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# ORANG REJIMEN

an introduction  
to the book

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

Currently, Malay is a term commonly used in South-east Asia to denote the people living in the Malaysian Peninsula and those in the adjoining areas in the archipelago who claim a common Malay ancestry. Malaysian law also requires Malay to be a Muslim by religion, ie: "a Malay is a person who professes the Muslim religion, habitually speak the Malay language, conforms to Malay (adat) custom and is a Malaysian citizen". However, judging by their ancestry, the so-called Sri Lanka

## The Malay Community

"Malays" have a greater claim to being called 'Indonesians' or 'Javanese' than 'Malay' or 'Malaysians'. Nonetheless, the immigrants from the east have been recognized by their fellow citizens as Malays throughout the past. In Sri Lanka this term was commonly applied to those Muslim settlers who originated from the eastern Archipelago as well as the Malay Peninsula.

The local people know them as "ja minissu" (people from Java in Sinhala) and 'java manusar' (in Tamil), names indicative of their one time origin from the island of Java. The (Muslim) Moors, their co-religionists, most of whom are relatively more familiar with the Malays, refer to them also as 'malai karar' (Malay people). The Malays are of course conscious of both ancestries when they refer to themselves as 'orang Java' (people from Java) and 'orang melayu' (the Malay People). By comparison, the term 'jawi' or 'Jawa' used both by the Cambodians and Arabs show it as a generic term meant to refer to Muslims of South East Asia.

Despite the recognition thus accorded to the Malays as a group, there exists

no simple racial criterion by which an outsider may identify Malay by any conspicuous physical characteristics. The Sri Lankan Malays are by religion followers of Islam, and because of this fact, they have closely intermingled with the dominant Islamic group, mainly the Moors through intermarriage and cultural exchange. This has resulted in the loss of typical 'Malay' features among the offspring of such marriages, making it difficult to recognize a Malay from a Tamil speaking Moor, a fact which had been noticed as early as the beginning of the 19th Century by Perceival, a British Military Officer, who remarked that 'although the Malays intermarry with the Moors and other castes (sic) particularly in Ceylon and by this means acquire a much darker colour than is natural to a Malay; still their characteristic features are so strikingly predominant.

However, at present even such characteristic features of Malay have become a thing of the past (although physical anthropologists may not always agree to the type-casting of physiological features of a given race). Tunku Abdul Rahman Putra, a former Malaysian Prime Minister made the following observations on the contemporary Sri Lanka Malays and Cont..... in Page 2

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quoted "this is also the case with Ceylon. The only difference is that their features have changed. They look more like Indians (the Kelings) than Malays and their language is strongly influenced by the Indian dialect. What's more they have lost touch with 'adat' and custom, but still they call themselves Malays. ... But these (Malay) soldiers who went there without their womenfolk married into the family of the Indian Muslims. These Muslims were known as the Moors and after generations of intermarriages, it is hard to pick one from the other, Malays or the Moors, except when they themselves announce their racial identity ...

## Contemporary Local Malay Culture

In the culture of the Malay community too, there exist no visible signs, which can be characterized as distinctively 'Malay'. Malay customs and traditions (as practiced in the Malay Peninsula) are almost entirely absent in the practical life of the local Malay people. Instead one finds that the dominant customs and traditions of the local Moor-Muslims have pervaded their cultural practices. In their form of dress and food they follow the pattern set by their countrymen, especially the Moors. For example, Malay women invariably wear the Sari instead of the traditional Malay baju Kurung and the men wear European style coat, while the ordinary Malay has adopted the sarong and shirt. Similarly, the food habits of the Malays are more akin to those of any other Sri Lankan family, which invariably means rice and curry for the main meal. However, it is also true that the Malays are conscious of their traditional food preparations such as 'nasi goreng', 'saatay' and the Malay kuih (cakes and puddings), but they are prepared only on very rare occasions, and that too only among the well-to-do and fashionable Malay families. Some Malay families who are particularly conscious of their Malay-Indonesian heritage take pride in having retained versions of Malay/Indonesian surnames but a good number of Malays also bear the usual Muslim names common to Moors, which make it difficult to distinguish them from the personal names adopted by their fellow Muslim-Moors. Thus moving away from traditional "Malay" cultural patterns has

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

## Language of the Malays

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

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

## A Comparison with the South African Malays

To compare the present status of these two groups of people as Malays in order to illustrate the degree of their respective self-identities. The Cape Malays are an ethnologically mixed people found mainly in the Cape Pen-

insula in South Africa. Their identity is based mainly on their following the religion of Islam. Of the 360,000 Muslim population in South Africa, who are categorized as coloured or Asian, the Cape Malays form a sub-group whose number today stands at nearly 182,000. Originally the Cape Malays are said to have belonged to the Javanese and Balinese section of the 'Malay' race.

