

## Analysis of Francis Buchanan's 'Rooingas' and 'Rossawns'

The term “Rohingya” is neither a name of an ethnic group nor a historical name, instead that name was invented for the sake of a political movement and to define a political movement. Hence, it is a political term.

However, the 'Rohingyarists' and 'Rohingyar' lobbyists claimed that 'Rohingya' was an historical name and not an invented name in the 50's as Dr. Aye Chan mentioned. Those persons cited a Scotch Doctor, Francis Buchanan mentioned the nearest name as 'Rooingas' in the early 19th Century, which according to them was the forefathers of 'Rohingyas'.

Dr. Francis Buchanan<sup>1</sup>, a Scotsman working as a surgeon at the British East India Company, was the one and only person who mentioned the names 'Rooingas' and 'Rossawns' in his linguistic survey book. Those names can be the closest terms for the name 'Rohingya'. However he described those people as both Hindus and Muslims, and their languages are dialects of Hundustani. Furthermore, Francis Buchanan wrote very clearly that they are called Kala or Strangers or Foreigners or Aliens by the real natives of Arakan, i.e. Arakanese<sup>2</sup> or Rakhaings (Francis Buchanan 1801).

I will cite Buchanan: “I shall now add three dialects, spoken in the Burman Empire, but evidently derived from the language of the Hindu nation. The first is that spoken by the Mohammedans, who have long settled 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 Amarapura by the king's eldest son, on his return from the conquest of Arakan. They call themselves Rossawn, and, for what reason I do not know, wanted to persuade me that theirs was the common language of Arakan. [Both these tribes, by the real natives of Arakan, are called Kulaw Yakain, or stranger Arakan.](#)”

### What is the meaning of 'Rohan' or 'Rosan'

In the Bengali language the country Arakan is called either 'Rohan' or 'Rosan'. and The real natives of that land, the Arakanese or the Rakhaings, are called 'Rohanja' or 'Rosawnga' due to the dialects. 'Rohingya' is a name used by the Bengalis to denote a Rakhaing/Rakhine – a Buddhist natives of Arakan or an Arakanese. In other words, 'Rohingya', 'Mogg' and 'Magh' are the synonyms in Bengali language and it gives the meaning Arakanese or Rakhaing.

However, most of the the Arakanese (Rakhaings) did not and do not know that they were and are called Rohanga/Rosanga/Rohaunga/Rosawnga and Mogs/ Maghs/ Moggs by the Bengalis as the similar way, most of the Burmese do not know that they are called “Mien Tien” by the Chinese, “Bramah” by the Indians, “Phama” by the Thais and “Phumea” by the Cambodians.

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<sup>1</sup> Buchanan, Francis, A comparative vocabulary of some of the languages spoken in the Burmese Empire. In: Asiatick Researchers or Transactions of the Society instituted in Bengal for inquiring into the History and Antiquities, the Arts, Sciences and Literature of Asia. V: 219-240, 1801.

<sup>2</sup> I used the term Arakanese only for the largest ethnic group in Arakan and who are the real natives of Arakan, the Rakhaings or tthe Rakhines. The Arakanese (Rakhaings/Rakhines) are Buddhists.

Stephan van Galen<sup>3</sup> cited Daulat Qazi, Sati Mayna-O-Lora Candrani<sup>4</sup> in his paper “Mrauk U at its Zenith (AD 1622-1638)

*“The city of Rosanga [Arakan], ruled by king Sudharma [Sirisudhammaraja AD 1622-1638], a very image of virtue, and in prowess, like the morning sun, is renowned in the world. He looks after his subjects as if they were his sons. Five hundred elephants carry on his commands. The entire kingdom is in peace and no one is envious of another. Nobody is in distress and all the people are happy through the grace of the king. One day king Sudharma went on expedition hunting into the forest with his army. Elephants of diverse colours were with him. Coloured flags covered the sky. Thousands and thousands of soldiers and horses, without a limit to their number also followed him. The glory of the king’s boat was beyond measure. The boat could cover in one day a journey of ten days. The dazzling boat gave out lustre of lightning. Its pillars were of emerald and the roof was of silver. Its stem with a gold peacock looked wonderful. The king thus reached the forest. The soldiers pitched their respective tents and lived happily in these. Various musical instruments were played. The courtesans sang and danced sweetly.”*

