

Thingkho Le Malcha

TUESDAY | OCTOBER 17, 2023



Kinship High School RELIEF CENTRE

Tuibong, Lamka

Managed by Kuki Khanglai Lawmpi (KKL) GHQ

Total Inmates Registered: 83*

■ Male: 42

■ Female: 41

VILLAGES COVERED

Sajal (Loibol Khunou)
Aigijang
Leisanbung
Sugnu Boljang
P. Gelmol

*As on 20th July, 2023



KUKI VICTIMS' UPDATE

As on 16.10.2023



146
DEATHS



200+
VILLAGES BURNT



7000+
HOUSES BURNT



360
CHURCHES &
SYNAGOGUES BURNT



41,425
DISPLACED
PERSONS

Thingkho Le Malcha (charred wood tied with chilli): A war symbol; a pre-arranged secret code agreed upon by the Kukis to inform the people about the commencement of war and on receiving this, one has to remain alert and be ready for the battle.

FOLLOW OUR FOREFATHERS' FOOTSTEPS IN DEFENDING OUR ANCESTRAL LAND AND FREEDOM, APPEALS KIM

On the solemn observance day of the 106th anniversary of Anglo-Kuki War (1917-1919), the Kuki Inpi Manipur has called upon the Kuki-Zo people to recommit to the pledge taken by the people themselves to never retreat nor give up the fight for justice and to stand strong with the rights, as it extended greetings to all Kuki-Zo people with a message to instill the spirit of supreme sacrifices of their forefathers in defending their ancestral land and freedom.

KIM called upon the Kuki-Zo people to remember and honour the supreme sacrifices of their forefathers who fought the mighty British colonialism for independence. "It was on this day that our forefathers took a vow that at all cost, our people should fight against the British for the preservation of our independence, for the protection of our land, culture and tradition", it stated.

KIM said the Anglo-Kuki War is indeed a glorious story of valour and sacrifices; and of hope and resilience against all odds. To the colonial writers, the Anglo-Kuki War is one of the most formidable wars the Britishers have ever fought in this part of the land.

LW Shakespear, the then Deputy Inspector General of the Assam Rifles said: "It therefore grew into the largest series of military operations conducted on this side of India since the old (full-scale) Expeditionary days (of) Generals Penn Symonds and Tregear in the late (eighteen) eighties, or the futile Abor Expedition of the 1911-12, eclipsing them all in casualties and arduousness of active service".



GREETINGS

Lamka, the 17th October, 2023

The Kuki Inpi Manipur extends warmest greetings to all the Kuki-Zo people on this auspicious day of the 106th Anniversary of the **Anglo-Kuki-War (1917-1919)**.

It was on this day that our forefathers took a vow that "at all cost, our people should fight against the British for the preservation of our independence, for the protection of our land, culture and tradition". The Anglo-Kuki-War is indeed a glorious story of valour and sacrifices; and of hope and resilience against all odds.