While the Sri Lankan Malays continue to take pride in, and emphasize their Malay heritage, the Malays in South Africa are for various reasons now said to be in the process of shedding their Malay identity. They hailed from almost the same areas in the then Dutch East Indies and were introduced to these distant lands for almost the same reasons by the Dutch colonial authorities. Despite this commonality, a major difference existed in these two in the degree of continuing their special identity as Malays.

The Malays of Sri Lanka still speak their own language, however remote their variety of language may be from the standard Malay spoken in the Malay World. By contrast, Malays of South Africa, have ceased to speak their own language for more than a century in the past. The language of the latter is 'Afrikaans', which is common to the other Muslim immigrants settled in South Africa. So much so that they are more often referred to by their religious identity i.e as 'Muslims' or 'Mohammedan'. Furthermore, it appears that their rate of mixture with the other local race seems much more complete so that it is more natural to treat them as members of the Muslim group. But for this linguistic factor, it is almost certain that the fate, which befell the Cape Malay community, would have extended to the small community of the Malays in Sri Lanka and led to the decline of their self-identity.

## Contemporary Malay Society

There exists no proper study or a survey of socio-economic conditions of the present day Malay Community. A large majority of them are urban dwellers. The Malays, a majority of whom are known to be living at a subsistence level, cannot be classed as a rich community. In fact, according to the census report of 1981, the highest per-



centage of unemployment among the Sri Lankans was recorded among the members of this community. It stood at 29 p.c while that of the Sinhalese, the majority population, was 15.1 p.c and the Sri Lankan Tamils was only 9.13 p.c.

Among the working population, only a negligible proportion of Malays are employed as professionals in the field of medicine, engineering, law and higher administrative service etc. Most of the Malays do jobs of a low grade in government and private institutions as clerks, watchmen, office boys and drivers. Some make a living from petty trading as street-hawkers or small shopkeepers in the city. Further, today there are no noteworthy Malay businessmen and therefore no surprise if one cannot find wealthy people among them. In this respect, the Malays find themselves on the lowest rung of the economic ladder as opposed to other Muslim groups in the island, such as the Tamil speaking Moors and the traditional business communities of 'Borahs' and 'Memons'.

The Malay community is particularly characterized by its poverty and squalor. A walk around Slave Island, (now called Kompanne Vidiya, derived from Malay *Kampung*) and Wekande suburbs, the largely Malay dominated slum areas in Colombo, would suffice to demonstrate this fact. At a symposium held at the Moors Islamic Cultural Home on 1st November 1967, the late Mr. Murad Jayah, President of the Ceylon Malay Research Organisation, highlighted the plight of the Sri Lanka Malays. Lately, there is a tendency among Malays living in the densely populated urban areas, particularly the Slave Island area mentioned above to move out into new localities outside the city. Thus the Malay population is steadily increasing in the Gampaha district adjoining the Colombo district. This is caused by the rising land values in the city of Colombo. In the meantime, Slave Island is developing into a vast commercial area. The Malays are either evicted from their tenement houses or they sell their houses to buy less expensive land in the areas such as Wattala, Hunupitiya and Mahara areas lying just outside Colombo. In Hunupitiya, a whole new Malay settlement called Akbar Town has come into being. (This settlement has been named after the late Mas Thajun Akbar, a Malay). In fact, during the last decade, Gampaha has become the district with the second largest Malay population, a position held until 1971 by the Kandy district since the early days of British rule.

## Survey of Literature on the Malay Community

Until late, little has been written on the Malay community, so that there did not exist any secondary source material, which is of much use to researchers. As late as 1970, Ian Goonetillake, in his comprehensive BIBLIOGRAPHY OF CEYLON (vol. 1) could list only nine articles on the subject of Malays. Of these, four articles appeared in one volume, in the *Jubilee Book of the Colombo Malay Cricket Club* published in 1924. These articles, which are not based on research of any considerable value, hardly exceed four or five pages in length. The references to the Malay community in the general works on Sri Lankan history - are also limited to a few sentences. Only Edmund Reimers has written something of value referring to the

participation of East Indian troops in the early stages of the Dutch onslaught on the fortress held by the Portuguese in Sri Lanka's coastal regions. His article, though regrettably brief, was at least based on archival sources with which he was familiar. (Reimers, 1924)

Other articles, written mostly by Ceylon Malays themselves, generally tend to unduly emphasize the glorious periods of the Malay race in medieval times, such as the Sri Vijayan Malay Empire, and the famous Javanese Kingdom of Mataram. The idea of these writers seems to be to tie up the Sri Lankan Malay history with that of the famous medieval Malay Kingdoms. The writers merely repeated some facts from well-known history books, without any critical approach to the history of their own community.