## **General analysis to Dr. Buchanan's statement**

One can understand that term in Buchanan in two ways: either the people used the word as a “name” or as “place of origins”. My opinion is that they used it as a place of origins. Meaning “We come from Arakan” which was basically correct. (and NOT: “We are a Rooinga/Rosswan ethnic group”). They may not have used the word as an ethnonym to refer to themselves as a separate ethnic group. Muslims and Hindus of Bengali origin living in north or south of the Naf River would not have seen themselves as culturally different from each other in these times. This interpretation makes it possible to accept the “Kulaw Yakain” more easily as a way of Rakhaing Buddhists (Arakanese) to see the Bengali Muslims and Hindus then as “Indians living in Arakan” or “Strangers or Aliens living in Arakan”. The phenomenon of “endonyms” and “exonyms” is extremely common, that means how you call yourself and how someone calls you from an ethnic point of view.

## **Why British Colonial Officers never recorded these so-called 'Rooingas and Rosswans' during the whole colonial era:**

### **1. In Burma**

Dr. Francis Buchanan wrote very clearly that he met those people in Amarapura (ie. the capital of the Burmese Empire then) and NOT in Arakan. They were taken to Burma as slaves or prisoners. All historical records and chronicles unanimously stated that the Burmese Crown Prince had taken about 30000 Arakanese<sup>5</sup>, and some of their slaves as

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3 Stephan van Galen, Mrauk U at its Zenith (AD 1622 – 1638), ABSTRACT PAPER ARAKAN CONFERENCE SOAS 8 AUGUST 2009.

4 Quoted in Satyendra Nath Ghosal, ‘Missing links in Arakan history’ in E.M. Haq ed., Abdul Karim Sahitya Visarad commemoration volume. Essays on archaeology, art history, literature and philosophy of the Orient, dedicated to the memory of Abdul Karim Sahitya-Visarad (1869-1953) (Dakha, 1972), p. 258. Sudharma is a sanskritization of the Pali name of king Sirisudhammaraja. **Rosanga the Bengali name for Arakan from the Arakanese Rakhine.**

5 This number was given in some chronicles, however, some modern historians, after adjusting with population in Arakan then and after comparing with 'Sittan' recorded during Bodaw Phaya's era, consider that the number may be too high. In History of Burma written by U Ba Than, the number of war prisoners was given as 20000.

forced labours to Burma. It is very clear that Arakanese (Rakhaings) became slaves of Burmese and these Bengali slaves of the Arakanese (and also some Bengali settlers in Arakan) became automatically "the Slaves of the Slaves" under the Burmese. The population of these 'Slaves of the Slaves' (and maybe some Bengali settlers too) might be very few. Later, most probably these 'Slaves of the Slaves' and Bengali settlers in Arakan were assimilated and engulfed into the Muslims and Hindus living in Upper Burma<sup>6</sup>, who were the subjects of the Burmese king. That's why these names disappeared when British annexed Upper Burma in 1885. Apart from that Dr. Buchanan stated very clearly that they were Strangers in Arakan and NOT Natives!

## 2. In Arakan

The Burmese occupation in Arakan was not very long, only about 40 years. After the First Anglo-Burmese War in 1826, due to the Yantabo Treaty Arakan became a British soil. If these groups who called themselves as 'Rooingas' and 'Rossawns' were in Arakan until 1826 or even after that, these names might have been mentioned by the British Colonial Officers in their administrative and research papers! This point again supported my opinion that those people met by Dr. Buchanan in Amarapura used the word not as a "name" but as "place of origins". Those Muslims and Hindus of Bengali origin living in Arakan did not need to say "We come from Arakan", instead they said correctly that they were Muslims and Hindus of Bengali origin since Muslims and Hindus of Bengali origin living in north or south of the Naf River would not have seen themselves as culturally different from each other in these times. Apart from that they were called "Kulaw Yakain" by the Arakanese (Rakhaing Buddhists), to see the Bengali Muslims and Hindus then as "Indians living in Arakan" or Strangers/Aliens living in Arakan.

