the answer turns out to be negative for the Doctor's claim that he is a Malay because his father is neither a Sri Lankan Malay nor a Malaysian Malay, but of Indian origin. What bothers the true Malays like Mr. Sourjah is that the Malays have been disparagingly referred to in his books: Princes, nobles and soldiers. 'The Antecedents of the Sri Lanka Malays', 'Lost Cousins - the Malays of Sri Lanka', and 'Orang Rejimen - The Malays of Ceylon Rifle Regiment' are his three books in which his comments are in a studied manner of querulous sarcasm such as the Sri Lankan Malays have lost their ancestral identity, features, culture, traditions, etc. But the historian does not just stop at that. He assiduously follows his pet obsession of an 'imaginative Moor- Muslim dominance' over the religious social and cultural life of Sri Lankan Malays, which clearly underscores the three books as his main thrust. He has a penchant for overdoing assertive ploys, such as: 'It is almost certain that ...', 'It is difficult to assume that ...' 'It is clear that...', 'It is difficult to...', 'It may be argued that...' in almost all his texts. These are mere assertions sans reasons to thwart research and findings of the scholars on the grounds that deeper research is essential for acceptance.

Incidentally, the learned Doctor suddenly claims himself as a fifth generation Sri Lanka Malay- vide 'Sunday Times' of August 19, 1990; while his father not been a Malay sounds like an astounding phenomenon of research in the field of genetic engineering! He has traced his father's lineage to the Indonesian Island of Madura and his mother's lineage to Kedah (Indonesia). This preposterous claim appears to have been made while he was lecturing in

Brunei Darassalam University. It is also interesting to learn that the Visiting Professor's research prowess has enabled him to trace the 'MIYA' -suffix to his name (Hussain- MIYA) as part of Japanese family names, within a short stay in Japan.

The Doctor in his lecture at the Royal Asiatic Society of Sri Lanka, on January, 25, 1988, said that when he visited several Islands in Indonesia, he enjoyed eating the same type of Sri Lanka Malay food like 'Siri kaya' (Wattalappan) and the natives resembled the Sri Lanka Malays - like his uncle, aunt and grandma. The villainy is his hint that tantamounts to a reference that only his lineage and too on his maternal side is of pure pedigree Malays, while other Malays in Sri Lanka are not so.

I am unable to think as to how the Doctor would defend his own stance that he is a Malay by race when he audaciously asserts profligate claims that he has come across records of Oosterlingen (Dutch Eastern) slave-lists in the Arsip National Indonesia referring to one Sourjah as one of those Amboinese Christian slave convicts who was banished to Ceylon in 1790s and kept in chains for having stolen pigs from the pen of a nameless Dutch governor in Batavia. However, it is strangely interesting to note that under Sri Lanka National Archives, 1/4740 criminal files on individuals, I came across two slaves Troena be Wangsa and Amber introduced by the Dutch but not the name of Sourjah. From the meticulous examination it was not possible to ascertain as to the nationality, race, religion and the motherland of the slaves. However, what has this begot citation got to do with the particular issues Mr. Sourjah had raised? This is exemplary of bigot mentality and typical of those who indulge in putting Japanese red herrings across the trail to evade and cloud issues. A healthy dialogue needs no 'bush'. It must be logical, sensible and to the point to deviate is termed 'crooked approach'. The Doctor's beguilement and stooping to low tactics to counter Mr. Sourjah is immaterial and most unjustified and his citation inadequate and not in keeping with requisite norms of historical research as regards the slave he has mischievously cited. He is just beating about the bush to put the issue out of track. But when he wants to score a point in his favour he always insists on evidence as revealed in his own texts; "The Malays of the Ceylon Rifle Regiment" page 22; "These do not specify the sources...." "Lost Cousins" Page 36; "However, it must be granted that such conjectures cannot be supported with any positive evidence." 'Princes and Soldiers' page 281 (Ibid): "There is however, no direct evidence".

I am aware of several Malays who maintain their genealogies. Mr. Sourjah's pedigree hails from his ancestor: SOURJAH RENGAPATHY (Colour

Sergeant), born circa 1796, came to Ceylon in the early British period (circa 1816) with the Malay Regiment (Orang Regiment), accompanied with his wife and younger brother TUAN SAYYED MAHRIP SOURJAH RENGAPATHY, from Sumenap in the Island of Madura, Indonesia. The Sourjahs are of the nobility and of royal blood of the rulers of Indonesia. Their genealogy is well compiled in every detailed aspect.