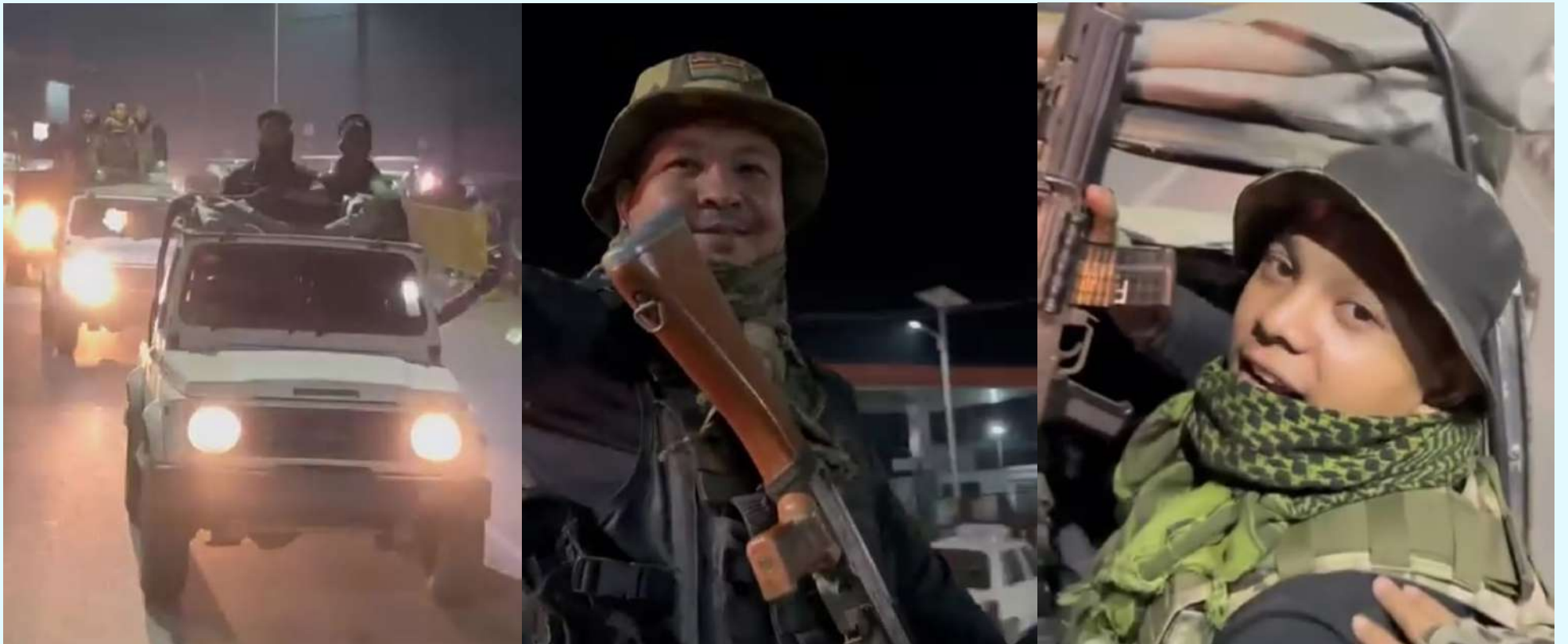
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On this 106th Anniversary, let us **remember and honour the supreme sacrifices of our forefathers in defending our ancestral land and freedom**. On this day, let us recommit to our pledge to never retreat nor give up our fight for justice and our rights. May this day instills the spirit of supreme sacrifice for our land and the freedom of our people.

Kathang'e ka Nam!

(Ch. AJANG KHONGSAI)
President
Kuki Inpi Manipur

REIGN OF ANARCHY: LOOTED WEAPONS STILL IN THE HANDS OF ARAMBAI TENGGOL



Almost 6 months have passed yet the situation in Meitei Kangleipak is still grim with the radical militants replacing the Meitei Police in maintaining law and order as per their whims and fancies.

The security advisor to the Government of Manipur, Kuldiep Singh, had announced the commencement of mass combing operation few weeks ago to recover huge numbers of sophisticated weapons in the hands of the radicalised goons. However, the situation is still grim and a semblance of normacy is yet to be seen.

In the midst of it, a cavalcade of the radicalised armed goons, the Arambai Tenggol, are still seen openly flaunting their sophisticated weapons and roaming nonchalantly in and around greater Imphal, the capital city, the video of which surfaced on social media platforms.

The viral video, shared by one of the goons to be taken down later, has once again raised a lot of questions about the law and order situation in Imphal valley area. The immobile Manipur Police role in maintaining “rule of law” has come under scrutiny once again as the Arambai Tenggol could be seen roaming around in Imphal valley area without any hindrance. The Manipur police seems to have compromised to the terror threat of Arambai Tenggol as they are seen scot free with their automatic weapons and camouflage attire. Till now, there is no report of any action taken by the Manipur Police against the Arambai Tenggol. The patronage they received from the big wigs have emboldened them in carrying out terror acts.

Not to speak of their reigns of terror upon the Kukis, the radicalized Arambai Tenggol has been unleashing their reign of terror against the Meitei populace, silencing the voice of many, who speaks the truth, questioned their action and motive. Anyone speaking against them are rebutted with violence, threat, coercion and intimidation. This has created a fear psychosis among the Meitei intelligentsia from speaking out facts and many have already refrained from questioning the devilish intention of the Arambai Tenggol.