That's why British officers in Bengal recorded that, after the downfall of the Arakanese kingdom many Arakanese (Rakhaings), some Hindus and Muslims of Bengali origin crossed the border and sought asylum on British soil. They neither mentioned 'Rooingas' nor 'Rossawns'<sup>7</sup> which was basically correct.<sup>8</sup>

Even Buchanan wrote in his other book<sup>9</sup> "Puran Bisungri was an officer of the Police Station of Ramoo what is called Panwah by the Arakanese. He was a Hindu, born in Arakan and fled the country after Burmese invasion of 1784".

"Puran says that, in one day soon after the conquest of Arakan the Burmans put 40,000 men to Death: that wherever they found a pretty Woman, they took her after killing the husband; and the young Girls they took without any consideration of their parents, and thus deprived these poor people of the property, by which in Eastern India the aged most commonly support their infirmities. Puran seems to be terribly afraid, that the Government

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<sup>6</sup> In this essay I took the liberty to use the word "Burma" instead of "Myanmar" for the country, the Burmese/Burman for the Bamas, the biggest ethnic group, and "Burmese" for the language though Myanma is the real and correct words in the native language.

<sup>7</sup> Muslims north or south of the Naf River would not have seen themselves as culturally different from each other in those times, instead they would have seen both as the same kin. That's why those Muslim refugees from Arakan were not considered as different race, by the British.

<sup>8</sup> According to J. Fink, a Protestant missionary quoted in Robinson, Robert (1871. Among the Mughls or Memorials of the Rev. J. C. Fink, Missionary in Arracan. Calcutta, The Light Press. p.137) the Muslim refugees from Arakan integrated very easily among the Bengali population. The point is that we have zero information of this Muslim population some of which may have returned to Arakan later with the British or maybe not...

<sup>9</sup> Buchanan, Francis. *Francis Buchanan in Southeast Bengal (1798): His Journey to Chittagong, the Chittagong Hill Tracts, Noakhali and Comilla*. Dhaka: Dhaka University Press., 1992

of Bengal will be forced to give up to the Burmans all the refugees from Arakan”.

### **The third group mentioned by Dr. Buchanan**

Buchanan wrote: “The last dialect of the *Hindustanee* which I shall mention, is that of a people called, by the Burmans, *Aykobat*, many of them are slaves at *Amarapura*. By one of them I was informed, that they had called themselves *Banga*; that formerly they had kings of their own; but that, in his father’s time, their kingdom had been overturned by the king of *Munnypura*, who carried away a 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 south-west from *Munnypura*: it must, therefore, be on the frontiers of *Bengal*, and may, perhaps, be the country called in our maps *Cashar*.’

For that version the present author likes to give the following explanation:

Since Alaungphaya (Alaungphara) re-established the Burmese empire, he and his successors invaded and annexed almost all neighbouring kingdoms including Siam, Langxiam, Assam, Manipur, Mon and Rakhaing etc.etc..

It is very possible that a small dukedom north of Bengal was annexed into Manipur and some of the inhabitants were taken as slaves to Manipur. When Manipur became a feudatory state of the Burmese empire then, these slaves were either given as tribute to the Ava Empire or taken by the Burmese as slaves. However, it is not easy to trace a Burmese word which can be close to ‘Aykobat’ mentioned by Buchanan! The closest term could be “Akkabat”. During Bodaw Phaya's Era, a new minister post အက္ကဘတ်မြင်းဝန် “Akkabat Myin Wun” (literal translation: “Minister of Akkabat Cavalry”) was created for his protégé Myat Htin, however, in fact he was the Chief of all Cavalries. Almost all of the soldiers in Akkabat Cavalry were Manipuris. Most probably, Dr. Buchanan meant Akkabat!!