One H.M.Said wrote a brief article on Ceylon Malays, which appeared in the J.M.B.R.A.S in 1926 but lacks historical accuracy. Some interesting facts about the Malays are mentioned in a few short notes written by the late Mr. Murad Jayah, which appeared also in this mimeographed news bulletin published under the auspices of the (now defunct) Ceylon Malay Research Organisation (CEMRO). These did not specify the sources. Also the late Mr. T.M.G.Samat, journalist wrote a series of articles on Ceylon Malays, which appeared occasionally in local and Malaysian newspaper

## The Aims and Purpose

The purpose of his book is to present a history of the Sri Lankan Malay community by focusing attention on the military profession with which they were identified from the time they set foot on the island during the Dutch period. With the dawn of British rule in the maritime provinces of Sri Lanka in 1796, the position of the Malays became further crystallized into a permanent military 'class' serving the interests of the new colonial master as well as 'policing' the Island. Malays were much in demand as soldiers in the native military regiments raised by the British for service, especially in the Ceylon Rifle Regiment, which until its disbandment in 1873 formed the backbone of the British military establishment in the island. The role and the dominance of the 'regiment' Malays are prominent themes in the history and activities of the community. Writing about the Indian army, Philip Mason (1974-II) remarked that "it is set against the history of British India because purely military aspects do not make sense in isolation". This book attempts to do the reverse - the history and culture of the Sri Lankan Malays in the 19th Century are unintelligible unless they are set against their military background as members of colonial forces. Not surprisingly, therefore, a renowned Malay leader of Sri Lanka, the late Dr. M. Pervis Drahman, was able to make the following remark even without doing much detailed research on the historical past of his community.

A historical analysis based on their past connection with colonial regiments particularly under British rule is then the major thrust of the present study. The Regiment, which was variously known as the Malay Corps, His Majesty's Malay Regiment, the First Regiment, and finally the Ceylon Rifle Regiment, was the center of Malay life in Sri Lanka for nearly three quarters of the 19th Century, an important period in the evolution of the community. Since the Malay community was almost synonymous with the native regiment under the British, the professional soldiers were the most important and leading group in the community. This book seeks to illustrate how the Malay soldier group came into existence and became an indispensable unit in the native regiment raised by the British



Curiously enough, the British colonial government in Malaya was reluctant to grant professional soldier status to the Malays in their own country of birth until very late. It was not the policy of the British to arm the people of Malaya or to train them in military services. The colonial government in Malaya offered various excuses for not drafting the Malays into its regular army. As the Malayan newspaper 'Strait Times' put it as late as 1933, there had been fears by some people that the Malay with his leisurely temperament and lack of military tradition other than that of guerilla warfare would rebel against the discipline of the parade grounds and the barrack room.

It would appear that the British colonial administrators in Malaya had either forgotten or deliberately suppressed the fact that their counterparts in Sri Lanka, impressed by the performance of the Malays as soldiers there, were liberal with their praise and admiration of the. On the one hand, it can be argued that the colonial government did not always favour the creation of native soldier groups in their own countries of birth. Thus they brought Sikhs from India to Malaya to serve in their army. Similarly they preferred the Malays and Indian sepoys to Sinhalese or Tamils to serve in their military establishments in Sri Lanka. In any case, as this book will show, the right from the beginning those special qualities of Malays - their bravery, discipline and loyalty much valued as assets of those taking up military service. Perhaps the status of Malays who were once under British rule in Sri Lanka is very much like the prevailing status of the Nepalese "Gurkhas", the legendary soldiers much sought after even today as military personnel in countries like Britain, Singapore, Brunei Darussalam and Hong Kong. This book is in a sense a study of the 'Gurkhas' of Sri Lanka and of the legendary qualities with which the Malays were once attributed as the best native soldiers of the British colonial government.

My interest in Malay soldiery was initially roused between the years 1974 - 1978 when I made a research study of the Malay literature of Sri Lanka under the auspices of the Indonesian and Malay Department of Monash University, Australia. During a field trip to Sri Lanka in 1974 I happened to discover,

quite by accident, a fairly large number of hitherto unknown Malay manuscripts, published pamphlets and newspapers written in the Jawi script. The study of these literary and religious materials revealed that the Sri Lankan Malays, contrary to the popular belief that they did not have any form of written literature, did in fact shared a common classical Malay literary tradition with the Malay literature of the centers of the Malay World in the 19th Century metropolitan colonial cities of Singapore, Penang and Batavia.

