

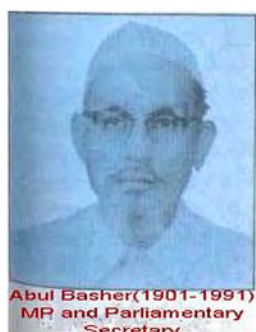


Monthly

ARAKAN

News and Analysis of the Arakan Rohingya National Organisation, Arakan (Burma)

SOME ROHINGYA MPs



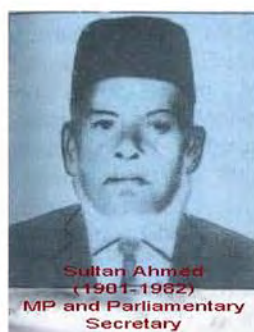
Abul Basher(1901-1991)
MP and Parliamentary
Secretary



M.A. Gafar (1916-1966)
MP and Parliamentary
Secretary



Sultan Mahmood(1900-1982)
MP and Minister of Health



Sultan Ahmed
(1901-1982)
MP and Parliamentary
Secretary



Abul Khair MP



Nur Ahmed
MP



U Kyaw Min (Anwarul Haque)
Anwarul Haque is elected
Rohingya MP from NDPHR in
1990 election and member of
CBPP.



Dr.Abdur Rahin MP



U Chit Ewin
MP



Fazal Ahmed an elected
MP in 1990 election
from NDPHR

IN BURMESE PARLIAMENT

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EDITORIAL

The Universal Declaration of Human Rights passed by the General Assembly of the United Nations on December 10, 1948 laid down a minimum standard of human rights based on the inherent dignity and the equal and inalienable rights of all members of the human family. It affirmed that all human beings ought to be treated as equal and as having a fundamental right to individual liberty.

Although the Universal Declaration of Human Rights states that the movement of the individual should not be restricted by the government, freedom of movement is a far dream for Rohingyas in the Arakan State of Burma. Not a single Rohingya is allowed to travel from Arakan to the capital city Rangoon even in case of life and death situation. Traveling is so restricted that one cannot move from one village to another without a pass, which is not easily obtainable.

The savagery of the junta forces in the province of Arakan has interfered quality of life for the Rohingyas. The Rohingyas' sources of earning have been destroyed and they are economically crippled as well as socially and culturally de-generated. They have been subjected to rape, murder and extortion. The Burmese junta has architected categories of slavery in Arakan which include forced labor, torture, oppression, persecution. Still Rohingyas are always been more than law-abiding and loyal to the government.

The Universal Declaration of Human Rights by the United Nations proclaims that every individual and every organ of society should strive to promote the basic rights and freedoms to which all human beings regardless of race, nationality or religion are entitled. Burmese government was founded on coercion rather than on the mandate of the people thus world-community's action must be required to protect and promote human rights in Burma whereas the junta denies

the existence of basic human rights. An eminent development economist has observed that the best defense against famine is accountability of government. There is a clear connection between rights and the political unrest, which is mounting widely around the world.

Despite the 1948 convention on the prevention of the crime of genocide, but today genocide, mass rape and ethnic cleansing are taking place in front of the civilized world. In 1948, the United Nations General Assembly adopted the Declaration on the Right of People to peace, proclaimed that "the people of our planet have a sacred right to peace."

Article five of the Universal Declaration of Human Rights states that "no one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment." But in Arakan, Burma Rohingyas' people breath in now at the mercy of the junta body empowered to do anything that they uttered in meeting and informal conversations. The forced labor, rape, racial and religious persecution of Rohingya is nothing but mild enforcement of original elimination plan.

The rights of personal liberty requires that arrest and detention must conform to specific provisions of law and be subjected to rapid judicial control by procedure of habeas corpus or equivalent. In

1950, the sub-commission for the protection of minorities completed its draft of what was to become article 27 of the International Covenant Civil and Political Rights. It said, "person belonging to ethnic, religious or linguistic minorities shall not be denied their rights of having own culture, practicing own religion." But today, unfortunately, Rohingyas are denied their rights.

Human rights are those rights everyone is entitled to enjoy by virtue of being human. Discrimination of all kinds is wrong. The rights proclaimed include those of 'Life, Liberty, and Security of person'. Others are connected with other personal, Civil and Political rights, such as those of freedom of thought, conscience and religion, of freedom of opinion and expression, and of peaceful assembly and association. Since these rights by themselves do not guarantee dignity and freedom, there are also economic, social and cultural rights to which all human beings are entitled. These include: the rights to work, to rest and leisure, to an adequate standard of living, to education and to take part in the government of his country.

ROHINGYA MEMBERS OF PARLIAMENT (MP) IN BURMA

By SU Ahmad

Today some people are branding that Rohingyas are Stateless people. The present military regime SPDC is saying that Rohingyas are not citizens of Burma as they are not included in so called 135 recognized ethnic people. Some Rakhine activists inside and out side have been propagating that Rohingyas are illegal immigrants from Bangladesh. If these all are true, why, Rohingya can elect their own representative(s) after exercising their voting rights since pre-independence of Burma until SPDC held election in 1990, the latest election in Burma.