Some social media users claimed that those Arambai militants (in the video) were heading south to towards Chandel district to attack the remaining Kuki-Zo areas of Sachih (Kana Area) in Chandel District. However, it cannot be independently verified.

Questions thus arised:

Is there any step taken by the Unified Command to tame those radicalised groups? Who gives the power to those radicals with sophisticated weapons to roam freely within the city? Who authorize their armed procession on public streets? How long does the concerned authority need to take to restore law and order?

As long as the radicalised groups of Arambai Tenggol, Meitei Leepun and other valley-based militants groups are given free hand by N. Biren Singh’s government, peace remains a far cry.

RESTORE INTERNET BAN WITHIN 5 DAYS OR FACE AGITATION: ANSAM TO GOM

The All Naga Students' Association Manipur (ANSAM) has called upon the State government to lift the banning of internet services within five days without any further extension and restore internet connectivity in the State or face consequences.

ANSAM, in a press release issued on Tuesday, cautioned that it will take up various forms of agitation if the State government fails to restore the internet connectivity within 5 five days period from Tuesday.

The Naga students' body said that internet is not merely a communication system but is a chosen platform for research and information among many others and as such, internet shutdown in the State has serious implication for the entire population, including the peace loving Nagas who have no role in causing any danger or nuisance in the ongoing violence. Internet shutdown in the State for more than 158 days, causes widespread censorship and it is a clear violation of citizens' fundamental rights given in the constitution, it stated.

ANSAM said, "Lifting the order only for few broadband users and government offices for administrative purposes with an exorbitant rate does not provide a solution to the necessities in times of urgency and cannot be a justification to its proportionality of the ongoing violence and prevailing situation".

"The delayed response and lack of sincere intervention from the centre government to the prevailing situation in the

State raises concerns about its propriety and effectiveness of the internet shutdown whether it is being used as a tool to suppress information and control the narrative surrounding the events happening in Manipur," it added.

Expressing its deep concern in the interests of the students and the Nagas who have been maintaining neutrality at this crucial juncture after serious observation to the ongoing situation in the State, ANSAM said that the prolonged internet shutdown has raised adverse impacts on economic status in the State such as disruption of communication while accessing emergency services, educational limitations and research hindering access to online educational resources, impediment to health care services which plays a crucial role in healthy delivery accessing medical information for the medical students.

ANSAM also stated that it had already appealed the State government on September 7 and 29 pertaining to the blanket banning of the internet in the State by stating various reasons to lift the suspension/ curbing of mobile internet or data services order through VPN in the interests of the general populace.

On the issue of recruitment exam result, ANSAM reiterated its demand to declare the result of the interview held in the month of September 2021 for the appointment of 190 Posts of Assistant Professors(145+45 ST Special Drive) for Government Colleges of Manipur at the earliest.

MANIPUR GOVERNOR TO VISIT LAMKA

The Governor of Manipur, Anusuiya Uikey, will be visiting relief camps in Lamka on October 18, 2023.

She will depart Raj Bhavan, Imphal, for 27 Sector Assam Rifles HQ, Churachandpur at around 9:30 AM. Upon arrival in Lamka, she will visit M. Songgel ECA Church relief camp and Tuibong ECA Church relief camp.

The Governor will be accompanied by Major Rahul Pathania, ADC to Governor of Manipur and her entourage of 40 members including 29 security escorts.



A BRIEF ACCOUNT OF THE ANGLO-KUKI WAR (1917 - 1919)

More than a hundred years ago, when other parts of India was busy collecting combatants, non-combatants, labourers, funds and materials for the First World War, the Kukis of Northeastern frontier of India declared 'war against the King-Emperor'. This war was known in history as the Anglo-Kuki War (locally, Sap Gal, Zou Gal, Thadou Gal, etc.). Kukis had some serious grievances against the British. They were against colonial system of house-tax, forced labour, disarmament and sedentarization programme, and finally to the forced labour conscription for the Great War, that seriously threatened their independent existence.