Another interesting fact that emerged from the study of this indigenous Sri Lankan Malay literature was that it reached its zenith during the second half of the 19th Century, when the Ceylon Rifle Regiment was still active and this literature disappeared by the very early part of the 20th Century.

An investigation of this phenomenon relating to the rise and fall of the Sri Lankan Malay literature led me to believe that it had a direct relationship with the functioning of the Ceylon Rifle Regiment, and that when the regiment was disbanded in 1873, the literature of the Sri Lankan Malays, too, followed its suit. The written literature of the Malays had been nurtured by the interest evinced by the soldiers, and once the 'system' that sponsored the soldiers reached its end, the literature, an inherent part of the traditional cultural life of the 19th Century Malays, also came to an end.

This study then is an attempt to sort out this 'system', which was the Ceylon Rifle Regiment. A study of this Regiment, therefore, became imperative in order to understand the most important phase of the history of the Malays of Sri Lanka. Although the original Malay Regiment was the creation of the Dutch government, the British institutionalized this military wing in a much more elaborate manner than the Dutch. Despite the central position occupied by the Ceylon Rifle Regiment in this study, no attempt is made to present a detailed military history of a colonial regiment. The Ceylon Rifle Regiment provides only a framework, which is necessary for tracing the salient characteristics of the historical growth of this community. Perhaps a definitive history of a military regiment would require a different sort of approach. For instance, details concerning the structure, organization, fi-

nancial management and terms of service, methods of recruitment and training, system of discipline, tactics and strategy, etc. need elaboration. In fact, a study along these lines of investigation on a colonial military regiment in Sri Lanka has been long overdue. There is scope for a historian to make a study of the Ceylon Rifle Regiment from a military point of view, which would be of value to those interested in British imperial and military history.

This book discusses such details regarding terms and methods of recruitment, pay and emoluments and conditions of service of the soldiers of the Ceylon Rifle Regiment, only with a view to analyzing the effects of such matters on the living conditions of the Malay soldiery. As a matter of fact, an Indian Military historian, adopts a somewhat similar approach to an equally distinguished British colonial regiment in India, namely the 'Bengal Native Infantry'. His concern was to explicate the causes that led to the outbreak of the Indian Sepoy mutiny of 1857. This investigation prompted her to delve into the conditions of service in the Bengal Native Infantry. Similarly, this study can be said to be an explication of the effects of the regimental service on the social and cultural evolution of the Malay Community in Sri Lanka.

## Source

A variety of primary source material ranging from the records of the colonial government to indigenous documents has been utilized in the writing of this book. Much of this material was found in the National Archives of Sri Lanka among its impressive collection of records pertaining to the history of the colonial period. I spent a brief period in London in 1975 consulting documents which were not available in Sri Lanka.

Regarding the Dutch colonial records a most useful source from my point of view has been the Dutch Political Council minutes, together with the annexes to these minutes, copies of which were forwarded to Batavia during the period of the Dutch. It is true that references to Malays in these volumes are scanty and infrequent because interest in such minor groups by the Dutch officials can be described at best as only marginal. As might well be expected, these council minutes were more concerned with matters of immediate relevance to the



Dutch company e.g. trade, profits and their relationship with their arch-rival, the Kandyan Monarch. However, these minutes are quite helpful for studying the early arrival of eastern groups from the present Indonesian islands. Some volumes of annexes give full lists of names of people brought from the eastern Archipelago. Also, relating to the arrival and activities in Sri Lanka of the princely exiles from Indonesia, these volumes yield interesting information.

The archival documents relating to the British colonial regiments constitute the most important source of information. The official policy of the British government towards its military establishments has to be studied through the dispatch volumes containing the correspondence of the British Governors in Ceylon to the Secretaries of State in London and vice versa, the value of which is only too well known. As for the period of Governor North's rule from 1798 to 1805, during which a valid foundation was laid for the creation of a Malay Regiment, there exists another vital set of documents in the form of the Governor's military diaries written before and after North's ill fated invasion of the Kandyan Kingdom in 1803.