In the first election of 1936 the remarkable point is that Mr. Gani Markan was elected from the Community of "Burmese national" category. Thus Rohingya were enlisted as Burmese nationals. Mr. Sultan Mahmood was Minister of Health in U Nu's Cabinet. Mr. Sultan Ahmed was Parliamentary Secretary to the Ministry of Minority with the status of Deputy Minister. He was one of the longest serving parliamentary secretaries. Mr. Abdul Gaffar and Mr. Abul Bashar were also Parliamentary Secretaries in Health Ministry.

National Democratic Party for Human Rights" (NDPHR) was founded on 28-10-1988 by the Rohingya community in Arakan. The NDPHR took part in 1990 general election

at 9 constituencies and won 4 parliamentary seats in the election, two at Maungdaw and two at Buthidaung while the fifth promising Candidate from Akyab (Sittwe) Constituency (1) U Kyaw Hla Aung, an advocate was arrested just some days before the election on a conspiracy by the local authority against him. Finally, the majority Rohingya in Akyab voted for U Shwe Ya, the candidate of Kaman National League for Democracy (KNLD) an alliance-party of NDPHR making the fifth Muslim elected member in Arakan State. One important point is that all the candidates had to undergo a “scrutiny of citizenship” by especially Scrutiny-Commission formed with personnel from Immigration and Manpower Department and other authority concerned before the election. All those Rohingya candidates had passed the Citizenship-Scrutiny as well.

U Fazal Ahmed an elected MP from NDPHR was arrested and sentenced for 5 years imprisonment with a false accusation that he has contact with insurgent groups. U Kyaw Min (a) Anwarul Haque who was elected from Buthidaung North from NDPHR and also a member of Committee for Representing People’s Parliament (CRPP) was sentenced to 47 years on various false charges by the present military regime. His wife and two daughters were also sentenced to seventeen

years each.

Under the 1989 Election Law all citizens are eligible for voting and contesting, but associate citizens and naturalized citizens are not allowed to stand for elections. Thus, allowing the Rohingyas to vote and stand for the national election must be upheld as the recognition of Rohingyas as bona fide citizens of Burma

.The Rohingya played an important role in the political arena of Burmese history. It is quite clear evidence that the Muslim of Arakan or the Rohingya have exercised the in-born rights of a citizen in their ancestral homeland for all those long years on the basis of equal footing with the rest of the ethnic communities of Burma.

1) Before independence -The Election - 1936

After the separation of Burma from India in 1935, the “Di-Archy” system was replaced by a ruling system called “91-Tana (Departments administration) . In that system, for 132 seats, a total of 132 members were elected from various communal backgrounds as below:

S.No,	Community	Seats
1	Burmese national	95
2	Kayin	12
3	Indian	13
4	Anglo-Burman	2
5	Chinese	1
6	European	9
	Total	132

In this election, two Rohingya were elected. The remarkable point is that those two members were from the Community of “Burmese national” category and they represented the Burmese national and not the Indian or any other group.

S.No,	Name of the elected members	Constituency
1	U Pho Khaine (Advocate)	Akyab (West)
2	U Gani Markan	Maungdaw+Buthidaung

2) The Election in 1939

In this election, only one member was elected from the Rohingya Community from the category of “Burmese national”.

S .No,	Name of elected member	Constituency
1	U Tanavy Markan	Maungdaw, Buthidaung

(Note: The result of this election was not taken into action due to eruption of Second World War)

3) The General Election for Constituent Assembly in 1947

This election was organised just before the independence, mainly by the participation of U Aung San. This time, Buthidaung and Maungdaw had two separate constituencies.

S.No.	Name of elected member	Constituency
1	U Abdul Gaffar	Buthidaung
2	U Sultan Ahmed	Maungdaw

4) The election in 1951

Since this time on, Maungdaw and Buthidaung have had two constituencies par each.

S.No,	Names of elected members	Constituency
1	U Po Khaine@Nasir Uddin	Akyab-2
2	U Abul Bashor	Buthidaung (2)
3	U Sultan Ahmed	Maungdaw (1)
4	Daw Aye Nyunt@ Zura Begum	Maungdaw (2)
5.	U Abdul Gaffar	Upper House

(Note: Daw Aye Nyunt @ Zura Begum was one of the two first woman-parliamentary members in the election-history of Burma)

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5) The election in 1956
In this period of time, the two townships, Maungdaw and Buthidaung had one constituency of Upper-House for the first time.

S. No	Name of elected member	Constituency
1	U Ezar Miah	Buthidaung (1)
2	U Abul Bashor	Buthidaung (2)
3	U Sultan Ahmed	Maungdaw (1)
4	U Abul Khair	Maungdaw (2)
5	U Sultan Mahmood	Buthidaung North By election
6.	U Abdul Gaffar	Upper-House (Maungdaw +Buthidaung

6) The election in 1961

In this stage, the Rohingya community involved more actively in politics. For the first time, one of the Rohingya elected member became a cabinet minister of Prime Minister U Nu’s government. He was U Sultan Mahmood charged for the ministry of Education and health. U Abul Bashor, elected member of Buthidaung constituency (2) became the Secretary.