This resistance to British rule by the Kukis was one of the fiercest anti-colonial wars fought anywhere in India, lasting well over two years and over an area of 6,000 square miles. The British troops consisted of 6234 combatants, 696 non-combatants, 7650 carriers, etc. The brutal scorched-earth military tactics of the British led to the burning of

126 Kuki villages to the ground, complete destruction of their properties, food-grains and livestock, leading to several hundred deaths of the Kukis. The war also took a heavy toll of 550 British Military Officers, Sepoys and Coolies death along with 142 wounded. Kukis had been punished with communal penal labour after the war for five years. The Kukis, however, gained a glorifying name as one of the martial race of our country from the British for their courage and skills during the war.

However, the significance of this war and the sacrifices of the Kuki community during the first half of 20th century in one of the biggest uprisings against the British have largely been missing from mainstream discussions till date. It is pertinent to recognize the contribution of tribals and marginal communities during the freedom struggle, with an aim to integrate the nation by integrating its history of resistance against the colonial rule.

THE TRUTH ABOUT ANGLO-KUKI WAR (1917 - 1919)

1. It was one of the best documented events among tribal rebellions against colonialism. Voluminous number of archival records are available for public in the Assam State Archives in Dispur, National Archives of India in New Delhi, the British Library in London, the Manipur State Archives in Imphal, and the Manipur Secretariat Library, Imphal.

2. If almost two-year long armed resistance is not a war than what is war. English dictionary meaning of "war" is generic – it could be between two sovereign states, between state and non-state, between groups, between business houses, between individuals and so on. Kukis used "war":

- First, in line with the commonsensical dictionary meaning of the term which we all are often used to doing, such as the "War on Terror", "War on Drug", "War on ...Narco-Terrorism", and so on. "War" does not necessarily mean conflict between two sovereign states. It is a complete misconception.
- Second, on specific grounds:
 - The so-called "Kuki Rebellion" by the colonials was nothing but a "war" in the perspective of the colonised people – Meiteis called it "Khongjai lal" [Khongjai is Meitei term for Kuki, lal/lan means "war" in Meitei], Thadous called it "Thadou gal [war]", the Zous called it "Zou gal [war]", etc. Lal/lan, gal, ral, etc., are native terms for "war". To call their "war" as "no war" or otherwise is only to demean and distort their history.
 - It is a "war" for valid colonial reasons as well:
 - The British government of India (GoI) considered the "Kuki rebellion" as "war against the King-Emperor" –
 - the Chief Commissioner of Assam considered the Kuki rebels as "enemies in arms", rejecting the idea of "murderer"
 - the GoI considered the Kuki rising as "acts of barbarous warfare than of ordinary murder".
 - All those captured or surrendered "rebels" were not kept in Imphal Jail but in a cordoned temporary

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makeshift nearby it, named “prison of war”; none of them were trialled under any criminal law of India or Manipur. While all of them were released after the suppression of the rising, 14 of their leaders (including Chingakham Sanachaoba) were taken to Kohima and trialled there.

- 14 of their leaders were trialled under the Bengal Regulation III of 1818 (which is not a criminal law but known as “State Prisoners Regulation” which stipulated that for “reasons of state” individual can be “put under restraint” against whom “there may not be sufficient ground to institute any judicial proceeding or when such proceeding may not be adapted to the nature of the case, or may for other reasons be advisable or improper”). 9 chiefs of the Kukis were put “under restraint” at Sadiya in Upper Assam, 3 of them (who were not chief) were put in a jail in Dibrugarh. 9 of Kuki leaders in Burma side were trialled under Chin Hills Regulation 1896 and accordingly keep under restraint in Taungyi in Burma. According to British law, those what they considered “criminals” and “murderers” were usually hanged to death. Why the Kuki leaders were not hanged if they are murderers and criminals? No one was hanged; they were all treated as political prisoners (“state prisoners”).
- The Anglo-Kuki War was also officially accepted as, what certain officer called it, “a humble part of the Great War [First World War]”. Accordingly:
- All those combatants and non-combatants, including labourers, camp-followers, etc., were awarded the two Great War medals – (1) the British War Medal 1914-1919, and (2) the Victory Medal.
- The operation was paid out of the war fund. Coolies from Naga Hills for France were, for instance, paid emoluments and gratuities as fixed for the France war theatre.
- If it was not a “war” how could the soldiers, officers, camp followers, and coolies all received the “War Medals” and paid out of the war fund?
- The military operations against the Kuki rising were also officially known as “Kuki Operations” or “Kuki Punitive Measures”.
- The British Parliament used the term “Kuki Hills Operations”.