This group 'Aykobat' too were most probably assimilated and engulfed into the Manipuris, Katheis and Hindus living in Upper Burma, who were the subjects of the Burmese king.

The social and political elite of Manipur was brahmanized /hinduized in the 18th century. This subtribe of Manipuris were called “Kathe” or “Kasai” in Burmese. The Brahmins in Manipur came from Bengal. Those deported to Burma before and even after 1739 were probably speaking Bengali. Manipuri Brahmins at the Ava, later at Shwebo and Amarapura courts were one of the three Punna communities serving the kings. Manipuri community still exists today in Mandalay.<sup>10</sup>

### **Why did they name themselves 'Rooingas and Rossawns'?**

#### **The first probability**

As mentioned earlier, one can understand that term in Buchanan in two ways: either the people used the word as a “name” or as “place of origins”. My opinion is that they used it as a place of origins. Meaning “We come from Arakan” which was basically correct. (and

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<sup>10</sup> Leider, Jacques, “Specialists for ritual, magic and devotion - The court Brahmins (punna) of the Konbaung kings (1752-1885)”, *Journal of Burma Studies* 10, 2006, pp. 159-202.

NOT: "We are a Rooinga/Rosswan ethnic group"). The phenomenon of "endonyms" and "exonyms" is extremely common, that means how you call yourself and how someone calls you from an ethnic point of view.

I believe, Buchanan asked where they came from and they said that they came from Arakan (Rohan/Rosan). They used the word Rooinga/Rossawn) not as an ethnic qualifier, but simply to indicate their place of living before being deported.

### **The second probability**

In Burma, there are two big ethnic communities of alien origin, namely of the Chinese and of the people from the Subcontinent (British India) who are named 'Tayoke' and 'Kala' respectively by the Burmese. In these two communities, though 'Tayoke' are assimilated into the Burmese and Buddhist community easier and faster, they are still happy and proud to be called 'Tayoke', rather than 'Bama', just to keep their own ethnic identity. However, 'Kala', regardless of their faith either Hindus or Muslims, are lesser assimilated into the Burmese and Buddhist community. Despite of that fact, they want to name themselves as 'Bama' or 'Mon' or 'Shan' or 'Karen' etc. etc. due to the area where they reside, rather than their own ethnic identity 'Kala'! It happens most probably because of the term 'Kala' which means black or dark in Indic languages like Hindi, Urdu, Bengali etc. etc.

In any case, the term 'Kala' do not have derogatory meaning in Burmese because the etymology of the word Kala (written Kula) can be traced back from the Pali word Kula meaning "noble race" (this is a short form of Kula Putta which means "son of the noble race"). The word was used for the Indians (People from the subcontinent) by the early Buddhist people of Burma (Mons, Burmese, Arakanese, Karens and Shans etc.) because Lord Buddha himself was an Indian.

Although the word Kala has a harmless meaning, the people from the subcontinent do not like to be called Kala. They feel insulted because, as mentioned earlier, the word Kala means "coloured" or "blackie" in their Indic languages such as Hindi, Urdu and Bengali. In particular, Indians, Pakistanis and Bangladeshis living in Burma often complain to foreigners, especially to non-Burmese Burma Scholars that they feel discriminated by the people of Burma, especially by the Bamas (the Burmese), the Rakhines (the Arakanese), Shan and the Mons, calling them Kala (meaning "blackie" in their own interpretation). Such a misinterpretation was never intended by the people of Burma (the Burmese, Mons, Karens, Shans and Arakanese/Rakhines etc.), in fact, on reflection some people from Northern India and Pakistan are much fairer in complexion than some people of Burma, especially some Mons, Burmese and Arakanese /Rakhaings!!