S. No	Name of elected member	Constituency
1	U Sultan Mahmood	Buthidaung (1)
2	U Abul Bashor	Buthidaung (2)
3	U Rashid	Maungdaw (1)
4	U Abul Khair	Maungdaw (2)
5	Advocate Abdu Sobahan	Upper House Maungdaw+Buthidaung

7) Phithu Hluddaw Election in 1974 (U Ne Win’s Era)

In the era of U Ne Win too, the Rohingya exercised the voting and representing rights in the Phithu Hluddaw Election and in the election of different level of Phithu Council. Likewise, lots of Rohingya dignitaries were endorsed in the Burma Socialist Programme Party and they held higher positions too.

S. No	Name of elected member	Constituency
1	U Abul Hussain	Buthidaung (1)
2	Dr. Abdu Rahim	Maungdaw (1)

8) Phithu Hluddaw Election in 1978

At this stage, Rohingya were subjected to the discriminatory measure initiated by the Socialist Party and local authority of Rakhine community. They started to take the initiative to deprive the fundamental rights of Rohingya community and thus since on the Rohingya were marginalized from the Phithu Hluddaw Election. Though there was only one Rohingya member elected in this election from Maungdaw, none from Buthidaung. The Rohingya were excluded to participate in the Phithu Hluddaw elections of 1982 and 1986. However, still some Rohingya were seen at lower levels of Phithu Council and Socialist party.

S.No,	Name of elected member	Constituency
1	U Tun Aung Kyaw @ Abdul Hai (Advocate)	Maungdaw (2)

9) Multi-Party Democracy General Election – 1990

The elected members of NDPHR were as shown below:

S.No,	Name of elected member	Constituency
1	U Kyaw Min @ Shomshul Anwarul Haque	Buthidaung (1)
2	U Tin Maung @ Nur Ahmed	Buthidaung (2)
3	U Chit Lwin @ Ibrahim	Maungdaw (1)
4	U Fazal Ahmed	Maungdaw (2)

AN ANALYSIS ON THE CURRENT SITUATION OF NOTHERN ARAKAN

By SU Ahamed

At first, one should know the geographical situation of Arakan and its demographic nature. Arakan is divided into 4 districts such as Maungdaw, Akyab (Sittwe), Kyaukpuru and Sandaway. Arakan is comprised of 17 townships and these are divided among the districts. Out of the townships, only Maungdaw and Buthidaung townships are included in Maungdaw district. Other 15 townships fall under other 3-districts. On the basis of the line of race and religion, Arakan can be divided as northern, central and southern region. Northern Arakan is usually included Maungdaw, Buthidaung and Rathedaung townships. The ongoing UNHCR repatriation and reintegration projects are focused on these townships and these 3-townships are mentioned by UNHCR as northern Rakhine state (NRS).

The” total land area of Arakan is about 14,200 square miles and northern Arakan {NA) is about 2000 square miles. The total population of Arakan is estimated to be 3.8 million.

Arakan at a glance-1982 (Chart-I)

Arakan at a glance-1982 (Chart-I)

	Division	Area (Sq-miles)	Population	Cultivating land in acres	Total population 2007 estimate
	Arakan	14200	1900452	829345	3800000
1.	Akyab(Sittwe) district	7328.4	801716	407751	1603432
(1)	Akyab Township	89.42	157835	20964	315670
(2)	Kyauk Taw Township	675.55	115580	49678	231160
(3)	Minbya Township	1338.46	117911	66400	235822
(4)	Mrauk-U Township	490.97	133374	94790	266746
(5)	Pauk Taw Township	413.74	97029	65487	194026
(6)	Pongna Kyun Township	419.63	78913	48490	156826
(7)	Rathedaung Township	437.36	101074	61842	202146
2.	Maungdaw district	1365.91	437612	129882	875224
(1)	Maungdaw Township	585.92	263899	65200	527798
(2)	Buthidaung Township	779.99	173713	64482	347426
3.	Kyaukpru district	4796.77	405889	191545	811778
(1)	Kyaukpru Township	678.35	115580	49678	231160
(2)	Myebon Township	942.14	71922	39500	143844
(3)	Manaung Township	202.04	60677	20892	121354
(4)	Ann Township	2467.52	68184	35162	136978
(5)	Rambree Township	506.73	89526	39117	179052
4.	Thandwe District	4151.89	227271	100167	454542
(1)	Thandwe Township	1360.16	92606	36000	185212
(2)	Gwa Township	885.11	48041	20422	96082
(3)	Taunggok Township	1906.62	86624	43745	173248

Source- Government divisional administration

According to chart-I, Maungdaw district is the smallest area wise and density of population is the highest. After the independence of Burma there was a plan to ease population congestion and to move out people from Maungdaw in other townships where there was less population. According to the plan, many Muslims were shifted to other townships in Akyab (Sittwe) district. But during 1942 pogrom, Rohingya Muslim living in all townships except Maungdaw were attacked and killed by the Rakhine destructionists and extremists. An estimated 100,000 Rohingya Muslims were massacred in those townships of Akyab district and others fled to Maungdaw and Buthidaung areas where there was Rohingya majority.

By this way once scattered Muslim population was forced to be concentrated in north Arakan. After 1992 Rohingya influx into Bangladesh, Nasaka special forces were deployed and their presence to this date has significant effect on Muslim existence in north Arakan. Because of new Rakhine and Buddhist settlements, there have been steady increase of Buddhists and decrease of Muslims. UNHCR now put the figure at 75% Muslims in NRS. The more new settlements (NATALA) comes up, Muslim population face more downward trend leading to rapid Buddhist growth. While it is done on emergency basis, soon Buddhists will take over Muslims in north Arakan.