Supplemented by his dispatches, these military diaries provide an insight into the workings of the mind of a British imperialist officer bent on realizing colonial ambitions, by coaxing, forcing, cajoling and even by pushing hard a whole community to commit itself to soldiery. The detailed military matters dealing with the conditions of service, pay and emoluments and economic and social standing of the Malay soldiery etc. are well documented in the correspondence of the Military Secretary to the Colonial Secretary vice versa. This correspondence, particularly that part of it sent from the Assistant Military Secretary to the Colonial Secretary carries enclosures of separate reports and memoranda submitted by various commanding officers of the Ceylon Rifle Regiment which are more or less first hand impressions of the British military officers about their native subordinates. The most important of such memoranda have also found their way as special enclosures into the annex volumes of the Governor's dispatches. Certain types of regimental records pertaining to the service of soldiers, in the form of monthly pay returns, pensions returns, embarkation

(Heritage) MALAY PROVERB states that - "A Debt of Gold one can repay - But True Kindness In-debts to one's Dying day" "... is applicable to the DEBT OF GRATITUDE I FEEL when receiving such kind Condolences and Appreciations from our Malayu  
tion and disembarkation returns, and discharge registers were available among War Office documents in London. On the other hand, letters concerning native grievances, especially those sent by the widows of soldiers, pleading for pensions, as far as I know are available only in Sri Lanka.

The Military Commission that was appointed by Governor Robinson in 1865 to report on the condition of the military establishment in Ceylon published its findings in one single volume, which is a mine of information regarding not only the British attitude towards the Ceylon Rifle Regiment in its closing years, but also the living conditions and even the psychological makeup of the Malay soldiery. The detailed minutes of evidence and statements given by regimental officers before this commission and particularly by H.L. Cowen, the regimental surgeon, are full of insight and understanding of the peculiar nature of the Malay soldiers and their commitment to their occupation.

He also wrote a very interesting account of the Ceylon Rifle Regiment which was published in Colburn's United Service Magazine and Naval and Military Journal in 1860. His article displays an intimate knowledge of the conditions of the native soldiery based on his first-hand impressions and experience as a longstanding regimental surgeon. It is a matter of great regret such extensive background information in the form of published contemporary accounts and memoirs which are available for a historian of the Indian native regiments are not available for a study of British colonial regiments in Sri Lanka. Nonetheless, it is to the credit of Cowen that his article on the Ceylon Rifle Regiment sufficiently compensates for the lack of such contemporary accounts with regard to Ceylon regiments.

# Recollections

of Marhoom Ackiel Mohamed

Inna Lilahi wa-inna ilaihi-rajioon.

Saudaras, Saudaris and Organizations, and others from around the world: following the sad and sudden demise of my treasured husband - MARHOOM ACKIEL MOHAMED. (Terima Kasih is also due to Terang's Editor for requesting some write-up on Ackiel - who was a "Terang" supporter along with son Ramli & me.)

Although a Cross-section from all Communities conveyed Appreciations, this Compilation is only from Malay sources; as is the first brief extract sent by the former National Organizer of the Historic "Malay World Symposium" held in Sri Lanka in '85, Captain Anver Dole (quote) - "News of the sudden death of your (OUR) beloved Ackiel came as a shock - - it's unbelievable. Ackiel will be remembered as an able administrator, dedicated & loyal official of the highest calibre. He was a colossus among men, who judged people by their qualities and not by race, breed or colour. The Malay community has lost one of its greatest sons" ...

Many noted that Ackiel had made some life-long contributions to the Malay Community, (DESPITE AT THE SAME TIME) having to labour hard to achieve excellence. Some Malays Recalled how they had felicitated Ackiel's success at the Ceylon Civil Service (CCS) Exams with a Formal Reception where they even over-enthusiastically flew the Ceylon, Malaysian & Indonesian Flags!! Even at that time he was amongst the Founder members of the Pioneering Ceylon Malay Youth League (CMYL), where he was later President and also functioned as Editor of their Monthly News Bulletin "SUARA"

Others remembered that WHILST he had to function as the first Malay to Head a Government Department; and later the Only Malay to be Ministry Secretary (whilst also officially serving his country in many Provinces, many continents in many capacities) - he continued to hold office at the CMCC /SLMA & RUPEE FUND. After being elected President of CMCC/SLMA, Ackiel even refused two Ambassadorial appointments abroad - because he gave priority



to staying on in Sri Lanka to solve a major problem facing the "Padang". He was an ardent Council Member of the SLMA Rupee Fund (Social Service Body). Still few knew of Ackiel's very generous Voluntary (& Silent) Contributions from his own pocket towards needy persons, causes, activities and Projects. His many nephews, nieces and neighbors recalled tearfully how he used to be their very strict, but effective voluntary-tutor. He even sponsored a language-training course for refugee Children sheltering at Akbar mosque. His recent contribution was to also contribute some financial assistance required to Organize Co-Ordination for the Singapore TV Crew making a TV Documentary on the Sri Lanka Malays telecast this Ramazan Festival day.

