

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



Zenhang Lamka RELIEF CENTRE

YPA Hall, Zenhang Lamka

Managed by Young Paite Association

Total Inmates Registered: 112*

■ Male: 52

■ Female: 60

VILLAGES COVERED

S. Chakmual
Pengzang
Torbung
Loklakphai
Thoroilok
S. Kotlian
Monglianphai
L. Phainuom
Khamenlok

*As on 25th October, 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.

KIM: BIREN'S REMARK ON SoO WITH MEITEI MILITANT OUTFIT HIGHLY SUSPICIOUS WHEN MEITEIS DEMAND REMOVAL OF SoO WITH KUKI-ZO GROUPS

The Kuki Inpi Manipur (KIM) on Wednesday stated that Chief Minister, N. Biren Singh's statement on the signing of Suspension of Operation agreement between the Government of India and one of the Meitei militant groups is highly suspicious at a time when the Meiteis are unequivocally demanding for the removal of SoO with Kuki-Zo groups.

In a press release issued on Wednesday, Janghaolun Haokip, Secretary Information, said on the influx of illegal immigrants, Biren Singh had stated that the State Government would not tolerate the influx of illegal immigrants. However, the influx of Myanmar-based Meitei terrorist groups into the Imphal Valley is critically alarming, he said.

KIM stated that even as the state of Manipur is caught in an unprecedented 'communal warfare' between the majority Meiteis and the minority Kuki-Zo communities, the rhetorics of the Meitei-led Manipur state leadership, including blatant lies and outrageous propagandas, and of ignorance and arrogance against the plight of the Kuki-Zo community continued to ensnare the state with no end in sight.

"As per 2011 Census, the Meiteis constitute 43.82 per cent of the total population of Manipur while the Kuki-Zo community constitutes merely 15.69 percent of the total population of the state. It is therefore evidently conclusive that the ongoing ethnic conflict in Manipur is a war of the majority Meiteis against the Minority Kuki-Zo community," KIM said.

"Besides, although the conflict in Manipur is not triggered by religious differences per se; the presence of a religious undertone is irrefutable in the fact that even some Meitei churches were attacked by the Meitei radicals," it added.

Meanwhile, Janghaolun said, the irony and hypocrisy of Biren Singh to urge for support and cooperation to maintain the unity and integrity of Manipur is horrendous. It is in fact clear to every fair-minded



individual, even from within the Meitei Community, that Biren Singh led Manipur state government is complicit in the orchestration and perpetration of the ongoing conflict in the region, he said.

The Kuki apex body also stated that Biren Singh has no moral right to express sorrow on the catastrophe of his own doing. At this critical juncture, Biren Singh, the Manipur State government, and the radical Meiteis must realise the futility of the message of "the return of peace and normalcy" and the idea of "undivided Manipur."

KIM further stated that Manipur has collapsed with its law and order and the subsequent persecution of its minorities. "The only way forward for peace and normalcy in the region now is the legitimate constitutional and democratic right for a Separate Administration for the Kuki-Zo community," KIM said.

The Kuki Inpi Manipur appealed to all government agencies, media persons, and all concerned groups and individuals of India to help them fight for their constitutional right for justice and equality in the face of the ruthless persecution of the radical Meiteis.

CBI SECURES TRANSIT REMAND OF MEITEI MILITANT FOR PRODUCTION IN GUWAHATI COURT, TO PROBE MLA VALTE'S ASSAULT CASE

The Central Bureau of Investigation (CBI) has secured the transit remand of arrested Meitei terrorist for his production in a Guwahati court in connection with an arms looting case in Manipur.

Moirangthem Anand Singh, 45, had been arrested by the National Investigation Agency (NIA) from Imphal on September 22 for allegedly conspiring with Myanmar-based insurgent outfits to wage a war against India by "exploiting the current ethnic unrest in Manipur".

Singh's transit remand had been granted by a Delhi court on October 20, 2023.

Singh was arrested by police on September 16 for allegedly possessing arms. He secured bail, following which the NIA arrested him and lodged him in Delhi's Tihar jail. The CBI now wants him in connection with the arms robbery.

In another case, the Central Bureau of Investigation (CBI) is likely to take over the case of mob attack on Thanlon MLA Vungzagin Valte.