3. Kukis have every right to name their war just as everyone has. Anglo-Kuki War is not only the term adopted by the Kuki scholars, it was the term adopted by the Kuki Inpi, the apex socio-cultural body of the Kukis. We don't mind when you use the colonial term “Kuki Rebellion”, and your own term “Anglo-Manipur War”, it is your business. Please do not bother us when we use our own name for our history, it is our business.

4. Besides, AKW was not a war against any community, it was a war against the British colonialism. Please Do Not Communalise It.

- **“the Kukis are not up against Manipuris but only against the sahebs and their subordinates”** – WA Cosgrave, Political Agent in Manipur.
- **“the Kukis are only out against Sarkari people and are not indulging in any indiscriminate head-hunting orgies”** – WA Cosgrave, Political Agent in Manipur.

5. Besides, Kukis were not fighting against Manipur Maharaja or Manipur kingdom; they were fighting against the British and the British government. The Kuki chiefs appreciated the support of Chingakham Sanachaoba Singh, a Meitei revolutionary leader, and his men but they did not bite all his words. Sanachaoba Singh simply asked them “to make war on the Government” and so the Kuki did. He told them that he and his men (3 companies) will fight the Maharaja, but they could not. While fighting the government (British), the Kukis continue to lean their faith in the Maharaja despite all that words from Sanachaoba. This is evident when the Kuki chiefs sought Maharaja's help when the war with British goes against them.

Thus, when Pu Pache, the chief of Chassad and leader of the rising in the western hills and Somra Tract, along with his wife and daughter, went over to the Maharaja at Imphal and sought his help when the British forces were running after him. The Maharaja could not save him, however.

FACTS & FIGURES OF

THE ANGLO-KUKI WAR 1917-1919



- **A Centennial of the War:** 1917-2017
- **The flames of freedom movement spread:** from Naga Hills in the North to Chin Hills in the South and from North Cachar Hills in the West to Somra Tract and Chindwin valley in the East. (officially, more than 6000 square miles)
- **Period of active warfare and counter-operations:** October 1917 (when active war preparation begins after Mombi was burned on 17 Oct.) to May 1919
- **Period of continuous resistance:** March 1917 (when opposition to labour recruitment was first declared at Aishan) to May 1919 (when the leading Kuki chiefs were incarcerated under restraint)
- **Troops deployed:** 6234 combatants, 696 non-combatants (of combined forces of Assam and Burma Military Police)
- **Transport Coolies deployed:** 7650 transport coolies (in the second phase of operations)
- **Money spent by government:** Rs. 28,00,000/- (Rupees 28 Lakh).
- **Casualties on government troops:** 60 dead (including one British Officer), 142 wounded (including 3 British Officers), 97 dead due to diseases.
- **Casualties on transport coolies:** 7 killed by Kukis, 393 died of diseases.
- **Casualties on Kuki side (official estimate):** 120 killed in fighting (much less from Kuki estimate)
- **Total numbers of Kuki villages burnt down:** 126 villages
- **Total numbers of village deserted or declared 'barren':** 16 villages
- **Total villages mercilessly punished and coerced to surrender:** 140 villages
- **Destruction of properties:** All foodgrains, granaries, livestock (pig, dog, fowls, etc), etc. were systematically destroyed (576 mithuns killed)

AFTERMATH OF THE RISING:

- **War reparation imposed:** Rs. 1,75,000/- (partly paid in money, partly paid in labour in construction works)
- **Penal labour:** to the whole community, for five years
- **Sedenterization programme:** many Kuki villages uprooted from ancestral villages to grouping centres

Contd.

Contd.

- **Administration of the hills:** 3 sub-divisions established in Manipur hills, Somra Tract was finally annexed to regular administration

WHY IT WAS A PEOPLE'S WAR?