It is also an indisputable fact that beside the Christians being the blue-eyed boys of the Dutch they were also patriotic to the Dutch, who plundered the Indonesians and treated the native Muslims, Buddhists and Hindus as their menials. I just cannot imagine the thought that a Christians slave to be chained and deported from Indonesia to Ceylon for stealing pigs. It is a known fact that the Dutch were frugal. Frugal. Refer idioms such as: 'A Dutch concert', 'a Dutch Uncle', 'Dutchman to prove my point.' Beside the Dutch government did not spend much to maintain their nationals stationed in Indonesia and on civil matters. It would have cost colossal amounts for the Dutch to upkeep prisoners of petty crimes tied to chains and deported to Ceylon. Read 'Saga Indonesia' by Manel Ranathunga.

Among the present generation of Malays, if there has been slaves among their ancestors, there is no reason to be ashamed or alarmed of. On the contrary they have to be proud as these slaves were martyrs, unlike those with sheep's clothing bereft of any proper identity, keeping away from the battle front to save their motherland and transferring from one country to another in search of better pastures.

There are many stories of the Malays of Royal blood who proudly fought for their country against imperialist aggressors and were captured as slaves. It is quoted in the "History of the Indian Archipelago" by John Crawford and also by Sirisena, (1971), page - 42, that the Malays were fought by the Portuguese, when the Sultan of Malacca at the time attempted to attack the Portuguese controlled Malacca in 1523. Alfred de Soysa arrived in time to release the city and after destroying many vessels and killing six thousand Malays at the place - Malacca and took six Malays as slaves for every Portuguese who participated in the war. These brave, gallant and patriotic slaves must be hailed and exonerated and not allowed to be disparaged by undignified querulous critics.

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IN SEARCH OF THE LOST COUSINS - EASTERN PROVINCE

(BY T.A. BURAH)

At the beginning of my career as a Government servant I was stationed in almost all the coastal areas in the eastern province. Batticaloa, Sinna Muhuttuwaran, Akkaraipattu, Tirukovil, Kalmunai and Amparai in the Gal Oya Valley, extending to Pottuvil and Panama. These stations bring back happy memories of camping out under tents in the jungle close to village tanks and rivers. There was an abundance of wild life and fishing was our recreation. This adventurous life is something that the present generation is not likely to experience. I was delighted when a friend of mine invited me recently to join him on a fact finding mission to the Eastern parts of Sri Lanka specially Trincomalee and Kinniya with a view to meeting the Malays there.

Our mission commenced in late December, 1994 and we based ourselves at Neelaveli with a view to looking around this venue for a start. There are four large salterns in Neelaveli and it lies about 13 miles to the North of Trincomalee. During the reign of the Dutch these salterns were the main source of supply of salt to the Kandyan Kingdom. It was transported thither by the moorish traders. It also supplied to the ships that called in at Trinco for victualling and supplies of fresh water.

Prior to the occupation of Ceylon by the Dutch, they had to obtain their supplies from Portuguese. The Dutch needed salt and spices to store and their meat in sailing ships and such were at the mercy of the Portuguese for these commodities and had to pay prices demanded by the Portuguese. The Dutch were determined to control the source of supply and Neelaveli salterns not far away from Trincomalee was the answer. The Dutch employed Malays to be in-charge of the salterns and to supervise its collections during the season.

The British too followed this system and the last to hold the post of Salt Inspector was one Baba Noor Doolapandan. This post was suppressed when the lands around Trincomalee were requisitioned for defence purposes before the outbreak of World War II.

The inhabitants of the villages around Neelaveli were resettled in state colonisation schemes along the Anuradhapura Road. I met one Abdul Rashid of ward No. 1 - Neelaveli - who conversed with us in Malay. He informed us that most of the Malay families who were still resident after World War II fled their homes in the wake of the recent ethnic riots. We saw homes with pock marked walls sans door and windows and roofs as we drove through the village.

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We next drove into Trincomalee. "He who holds Trincomalee, holds India", was the naval axiom during the 18th century. The naval power which commands the harbour, may keep all Asia inactive and could easily intercept the trade of the other nations to and from every corner of Hindustan.