MLA Vungzagin Valte sustained serious injury when a Meitei mob attacked him on his way back from the Chief



Minister's bungalow at RIMS road on May 5 afternoon. His Private Secretary succumbed to the mob attack and Valte is still on a recovery stage in New Delhi.

In connection with the incident, Police had filed a case and initiated investigation. Reportedly, the case is likely to be handed over to the CBI soon.

In the wake of ethnic violence in Manipur, the CBI has so far began probing atleast 27 cases including crimes against women.

PHALBUNG VILLAGE DENIES FALSE INSAS RIFLE SEIZURE ALLEGATIONS

On the 24th of October, 2023, the Chief of Phalbung Village and members of the Village Authority issued a statement strongly denying the claim made by the Assam Rifles and state forces regarding the seizure of an INSAS rifle from Phalbung Village. The allegations were aired on All India Radio (AIR), Imphal's 7:30 PM news broadcast on October 21, 2023.

In a joint operation conducted by the Assam Rifles and state forces, it was initially reported that an Insas rifle had been seized from Phalbung Village, located within the Tengnoupal District. The news report had caused a stir in the local community and beyond.

Chief of Phalbung Village, along with the Village Authority members, conducted a thorough investigation to ascertain the facts surrounding this incident. Their findings concluded that the alleged seizure of the INSAS rifle never occurred, labeling the claim as "baseless, fabricated, concocted, and a made-up story."

The statement further emphasized that the intent behind the false claim was an attempt to tarnish and malign the image of innocent villagers and the people in the area. It stressed that the Phalbung community has always been peace-loving, promoting peaceful coexistence with various communities.

In light of these developments, the Phalbung Village authorities have warned and appealed to the Assam Rifles and state forces to promptly clarify this matter and refrain from making such false, baseless claims or allegations in the future. The Phalbung community urged the involved authorities to uphold the principles of a highly civilized society and maintain their status and favorable image.

The statement also contained a plea directed at the media fraternity. It urged them not to resort to the dissemination of concocted and fabricated stories, as such actions could mislead innocent people and citizens of the country.

HUMANITY STILL EXISTS AMONG KUKIS: A DISTRESSED MEITEI MAN SET FREE

Leading an example of communal harmony months after violence in the northeastern region of Manipur, residents of a Kuki village of Lhangnom, Tousem in Tamenglong helped a distressed Meitei person reach home safely.

The distressed person identified as Yaikhom Maipaksana Meitei of Imphal East, was caught up in a distressing situation after he had lost money due to theft, leaving him with no means to return home. The residents of Kuki village of Tamenglong immediately brought him to safety and informed Assam Rifles, Kadamtala for assistance.

The Assam Rifles along with the Jiribam police established the Meitei person's identity and promptly informed his family and local police station about his safety. On the morning of 23rd October, the distressed man was safely dispatched to his home in Imphal East.

It is also pertinent to recapitulate how on May 7, Kuki women formed a human chain in Churachandpur town to protect people of the majority Meitei community from a mob to help them board Army vehicles, which were at a distance, during the recent violence in Manipur. The Kuki women ensured that no harm was inflicted on the Meiteis who were being evacuated after the ethnic conflagration escalated.



A video of the incident went viral on social media soon after. The humane act of the Kuki women reinstates human empathy at the face of ethnic belligerence.

Linthoi Chanu, a X (Twitter) user, wrote on a microblogging site that while a lot of X (Twitter) users are reporting communal hate and worsening inter-community ties, Meitei people, who are a minority in Churachandpur, have come on record to say that they have been protected by the Kuki community.

HSA URGES MANIPUR CHIEF SECRETARY TO REINSTATE LALRAMSANG INFIMATE AS PHERZAWL DC

Drawing attention to the recent publication of the transfer and posting order of Lalramsang Infimate, the Deputy Commissioner of the Pherzawl district, to Imphal by the Government of Manipur, the Hmar Students' Association (HSA) has written to the Chief Secretary of Manipur, to reinstate Lalramsang Infimate to Pherzawl DC again.

Lalramsang Infimate was transferred from his role as Deputy Commissioner of Pherzawl District to the position of Joint Secretary (YAS) on 16th October, 2023.