- **The whole population:** men, women, aged participated
- **All clan/tribes** of the Kukis participated
- Under the system the chiefs took decision, but the whole population joined hands to fight the British – preparing fortifications, stockade, pounding gunpowder, gathering provisions, etc.
- **Role of men** – fighting, defending, etc.
- **Role of women** – supplying provisions, pounding gunpowder, looking after the aged and children
- **Role of aged people** – advisors and repairing of guns, etc.

PHASES OF ANGLO-KUKI WAR:

From colonial point of view, it was divided into 5 phases

1. **April to December 1917**, during which the trouble was brewing;
2. **December 1917 to mid April 1918**, during which the first attempt at the suppression of the rebellion was made;
3. **April to October 1918**, during which the Kukis raided and harried loyal tribesmen and interrupted traffic;
4. **November 1918 to April 1919**, when operations under military direction were in progress and the rebels were systematically attacked and disarmed;
5. **The stage of punishment and reconstruction.**

The Anglo-Kuki War 1917-1919 can be divided into 3 broad phases:

1. **Non-cooperation and passive resistance** (March to October 1917)
2. **Active armed resistance** (October 1917 to March 1919)
3. **Trial and Tribulation** (April 1919 onward)

I. NON-COOPERATION AND PASSIVE RESISTANCE (MARCH TO OCTOBER 1917)

- In March and April 1917, several meetings of Kuki chiefs held
- The first was at Aishan where Pu. Chengjapao killed a mithun and “send round the flesh to other Kukis, inciting them to swear an oath, sealed by eating the flesh, not to go to France”

- It was followed by a series of meetings (Chassad, Jampi, etc.,) where they “have taken an oath after killing a mythan [mithun] that none of them would go to France or send any of their people there”
- The Kuki chiefs were invited to meet the Political Agent at Imphal but they refused and non-cooperation with labour recruitment was taken
- Pu Chengjapao went to Imphal in May; Pu. Ngulkhup met PA at Kakching in July; Pu. Pache went to Imphal in early August – were arrested but escaped later
- Most Kuki chiefs decided not to go to Imphal; Pu. Ngulkhup ordered that no Kuki should go to Imphal until the end of December
- Kuki chiefs (30-40) of western hills met PA at Oktan on 10 Oct. 1917 –the first and last round-table conference – they told him “they could not give any men” for France
- They said “if they had to die they preferred to die in their own country and would be prepared to meet force with force” – the PA told them he will convene another meeting
- But two days after he return from Oktan, the PA took 50 rifles to Mombi (Lonpi) and burnt down on 17 October 1917
- This was a surprise to the Kukis – this violent action was to Kukis a breach of trust.
- This provocative action ended the phase of non-cooperation and passive resistance – it was the watershed in the course of Anglo-Kuki War which the next phase would tell
- The burning of Mombi invited two massive reactions:
- It invited the anger of government who ordered Manipur authority:
- “No further punitive measures are to be taken without the previous sanction of the Local Administration”
- “No punitive expedition that can by any possibility lead to a requisition for Military assistance will be undertaken without the previous sanction of GOI”
- “No further requisitions for drafts for the labour corps should be made unless the Political Agent is satisfied that they are not likely to provoke opposition”

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- It also provoked the Kukis - ended the phase of peaceful negotiation and inaugurated a new phase of armed resistance
- The Chief Commissioner of Assam later reported that the “they [Kukis] were more sinned against than sinning”

II. ACTIVE ARMED RESISTANCE (OCTOBER 1917 TO MARCH 1919)

This phase can be further subdivided into three:

1. War preparation (Oct to Dec 1917)
2. The winter war of 1917-1918 (Dec 1917 to April 1918)
3. Kuki monsoon (May to November 1918)
4. The final showdown (Nov 1918 to March 1919)

i. War preparation (Oct to Dec 1917)

- The burning of Mombi provoked the Kukis - ended the phase of peaceful negotiation
- After the burning of Mombi, reports from all sides show complete overturning of the situation – massive war preparation started
- The War Councils (sathin-salung-neh or hansaneh) held:
 - Pu Ngulkhup closed his country to British and vowed to shot them
 - Pu Khutinthang also declared war and informed Pu Pache
 - Pu Tintong also declared war and went to Henglep
 - Meeting was also held at Ukha – resolved to “resist forcibly” the British
 - All of them communicated their decision to Pu. Pache chief of Chassad who finally called a War Council at Chassad at the end of November - 150 Kuki chiefs from India and Burma participated
 - The War Council “resolved not to obey any orders or summons from Government and to fight if Government tried to enforce orders”
- To commemorate Chassad War Conclave a song was composed:

Phai chungnung kol kimvel'e; Kolmang tolkon; Ikal lhangphai thin eisem gom me; Phai thin sem gome; Lheppon bang kitho tin; Nam cham khat in vabang pao tadite.