The Dutch landed at a place called Kottiyar in Dutch Bay in early 1639. Later on in 1790 as the administration was in a parlous state a Scottish Professor called Hhugh Cleghorn, who was an acquaintance of the proprietor of a regiment of Swiss mercenaries, called the De Meuron Regiment, employed by the Dutch, was appointed as the principal secretary to Governor North. He in turn arranged with the British Government, the services of the said "De Meuron Regiment" which formed an important segment of the Dutch garrison at Colombo. An order was passed to transfer the command of the regiment to the Officer Commanding the regiment in Colombo which order was supposed to be concealed in "Dutch Cheese". The regiment obeyed the order and the transfer took place and Colombo capitulated at once. But the Commander of Trincomalee resisted the order and a battle ensued. There were about 375 Malays serving in the Dutch Army. Most of them escaped to the surrounding inland areas and the others surrendered to the British. Twenty five of the Malays armed with kris knives came out of the fort at 4.00 a.m. got into the trenches and spiked four of the gunners before the alarm was given. They then killed thirteen men wounded the gunner officer and twenty three others, most of whom were asleep, before the covering party turned out. The Malays then got away mixing with the gun lascars as their dress was very similar. They lost only five or six killed.

This incident very much impressed "Turnour" who wrote "thus did twenty five undisciplined enthusiasts, during a short space of ten minutes, execute, what no men, judging by the common rules and precedents, could have expected from a respectable sortie, of the best troops in the world besides killing and wounding a greater number, that were killed and wounded otherwise, during the siege". The terms of Capitulation are recorded in the Sri Lanka Archives. One of the clauses show the high esteem in which the Malays were kept for their daring sortie. The clause reads - "The Kris of the Malays, will be packed in a box, and returned to them, when they are sent back to their fatherland, as they are weapons, which they will never abandon".

Hugh Cleghorn afterwards became Secretary to the Governor of Ceylon. Owing to his great meritorious services in affecting the rapid and easy conquest of Ceylon on his return to his native land he became the Laird of Strathvithe in Fifeshire, where his tombstone describes him as "the agent through

whose instrumentation the Island of Ceylon was annexed to the British Empire.

Trincomalee during the early British period was considered to be the worst station in the whole Island. Diseases like liver complaints, beri-beri, inflammation of the stomach and bowels and fevers were most prevalent and the mortality rate was great. Small pox caused widespread damages and it is to the credit of Federick North the first Governor of Ceylon, that a hospital was established in Trincomalee. Incidentally vaccination was then unknown, but it was at Trincomalee on 11th August 1802 that a patient was innoculated for the first time in Ceylon, with "a thread steeped in vaccine" sent from Haffkine Institute for Tropical Diseases in Bombay, India.

During Dutch times the Malays had colonised the hinterland of China Bay. Even today they bear names as Malay Cove, Maling -thurai, Makuloothu, Neerottumunai, Vellai manal etc. Since they had to sail across the harbour, the Dutch built a dyke along the waterfront of Dutch Bay and the rows of residences along the road that runs alongside this road is called Dyke Street. The houses of typical Dutch architecture. They are single storied with the roof slanting from a central ridge, pitched low over a deep varandah or 'stoep' supported by slim wooden or rounded brick pillars. Along the outer edge of the verandah of each house a wooden railing separated them from the street which is a few feet below the verandah. Many of these old houses have now undergone face lift and hardly bear traces of the old architecture. Several Malays live in Dyke Street. We spoke to the inmate of No.217, Dyke Street Mr. Nooran Miskin who informed us that there were about 35 Malay families resident in Trincomalee most of whom originally were employed by the Admiralty in the dockyard. After its disbandment some have shifted residence to the outlying areas and taken to farming and other pursuits.

The old Malay regiment mosque is at Periyakadai (Grand Bazaar) and is well over 175 years old. The land was purchased in the early 18th century for £ 15 by the Malays of the Ceylon Rifle Regiment. The original vendee was one Subedar Miskin a Malay officer who was Quartered at the rifle green in Trincomalee. On his retirement it had been transferred to one Jamedar Baseera on deed No. 297 attested on 20th December 1858 by Leonard Fredrick Meerwald, N P of Trincomalee.

The present commercial section is known as the small Bazaar, which is of recent origin. The shrine of Capt. Abdul Rahuman another officer of the Malay regiment is opposite the Kali Amman Kovil on the esplanade. It is referred to as "Muthu Vali appah ziyarath".