In the letter, HSA stated that L. Infimate's new posting is slated to be in Imphal, a location that is still fraught with uncertainties for the Kuki-Zomi-Hmar Mizo communities due to the absence of a lasting peace agreement or a resolution to the prevailing violence in Manipur.

"There is not a single Kuki-Zomi-Hmar Mizo community left in Imphal. The Kuki-Zomi-Hmar Mizo have evacuated Imphal because it is no longer safe for them. Additionally, the ongoing ethnic cleansing continues to be carried out

by the Meitei community against the aforementioned communities. So, assigning Lalramsang Infimate, from the Hmar community, a new position in the heart of Imphal could put him and his family in jeopardy," HSA said.

HSA stated that during his brief tenure of just four and a half months as Deputy Commissioner, Infimate proved himself as one of the most diligent and dedicated civil servants who worked tirelessly for the welfare and development of the people of Pherzawl District. His commitment to his duties and the well-being of the community was evident in the positive changes that transpired during his tenure.

Reinstating Lalramsang Infimate as Deputy Commissioner of Pherzawl District would not only benefit the district but also serve as a testament to the government's commitment to ensuring the well-being of its citizens, especially in areas that need it the most.

CHHATTISGARH CM: RSS CHIEF'S REMARK ON MANIPUR CONTRADICTS MODI GOVERNMENT'S STAND

The Chief Minister of Chhattisgarh and Congress leader, Bhupesh Baghel, has alleged that RSS Chief Mohan Bhagwat's comments on Manipur contradicted the stand of Prime Minister Narendra Modi's government on the matter.

A day after RSS chief Mohan Bhagwat questioned if extremists from across the border were among those who committed violence in Manipur, Chhattisgarh Chief Minister Bhupesh Baghel on Wednesday alleged that there is a contradiction in words of Bhagwat and those of Prime Minister Narendra Modi.

Baghel said the BJP government asserts that borders are secure under its rule while the RSS chief was pointing to role of external elements.

On one hand, the Prime Minister says that Indian borders are safe but the RSS chief says that external forces are involved in it, said Bhupesh and added that there are contradictions in the words of Modi and Bhagwat.

While addressing the annual Dussehra rally in Nagpur on Tuesday, Mohan Bhagwat hinted at the role of external elements behind the unrest in Manipur. He had stated that "Meiteis and Kukis were living together for a long time there. It is a border state. Who benefits from such secessionism and internal conflict? Outside forces also benefit. Were people from outside involved in what happened there?"

Meanwhile, the Indigenous Tribal Leaders' Forum (ITLF) had questioned why were there no clashes between the majority Meiteis and Kuki-Zo tribals in all the years



before the BJP and CM Biren Singh came to power.

ITLF asked: "Why did Meitei's belligerence become pronounced and quickly intensify during Biren Singh's tenure? Why was AFSPA recently removed only in Meitei-dominated districts and not in tribal areas? Why was the government notification of 1966 regarding "reserved" and "protected" forests under the Indian Forest Act, 1927 suddenly implemented in 2023, without following procedures laid down by the Act, which includes consulting the stakeholders?"

Asserting that N. Biren Singh is the main instigator in the violence, the ITLF also claimed that what Manipur witnessed in the past few years was a highly coordinated assault on the rights and protections that tribals enjoyed under the constitution, all in the name of preserving and extending the Meiteis' domination of minorities.



**Those who can make you believe absurdities
can make you commit atrocities.**

- Voltaire

TRANSNATIONAL CONSPIRACY CASE: NIA COURT SUMMONS 4 MEITEI MILITANTS TO DELHI

The Special Judge NIA, Manipur handed over a transnational conspiracy case of Manipur to the Special Court NIA, New Delhi to proceed with further proceedings of the case.

An application for transferring the case records of the Porompat Police Station case from the Special Judge NIA Manipur to Delhi Court was heard on Tuesday before the Special Judge NIA, Manipur.

During the hearing, the Special Public Prosecutor of the NIA submitted that according to the directions of the Ministry of Home Affairs, a case of transnational conspiracy was registered in NIA headquarters, Delhi on July 7 under sections 120B, 121A, and 122 IPC and section 18, 18B and 39 of UAP Act, 1967.

