

Thingkho *Le* Malcha

A Daily Newsletter by KSO Media & Documentation Cell



AWAITING JUSTICE



THANGGINLUN LUPHENG (17 YEARS)

S/O KAIKHOKAM LUPHENG

ADDRESS: KHONGSAI VENG, IMPHAL EAST

DATE OF DEATH: 4TH MAY, 2023

PLACE OF DEATH: IMPHAL

CAUSE OF DEATH: SHOT BY MEITEI MILITANT



KUKI VICTIMS' UPDATE

As on 01.06.2024



186
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.

TENSIONS ESCALATE IN JIRIBAM: KUKI INHABITED AREAS UNDER THREAT WITH REINFORCEMENT OF MEITEI POLICE COMMANDOS

Normally, when Police arrive in any area under a violent situation, people feel safe and secure but not so in Manipur. Under the narcissistic leadership of N. Biren Singh, when Meitei Police or Commando personnel are dispatched to any violent incidents, Kuki lives and properties come under threats while the Meiteis rejoice at the arrival of their saviours.

The world knows the communal Manipur (Meitei) Police consistently prioritizing only the Meitei interests, and are fully involved in 'crimes against humanity' against the Kuki community since the outbreak of the ongoing state-sponsored ethnic cleansing pogrom. There has been many instances of the Meitei Police involvement in burning and looting of Kuki houses and properties.

Amid the escalating tensions between the warring communities; majority Meiteis and minority Kuki community in Jiribam district, the fascist regime of Kangleipak today airlifted a large contingent of Meitei Police Commando from Imphal to reinforce the aggressive criminal activities of the Meitei radicalised group, the Arambai Tenggol and proscribed Meitei militants in invading Kuki tribals' lives, land and properties in Jiribam and Temenglong districts.

It is also a serious concern that a military grade helicopter is used to transport the communal Meitei Police Commando personnel as reinforcements to wage war against its fellow citizens. A viral video footage also showed that a sophisticated Mine Protected Vehicle (MPV) is used to ferry the Meitei armed groups against the Kukis. The Indian Defence Forces must acknowledge the deep involvement of N. Biren Singh's fascist regime in waging war against the minority Kuki community.

After the Meitei Police Commandos arrived in Jiribam, the Meiteis resumed their onslaught against the Kukis by burning down goods transported by the



Central security forces. The Meiteis' Meira Paibis, reinforced by the Arambai Tenggol, stopped the central security forces in Gularthol, a Meitei inhabited locality, and forcibly burnt down all the Kuki properties. It is highly necessary that more central forces be deployed to protect Kuki lives, land and properties from Meitei war mongers.

Notably, the violence in Jiribam erupted following N. Biren Singh's miserable defeat in the recently held Lok Sabha elections in Manipur. Searching an escape route for his miserable performance in the recently concluded Lok Sabha elections, and amid rumours of his possible replacement, he has resorted to inciting violence in Jiribam by deploying the Meitei militants and his private militia group of Arambai Tenggol to carry out aggressive attacks on the Kukis so as to invade, displace and seize the tribal lands.

The Genesis of Jiribam Violence:

The initial incident that triggered the Jiribam violence was the discovery of the lifeless body of a Kuki boy named Seigoulen Singson from Phaitol Village, Jiribam on May 17, 2024. He was

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kidnapped and murdered on the night of 14th May, whose decomposed and badly tortured body was later retrieved from Jiri River on 17th of May near Molzawl village. The spot in which he went missing was hardly 30 metres from the Police Commando outpost and as such it was pertinent to conclude that the police commandos were directly or indirectly involved in the crime.

Additionally, Mr. Lalianmung Langel was abducted by the Meiteis' Arambai Tenggol and his whereabouts are still unknown. Kuki-Zo houses and church buildings in Jiribam were burned by the majority Meitei community on 6th of June, 2024.

RONGMEI NAGA COUNCIL MANIPUR CONDEMNS VIOLENCE IN JIRIBAM

The Rongmei Naga Council Manipur, Jiribam Luangrian, strongly condemned the brutal murder of a Meitei man, Soibam Saratkumar, a resident of Gularthol, Jiribam on 6th June 2024 near Mulargaon, and abduction of Mr. L. Thianmuang, a Kuki individual, of Vengnuam Dibong Khunou, Jiribam by unknown miscreants.