Translation:

From all around the valley of Manipur; From beyond the horizon of Burma; The valley storm brought us together; The valley storm had brought us together; Let us stack together (stand together) like the folded clothes; Like the birds, let us speak (fight) as one free nation .

(*lhangphai thi* means, literally a ‘strong wind’, the British)

(not only poetical, it was also magical, theme: unity, fraternity)

- After War Council, Pu. Pache sent bullets to different parts of Kuki hills with an order “to resist forcibly any attempt to impress coolies or to burn villages” by government forces
- Massive war preparation followed in different part of Kuki hills after the Chassad War Conclave

ii. The winter war of 1917-1918

- The first armed encounter or the first bullet was expended on the British on 28 December 1917 at the foothills of Thangjing against the British military column of 150 strong
- After this, there was ‘incessant sniping and attacks’ along the routes until they withdrew in the valley on 7 January 1918.
- Another military column sent against Mombi Kukis was “repulsed”
- 4 military columns were then sent against Mombi in later January 1918 – from Sugunu, along Tamu road, from Kabaw valley and from Chin Hills (it was ‘repulsed’ with 11 dead; new column sent after refit)
- 1 column each sent to Ukha-Behiang, Henlep-Cachar road, Jampi area, Aishan area, and Somra Tract – Two columns against Chassads

iii. The Kuki monsoon (May to November 1918)

- Until May no attack was made on other tribes and villages who did not take part in the war

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- But during the first phase it was known who helped the British and worked against the Kukis
- Many of these “friendly villages” have been attacked during the rains of 1918
- Official account is: 19 villages burnt, 193 persons killed, 21 missing
- Official reasons given: revenge, for refusing to help, known to be helping the British against them.
- Due to these outrages, the policy of clemency was mooted by GOI – huge debate in officialdom b/w “murder” and “barbarous warfare”
- Some chiefs surrendered after they were promised that “their life will be spare” – Aishan, Jampi and Tengnoupal area chiefs surrendered
- But most of the powerful chiefs asked for complete pardon or war
- The second phase of operations were against these chiefs

iv. The final showdown (Nov 1918 to March 1919)

- The second phase of operations was put under military command
- The whole Kuki country was divided in 5 areas
- Each area enclosed with military posts at the range of 12 miles
- Each area was provided with some mobile/flying columns who pursued the Kukis from pillar to post, burnt down their villages, livestock, and properties – prevent from rebuilding their village and their cultivation – those

captured were put in “concentration camp”...

- Once the whole system of survival was broken, Kukis finally surrendered to the British

III. TRIAL AND TRIBULATION

- Many chiefs and others were arrested and put at the prisoner’s camp at Imphal – they remain there until the war was over – many of them died there due to “sickness” – they were released after the war
- There were 15 persons in the “special lists”
- Pu Ngulbul died in battle
- 14 of them were trialed at Kohima before the Tribunal: Chengjapao, Khotinthang, Pakang, Ngulkhup, Leothang, Pache, Ngulkhukhai, Tintong, Enjakhup, Heljashon, Mangkho-on, Semchung, Lunkholal and Semchung
- Lunkholal and Semchung died at Kohima jail
- Ngulkhukhai, Enjakhup and Chingakhamba Sanachaoba were kept in Dibrugarh jail - Enjakhup was released as he was suffering from TB, died at Kohima immediately after release
- 9 of them: Chengjapao, Khotinthang, Pakang, Ngulkhup, Leothang, Pache, Tintong, Heljashon, Mangkho-on, were put at Sadiya tuikol (open country – house arrest)
- They were all released after three years
- Taungye, Burma jail: 9 Kuki leaders from Burma side were kept under restraint at Taungye, Shan State of Burma.