Akyab (Sittwe) district population 1922(chart-2)

Akyab (Sittwe) district population 1922(chart-2)

TOWN	Muslim population	Rakhine Population	Total	Muslim percentage
Akyab	19631	19022	38553	50.66%
Maungdaw	90714	22763	113477	80%
Buthidaung	42894	29594	72488	60%
Kyauktaw	20915	20125	50040	42%
Rathedaung	12841	47406	60427	21.5%
Mrauk-U	9475	45810	55285	17%
Pauktaw	4567	46000	44567	10.25%
Minbya	6333	35627	41960	15%
Pongna Kyun	1691	45793	47484	3.5%

According to chart-2, Muslim population in Akyab was more than half and the status quo remained the same up to 1960s. During that period, the military rulers under BSPP (Burma Socialist Program Party) launched drives all over Arakan to reduce Muslim population. These anti-Muslim drives had a profound effect on Muslims of all townships. Today, the Muslim population of Akyab is estimated to be 30%. The Muslim population of Kyauktaw is now about 10% where as it was 42% in 1922. All other townships except Maungdaw and Buthidaung had the same experience of gradual decrease of Muslim population in due course of time. When ethnic cleansing of Muslims in Arakan got momentum during 1970s and 1980s the demographic effects on Maungdaw, Buthidaung and Rathedaung (NRS) had started to fall. New Buddhist (Rakhine) settlements were started to take shape on Muslim owned lands and confiscation of cultivating lands leaving them to take refuge in neighboring countries. The 1978 and 1992 refugee exoduses are glaring examples of evicting Muslims. The 1922 Akyab district demographic condition shows that there had been considerable presence of Muslims over the whole Akyab district but now except Maungdaw district, all other Akyab(Sittwe) district the habitation of Muslims have reduced to nothing. Particularly, Muslims living in Kyauktaw, Patarikilla (Mrauk-U), Pauktaw, Minbya, Pongnakyun, Myebon and other southern Arakan townships had experienced physical evictions in various forms. Muslim extermination campaigns in the last 40 years have resulted in continuous one way flow of Muslims from other townships towards the west to

north Arakan and subsequently to the then East Pakistan and now Bangladesh.

Because of Muslims flow into north Arakan, especially Maungdaw Township had to bear the brunt and Muslim population increased and reached 90%. But because of rapid Buddhisation plan undertaken by successive military governments during the last 4 decades, increased number of Muslims chose to leave north Arakan to other countries.

The population of Maungdaw district is estimated to be 0.8 million (800,000) and Muslims are predominantly 90/%. The total population of NRS (Maungdaw, Buthidaung and Rathedaung townships) is about 1-million and Muslims constitute 80%. The total population of other 3 districts (Akyab(Sittwe), Kyaukpriu and Sandaway) is 2.8 millions where Muslim population is in other townships estimated to be 0.5 million (500,000). So, total Muslim population of Arakan is about 3.8 millions. There are other hill tribe people but they are negligible in number. But these tribes are treated specially as backward people and all preferences are given for their development.

As for Muslims, government census does not show the actual figure and Muslims are mentioned in the Arakan census as “others”. In stead, there are some Muslims living in Akyab district who are mentioned as “Kamans” and the census only shows their figure on the population chart. Rakhine is mentioned on the top followed by other tribal populations and at the bottom, Rohingyas Muslims are described as ‘others’. It means, nearly half of Arakan population (Rohingyas) is mentioned as “others”. Burma (Myanmar) media always conceal the presence of Muslims in Arakan.

Arakan is now ruled by Burman. The Burman is not indigenous race of Arakan. They occupied Arakan in 1784, before British colonized it. British occupied Arakan in 1824 and subsequently the whole of Myanmar. In 1948, when Burma got independence, Arakan became a province of Burma. Since then, the Burman has become rulers of Arakan as occupiers. The indigenous Rakhines are treated as bona-fide citizens all along Burma history but Rohingya Muslims got the same treatment during the democratic era until 1962. When militarism started in 1962, a systematic campaign was launched to describe them as recently migrated community from East Bengal. This situation had happened only on the basis of religion. Buddhists have the rights as citizens but Muslims have no rights for such a claim.

The Burman and the Rakhine politicians are Buddhists and have identical views on Arakan politics. Both agree that Rohingya Muslims must be expelled from Arakan and make it a pure Buddhist land. As Muslim ethnic cleansing continues, Burmanisation of Rakhine is also under way and they are gradually Burmanised. Rakhines are given low government jobs including police, army and other administrative posts but not the executive and senior posts. The decision makers are always Burman. Rakhines are preferred to become Burman than becoming co-existents of Muslims. They are content to be Buddhists yet they are to change the racial identity.