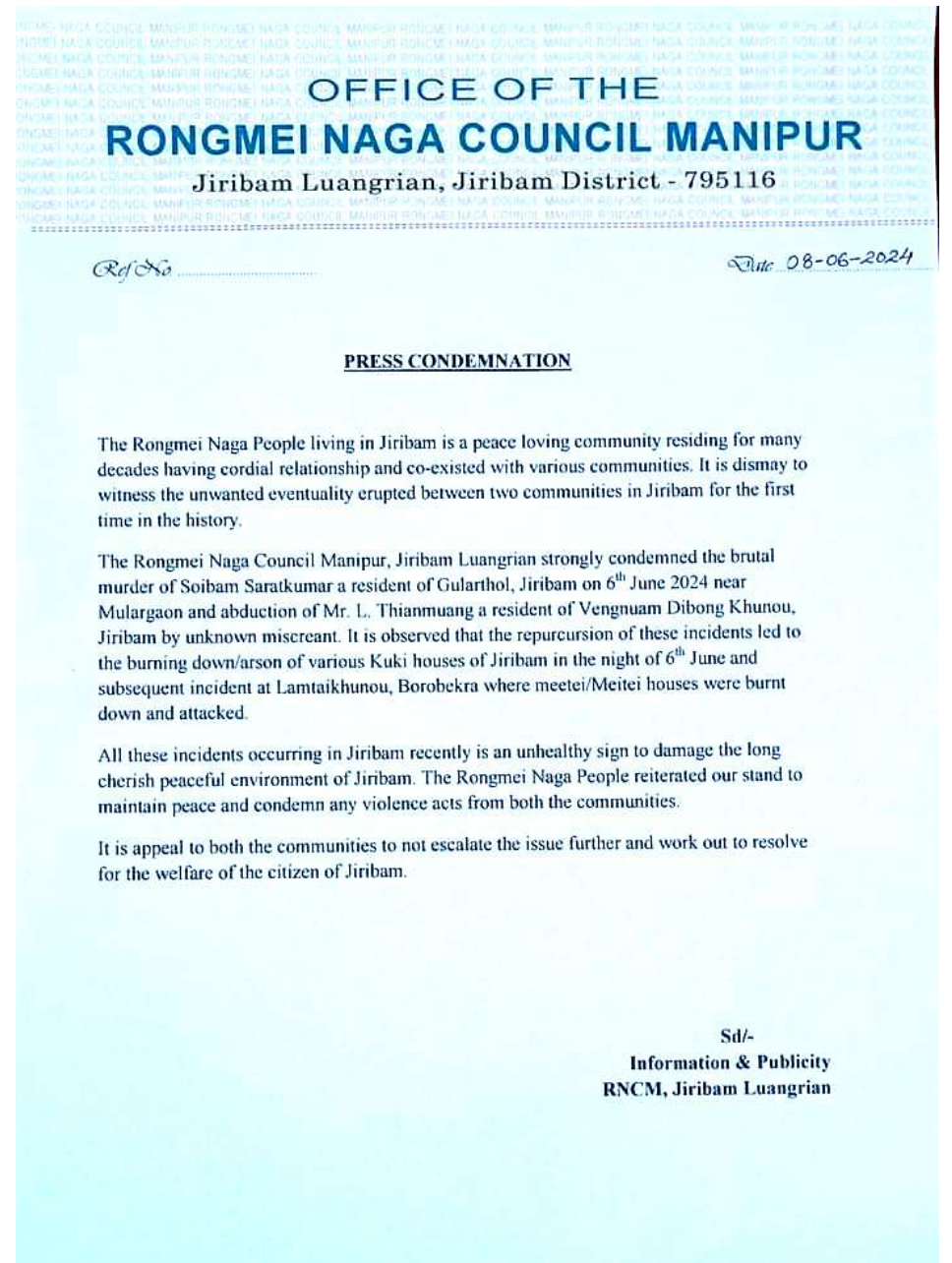
In a statement issued on Saturday, the Rongmei Naga Council stated that Rongmei people living in Jiribam are a peace loving community residing in the area for many decades and having cordial relationships and co-existing with various communities. It expressed its dismay to witness the unwanted eventuality that erupted between two communities in Jiribam for the first time in history.

