

Thingkho Le Malcha

A Daily Newsletter by KSO Media & Documentation Cell



Khunkho Kuki RELIEF CENTRE

Khunkho Kuki Community & School Hall, Sadar Hills

Managed by
District Administration &
Kuki CSOs, Sadar Hills

Total Inmates Registered: 271



KUKI VICTIMS' UPDATE

As on 13.02.2024



162
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.

TENGNOUNPAL KUKI BODIES WARNS AGAINST MEITEI TERRORISTS' ACTIVITIES IN TRIBAL AREAS

The Kuki Inpi Tengenoupal has stated that the Kuki-Zo indigenous communities shall not remain a silent spectator to the activities of Meitei Terrorist in the tribal areas if the Central Government fails to redress the aggrieved sentiments of the Kuki-Zo Indigenous communities which they knowingly turn a deaf ear on.

In a release issued on Monday, KIT stated that Moreh and Tengenoupal District are tribal areas and not otherwise, and the Central Government shall bear responsibility of any untoward outcomes due to the genocidal activities of the said 'duplicate Police Commandos (Meitei Terrorist).'

The release stated that the Meitei Terrorist pretending to be State Force are deployed in Moreh by N. Biren Singh by misusing his power as Chief Minister against the will of the Kuki-Zo Communities in the Kuki-Zo Tribal areas with their prime objective of annihilating the Kuki-Zo Communities in their own land.

Apart from several criminal incidences committed by the Meitei terrorist on February 18 at around 8.45 pm, (Duplicate Police Commandos) they burnt down a home belonging to a Kuki-Zo civilian, situated at Chikim Village, Moreh which is immediately opposite to the ADC office where the Meitei terrorists led by Sanjenbam Nectar were relocated since 19th January, 202, it added.

The release stated that meitei terrorists exposed their criminal intention and criminal nature beyond comprehension.

The Kuki Inpi Tengenoupal also condemned the illegal activities of Meitei State Force led by Sanjenbam Nectar which is purely advised by N. Biren Singh, Chief Minister of Imphal. The Kuki-Zo Communities have a full responsibility to defend and fight for their own community.

The release stated that the Kuki Inpi Tengenoupal is deeply shocked by the silent spectator attitude of the Central Government on the genocide mission of N. Biren Singh against the Kuki-Zo indigenous communities but in turn aiding N. Biren Singh on his genocidal

spree due to their intentional action and inaction.

In another release, the KSO Tengenoupal district stated that they are in shock and in disbelief that an officer of Manipur state force of SSP rank Nector indulging in threatening to kill an innocent civilian person who has done no wrong to him or anyone else.

Such activity is appalling and dangerous to the peace and safety of our innocent civilian, it added.

This proves the long-standing demand of the people of Tengenoupal District that any Meitei force posted in the hill District is a threat to the lives of the innocent civilians of the district.

The incident is but just one of the many pieces of evidence the Kuki Zo had provided to the central government regarding the unlawful activities of the communal state force and that they should be removed from the district , it added.

KSO stated that the Indian constitution doesn't provide any place for communal forces in India and definitely the Indian Security rules and code of conduct does not allow such activity by its personnel, especially high-ranking officers.

KSO questions the Centre as to how long they will keep a blind eye and pretend to not see and hear the injustice and atrocities committed by the Communal state force in Tengenoupal district. Till date the Kuki Zo have listened to the administration and the Central Govt. but there will come a time when Kuki Zo can no longer bear the pain of innocent civilians, stated the release.

"If any unwanted incident happens, the administration and security concerned will bear all the responsibilities. Therefore, we for the last time appeal that such officers and communal forces must be remove from our district for the safety of our public and innocent Indian citizens and to maintain peace in the district."

GOVT OFFICES IN LAMKA SEES ZERO ATTENDANCE, ITLF FIRM ON THEIR DEMANDS

Offices of the Manipur government in Churachandpur and neighbouring Pherzawl districts recorded no attendance on Monday, despite the state home department's warning that "no work, no pay" rule would be applied if employees go on unauthorised leaves.

The Indigenous Tribal Leaders Forum (ITLF) has urged the government staff in the district to refrain from attending work from Monday over the suspension of a policeman, who was allegedly seen with armed village volunteers in a video grab.

Offices wore a deserted look. Hardly any government employees were seen. Offices of the public works department, agriculture, fishery, transport, Post Office and forest department in both Churachandpur and Pherzawl districts remained closed.

These two districts are inhabited mostly by Kuki community people. Several of the employees who went to office returned after finding no other staff.

Markets, schools and private sector establishments, however, remained open and they were not affected.

Addressing media persons, "The agitation will continue unless the demands are met," said Ginza Vualzong, Spokesperson of the ITLF.

He added: "The state government should listen to the demand placed by the ITLF to replaced the DC and SP. The sooner they replace the two persons who are responsible for the killing of two Kuki-Zo civilians, the agitation and closure of government offices will stop."

"So, threatening government employees with 'No Work No Pay' will not help because this will only further alienate and agitate us. This is not the solution,



the solution for the government is to listen to the demands made by the ITLF," he added.

On February 17, the ITLF, after their 24-hours ultimatum failed to yield any positive action from the state government, announced for closure of Manipur government offices within the district. It also instructed employees to refrain from reporting to work, with potential consequences for those who do.