Submitting the case, the special Public Prosecutor of the NIA stated that the offense pertains to the transnational conspiracy hatched by Myanmar-based leadership of terror outfits operationally active in the Northeast Indian states to exploit the current ethnic unrest in Manipur to wage war against the government of India and execute the terror attacks thereby exacerbating the current situation of Manipur.

It was further submitted that the Chin-Myanmar module of NSCN-IM based in Myanmar under the leadership of Hangshi Tangkhul and Absolom Tangkhul have decided to extend support to the proscribed KYKL under the leadership of N Oken, chairman of KYKL and PLA under the leadership of MM Ngouba, the acting president of PLA to infiltrate their cadres into the Indian territory for carrying out attacks in India.

For this purpose, NSCN-IM leadership has promised safe passage, along with arms, ammunition, explosives, and other hardware to Manipur-based proscribed organisations.

It was also submitted that these outfits have also been tasked to identify, recruit, and train impressionable youths and get them involved in the ongoing violence with the larger goal of destabilising the security situation in Manipur and further waging war against the Indian government.

It was also submitted that to fuel conspiracy, two modules



of heavily armed KYKL cadres have entered Manipur.

The Porompat Police Station had registered an FIR on September 16 against one Moirangthem Anand, Athokpam Kajit alias Kishorjit, Loukrakpam Micheal Mangangcha, Konthoujam Romojit Meitei, and Kesham Johnson under UAP Act and IPCs.

The police arrested them along with arms, ammunition as well as camouflage attire. Considering the gravity of offences and their repercussions on national security and international linkages, the Govt. of India stated the urgency of investigation by NIA in accordance with the NIA Act, 2008, and directed NIA to take up the case from Porompat Police Station.

After hearing the submission, the Special Judge NIA, Manipur opined that since the case has been handed over to the NIA, Delhi it would be proper to conduct further proceedings of the case before the Special NIA Court, New Delhi. Therefore, the case records from Manipur were directed to be handed over to the Special NIA Court, New Delhi.

Further, the court stated that Moirangthem Anand is already in NIA's custody so the rest accused persons namely Athokpam Kajit, Loukrakpam Micheal Mangangcha, Konthoujam Romojit Meitei and Keisham Johnson are directed to appear before the Special NIA Court, Delhi.



State Complicity and Ethnic Cleansing in India

By Chris Ogden

Although continuing to receive minimal attention globally, the security situation in Manipur in the northeast fringe of India continues to disintegrate. Activist documents received by the Byline Times depict a region that is beset by inter-tribal conflict. Some political observers regard it as an act of state-sponsored ethnic cleansing led by Hindu Meitei groups against minority Christian ones, implicitly aided by the state government.

In a speech in the Indian Parliament in August, Mahua Moitra – an MP from West Bengal, stated that Manipur now exists “in an atmosphere of civil war, of ethnic violence that has rarely been seen in India in the past decades ... this is a tacitly approved hate crime”.

She also criticised the government of Prime Minister Narendra Modi – who believes that the Manipur situation is not serious – for telling any dissenters to “raho chup” (keep quiet). The current Chief Minister of Manipur is from Modi’s ruling Bharatiya Janata Party (BJP).

Taking Sides

Fighting between tribal groups in the region began in early May, pitting Hindu Meiteis against predominantly Christian Kuki and other tribal groups, such as the Zo. This violence was seen as having been initiated by the Meitei who are from the Valley districts and are attacking these other tribals who are in the Hill areas.

Making the situation more serious, the Manipur Police

Commandos have openly sided with the Meitei, precipitating confrontations with India’s Central security forces (such as the Assam Rifles). Over 40,000 Central security forces have been deployed in Manipur since the violence began.

Within this mix, observers have noted the total collapse of law and order in the Valley districts with armed men from banned Meitei terrorist groups attacking civilians and ransacking homes and businesses. Some of these groups – such as the separatist Universal Friendship Organisation (UFO), the People’s Liberation Army (PLA) and the Arambai Tenggol – have crossed into India from Myanmar via its porous and unfenced border.

Other long dormant – and officially banned – groupings are also becoming more active. Many of them use extortion, illicit taxation, drug smuggling and trafficking to finance their activities, including the purchase of guns, ammunition, mortars, explosives and rocket launchers. The production of opium across Manipur is another source of their revenue. The Meiteis have also either looted or been given weapons by the Manipur Police Commandos and have been seen wearing police uniforms when attacking Zo tribal areas.