The Rongmei Naga Council observed that the repercussion of those incidents led to the burning down/arson of various Kuki houses of Jiribam on the night of 6th June and subsequently incidents of Lamtaikhunou, Borobekra, where Meetei/Meitei houses were burnt down and attacked.

“All these incidents occurring in Jiribam recently are unhealthy signs to damage the long cherished peaceful environment of Jiribam,” it said, reiterating its stand to maintain peace while condemning any violence acts from both the communities.

The Rongmei Council has appealed to both the communities not to escalate the issue further and to

work out a solution and resolve the issue for the welfare of the citizens of Jiribam.



INDIGENOUS TRIBES ADVOCACY COMMITTEE WARNS MANIPUR POLICE NOT TO OPERATE IN KUKI JURISDICTION

Consequent to the aggressive attacks on the Kuki community in Jiribam, the Indigenous Tribes Advocacy Committee (ITAC), Pherzawl and Jiribam, which focuses on protection of tribal land and rights, has warned the Manipur police forces and commandos to desist from operating within the jurisdiction of ITAC.

Failure to comply, ITAC warned, would call for retaliation as deemed appropriate, and the Indigenous Tribal Advocacy Committee shall not be held responsible for any untoward incidents in that regard.

In a statement issued on Saturday, ITAC has informed all concerned and the general public that unprovoked attacks and burning of numerous Hmar-Kuki-Zomi tribal houses, including church, in and around Jiribam town by the Meiteis have forced the tribals to take a stand.

“The burning of houses in the newly established village of Lamdai Khunou by angry mob is a direct response to these attacks, an act of retribution against the Meitei militia, Arambai Tenggol, who initiated these violent acts,” ITAC said.

The Indigenous Tribes Advocacy Committee stated that the tribals would no longer remain silent in the face of such aggression.

To prevent further escalation of the current violence and for the safety of the tribals, the Committee has also imposed Total Shutdown in all ITAC jurisdictions. In case of emergency, passes will be issued by ITAC and volunteers on duty, it said, adding that anyone not adhering to the Shutdown would be solely responsible if any untoward incidents happen to him/her.

Mention may be made that violence erupted in Jiribam between the Meiteis and Kuki tribals after the radicalised Meitei armed groups began torching several houses belonging to the Kuki community in Jiribam on 6th June, 2024.

INDIGENOUS TRIBES ADVOCACY COMMITTEE (ITAC)

PHERZAWL & JIRIBAM DISTRICTS

Email: itacofficialemail@gmail.com

Motto: Protection of Tribal Land and Rights



Ref. No.: 082/2024/I&P-ITAC

Dated: 08/06/2024

Hmarram, Pherzawl District

PRESS RELEASE

This is to inform all concerned and the general public that unprovoked attacks and burning of numerous Hmar-Kuki-Zomi tribal houses, including church, in and around Jiribam town by Meiteis have forced the tribals to take a stand. The burning of houses in the newly established village of Lamdai Khunou by angry mobs is a direct response to these attacks, an act of retribution against the Meitei militia, Arambai Tenggol, who initiated these violent acts.

The tribals will no longer remain silent in the face of such aggression. To prevent further escalation of the current violence and for the safety of the tribals, Total Shutdown is hereby declared in all ITAC jurisdiction areas. In case of emergency, passes will be issued by ITAC and volunteers on duty.

Anyone not adhering to this Shutdown will be solely responsible if any untoward incidents happen to him/her.

Further, ITAC hereby warns Manipur police forces and commandos not to operate in ITAC jurisdictions areas. Failure to comply with this warning will be retaliated as deemed appropriate and ITAC will not be responsible for any untoward incidents in this regard.



Issued by-
Department of Information & Publicity
ITAC- Pherzawl & Jiribam

Torching of Kuki houses and properties occurred amid the presence of a large contingent of Manipur Police force. The Meitei radicalised armed group burnt down Kuki houses of Vengnuam village situated near Uchathol and several houses located within Uchathol, a Meitei inhabited locality.