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From here we moved onto Andankulam Scheme which is a village expansion scheme about four miles from Trincomalee on the road to Anuradhapura.

We meet Mutaliph Basheer Dulapandan of No. 425, Ganesh Lane Andankulam. He informed us that there were about 27 to 39 resident Malay families. Here we met the families of the Careems, Mannans, Deens etc. most of them ex employees of the Admiralty of the Naval Dockyard. Now they eke out a living and are employed in diverse occupations. The decline of the community was very much in evidence. Most of them had integrated and were assimilated by the local community that there was hardly any trace of "Malayness" left in them except of course their names.

The road to Kinniya passes through Andankulam, China Bay and across the ferry to Kinniya. Kinniya is a thickly populated town with a population of around 15,000 plus according to the census of 1981. There are no Malays in Kinniya, but nearly 14,000 Sri Lanka Moors. These are the descendants of the original Malays, who had settled down in the hinterland of Malay cove during the dutch period.

It is said that till recently some of them were experienced elephant trappers or "panikkans". Their method of trapping was unique in that having located their quarry and arming themselves with leather thongs of buffalo hide, strap themselves underneath the belly of a trained stalking buffalo. On approaching the elephant, they deftly slip the noose to one of its rear legs and other end is secured to a stout tree. It is then left for a week or two and once the animal is exhausted led away with the help of another specially trained elephant.

We met an old panikkan called "Kadu Meeran" now in his eighties, who had taken to farming and chena cultivation. He said that during the British times permits were issued to capture elephants. The panikkans charged a sum of Rs. 50/- for each animal trapped. With the stoppage of the permits he was unemployed. He was the last of the elephant trappers and this skill would probably die with him.

The present generation of Muslims are employed as teachers, government servants, "moulavis", fish merchants and business magnates.

The street where most Malays lived is called Java Street. The Malay Regimental Mosque is also known as the Bohari Grand Mosque. Bohari Grand Mosque originally built by the munificence of the men and officers of the Malay regiment has a "madrasa" in its premises and is administered by Mohammed Shuthar Hadjiar Maharoon who is the

M P for Mutur and District Minister for Mannar and his family. He claims to be a descendant of a Malay Officer of the Malay Regiment that was stationed in Trincomalee. We had the good fortune to be the MP's guest of honour for lunch. Most of the older Malays who lived here were employed in the forces and some in the public service. Names such as Juuhar, Dean, Miskin, Mantara, Mahamoor, Packeer, Amidon, Luqman, Kitchilan, Mahath and Ally are still in force. They still relish traditional Malay dishes like chooka, kaliya, babath and sathay.

Eating and sharing of meals in "Sahans" on ceremonial occasions is still practised.

The Malay language is not spoken but the predominant malay features like the round faces, broad forehead, high cheek bones, flat noses, stiff hair and yellow skins were seen among the older Malay folks.

Kinniya has felt the impact of the recent terrorist attacks and about 36 people had died and about 50 abducted by them. Several families who lived in the outlying villages have been displaced and a distressing feature was the total absence of any form of assistance in cash or kind from the so called Muslim donor countries for this region towards their rehabilitation.

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from the peninsular opted to go back home, making use of the free passage granted to them and their families. These Malays returned to Penang and Singapore, the ports from which they had embarked for Sri Lanka.

Some of the Malays discharged from the military were absorbed into Police and Fire Brigade services. Others found employment in the estates. Evidently, no more Malays settled Sri Lanka after this period.

Alamat Langkapuri a fortnight Malay language newspaper published in 1869 A.D. by Baba Ounus Saldin in Colombo is the earliest Malay newspaper known to have been published in the Javscript. (It was previously thought that "Jawi Peranakan" a fortnightly newspaper published from 1876 A.D. in Singapore, was the first Malay newspaper published in 'Jawi'.

The present situation of Sri Lankan Malays is that no form of written Malay, either in Jawi or romanised form is practised. Malay is spoken widely in their homes but in a heavily creolised form, influenced mainly by the Tamil language.

Indications are that the Malay language in its present spoken form may be preserved, in the foreseeable future, among the Malays of Sri Lanka as long as they wish to keep up their separate identity.

LANKA - ISLE of their adoption

By M.B. Dissanayake

There is a minority community in Sri Lanka called 'Ja Minissu' by their Sinhala brethren with affection as they have always lived in harmony without cast, creed or communal distinction. In the hour of need they have always come forward with national feelings and they are now part and parcel of the Sri Lankan community.