Till his death, he continuously attended many Malay gatherings (locally and abroad) and supported their "causes". Thus someone remembered Ackiel's volunteering the Cash Award as a Prize for a Competition once organized "TERANG". Clubs of SLAMAC recalled his Donation of a Challenge Shield for SEPAK TAKRAW. Others noted his various Donating Awards, including a "Challenge Cultural Award Trophy for the Overseas U.K. Malay Association. And I now take this opportunity to inform that the latest Very Special Contribution to the Malays (from us both) was to be the 10 year HERITAGE PROJECT PRESENTATION IN 2002...

FOR DURING THE LAST YEARS OF ACKIEL's LIFE, he became Hon: Principal Consultant and Invaluable Contributor to the 9 year International Research Documentation and Development Project: "SHARING/COMMUNICATING SOME HERITAGES/LEGACIES INTO THE NEW MILLENNIUM" (which was being developed from my 1992 Pioneering multi Media Research Project that gained a Distinction from the University of Colombo Diploma Course) -and which I was further Co-Ordinating with Advice and Support from Local and Overseas Artistes, Academics Professionals Volunteers and Various Institutions etc

FROM 1998 ONWARDS ACKIEL

# JOINT MALAY RALLY.....

*Secretary General Steering Committee of the Joint Malay Rally Tuan Mahmood Rajudin states that the Malays of Sri Lanka whose origins date back to the 17<sup>th</sup> Century during the period of the Dutch Rule in the is-*

MADE INVALUABLE CONTRIBUTIONS TO THIS PROJECT - WHICH HAD SPECIAL FOCUS RELATING TO SRI LANKA MALAY HERITAGE. Whilst applying his Expertise as a History and Literary Award Winner /Academic/ Teacher & Resource Person to effectively develop this Heritage Project: Ackiel also joined in Library and Field Research both Locally and at Overseas and was Delegate to International Conferences in the "Nusantara" Region, in 1998/1999/2000/and 2001.

As earlier stated - it was in 2002 that we planned to present this 10 year Project's COMPLETED RESEARCH FINDINGS & EVIDENCE ON OUR "UNIQUE SRI LANKA MALAY HERITAGE ASPECTS & THEIR PRODUCTS" (also enshrined in Print/Audio/Visual/Video/Computer /Web etc:).

However although Marhoom Ackiel is now no more -it was his last (almost Death-bed) - Wish and Prayer that the 10 Year Heritage Project's Scheduled 2002 Presentation - "SHARING/COMMUNICATING SOME (UNIQUE SRI LANKAN MALAY) HERITAGES/LEGACIES INTO THE NEW MILLENNIUM" should somehow take place in 2002, with the support of our Saudaras & Saudaris and the Blessings of Allah (Inshah Allah)

May Allah's Blessings be with Terang, its dedicated Editor, and of course with all our Saudara Saudari - as we face the New Year 2002.

Salaams from "Kalabushana" Kartini Drahaman Mohamed - A.I.T.D. (SL) J.P. (Whole Island)

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land are presently scattered all over the country. In accordance with the provisional figures released consequent to the July 2001 census, the Malays are concentrated in the districts of Colombo, Hambantota, Gampaha, Kandy, Badulla, Kurunegala, Nuwara-eliya, Kalutara, Matale and Puttalam. The Malays have long been an integral and important part of the Sri Lankan family and the country's history proudly records the contributions made by some of our eminent Malay men and women who have worked ungrudgingly and tirelessly to advance the prosperity and well-being of the country. There are altogether around 15 Malay Associations in Sri Lanka whose common objectives are to foster harmony amongst the Malays to maintain and promote goodwill and cooperation with the other communities towards the achievement of national ideals to safeguard and further, social, cultural and general interests of the Malays and to promote friendly relations and establish cultural contacts with other people whilst also promoting and propagating the study and practice of Islam and the Malay language. It has been a long felt need to provide an opportunity for our Malays to get-together, renew acquaintances and engage themselves in cultural, religious and sport activities, thereby uniting themselves as one 'Big' Family. The Sri Lanka Malay Association which was founded in 1922 has therefore taken the initiative of enlisting the cooperation and support of all Malay Associations in the island and elaborate arrangements are in progress by a Steering Committee comprising the Presidents, Secretaries and Treasurers of the Malay Associations in and around Colombo to stage a rally over a period of two days on January 26 and 27, 2002, at the 'Padang' which is the grounds of the Colombo Malay Cricket Club, off Kew Road, Colombo 02.