Uneasy calm prevailed in Jiribam district since the outbreak of the state-sponsored ethnic cleansing pogrom against the Kukis last year. However, the central security forces have managed the tensed situations between the two warring communities of Meiteis and Kukis living in the area for the past one year.

ASSAM CM HIMANTA SARMA'S 'ANTI-CHRISTIAN' VIEW OVER LOK SABHA POLL RESULTS SLAMMED

Meghalaya and Nagaland-based political parties have slammed Assam Chief Minister Himanta Biswa Sarma for blaming the electoral loss of the NDA candidates in these States on leaders of a “particular faith”.

Candidates of the Bharatiya Janata Party allies — the National People’s Party (NPP) and the Nationalist Democratic Progressive Party (NDPP) — lost the Shillong and Tura Lok Sabha seats in Meghalaya and the lone constituency in Nagaland.

“The Assam Chief Minister, who seems to be a habitual loose talker, should mind his own business and look at his own backyard. He has no right whatsoever to interfere in the affairs of Meghalaya as far as the recently-concluded Parliamentary election is concerned,” Ardent Miller Basaiawmoit, the chief of the Voice of the People Party (VPP), said in Meghalaya’s capital Shillong on Friday.

The VPP’s Ricky Andrew J. Syngkon bagged the Shillong seat by defeating three-time MP Vincent H. Pala of Congress by 3.72 lakh votes. The NPP’s Mazel Ampareen Lyngdoh finished a distant third.

The NPP’s Agatha K. Sangma failed to retain the Tura seat, which Saleng A. Sangma of Congress won.

“The people of Meghalaya have the right to choose any person as long as he is an Indian citizen and qualified to contest. They are not so naïve to not know the aims, objectives, agenda, and manifestos of the political parties which contested the polls,” Mr. Basaiawmoit said, condemning the Assam Chief Minister for trying to portray Christians in the region as partisan.

He asserted that the church in Meghalaya has never been involved in any electoral politics.

“However, as a community, we will choose a party or a candidate who believes in secularism and respects the



provisions of the Constitution of India. We support the party that protects the minority communities. Therefore, you cannot expect that a Christian will vote or elect a person who belongs to a party that stands against the Constitution of India and is not secular,” he said.

The Rising People’s Party (RPP) in Nagaland criticised the Assam Chief Minister for “consistently berating Christians” and attributing the NDA’s loss to the community. “The voters, regardless of their religion, are intelligent enough to choose their preferred candidate or party,” it said in a statement.

S. Supongmeren Jamir of Congress upset NDPP’s Chumben Murry to win the lone Nagaland seat.

The RPP cited the example of Hindu Meiteis who voted for Congress candidate Angomcha Bimol Akoijam in the Inner Manipur constituency “due to the dissatisfaction with Prime Minister Narendra Modi’s handling of the (ethnic) violence” in Manipur.

The Nagaland-based party also said undignified behaviour and coarse language do not behove the Chief Minister of any State.

Source: [The Hindu](#)

THREE CADRES OF PROSCRIBED KCP-PWG ARRESTED IN MANIPUR

Three active Meitei cadres of the proscribed Kangleipak Communist Party — People’s War Group (KCP-PWG) were arrested along with arms, ammunition, incriminating documents, and a car at an area of the Pangaltabi village under the Kakching police station in Manipur’s Kakching district on Friday, the police reports said on Saturday.

The arrests and seizures of different items were made in an operation conducted based on a coordinated intelligence input of the Kakching district police and commandos of the Manipur police at around 7 am on Friday.

They have been identified as Thokchom Sornu @ Amujao Singh (23), Laishram Birdina Meitei @ Tabhidi (38), and Khundrakpam Rojit Singh @ Washington (28). They were involved in extortion activities from the general public.



Further from their possession, three mobile phones, one four-wheeler vehicle, and other incriminating items were recovered from their possession.

The arrested persons along with the seized items were later handed over to the concerned police station for further legal proceedings, the report added.

THE SOCIAL MEDIA BUZZ

Kautilya3 @Kautilya33 · 6h
The Jiribam story that PTI and NDTV are not telling you!