It is important to mention here an interesting and controversial theory put forward by the late Professor Senarat Paranavithana on Malay rule in Sri Lanka in the twelfth century. He called for all evidence possible including that of stone inscriptions which were supposed to contain interlinear writings to prove that the rulers of the Kalinga dynasty in the Polonnaruwa kingdom during the twelfth century came from the Malaysian archipelago, as it was traditionally known that they were of south Indian origin.

Some distinguished Malays like the late Mr. T.B. Jayah and Justice Akbar have played prominent part in the achievement of independence for Sri Lanka. Justice Akbar was one of those in the forefront for the establishment of the University at Peradeniya with other national leader of the calibre of Mr. Goerge E. De Silva, A. Rathnayake, and D.R. Wijewardena, and in his memory 'Akbar hall' was constructed in the Campus. Late Mr. T.B. Jayah put up a pilgrims' rest for Sri Lankan Muslims visiting the Holy city of Mecca and his remains are buried in the precincts of the Sacred City. On March 22, 1864, Sahban the Malay constable ran up with gun in hand to arrest Saradiel the "Robinhood of Sri Lanka" who occupied a small house near Mawenella bridge. Before he gained entrance he fell back being injured by a bullet and his companion, Sgt. Ahmat only escaped death by reason of Saradiel's gun misfiring. In the list honours for bravery at the Police Headquarters the first person mentioned is Sahban Tuan. There is a monument too in the name of this brave and gallant constable put up at Mawanella near the Bridge.

The real beginning of the present day Malay community in Sri Lanka could be traced from the Dutch period of the Island's history that is from 1656 A.D. The "Malays" were brought in by the exile Dutch kings and princes and other men of the ruling class, together with their wives and families and servants. Others came as craftsmen and servants of the Dutch. A large number were brought as soldiers to serve in the Dutch Army.

A notable arrival among the exiles was Susuman Mangkurat Mas, the Javanese King who was captured and banished in 1707 A.D. Another

batch of forty - four princes and noblemen who surrendered to the Dutch were banished to Sri Lanka in 1723 AD. A list of exiles in 1772 AD shows that there were Javanese, Madurese, Makasarese, and Tidorese among the state prisoners held by the Dutch.

The Malays in Sri Lanka are commonly called 'Ja Minnu' by Sinhalese meaning people from Java. They refer to them selves as Orang Melayu' meaning that they are Malays while conscious of the fact that their ancestors were from Java.

It is an interesting study to inquire when and why these 'Malays' settled in Sri Lanka. Some Scholars believe that Malays have been to Sri Lanka as early as the beginning of the Christian Era. It is likely that Indonesian sea faring traders and the Indonesian migrants who became the dominant race in Madagascar used Sri Lanka as a point of call.

Place Names

Certain place names in Sri Lanka may suggest strong Malay contacts from earlier times. For example an important coastal town in the southern part of the Island, which was also an ancient port, bears the name 'Hambantota' which derives its meaning from Sampan a Malay word (which is in fact a Chinese deviation for 'boat'). The Indonesian seafarers used Sampans and they might have frequently visited this port which lay on the route from their homeland to the west.

There are other place names-for examples Ja-ela (Java canal) and Ja-kotuwa (Java-Fort) in Sinhala and Chavakachcheri (Java Quarters) in Tamil which indicate a local reference to Java. However the legal settlements in these localities may go far back into history.

Even after the Treaty of Amiens in 1802 AD by which the Dutch possessions in Sri Lanka were permanently transferred to the British the Dutch authorities never bothered to remove the Indonesian exiles who continued to receive allowances as prisoners of war from the British. Fedrick North the first Governor of British Ceylon (1798 A.D. To 1805 A.D) took no action to evict them. In fact the Malay Committee appointed by him inquired also into the grievances of the Indonesian Princes & noblemen.

According to contemporary accounts of British attacks on the Dutch in Sri Lanka in 1795 A.D. It was the Malay soldiers who offered stiff resistance. Most of the British casualties at Colombo were caused by the Malays according to Captan Robert Percival, a British officer.

During the Governorship of Robert Brownrigg, 1812 A.D. - 1817 A.D. four hundred and thirteen men from Surabaya arrived to join the Ceylon Malay Regiment in 1813 A.D.

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