The Burman rulers and the Rakhines have a dream of a greater Arakan. The Rakhines know that Arakan kingdom was frequently attacked by Burman and Arakan Rulers had to seek help to drive out Burman who were trying to unseat-Arakan kings. The kings got help from Rulers of Bangal (Muslims) and Arakan kingdom (Mrauk U)dynasty lasted for 350 years (1430- 1784). So, it is crucial for present time Rakhines to choose taking side either with Burman rulers or with Rohingyas who are sure to be backed by Bangal. But at this mo-

ment it is highly unlikely that Rakhines will go against Burman as the military regime in Arakan is so strong and is in a position to finish Rohingya Muslims from the soil of Arakan. The Rakhines have strong confident that in a few years, the military here can be able to do this job. The present situation of Muslims Rohingyas is so hopeless that it makes Rakhines to think siding with Muslims is an exercise in futility. But if there is a possibility that Rohingyas become strong enough and make Rakhines to believe that the present Burman military cannot withstand the countermeasures of Rohingyas, then, perhaps Rakhines will have no ways but to think the alternate way of siding with Muslims. If this situation can be created, then, it will be easy to realize the lost rights of Muslims of Arakan as Burman military ruler will not be abetted by Rakhines.

The present extermination campaign is possible because of Rakhine collaboration from the very beginning. Actually, Rakhines actively participated in the campaign of branding Rohingyas as foreigners during the BSPP (Burma Socialist Program Party) rule that ended in 1988 democracy uprising. Rakhines wanted fellow Rakhines to be brought to Muslim north Arakan to make Rakhine majority. But the SPDC (State Peace and Development Council) now changed the tactics and started to bring Burman Buddhists from other states of Myanmar. Now, the situation has turned against the will of Rakhines as they are not treated on priority basis and they don't like a third community emerge in Arakan who are sure to take all advantages that are enjoyed by Rakhines now.

The Burman new settlers are those who committed various crimes and most are once prisoners. They are dacoits and hoodlums. They have already started to attack Muslims in north Arakan and Muslims don't dare to pass near the new settlements for fear of attacks. Frequent attacks are being carried out with fatal results. These new settlers are in short NALATA and they are poor and had no permanent stead of their own. They are bandits who can easily prey on others and what Muslims have been facing nowadays. In the areas where there are Natala villages, Muslims do not dare to go alone or in small numbers as they are frequently attacked, looted and killed. The perpetrators are not punished. The Natalas thugs not only commit loots the passers by but also intrude Muslim villages for plunder including taking away cattle for ransom money. The Muslim villages of Khamardill (Nwarun dOUNg) and Kawarbil (Kyiganbyin) situated near Nasaka headquarters are hardest hit and the villager had to pay 2.2 million kyats to Natala get released their cattle in recent months. No actions are taken against the culprits.

Muslims are rapidly losing their grounds in north Arakan and the absolute majority status is being down graded. Muslims are put into ever tight position as chances of survival are getting slimmer. The present tactics of putting Muslims into economic hardships is good results for the military government. Now, the condition of Muslims of north Arakan is worse than any other time. If there are ways of fleeing, yet another exodus to Bangladesh is possible. The authorities here are more determined to exterminate Muslims more than ever before. They planned to put up new Buddhist villages to overpower Muslim population so that Muslims will not be able to have self-determination. The entire administrative functionary is bent on money extortions, plunder and loot. No perpetrator is punished yet as it has become a state sponsored policy. The extorted money is being shared between the lower and higher officials. There is no way for Rohingya Muslims to last long in Arakan unless something is done to protect their interests. Rohingya Muslims of north Arakan see an imminent danger of yet another humanitarian disaster that is looming over Arakan and Bangladesh will not be spared from this danger. A timely action is needed to avoid it. The

Rohingya Muslims of Arakan are waiting that some one will come forward to help.

ROHINGYA LANGUAGE FROM THE ACCOUNT OF FRANCIS BUCHANAN

(1762-1829)

From “A Cultural History of ROHINGYA by AFK Jilani”

Francis Buchanan was born in Scotland in 1762, graduated from the university of Glasgow, and then studied medicine in Edinburgh. He qualified as a medical doctor in 1783 with a dissertation on the treatment of recurrent fevers. After having made journey to Asia and West Indies as a ship’s surgeon, he was appointed in Bengal. In 1795 he was attached as surgeon to Captain Michael Symes’ Embassy to Ava, the capital of Burma. He used this journey to collect and record information on many aspects of life in Burma and the Andamans. In his account “A comparative vocabulary of some of the languages spoken in the Burma Empire, ‘Asiatic Researches, Vol.5, New Delhi 1979, pp.219-242, about the languages of Burma proper, that of Arakan, that of the Yo, and that of Tenaserim.

“.....About the language of Arakan Buchanan wrote: _

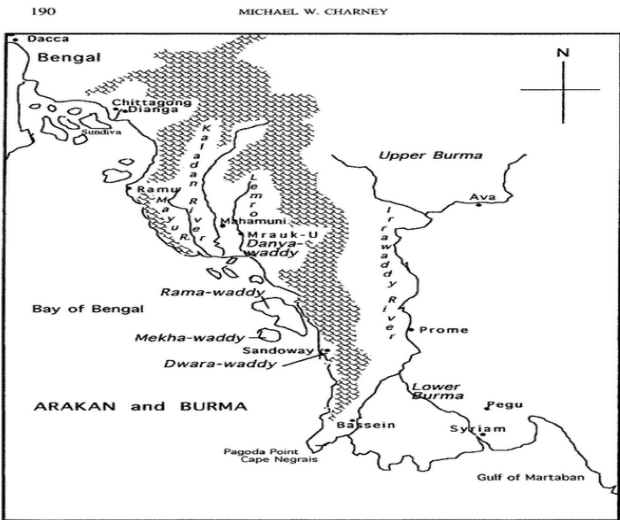
“I shall now add three dialects, spoken in Burma Empire, but evidently derived from the language of the Hindu nation. The first is that spoken by the Mohammedans, who have long settle in Arakan, and who call themselves Rooinga, or natives of Arakan. The second dialect is that spoken by the Hindus of Arakan. I procured it from a Brahmen and his attendants, who had been brought to Amrapura by king’s eldest son, on his return from the conquest of Arakan. They called themselves Rossawn, and for what reason “I do not know, wanted to persuade that theirs was common language of Arakan”.