What followed on Thursday night, Kuki-Zo CSOs said, was an attack on Uchathol Hmar Veng, Vengnuam Paite Veng and Songkoveng, three Kuki-Zo villages in Jiribam district where a church was burnt down and homes vandalised. The Kuki Inpi Manipur’s local division said 40-year-old L. Thianmuang was also abducted by armed men in black outfits, suspected to be linked to radical Meitei outfits Arambai Tenggol and Meitei Leepun.

36 298 245 1.8K

Kautilya3 @Kautilya33 · 6h
Thank you @the_hindu for being objective!

200 evacuated from Manipur’s Jiribam district amid tension

From thehindu.com

38 41 620

Arijit Kuki @ArijitNobody · 23h

Yesterday their father was kidnapped by Arambai tenggol, n today they r orphans. What politics is going on? Who is winning what ? If this bloodshed doesn't stop the future is doomed.

#Manipur
#ArambaiTenggolMilitants
#justiceforkukizos



ASSAM RIFLES ESTABLISHES MOBILE ELECTRICITY POINT AT VEITUM KHULLEN

Assam Rifles established a mobile electricity point at Veitum Khullen village, KPI District, Manipur on June 7.

The electricity in the village has been disrupted due to bad weather, and the mobile electricity point helped the villagers in charging their mobile phones, power banks and emergency lights.

Earlier in a goodwill gesture, Assam Rifles with local villagers, successfully repaired and maintained approximately 1.5 kilometres of damaged road in Nagaland.

The repairs were conducted on crucial road sections between Avangkhu and Pokhungri villages, as well as between Ziphu and Washello villages.

The initiative aimed to enhance connectivity and improve the overall infrastructure in these remote border areas. The repaired roads are expected to facilitate better movement for the villagers and bolster



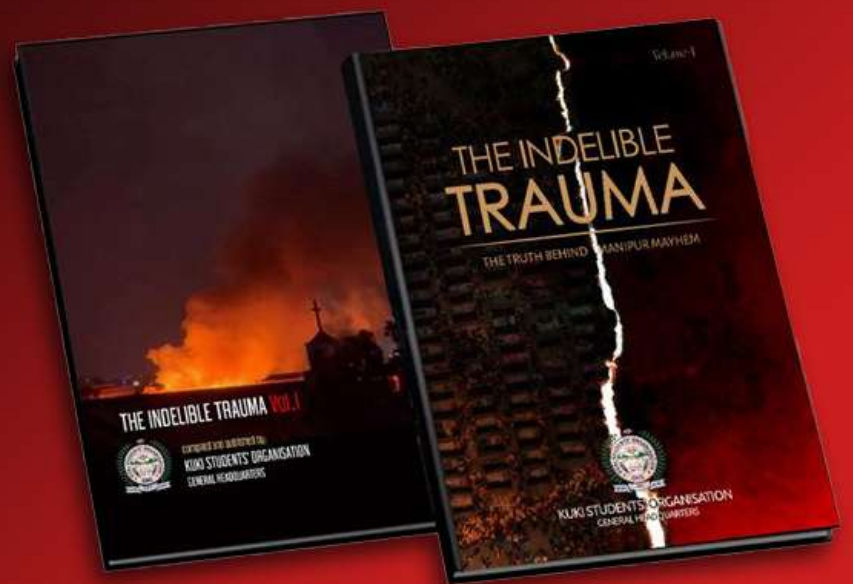
security measures along the border.

According to sources, the Assam Rifles' engineering unit led the repair work, which included filling potholes, levelling the road surface, and reinforcing vulnerable sections. Local villagers actively participated in the project, providing labour and local knowledge to ensure the repairs were effectively carried out.

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OPINION

Who Are The 'Old Kuki' Tribes of Chandel That Has Become 'New Naga'?

Identities are more fluid than it is realised. It goes through processes of construction and re/deconstruction and there are many factors responsible for it. One group of tribes that has often been the subject of debates pertaining to their identity are the tribes of Chandel District who are sometimes called 'Old Kuki' or 'New Naga'. This includes tribes like Anal, Maring, Moyon, Monsang, Chothe, Lamkang, etc.? To understand whether they belong to the Naga group or the Kuki group, or neither, one has to look back at History.