For the above-mentioned reason, almost all of the 'Kala' in Burma name themselves either 'Bama' or Karen or Shan or Mon etc. etc. regardless of whether they are assimilated into the native society or not!. In the light of this explanation, as a parallel case, it is very easy to conclude why those two groups met by Dr. Francis Buchanan named themselves 'Rooinga' and 'Rossawn' although they were called 'Kalaw Yakain' (Kala Yakain or Aliens in Rakhaing Land) by the real natives of Arakan (ie. Arakanese or Rakhaings). It is clear that these two groups interviewed by Buchanan too did not want to be named 'Kala' regardless of whether they were assimilated into the native society or not! Apart from that, when Dr. Buchanan interviewed them they had lived for more than 10 years in Amarapura and might have seen & noticed that their kins inside Burma, the subjects of Burmese kings who did not want to be called "Kala", named themselves either "Burmese Muslims" or "Burmese Hindus". Hence, it cannot be ruled out that these two groups of "Kala Yakhaing" from

Arakan got an Idea from their kins from Burma and “invented” new names because it was recorded only by Buchanan while he was in Amarapura. However, their same kins in Arakan never introduced to anybody with the names 'Rooinga' and 'Rossawn'!!

These two groups too did not want to be called “Kala Rakhaing” ([Kulaw Yakain mentioned by Buchanan](#)) as the natives named them. Dr. Buchanan might have noticed that and gave a comment as conclusion: “For what reason I do not know, wanted to persuade me that theirs was the common language of Arakan. [Both these tribes, by the real natives of Arakan, are called Kulaw Yakain, or stranger Arakan.](#)”!!

## Linguistic Survey

Furthermore, even at Buchanan's time although the linguistic survey was not as advance as nowadays he wrote those people spoke the dialects of Hindu Nation (Hindustan). A modern linguist might have claimed them as one of the subdialects of Chittagonian Bengali.

Nowadays 'Rohingyarists' claim that their language is a separate language and not a dialect of Bengali because some words are not the same as in Bengali or Hindi etc, etc. which even Buchanan had pointed out.

If it were the case American English should also be considered as American Language because Americans too use different words from the British such as elevator for lift, truck for lorry, pants for trousers etc. etc.

In the similar way, Austrian should also be considered as a separate language and not the Austrian dialect of the German language. Examples are given in the following table:

<b>English</b>	<b>German</b>	<b>Austrian</b>
Potatoes	Kartoffel	Paradiese n
Fridge	Kuehlschr ank	Eiskasten
Goat	Ziege	Goaz

## Who invented the name 'Rohingya'?

**According to Jacques Leider<sup>11</sup>, the term „Rohingya“ was used already in 1936 in the name of the ”Rohingya Ulema“ association of teachers, however, that name was unknown, neither in British India nor in British Burma.** I believe the term “Rohingya” was “invented” for the sake of a political movement and to define a political movement used by the sesessionists. It is proven in 1937 when Burma was separated from British India and became a Crown Colony, some Islamists from Northern Arakan went to India and met leaders of the Muslim League, however, for what reason I don't know, those people did not name themselves as “Rohingyas”. They requested that the Muslim League should demand the British Government for the incorporation of Butheedaung and Maungdaw townships into British India, however, their attempt failed. The Muslim League of India could not do anything beause:

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11 Information from J. Leider through an e-mail.

1. The British got Arakan Division from Burma due to the Yantabo treaty in 1826.
2. Due to the Diarchy Reforms of Burma in 1923, Arakan was put into 'Burma Proper' and not even under the 'Frontier Areas' by the British.
3. Except in the very early colonial years from 1826 to 1852, Arakan neither belonged to Bengal nor did the British try to join Arakan with India. Arakan was always under the administration of British-Burma, although Burma too was under the umbrella of the British Indian Empire until 1937.<sup>12</sup>

This was the first attempt at Islamization of Arakan by the Bengali Muslim Settlers.

Then again in 1946, just in the eve of British India was going to split into two dominions in the British Commonwealth, namely India and Pakistan. Burma, however, was on the road to a fully independent state outside the British Commonwealth. "Some members of the 'Juniyatu Olamai' religious association went to Karachi on a delegation to discuss the incorporation of Butheedaung, Maungdaw and also Rathedaung townships into East Pakistan". This was the Second Attempt at Islamization of Arakan, however, for what reason I don't know, this delegation too did not call themselves as "Rohingyas".