The last dialect of the Hindustanee, which I shall mention, is that of a people called by

the Burmans, Aykobat many of whom were slaves at Amrapura. By one of them I was informed that they called themselves Banga that formerly they had kings of their own, but in his father’s time, their kingdom had been overturned by the king of Munnypura, who carried away great part of the inhabitants to his residence. When that was taken last by the Burmas which was about fifteen years ago, this man was one of the many captives who were brought to Ava. He said also that Banga was seven days journey southwest from Murrypura: it must, therefore, be on the frontiers of Bengal ...”

Buchanan in his account also stated that the native Mugs of Arakan called themselves Yakain. He wrote... “Which name is also commonly given to them by the Burmans. The people of Pegu name them Talain. By the Bengal Hindus, at least by such of them as have been settled in Arakan, the country is called Rossawn ...The Mohammedans settled at Arakan, called the country Rovingaw; the Persians call it Rekon.”

Buchanan continued: “ Mr. Gilchrist has been so good as to examine particularly these two dialects, and mark thus (*) those words which come nearest the Hindustanee spoken on the Ganges; and thus (+) those not so evidently in connection with the same, but which show resemblance by analogy.



Arakan and Burma 1603-1701

No.	English	Rooinga	Rossawn	Banga
1.	Sun	Bel	*Sooja	Bayllee
2.	Moon	Swan	Sundsa	Satkan
3.	Stars	Tara	*Nokyoto	*Tara
4.	Earth	Kool	Murtika	*Matee
5.	Water	Pannae	Dosol	*Panne
6.	Fire	Auin	*Aaganee	Zee
7.	Stone	Sheel	*Sheel	*Heel
8.	Wind	Bau	*Pawun	*Bo
9.	Rain	Jorail	+Bistee	*Bocun
10.	Man	Manush	+Moanusa	*Manoo
11.	Woman	Meealaw	Stree	Zaylan
12.	Child	Gourapa	*Balouk	Sogow
13.	Head	Mata	Mustok	Teekgo
14.	Mouth	Gall	Bodon	Totohan
15.	Arm Bahara	*	Boho	Paepoung
16.	Hand	Hat	Osto	Hatkan
17.	Leg Ban	+Podo	Torooa	
18.	Foot	Pau	Pata	Zankan
19.	Beast	Zoomttoo	Sasce	Sanget
20.	Bird	Paik	+Pookyee	+Pakya
21.	Fish	Maws	Mootsae	+Mas
22.	Good	Goom	Gam	Hoba
23.	Bad	Goom nay	Gumnay	Hopanay
24.	Great	Boddau	Dangot	Domorgo
25.	Little	Thuddee	*Tsooto	Hootoogo
26.	Long	Botdean	Deengol	Deengul
27.	Short	Banick	*Batee	*Batee
28.	One	Awg	*Aik	*Aik
29.	Two	Doo	*Doo	De
30.	Three	Teen	*Teen	+Teen
31.	Four	Tehair	*Tsar	*Saree
32.	Five	Pansoce	*Paus	*Pas
33.	Six	Saw	*Tso	*Tsae
34.	Seven	Sat	*Sat	*Hat
35.	Eight	Awtoa	+Awtoa	*Asto
36.	Nine	Nonaw	*No	*No
37.	Ten	Dussoa	*Dos	*Dos
38.	Eat	Kau	*Kawai	*Kaek
39.	Drink	Karin	Kawo	*Peek
40.	Sleep	Layrow	+Needsara	Hooleak
41.	Walk	Pawkay	Bayra	O-teea-ootea
42.	Sit	Boihaw	+Boesho	+Bo
43.	Stand	Teheilayto	*Karao	+Oot
44.	Kill	Marin	*Maro	*Mar
45.	Yes	Hoi	Oir	Oo
46.	No	Etibar	*Noay	*Naway
47.	Here	Hayray	Btay	Brang
48.	There	Hoary	Horay	Orung
49.	Above	Ouchalo	*Ooper	Oos
50.	Below	Ayray	Hayray	+Tol

From the Page of the History
The Nation, Rangoon
Sunday, April 12r1959

MUSLIM IN ARAKAN, BY MR. SULTAN MAHMUD, FORMER HEALTH MINISTER

“I refused to accept that there was a communal riot in Arakan in 1942. It was a pre-planned cold-blooded massacre. On March 28, 1942 a group of 37 soldiers who are trekking their way to Burma was intercepted, persuaded and prevailed upon attack and loot the Moslem villages. The cold-blooded massacre began with an un-controllable fury in the Moslem village of Letma on the western bank of the LemroRiver in Maybon Township. It spread like a conflagration in all directions and the unsophisticated villagers with the prospect of gain joined with guns, dahs, spears and all other conceivable contrivances of destruction.