The Rally which is called 'Pertemuan Melayu 2002' will take the form of a



# CENSUS 2001 — Malays

According to the provisional figures released after the July Census, which was held after 20 years, the Malay population stands at 50,594.

A glance at the table below will show that there has been a significant increase in the population only in the Hambantota District where it has risen

for 1.0% to 1.4% There is a significant drop in the Malay Population in the Colombo District which is due to the migration of Malays from Slave Island

to places like Akbar Town, Raddolugama, and Ranpokunugama in the Gampaha District. However, it is strange that this migration has not been reflected in the Gampaha District popu-

lation, which remains static at 0.6%. There has been drop in the Malay population in the Kandy District as well.

Although the Census was carried out only in 18 Districts, except for Trincomalee, the other Districts left out will not make any significant impact on the Malay population.

District	Total Population	Sinhalese		Sri Lankan Tamil		Indian Tamil		Sri Lankan Moor		Burgher		Malay	
		1981	2001	1981	2001	1981	2001	1981	2001	1981	2001	1981	2001
Colombo	2,234,146	77.6	76.4	10.0	11.2	01.2	01.2	08.2	09.1	01.2	00.7	01.3	00.9
Gampaha	2,006,096	92.0	91.1	03.5	03.1	00.4	00.4	02.7	03.9	00.6	00.5	00.6	00.6
Kalutara	1,060,800	87.2	87.1	01.2	01.3	04.1	02.7	07.4	08.8	00.1	00.1	00.1	00.1
Kandy	1,272,463	74.3	74.0	05.0	04.0	09.4	08.4	10.5	13.3	00.2	00.2	00.3	00.2
Matale	442,427	80.0	80.2	05.8	05.4	07.0	05.3	07.0	08.8	00.1	00.1	00.2	00.1
Nuwaraeliya	700,083	42.1	40.0	12.7	05.9	42.7	51.3	02.0	02.5	00.1	00.1	00.2	00.1
Galle	990,539	94.5	94.3	00.9	01.2	00.4	00.9	03.2	03.6	00.1	00.0	00.0	00.0
Matara	761,236	94.5	94.2	00.7	00.6	02.2	02.2	02.5	02.9	00.0	00.0	00.0	00.0
Hambantota	525,370	97.1	97.1	00.6	00.4	00.1	00.1	01.2	01.1	00.0	00.0	01.0	01.4
Ampara	589,344	37.8	39.3	20.0	18.7	00.4	00.1	41.5	41.6	00.2	00.2	01.0	00.0
Kurunegala	1,452,369	92.9	91.7	01.2	01.2	00.6	00.2	05.0	06.7	01.0	01.0	01.0	01.0
Puttalam	750,342	82.6	73.8	06.6	06.9	00.5	00.3	09.9	18.7	00.1	00.1	00.2	00.2
Anuradhapura	746,466	91.4	90.8	01.4	00.7	00.1	00.1	07.1	08.2	00.0	00.0	00.0	00.0
Polonnaruwa	359,197	91.4	90.3	02.0	02.0	00.1	00.0	06.4	07.6	00.0	00.0	00.0	00.0
Badulla	774,555	69.1	70.1	05.9	04.2	20.2	18.2	04.2	05.2	00.0	00.1	00.0	00.0
Moneragalla	396,173	92.7	94.5	02.0	01.4	03.2	01.9	01.9	02.0	00.1	00.0	00.1	00.0
Ratnapura	1,008,164	85.0	86.6	02.4	03.4	10.6	07.8	01.7	02.1	00.1	00.0	00.1	00.0
Kegalle	779,774	85.9	85.6	02.2	01.8	06.7	05.9	05.0	06.6	00.0	00.0	00.1	00.0
Total	16,864,544	82.5	81.9	04.6	04.4	05.7	05.1	06.4	08.0	00.3	00.2	00.4	00.3

COURTESY

: Haji T.K.Azoor (President COSLAM)

*typical 'Kampong Melayu' – a Malay Village, to which we anticipate thousands of our Malay brothers and sisters from all over the Island will meet and engage themselves in the various activities planned out. Besides the traditional sports events, both outdoors and indoors, inter association cultural competitions, Quranic Recital contests and Do You Know Malay Contests too are on the cards. The rally will be open to the general public who will also be afforded an opportunity of meeting the Sri Lankan Malays and enjoying their company and availing themselves of an opportunity of tasting traditional Sri Lankan Malay dishes from the many food stalls that will be put up.*

## PERKUMPULAN MELAYU DI NAWALAPITIYA

The 34th Annual General Meeting of the Perkumpulan was held on 19th August 2001 at the residence of Sdr. T.S. Muthaliff at Handungala Estate, Nawalapitiya. The following were elected to hold office for the year 2001/2002.