The Burmese leader then, General Aung San, gave his clear position to Mohamad Ali Jinnah that he would not tolerate, if Pakistan would interfere in Burmese affairs<sup>13</sup>. The very similar incident had happened in Assam when British India was separated into two dominions called India and Pakistan.<sup>14</sup> After his aborted attempt of incorporation of Assam into East Pakistan, Jinnah had learnt a good lesson and did not interfere directly. However, some of the Chittagonian Bengalis went underground and called themselves "Mujahid" rebels fighting the Burmese government then under the British governor Sir Hubert Rance. These "Mujahid" were named "the under-ground Bengali Muslims Rebels" or "Kala Hsoe" (Bad Kalas).

Then suddenly in August 1950, an "above-ground Bengali Muslim Leader" Mr. Abdul Gafar wrote an article in Guardian Newspaper with the title "Sudeten Muslims of Burma" in which he started using the name "Rohingya" by 'hijacking' or 'kidnapping' the name of the real

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12 That's why I wonder where and from which informant Ms. Stephanie Hering got the following information: "Ab 1937 wurde Arakan zunächst als zu Indien gehörig geführt, kurz darauf aber aus verwaltungstechnischen Gründen Burma wegen der schwierigen geographischen Lage wiederangegliedert:" (From 1937 Arakan was joined to India at the beginning, however, because of the technical administrative reasons and also because of geographical inconveniences, it was rejoined to Burma:).

This kind of misinformation were and are spread out by the Islamists and many Westerners, without doing proper researches but rely only on hear-say stories, were and are trapped by them. These kind of unscholarly writings favour the position of Islamists and these wrong or misleading information is often quoted and disseminated by subsequent authors, leading to a situation whereby it eventually acquires the status of being true and correct. There is a saying: "A lie repeated over and over again becomes indistinguishable from the truth".

13 In May 1947 U Rashid, a Muslim member of AFPFL and a close friend of Gen. Aung San and U Nu, sermoned the Indo-Pakistani Muslim community in Rangoon, how they should behave properly and accordingly due to the Constitution of the Union of Burma in the future.

14 See and compare REPORT ON ILLEGAL MIGRATION INTO ASSAM SUBMITTED TO THE PRESIDENT OF INDIA BY THE GOVERNOR OF ASSAM, 8 November 1998, in Chapter II where it was written: "When the demand for Partition was raised, it was visualized that Pakistan would comprise Muslim majority provinces in the West and Bang-e-Islam comprising Bengal and Assam, in the East. Mr. Moinul Haque Chowdhary the Private Secretary of Jinnah, who after independence became a Minister in Assam and later at Delhi, told Jinnah that he would "present Assam to him on a silver platter". Jinnah confidently declared at Guwahati that Assam was in his pocket. The Cabinet Mission Plan placed Assam in Group C with Bengal. Both the Congress High Command and the Muslim League accepted the grouping plan but Lokapriya Gopinath Borodoloi vehemently opposed it. He was supported by Mahatma Gandhi. The grouping plan was foiled and Assam was saved from becoming a part of Pakistan".

natives of Arakan (Rakhaings) in Bengali language!! Since the word is of Bengali origin, some of the Bengali Muslim secessionist groups such as “the under-ground Muslims” or Mujahid Rebels and some “above-ground Bengali Muslims” like Mr. Gafar got the golden opportunity by using this name to identify themselves to be the natives of Arakan and named themselves as ‘Rohingya’ in the 50's. Mr. Abdul Gafar 'invented' the 'Rohingya History' too by naming themselves “Sudeten Muslims of Burma” and comparing them with Sudeten Germans<sup>15</sup> without checking the back-ground history of Sudeten Germans properly.

Unfortunately, however, Mr. Abdul Gafar and his followers could not use that name “Rohingya” for their party inside both Burmese Upper and Lower Louses, as well as their followers could not use that name openly because the most senior member of their group Mr. Sultan Mahmud was strongly opposing that term, instead he preferred to use the term Arakani Muslims. It cannot be ruled out, that was the reason why both Muslim delegations went to meet Muslim League of India in 1936 and also in 1946 as well as Mujahid Rebels did not use the term.