Some high-minded and far-sighted Arakanese gentlemen intervened at the risk of their lives to prevent the deadly onslaught. But all their pious efforts were in vain. There was absolutely no attempt at retaliation even by way of self-defence by the Moslem and it was simply one-sided affair. Not a single Rakhine suffered even a scratch. Maybon Town-ship in Kyaukpuru District and the six townships of Minbya, Myohaung, Pauktaw, Ponnagyun and Rathedaung in Akyab Dis-tribt were depleted of Moslem by murder and massacre and those who escaped evacuated through long tortuous and hazardous routes across mountains to Maungdaw. Twenty two thousand Moslem reached Subirnagar Camp in Rangpur District in India but very large number had stayed behind in Maungdaw owing to lack of facilities, disease and destitution.

These refugees in Maungdaw who had lost their dearest ones and all their property now turned against the Rakhine and fell upon them in retaliation. This is what exactly happened in 1942 and I leave it to your impartial readers to judge whether it could be term as communal riot. There were Moslem too who saved a good number of Arakanese Buddhists from the wrath of the Moslem and brutality of the Japanese but modesty forbids me from mentioning their names. I give below the number of Moslem villages totally destroyed in the various townships in1942. They are: (1) Myebon in Kyaukpuru District 30 villages; (2) Minbya in Akyab District 27 villages; (3) Pauktaw in Akyab District 25 villages; (4) Myohaung in Akyab District 58 villages; (5) Kyauktaw in Akyab District 78 villages; (6) Ponnagyun in Akyab District 5 villages; (7) Rathedaung in Akyab District 16 villages; and (8) Buthidaung in Akyab District 55 villages. Total 294 villages. All the villages in Buthidaung Township were re-occupied and rehabilitated by the original inhabitants and refugees after the War but not a single one in other townships.

TWO NATALA VILLAGERS HACKED TO DEATH, ONE INJURED MONDAY, 28 SEPTEMBER 2009 KALADAN NEWS

Maungdaw, Arakan State: Two Natala villagers were hacked to death and one was seriously injured in Maungdaw Township when unknown miscreants attacked them in a video parlor after a video show, on September 24, at about 12:30 am, said a local elder who did not want to be to be named. The three Natala villagers are owners of the video parlor, which was established on Maungdaw-Aley Than Kyaw road on September 21, which is also the Eid-ul- Fitr (Eid Day) for Muslims. This video room has a plastic roof,) village tract in Maungdaw Township. After setting up the video parlor, the owners have been showing video regularly, the local elder said.

However, on September 24, at about 12:30 am, six miscreants wearing masks entered the video room after the video show had ended and all the audience had gone home. But the three owners and one woman were present in the room. The miscreants hacked to death the two owners. However, another managed to escape with serious injuries. But, the unknown miscreants did not attack the woman. The injured Natala villager was sent to Maungdaw General Hospital for treatment, latter he was also dead, a local elder said.

On September 24, in the morning, the Tactical Operation Command (TOC) officer of Buthidaung town, the Township Peace and Development Council (TPDC) Chairman, the District Peace and Development Council (DPDC) Chairman and the Burma border security force (Nasaka), deputy director Lt. Col Aung Gyi of Maungdaw Township

went to the spot. The deputy director of the Nasaka entered the Madrasa of Nurulla Para and told the Maulanas that the incident in Kilaidaung village tract was a bad. So, Maulanas of this Madrasa are now apprehensive, said a businessman from Maungdaw town.

The woman who was present in the video room said, "About 10 to 12 masked persons wearing hats entered the room, and hacked to death the two owners and wounded another seriously. They fled towards the mountain." This was learnt when the authorities interrogated the woman. The authorities also found "Chintali with Myah in Burmese or hooks" which were widely used by students in 1988 democracy uprising, in the room so it proved the killers were Natala villagers as it belongs to only Natala villagers. So, authorities confirmed that no Muslims were involved in the incident, said a local official on condition of anonymity.

On other hand, according to Maungdaw resident, "the accident was occurred when the video show was going on and it is between the Natala villagers for business." have been passing nights at their homes in fear, said a local farmer. However, some of officials suspect Tabalique Jamat of Nurulla Para and some of the Maulanas (religious leaders) from the locality, said a local trader requesting not to be named.

According to some local villagers, "We believe that this incident occurred between Natala villagers, but some authorities want to blame it on the Rohingya villagers to extort money and to harass the Rohingya people." After the incident, every night Nasaka personnel went to the local villages and are checking the family lists and extorting money from the villagers when one of the family members is absent because he is sleeping at the shrimp project. They extort Kyat 200,000 to 300,000 from the head of the family while one is absent from home. They also extort money by checking the cattle list, said another local villager.

The bodies were brought to Maungdaw police station on September 24 for more information. However, on September 27, two Rohingya villagers of Kilaidaung village namely Haji Shamsu and Haji Ismail were arrested by Nasaka authority on suspicion of involvement in the killings. As a result, villagers

UNHCR RAISES ROHINGYA ISSUE IN DHAKA FOR DISCUSSION BETWEEN BURMA AND USA

News - Kaladan Press

MONDAY, 28 SEPTEMBER 2009 15:21

Dhaka, Bangladesh: The Rohingya refugees issue was included in the discussion between Burmese authorities and the United States of America (USA) where the schedule of discussion is yet to be finalized and details are needed from Bangladesh, said the UNHCR representative.