Never follow a leader who is more in love with power than people

— Native American Proverb



THE FIRST BATCH OF KUKI REBELS TAKEN PRISONERS IN ACTION IN THE JAMPI AREA.



ATTACK AND BURNING OF LONGYIN VILLAGE.

ARCHIVE PHOTOS OF
ANGLO-KUKI WAR
1917-1919



COOTE AND HIGGINS INSIDE THE MOMBI STOCKADE.



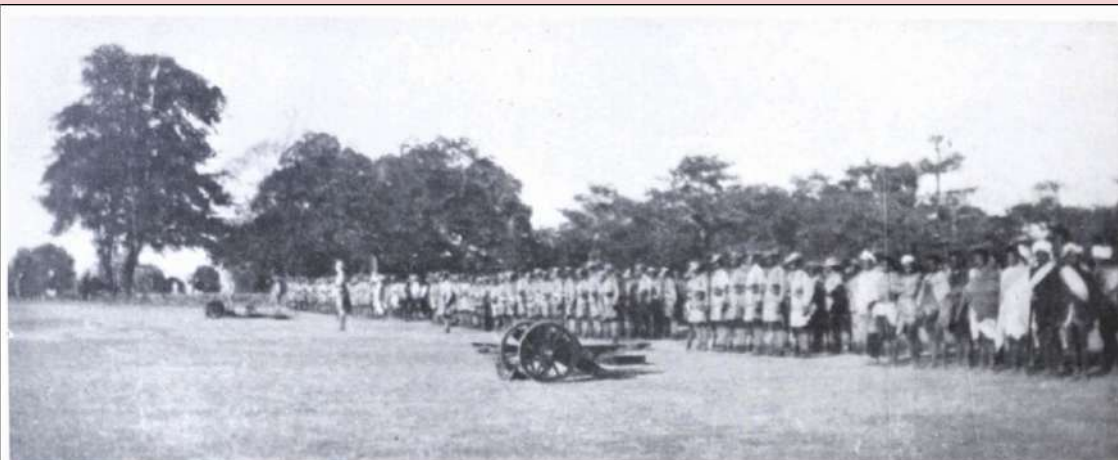
CAPTURE OF A KUKI BREASTWORK IN THE CHASSADH HILLS.



COOTE'S COLUMN HALTED AT THE TUYANG RIVER.



ATTACK AND BURNING OF LONGYIN VILLAGE.



COOTE'S AND HIBBERT'S COLUMNS AT IMPHAL, READY TO MOVE OUT.



GATEWAY OF SWINGING TIMBERS AT THE KAMJONG STOCKADE.

PU PA TE LHAVANG KANGAIYE

Toni noiya hin khanlai pilui le pului te lhavang kangaiye,
Selung toh a Nampi ten Mangkangte dougal adou,
Chonpat bang nemlou gollai thangsa nahime.
Lungkhat pheiphung nason nau gamlei solbang lingin,
Henkol kaijing lalna gamlei munthong lhung e.

Vannoi kolmong geija thangsa Anglo-Kuki Gal,
Alhingte kum 106 tunin Jingmei kainoiya hin,
Songgai jatam ten tunjong dougal kason uve.
Henkol kaina kumkho sot nung taikho avahmoi.
Solna gamlei gamva jingthou kit hen.

Pupa jilsa gamlei lenkhong ginna lhaang gamse,
Agam pallai Khoiva tinchengin abom jinge.
Phai gam Meilhei -Galleng ten kagam ngai nehding nomin,
Songgai jatam te sulla leldin agam meilou jing bangin.
Pupa jilsa gamlei kalen chom solang nguije.

Chung Thangvan sanga kon Lhaolha'n hung villun,
Nasonngai lungdei ten lungkhat pheiphung kason uva,
Pului te sulnung juija lhahlam pheiphung kason nadiu,
Tua Manipur dougal meibang kano jam nadiuin
Pu Pa te Lhavang kangaiye, kangaiye Pupa Lhavang.

-L Seikholen Khongsai