Hence, I would like to say that Mr. Gafar made the dead name alive back again for their political purpose. It could be comparable like the way “Frankenstein” came into life. As the way Frankenstein troubled the natives of that village, the so-called Rohingyas were and are giving troubles to the natives, the Rakhaings, the Burmese and all natives of Burma since that name came into being until nowadays.

In my opinion, Dr. Aye Chan was not incorrect by saying that the term 'Rohingya' was "invented" by Mr. Abdul Gafar in August 1950 because that term “Rohingya” was “invented” for the sake of a political movement, to define a political movement which was started by Mr. Abdul Gafar.

Again going back to Francis Buchanan, he mentioned very clearly: "for what reason I do not know, wanted to persuade me that theirs was the common language of Arakan. Both these tribes, by the real natives of Arakan, are called Kulaw Yakain, or stranger Arakan.' Here one can see clearly that Dr. Buchanan bluntly stated that those people were not the natives of Arakan which openly contradicts the claims of Mr. Gafar as well as 'Rohingyarists' nowadays who claimed to be the natives of Arakan for their political purpose!

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<sup>15</sup> Sudeten Germans, from Wikipedia, the free encyclopedia:

In elections held on 4 December 1938, 97.32% of the adult population in Sudetenland voted for the [NSDAP](#) (most of the rest were Czechs who were allowed to vote as well). About half a million Sudeten Germans joined the [Nazi Party](#), which amounted to 17.34% of the German population in the Sudetenland (the average in [Nazi Germany](#) was 7.85%). Because of their knowledge of the [Czech language](#), many Sudeten Germans were employed in the administration of the [Protectorate of Bohemia and Moravia](#) as well as in the Nazi oppressive machinery such as the [Gestapo](#). The most notable was [Karl Hermann Frank](#): the SS and Police general and Secretary of State in the Protectorate.

During [World War II](#), German men in Slovakia usually served in the Slovak army, but more than 7,000 were members of paramilitary squads (*Freiwillige Schutzstaffeln*) and almost 2,000 volunteers joined the [Waffen-SS](#). After the beginning of the [Slovak National Uprising](#) in late 1944, most of the young Germans in Slovakia were drafted in the German army, either with the Wehrmacht or Waffen-SS. The very young and elderly were organized in *Heimatschutz*, an equivalent of the [Volkssturm](#) in Germany. The Nazis ordered some of them to take action against the partisans; others participated in deportation of Slovak Jews. The Nazis evacuated about 120,000 Germans (mostly women and children) to the [Sudetenland](#) and [Protectorate](#) .



## **The possible link or connection between Buchanan's 'Rooinga' and Abdul Gafar's 'Rohingya'**

Now, I would like to trace out the link between Buchanan's 'Rooinga' and the people now called themselves 'Rohingya'.

The veteran journalist *Kyemon* U Thaung with penname Aungbala stated that the name "Rohingya" was created by the Red Flag Communists for the "Mujahid Rebels" or "the under-ground Bengali Muslims" at the end of the 1940's while they were fighting together against U Nu's government. At that time, the "Mujahids" wanted to get a new name which had some connection with Arakanese History so that they could claim that they were the "Indigenous Muslims of Arakan", and the "Red Flag" Communists invented the name "Rohingya" for them. However, U Thaung admitted honestly that he did not know what the word means.