The United Nations High Commissioner for Refugees, representative Saber Azam had raised the Rohingya issue and asked for details about Rohingya refugees from northern Arakan state of Burma to the Law, Justice and Parliamentary Affairs Minister Barrister Shafique Ahmed, yesterday, according to official sources.

The UNHCR has sought "correct statistics" for Rohingya refugees so that the issue can be included in the negotiations between the United States and Burma preparations for which are underway,' Law Minister Shafique Ahmed said.

The minister said there were 28,000 registered refugees staying in two camps Kutupalong and Nayapara in Cox's Bazar while the number of unregistered Rohingyas was more than 200,000. On other hand, Foreign Minister Dr. Dipu Moni thanked the UNHCR representative for their support to Bangladesh, regarding Burmese refugees living in Bangladesh, on August 9 at the Foreign Ministry Office. She mentioned that more than 28,000 registered refugees were living in two camps and nearly 4,00,000 unregistered refugees living outside the camps, were a heavy burden on Bangladesh economically, socially, environmentally and also in terms of law and order.

When asked an elder who came recently declined mentioning his name, said that the Rohingya refugees will be entering Bangladesh till there is change in Burma.

"We the Rohingya came to Bangladesh from Burma because of persecution by the military junta. In Arakan State, we have no facilities to go anywhere without any permission of the authorities and also our lands were confiscated and provided to Natala villagers so that we were compelled to leave Burma, but the Rakhines have more facilities there. They can go everywhere and do not need permission," he added.

“These Rohingyas are illegally driven from their land and are creating a social problem here...UNHCR wants to work jointly with us for their repatriation,” Shafique Ahmed, the minister said refugees to the USA authorities.

The UNHCR representative informed the law minister that they are jointly working with the USA authorities in this regard.

Rohingya refugees are putting an extra burden on Bangladesh’s limited resources and causing various social problems, Deputy Commissioner of Cox’s Bazaar Md Gias Uddin Ahmed told the press earlier that the UNHCR is helping only the registered Rohingyas while several thousands of unregistered ones continue to be a burden on the government.

NEW AGE FOR MARRIAGE IN NORTH ARAKAN

Tuesday, 22 September 2009
Kaladan News

Buthidaung, Arakan State: A new rule determining the age has been introduced for marriage for the Rohingya people in northern Arakan, in Burma recently, said an aide of Nasaka, the Burma’s border security force. The age of the bride and bridegroom has been fixed at 18 years each and the application must reach Nasaka Headquarters in Maungdaw Township through concerned authorities. Earlier, the marriage age was fixed at 24 years for the bridegroom and 18 years for the bride.

Earlier, to get permission for marriage from the authorities, the bridegroom along with the bride had to submit an application to the concerned Village Peace and Development Council (VPDC) where they had to pay kyat 5,000. After getting a recommendation letter from the VPDC Chairman or members, they had to submit another application to the Nasaka to get a form by paying kyat 8,000, said a parent of a bridegroom who declined to be named. After filling the form, it is to be submitted again to Nasaka Grasakan with a recommendation letter where the Sarapa (Military Intelligence) would check and then send to the local Nasaka area headquarters. After checking the form in the local Nasaka area camp, it would be sent to Nasaka Headquarters of Kawarbill (Kyigan Bin) in Maungdaw Township for further processing. The form with all documents will be sent again to the local Nasaka camp from Nasaka headquarters in Kawarbill and then to the bridegroom and bride, he added.

Besides, the bride and bridegroom have to pay kyat 7,000 to Immigration in the Nasaka camp, kyat 10,000 to the local Nasak area commander, kyat 3,000 to the Sarapa officer, kyat 5,000 for taking photographs of the bride and bride groom, kyat 1,000 for the copy of the family list and temporary card, kyat 2,000 to Nasaka Headquarters for a box file and kyat 5,000 to 10,000 to the negotiator or broker, the parent added.

It takes at least a month to get the marriage permit after submitting the application. Sometimes, some brides and bride grooms do not get permission when the application does not adhere to the rules and regulations.

For instance, a youth Eftar (21), son of Ali Ahmed from middle part of Kawliza Bangga village, under Butkargonenah village tract in Maungdaw township was arrested by Nasaka personnel of Kawliza Bangga out post camp in Maungdaw Township on September 20, at about 10 pm, on the allegation that he had married Tasmin (18), daughter of the Hakim of the same village without permission, said a relative of the victim requesting not to be named. The parents of Eftar and Tasmim have been discussing their engagement. Both the parents wanted to marry them off after completing the engagement and also planned to submit an application to the concerned authorities for permission for them to marry. But, the bridegroom was arrested by Nasaka before marriage for extortion. However, on September 21, the bridegroom was released after paying kyat 250,000 to the Nasaka commander, the relative added. A village elder on condition of anonymity said, “We, the Rohingya people have been suffering from such human right violations for long under the Burmese military junta. Is there any country in the world where such persecution exists?” Most of the poor families are not able to marry their sons or daughters as a huge amount of money has to be paid to the concerned authorities to get marriage permission, said a local trader on condition of anonymity.

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