

## Layarkan Ships in Dew: Sepilihan Pantun Minangkabau

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### Editorial

Edited by Muhammad Haji Salleh and Ivan Adilla, efforts to making Minangkabau poem into book was conducted in four countries. Early help came from Universiti Sains Malaysia which gives space to Professor Muhammad to accept the invitation of the International Institute of Asian Studies in Leiden, Netherlands. Dewan Bahasa dan Pustaka also help some of his needs in Leiden. Officials from East Manuscript Division in Leiden University helps a lot, thanks goes to Dr. Just Witkam Jan and Henk van der Velde is an invaluable aid. Ministry of Culture, Arts and Heritage has facilitated the study of Professor Muhammad with a research grant. While in West Sumatra dozens of lecturers, informants, handyman rhymes, practitioners and scholars have helped him and Ivan Adilla in this work that is quite complicated. In the library of Leiden University, the Netherlands, there is little written nine books used by van Ophuijsen, a researcher of literature and culture, to bring down the Minangkabau poem in Rumi/Latin words, other than MS OR 5956 using Jawi characters (T. Iskandar numbering it 5954).

Charles Adrian van Ophuijsen born in Solok, West Sumatra in 1856. As a 'school inspector' in colleges in Bukittinggi, he became close to linguistically and culturally of Minang. Interest in language and literature (especially poetry) he continued in the Batak area. Among his works is *De poezie in het Bataksche volksleven* (1892), *De poezie in het Bataksche volksleven* (1892), *Kabar Si Oemboet Moeda-Een Minangkabausche Vertelling* (1896) and *Kijkjes in het huiselijk leven der Bataks* (1910). Together with Soetan Ma'moer and Moehamad Taib Sutan, he has compiled a new spelling system to replace the previous system. The new system was opened for use in 1901. Three years later, van Ophuijsen was appointed as Professor of Malay Language and Literature at Leiden University. In the first stage, collecting and copying quatrains made with the help of some locals, including Kamaruddin, Caul gelar Chatib Sampone, Si-Sati gelar Maharadja Soetan, Noer Has, Iskandar and many others. These quatrains are collected in about the last decade of the 19th century. Minangkabau people in life, no matter what form so friendly

interwoven into so many areas of life like this poetry form. From the outset poem has been serving as the song to sleep the kids, toys, teasing kids, containers love and does not forget the proverb and the saying. But love is the biggest and difficult space.

Additionally poem is an educational tool used in traditional village in the madrasa for religious study; richness of language and how to use them to debate, discuss and express feelings and desires. As an entertainment channel not less important- poem in song and dance, singing while working, container and said counsel, the elements in the narrative prose and poetry even in the story and singing the coast, for example, the entire story is constructed of double rhymes, while many other forms include the poem as decorator talk. Initially, the editor believes, is the earliest form of two threaded poetry, with a hint and a purpose. Four word lines, totaling eight said it all. But the form of these two lines is very limiting space - Handyman rhymes discourse can only reflect and express meaning. Just a short statement to make, with a little oblique irony sarcastically or thin. Due to space limitations, this talk was then developed to form four rows, with two rows and two rows hint of meaning.

This development seems to be quite convenient, flexible and has been used throughout the ages, right up to today. But in some people pemantun, form four lines are still quite narrow, and they challenged not only by the desire to bring meaning more complicated, but also by the passionate imagination. Thus began the experiment with this form. Will be from 4 to 6, from 6 extended up to 8, 12 until 22. In this group we find van Ophuijsen various forms; from 2 till 20 and 22 lines, in addition to some related poem. What is the poem? The answer is quite simple-all of life. As clearly seen before, through its poem brings feelings, human problems and people, the dilemma facing natural or other human beings and to find ways to become a good human being. Quatrains hold a very rich treasure of Minangkabau society. Inside are various types of dodoi songs to a mantra, rather than to a traditional proverb, from affection to a religious exhortation. In this book we offer a more detailed division, which are classified according to the parcel of life.