In Colonial writings, without naming the long list, there are those who categorised them as Old Kuki and the confusion is that there are also those who categorise them as Naga. Now, who is a Naga and who is a Kuki? What are the benchmarks to determine whether one belongs to A or B?

This raises more questions than answers because as far as the Nagas are concerned, there are hardly any similarities even between the Eastern Nagas like Konyak, Phom, etc. with the Tenyimia Nagas like Angami, Mao, etc. Their stories of migration are also different. J.H. Hutton had said that Semas are more Kuki than Naga and he also outlined the similarities of Kukis and Konyaks. However, the Nagas have been able to unify all these tribes under one umbrella in spite of all the differences. Perhaps, the British colonisers and the American Baptist Mission can be credited for laying the foundation for the establishment of such an 'Imagine Community.'

Now, what defines a Kuki? According to Taranath, the 16th Century Buddhist scholar, the Kukis were definitely in the Northeastern part of Indian subcontinent since Ashoka's time. That puts the dating to somewhere around the 3rd century BCE. The British first encountered the Kukis in 1777. And since the Great Kuki Risings of the 1840s and 1860s, the Lushais gradually adopted Lushai only which overtime changed to Mizo. The Chins have been largely outside the Administration of British India and due to that, man-to-man relations especially of the Falam and Hakka Chins have been historically less with their kindred tribes of Manipur. This is where lack of understanding of the Naga tribes of Chandel arises.

These tribes which were under the Old Kuki brackets ethnically are much closer to the Chins. For example, the Anals are close to the Lai people of Chin Hills and Mizoram and the Maring with the Mara. Just look at their traditional dresses and dances; it is easily identifiable. Anthropologically speaking, they are much closer to the Kuki-Chin family. Their stories of migration, folklores, festivals, etc. are much closer if not similar with the Kukis. For instance, Lamkangs are believed to be the descendants of the Kuki folk hero Benglam. However, identity being liable to change, they have gone through periods of identity change. Moreover,

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there are also situations where, though similar to the Kukis, have differences which explains their inability to fully assimilate with the Kuki group.

When the Kuki National Assembly (KNA) was formed in 1946, all these Chandel tribes were part of it. But when the Schedule Tribe modification was made in 1956, each tribe was given separate recognition. In other words, these tribes were given ST status on individual tribe-wise unlike the Census of 1951 where all the tribes were recognised as Any Kuki Tribes, Any Naga Tribes and Any Mizo (Lushai) Tribes.

The weakening of KNA and the inability of the newly formed Khulmi National Union to bring together all the tribes led to a structural crisis where different erstwhile Kuki tribes failed to find a common platform. So, when the other Kuki tribes were slowly involved in the Mizo National Front (MNF) movement in the 1970s, the Chandel Nagas started tilting towards Naga movement as it was gathering mosses. The role of Tangkhul missionaries in preparing the way has also been highlighted by few scholars. More importantly, it seems like a politics of survival. Till the late 1990s, when

these tribes regularly attend the State Level Kut Festival, they would often face the wrath of NSCN-IM on their return. This forceful assimilation also can be for territorial exigency so that Kuki areas that are sandwiched between Ukhrul and Chandel might have no difficulty becoming part of Greater Nagalim project.

Now that the Chandel tribes are more or less assimilated to the Naga group, there are few questions for Nagas to ponder:

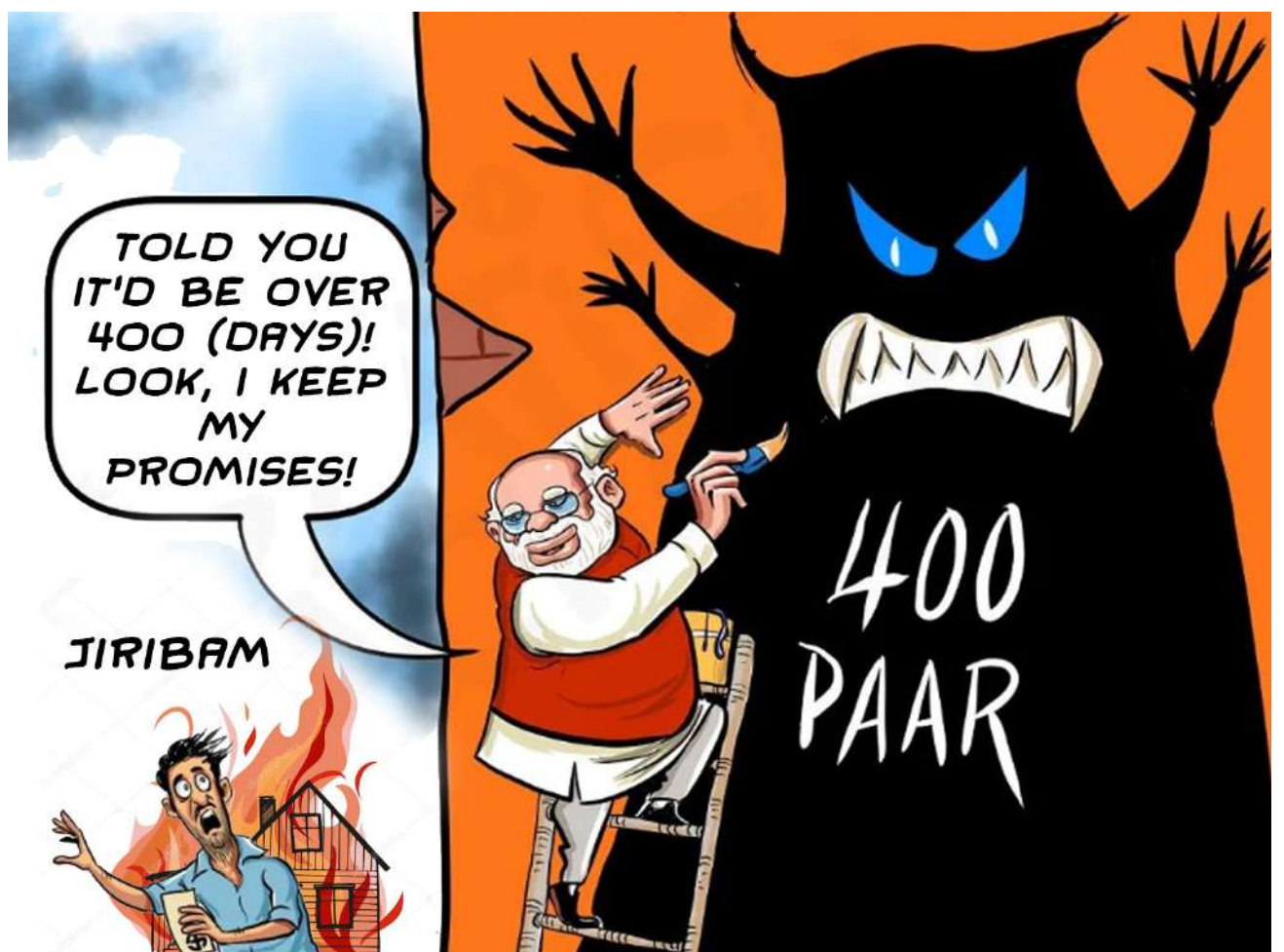
First, will the Nagas accept them as Naga permanently giving them all the benefits once a Naga solution comes?

Secondly, by accepting them as Naga, do they agree that there is no original Naga or 'Naga by Blood' as some of them would prefer to call?

Whatever it is, it is evident that identities evolve or changes from time to time, and there might be further ecdysis or modifications in the days to come, like it happens for all ethnic group in history.



THE '400 PAAR' PROMISE KEPT





Land and Sky Ours

This very land that I sit upon,
Drove me to an edge one day.
I wanted to fish for freedom,
But they broke my dragnet.

So I brought a bigger net,
For an even bigger freedom.

Look at us,
Content with this quiet disorder.
Land and sky ours,
Unclaimed and soon to forgotten.

“This very land I call my own,
It has bled a hundred times over”,
Said my father’s father, whose mother’s
Father had taught him how to fish
For freedom and more freedom.

- *Annie Boichong*