Besides this apparent complicity with state power apparatuses, the orchestration of Meitei violence has led

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to allegations of ethnic cleansing against the Kuki and Zo. Underpinning this are narratives from Meitei leaders and intellectuals that these tribes are “outsiders” who came to settle in Manipur. Such claims – even though inaccurate – rationalise the current displacement of over 60,000 Zo (over 2% of Manipur’s population) into relief camps, where there is a scarcity of food, mass unemployment and a ban on internet access from May to the present. Observers also note the risk of disease outbreaks such as measles, chicken pox, dengue and Japanese encephalitis.

Attrrocities of the Meiteis involved shootings, abductions, extortion, sexual attacks, and arson. Houses, properties, schools and churches of other ethnic tribes have also been vandalised, ransacked, torched and illegally occupied. By mid-September, over 350 churches, 4,550 houses and 257 settlements had been burned. In some cases, tribal localities have been renamed with Meitei names. Legal advocates representing Zo individuals have also been intimidated and forced to withdraw from judicial cases.

Although mainly ethnic in nature, attacks on churches highlight an anti-Christian animosity within the current conflict, especially the predominantly Christian Kuki. Notably, the Muslim Pangal population in Manipur, although adopting the Meitei language and socially integrating with the Meitei majority, have also been attacked. This population were the target of the anti-Pangal riots in 1993 that left over 130 dead and were led by the Meitei. These attacks by Hindu Meitei echo wider anti-Christian and anti-Muslim sentiments present within the BJP and underscore a blending of political views.

Further reinforcing divisions, and again pointing to state complicity, more than 2,000 government employees across government departments – both the Meitei and the Zo – have been forcibly transferred to other districts, formalising demographic splits. Senior Zo police and military officers have also been replaced by those from the Meitei community. The Editors Guild of India (EGI) has also noted the widespread biased reportage by Meitei news media, and the open proliferation of misinformation by Meitei propagandists.

Separatist Demands

In response to this situation, United Nations experts from the Office of the High Commissioner for Human

Rights have raised concerns about serious human rights violations and abuses in Manipur. The experts pointed to an “inadequate humanitarian response” to the conflict and highlighted crimes of sexual violence, extrajudicial killings, destruction of homes, forced displacement, torture and ill-treatment towards the Kukis.

British MP Jim Shannon also stated in the House of Commons in late September that the Manipur violence was a “silent attack on Christians in India” that has received little attention from the UK government. Such a response is common across Western powers which are preoccupied with the war in Ukraine, and now Israel, need India to balance against China and did not wish to publicly derail India’s Presidency Meeting of the G20 in September.

Meanwhile, in an ever-worsening security situation in Manipur, the Kuki and Zo ethnic tribes are increasingly unified. One sign of this has been calls from the Kuki National Assembly to establish a Separate Administration that pulls together the various Zo ethnic tribes (mainly the Zomi, Kuki, Mizo and Hmar). Although some efforts have been made to recover weapons taken from police stations, the sense that Meitei violence is still being condoned by the Manipur state government has accelerated these separatist demands. Such open schisms but also nascent political and ethnic unions could precipitate civil war.

Despite the establishment of a buffer zone between Zo and Meitei territory, the lack of concerted action by the Indian government further emboldens such a course. India’s Home Minister, Amit Shah ‘s visit to Manipur for three days in late May had little meaningful impact on the situation. In addition, the Union Home Ministry set up a Commission of Inquiry in early September, but it will be completed in six months.

Such an inquiry is of little succour to those in Manipur affected by daily ethnic violence. It may also signify a longer-term response by the Indian government that is unconcerned by violence propagated by majority Hindu groups against India’s minorities. The deeper concern now is that New Delhi’s near silence and apparent inertia on Manipur may spark ethnic violence in other parts of India’s northeast where other tribal tensions are present.