Mr. Amedur Rahman Farooq, cited Dr. Shwe Lu Maung *alias* Nawaz Khan in his article "The Curse of Historical Rivalries in Arakan State of Burma": "The Rakhaing King was the patron of all religions and culture. Siddikh Khan Mosque was built by the Rakhaing King in 1430 AD. It is the first Mosque in all Burma. I suggest that UNESCO may please take due action to restore this oldest Myanmar Muslim heritage....(1) The Rohingya issue is a cultural and political issue. (2) The politicians recognize the Rohingyas. I am a disciple of Bogri Kra Hla Aung and Chairman Kyaw Zan Rhee. I worked with them in 1966-67. We have about fifty Muslim comrades with us in Bogri's party. Both leaders told me that we have to give due rights and recognition to the Muslim Nationals. As their disciple I recognize and respect the Rohingyas. (3) Presidents U Shwe Tha, U Maung Sein Nyunt, U Padi Phru, U Kyaw Hlaing, Dr. Khin Maung, Bo- Mhu Htun Kyaw Oo, Red Comrade Oo Khin Maung, Khaing Ahnar Ni are the politicians and they all recognize the Rohingyas. I also met General Khaing Raza with Dr. Yunus at Dhaka in 1991. I would assume that General Khaing Raza also recognizes the Rohingyas. Same conclusion applies to Commander Saw Tun who was killed along with General Raza."

The above mentioned paragraph had proven that the 'Red Flag Communist' and 'Mujahid Rebels' or "the under-ground Bengali Muslims" were the allies. The late *Kyemon* U Thaung *alias* Aungbala was correct. The late Red Flag Communist Leader Thakin Soe read a lot of books and he might have come across Buchannan's version of 'Rooinga', and also about the "Rohingya Ulema" association of teachers. The then Red Flag Communist Leader in Arakan, Kyaw Zan Rhee (also mentioned by Shwe Lu Maung *alias* Nwaz Khan), was an Arakanese (Rakhaing). So they might have "created" the term 'Rohingya' (meaning natives of Arakan in Bengali language) for their Bengali comrades, as if these people had something to do with the history Arakan.

Later, one of "the above-ground Bengali Muslim" leaders, Mr. Abdul Gafar, started using that name in Guardian Magazine by 'kidnapping' the name of the real natives of Arakan (Rakhaings) in Bengali language!!

## **Conclusion**

As conclusion I would like to say that since the political term 'Rohingya' is of Bengali origin Rakhaings, Burmese and all natives of Burma had neither heard nor used that term. Not only the people of Burma but also the British colonial rulers who put Burma into the British Raj never recorded that term. Nor that term can be found in the etymology books and

records written by Portuguese, Dutch, French, Spanish, Italian, British and even by Indians!!

Apart from that, those 'Rooingas' & 'Rossawns' tried to persuade a Scotsman Dr. Francis Buchanan that their language (in fact both were very similar and only the the dialects of Chittagonian Bengali) was the common *lingua franca* of Arakan, but they failed. In the similar way, the so-called 'Rohingyas' nowadays persuaded the whole world with a fake history but this time they succeeded up to their certain extent!

The difference is: Those people who persuaded Dr. Buchanan were the "Slaves of the Slaves" and they had no money. Apart from that, Dr. Buchanan was a scholar. The people persuaded the NGOs like Burma Campaign UK etc. etc. nowadays have enough money getting from rich Muslim countries for Islamization of non-Islamic countries. They don't need to find a scholar, instead they can cheaply buy some lobbyists and propagandists to write in media, internet and to create websites for them. That's why their propaganda can be more effective this time and it really becomes the "National Danger" for Burma as predicted by the veteran politician *Bonpauk Tha Kyaw*<sup>16</sup> in 1990.

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<sup>16</sup> *Bonpauk Tha Kyaw*, "The Rohingyas; The Danger for the Union of Myanmar" (in Burmese), Sittwe, 15th Feb. 1990. Bonpauk can be literally translated as 'Drum skin breaker'. When U Tha Kyaw was a young boy, the famous theatre troupe of 'The Great' U Po Sein came to their town. The young boy Tha Kyaw went to the theatre troupe and asked U Po Sein whether he would be allowed to play the drums. U Po Sein loved children; so, he asked the boy's name only and gave him the permission. While Tha Kyaw was beating the drums one of the drum skins was broken. U Po Sein was not angry but gave him the nick-name Bonpauk (Drum skin breaker). From that time the boy was well-known as Bonpauk Tha Kyaw because there were and are many Tha Kyaw in Arakan.