Patrons	Haji H.A.T. Naseem (JP), Haji. T.K.Samath, Haji. Shiraj Sheriff (JP), Sdr T.H.Salim and Sdr.T.H.Seenar
President	Haji. T.N.S.Samahin
Vice Presidents	Sdrs. M. Kamoordeen Morseth, M. Rizvi Kamal, T. Rameem, F. T. Ousmand, T. S. Muthaliff and T.S.Salim.
Hony. Gen. Secretary	Sdr. M.H.Moovie
Hony.Asst.Gen. Secretary	Sdri. G.B.Moovie
Hony. Treasurer	Sdr. T.S.Kamis
<b>BRANCH SECRETARIES</b>	
Religious	Sdr. M.C.Sanoordeen
Sports	Sdr. T.Sheriffdeen
Social	Sdri. N.K.Nawas
<b>COMMITTEE</b>	
Sdri. S.F.Muthaliff, S.Fouziya Passella, N.B.Salim, W.Samahin, G. Seenar Moovie, Maas Lailon and Sdr. M.Surajudeen	
Hony. Auditor	Sdr. M.S.Jalil



## PERTEMUAN MELAYU - 2002

Malay Rally

The Persatuan Melayu Sri Lanka in association with the Colombo Malay Cricket Club, Sri Lanka United Malay Organization, Conferansi Melayu Sri Lanka, Aahlul Mahfil Union and the Persatuans from Mahole, Kolonnawa and Battaramulla will hold their Malay Rally - "PERTEMUAN 2002", Inshallah, on the 26th and 27th January, 2002 at the 'Padang Complex', Kew Road, Colombo 02.

According to Saudara Chone Buckman, the able-bodied President (SLMA) and his untiring and hardworking Secretary, Sdr. Tony Rajudin, this Rally, which will take the form of a real "MALAY KAMPONG" is being organized with a view to fostering greater harmony amongst our saudaras and saudaris and their families by getting together, meeting one another in their thousands, renewing acquaintances and promoting goodwill and co-operation within the many Malay Organisations in Sri Lanka and participating in religious, cultural and sports activities, thereby uniting the Malays as one 'BIG FAMILY'. This Rally

More than fifteen sister Associations around the Island have been invited to participate in this Rally, which will also coincide with the 80th Anniversary Celebrations of the Persatuan Melayu Sri Lanka. The Steering Committee, which includes elected, energetic and active officials from the neighboring Persatuans are taking great pains to make this 'PERTEMUAN 2002' a real great success. A two-day program has been drawn and will include traditional sports events, both indoor and outdoors, inter-association cultural competitions, Qur'an recital contests, and 'Do you know' Malay contest, on an Inter-Association friendly basis. Sdr. Chone Buckman is positive that Malays from all parts of the Island will definitely grace this occasion and arrangements have being made to provide accommodation for the night to members from the outstation Associations

## KESATUAN MELAYU GOOMBU

Negombo Malay Association) Office bearers - 2001/2002

President	Sdr. Nizar Hameed
Vice Presidents	Sdrs. T.M.Z.Drahiem, M.F.Samidon. & A. Samidon
Hony. General Secretary	Sdr. M.R.Shariffdeen
Hony. Asst. General Secretary	Sdr. M.S.Ahlip
Hony. Treasurer	T.M.Amith
Hony. Asst. Treasurer	T.R.Dulapandan
Branch Secretaries	
Sports and Social Services	Sdr. I. Mohamed
Religious and Womens' Affairs Committee	Sdr. T.S.Daiyan
	Sdrs. T.N.J.Kitchilan, S.A.Zainudeen, T.S.Daiyan, Haji T.H.Ahmed & Haji. T.B.Dulapandan
Hony. Auditor	Sdr.T.B.Ahmed

### DILSHAN OSSEN

on

### Commonwealth Scholarship to Malaysia

Sdr Dilshan Ramaz Ossen, founder Chairman - Pemuda - COSLAM has been offered a scholarship under the Malaysian Commonwealth Scholarship and Fellowship Plan to follow a course leading up to the PhD in Architecture.

He is an old boy of St. Joseph's College, Colombo. He obtained his B.Sc (BE) in 1995 with 2nd Class Honors and his Masters Degree in 1998 at the University of Moratuwa.

He is the son of Sdr. Tuan Hareera Ossen and Sdri Dane Fazeela Ossen of Pitipana North, Homagama and is a grandson of the late Sdr. M.B.Latiff, Katheeb of the Wekande Jumma Mosque, Colombo 02.

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