Meiteis Have Outgrown Their Tribal Social Evolution

Dr. Arambam Birajit

Nowadays in every corner, we have been discussing being tribal and indigenous in a confusing manner. In short, indigenous refers to being a native or the original inhabitant of a particular place whereas tribal refers to being a tribe possessing certain characteristics and qualities of basic social organization and value system. No doubt, many people use contextually these two terms i.e. tribe and indigenous synonymously. Whereas the identities of these two peoples are concerned, they are people of different socio-political-historical positions. As per ILO Convention No. 169, the description of “indigenous people” contains several elements which are not found in its description of “tribal people” for instance i) Historical continuity; ii) Territorial connection; and iii) Distinct social, economic, cultural and political institutions. In some cases, a group not only possesses tribal status but indigenous features also. On the other hand, one’s indigeneity is permanent and cannot be erased but the status of being a tribe will, in the course of time, vanish through a journey of gradual refinement- the so-called detribalization process. But, the status of their indigeneity will remain. It should be very clear that all tribal people are not indigenous and all indigenous are not tribal.

Here, it may be mentioned that the question of indigenous people is very contextual and controversial everywhere. India cunningly accepts the term indigenous people on the ground that all those who have already settled before independence are indigenous people of India. So, Original Inhabitants of India and Indigenous People of India become two different terminologies.

Whatever the case, Meitei are claiming indigenous status as per ILO convention and no one dares to reject it. Because of this, the Indian government allows to implement the Inner Line Permit System in Manipur, which is not permitted in any non-indigenous state.

The ancestors of present day Meitei clans such as Mangang, Luwang, Khuman, Angom, Chenglei, Ningthouja, Moirang were settled in different parts of valley area as independent principalities. They had their own chiefs with different identities, dress codes, dialects, territories, spiritual beliefs and traditions etc. Even though the then society of those principalities was obviously characterized by a tribal way of life it is wrong to claim the much evolved Meitei of present to be a tribe on the basis of social characteristics of their ancient early settlement. The evolution of Meitei civilization as a historical process, which had been taking place since Nongda Lairen Pakhangba (33AD) till the formation of Nation State around eleventh century is inseparable from the emergence of the composite Meitei identity from the amalgamation of the earlier seven clans. Fights between principalities had been occurring for many years to subjugate each other. Lastly, the Ningthouja dynasty subdued all other groups and everything associated with all salais or clans such as myths, spiritual beliefs, dialects and social value systems was assimilated or absorbed into the composite Meitei ethnicity and identity. Since then, the consolidation and

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refinement of Meitei identity has come into existence.

The British anthropologist and Asstt. Political Agent of Manipur TC Hudson mentioned very clearly in his book – “The Meitheis” that “The successive waves of foreign invasion, Shan, Burmese, English, Hindu, have each left permanent marks on the civilization of the people so that they have passed finally away from the stage of relatively primitive culture into one of comparative civilization but their ultimate homogeneity with Naga and Kukis of the hills is undoubted, and in my opinion needs no further instance.” In fact, hill peoples had ensconced themselves in the highland regions but Meitei in the plain had incorporated many different communities in the Meitei society and polity that the identity of the Meitei as ethnos had incorporated mainland Indian Brahmins, Bengalis and Assamese merged in the social composition of the Meitei community. That means Meitei as historically understood is obviously a racially mixed identity forged through complex challenges of history and substantially advanced to produce a state and civilization unique to their soil.

In many ways, without considering this journey of Meitei detribalization process from prehistoric experiences to their transformation into Nation State, the claiming of being tribal status for the purpose of scheduled tribe status clearly smacks of intellectual and academic dishonesty. Even, as we see the differences between western and oriental civilizations with reference to modernization, technology, culture, economy and so on, some degree of comparative backwardness, mainly economic, cannot be a rational reason for Meiteis to be downgraded to tribal status.

Colonial census report, indeed mentioned Meitei as a Hindu tribe in the census report of 1931 and this has become the basis for claiming ST status by some sections of Meitei society. However, the entry does reflect their biases or conflicts between census field officers and census decision making authorities. The vivid example of this issue is that appendix page No. 220 under sub heading (2) Backward Tribe, Census of India 1931 volume III, Assam Part I – report by CS Mullan, MA, ICS mentions:- “the question of the Manipuris of Sylhet and Cachar requires special mention. These people are descendants of persons who originally emigrated from Manipur State and settled in those districts. They form

an entirely separate community – a kind of Manipuri oasis in the plains and as the census officer, Silchar, has reported – they have their own society independent of general Hindu society. They call themselves Kshatriya by caste but have no intermarriage or dining with Hindus of any class. They are, however, making rapid strides towards progress and education.”

Mr. Gimson ICS (Former Deputy Commissioner, Cachar) who knows the Manipuris well has written as follows:- “I doubt whether the Manipuris of Cachar ought to be classed as ‘backward’. They are intelligent and are taken to education and they are free from most of the habits (i.e. overindulgence in opium and liquor) which tend to perpetuate the backwardness of other backward classes.

The Manipuris of Cachar and Sylhet are really a people apart – they are foreigners who have settled in a strange land and have kept very much to themselves, preserving their own culture and their own language. Another peculiar fact about these Manipuris is that although the majority are devout Hindus, there are also many Muslims among them.

They must, in my opinion, be considered rather as a community requiring special treatment than as a backward race.”

It is not surprising to find that, after independence, in the census 1951, Meitei were delisted from the tribal category after scrutinizing the irregularities or misconceptions done during the colonization period. This write-up is just a brief ethnography. Even this sketchy write-up clearly shows that the Meitei have long outgrown their tribal social evolutionary stage long ago. Dragging back the Meitei who developed and attained a civilization as well as a ‘Nation State’ centuries ago, to a tribal status is just like turning the clock back, distorting history and disrespectful of the pride of a people who have their own script, language in the Eight Schedule of the constitution and have a dance form, which is one of India’s few classical dances.

(Excerpts from [Ukhrul Times](#))

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NEWS IN PICS



KUKI-ZO WOMENFOLK HOLD SIT-IN-PROTEST AT WALL OF REMEMBRANCE SITE

The Kuki women on Wednesday held a Sit-in protest against the ethnic cleansing program unleashed by the majority Meiteis on Kuki-Zo community. The women were seen holding placards which read “Manipur Govt is Pro-Meitei, We are over-qualified to get our political demand, Our struggle is not over until Kuki-Zoland is free, Biren, don’t ever think you can suppress us, Don’t think FIRs can erase Kuki’s rightful place in history.”

While addressing the gathering, the Convenor of Zo United, Albert Renthlei, said he was disheartened to see many displaced Kuki-Zo. However, he said, God must have a plan which the people could not yet understand.

He also lauded the Kuki-Zo womenfolk for tirelessly participating and contributing their parts in the present conflict despite their busy household chores. He then appealed to the womenfolk to talk to their respective husbands and families on the need of uniting as one in facing a common enemy.

THE BUZZ SOCIAL MEDIA

Babua Biswas @babua_biswas

If at all any community in #Manipur thinks and acts against #India, it's the Meitei community. They have been waging a secessionist war against India and aspire to secede from it to establish an Independent Meitei Kingdom. 1/3

2:31 PM · Oct 25, 2023 · 1,741 Views

Babua Biswas @babua_biswas

Anyone trying to link #KukiZos with transnational conspiracy against India is trying to shield the Meiteis agenda and helping them directly, indirectly, knowingly or unknowingly. 2/3 @adgpi @spearcorps

2:31 PM · Oct 25, 2023 · 264 Views

Babua Biswas @babua_biswas

However hard politicians or religious leaders may try to spin the narrative, INDIAN ARMY knows the truth. So, #MohanBhagwat, shouldn't shoot in thin air but come up with concrete explanations to the questions put forward to him. 3/3 Read



2:31 PM · Oct 25, 2023 · 267 Views

Post MORTEM



Sound of Cries

HEAR THE RINGING OF BELL,
AND THE SOUND OF CRIES.
HOUSES ENGULFED IN HELL,
AS MANY INNOCENT DIES.

SOUND OF A MOTHER'S WAIL,
ECHOES OF HER SON'S DEMISE.
SHUDDERED FACE TURNED PALE,
AS TEARS STREAM FORTH HER EYES.

THE SYSTEM, THEY HAVE FAILED,
AS TRUTH SUCCUMBED TO LIES.
SURROUNDED BY PANGS AND AIL,
YET SPRINGS OUR ENDLESS TRIES.

HARD PRESSED, YET WE'LL PREVAIL,
FROM ASHES, OUR SONG WILL RISE.
SHIPWRECKED, YET WE SHALL SAIL,
FROM THIS SHORE TO A NEW PARADISE.

- Helien Doungel