In response, the Governor of Manipur on February 18 issued orders prohibiting any attempts to enforce the illegal closure notice. Strict measures, including the implementation of a 'No work, No pay' policy, have been mandated for employees failing to report to duty without authorized leave.

MIZO STUDENTS' UNION WARNS MANIPUR CM OVER DEPORTATION THREAT

The Mizo Students' Union (MSU) general headquarters at their emergency meeting this evening, February 19 issued a warning to Manipur Chief Minister N. Biren Singh stating that if he plans to follow up on the statement he made on February 13 wherein he allegedly planned to deport all the Zo-ethnic group to Mizoram who entered Manipur after 1961, they would take steps to send off all Meiteis residing in Mizoram.

The MSU further claimed in their statement that they have the names, employment and addresses of all Meiteis inside Mizoram.

It is to be mentioned here that a day after Manipur Chief Minister N. Biren Singh said those who entered and settled in the state after 1961 would be identified and deported, experts raised doubts over the viability of the move.

They said the identification of illegal immigrants was a "welcome step" but their deportation would be difficult unless the foreign countries concerned recognize them as their bonafide citizens.

The northeastern state has been rocked by ethnic strife since May last year, and the government



has accused a section of immigrants from neighbouring Myanmar of formenting trouble.

Speaking at the launch of 'Project Buniyaad' on Monday, the chief minister said, "Those who entered and settled in the state after 1961, irrespective of castes and communities, would be identified and deported."

The chief minister's assertion comes after the Manipur cabinet had, in June 2022, approved a proposal to adopt 1961 as the base year for determining the "native status" of residents of the state for effective implementation of the inner line permit.



The true revolutionary is guided by a great feeling of love. It is impossible to think of a genuine revolutionary lacking this quality.

– Che Guevera

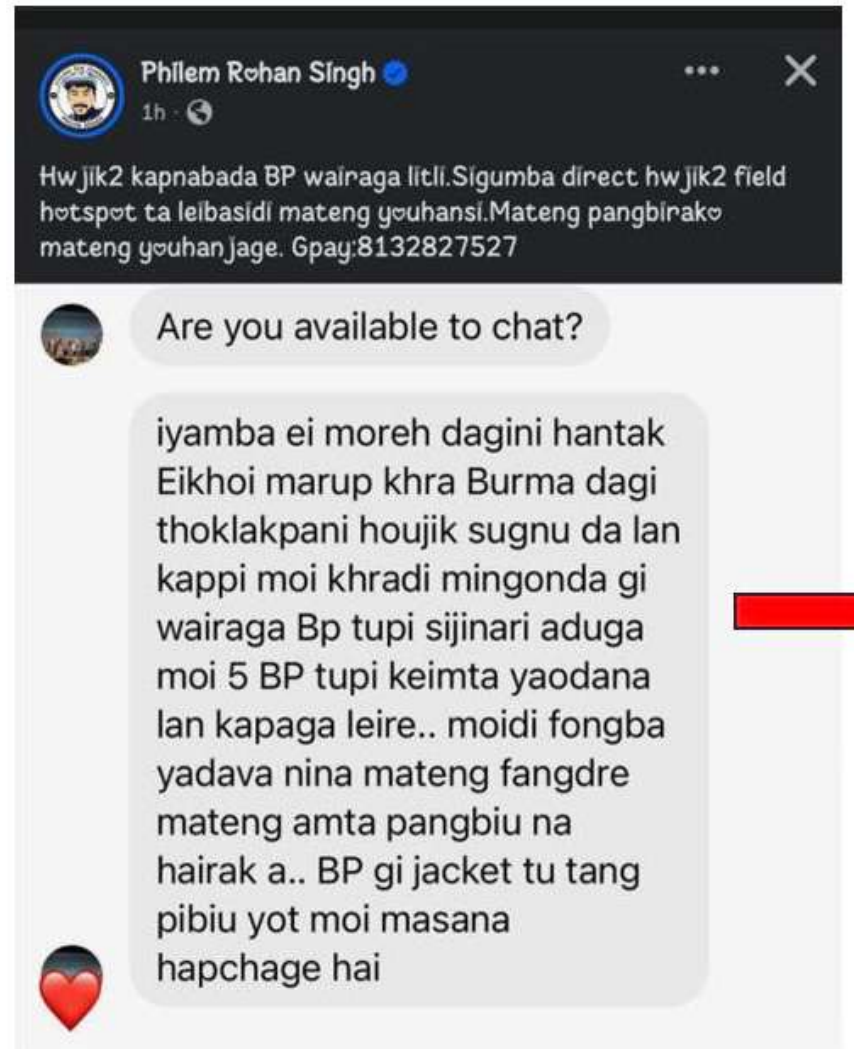
PHILEM ROHAN SEEKS PUBLIC DONATION FOR MYANMAR MILITANTS INVOLVED IN ATTACKING KUKIS

Philem Rohan Singh has asked for public donation to buy bullet-proof jackets for Meiteis from Myanmar who are presently involved in attacking Kuki villages in Sugnu areas.

On his Facebook account, Philem Rohan posted a screenshot photo of his conversation with a Facebook user wherein the Facebook user requested him to extend help in providing bullet-proof jackets for five Meiteis from Myanmar who are presently in Sugnu areas attacking Kuki volunteers.

In the photo caption, Philip Rohan also provided his G-pay number and asked for help so that he can deliver the items for the Myanmar Meiteis.

In his message to Philem Rohan, the Facebook user said , "Brother, I am from Moreh. A few of my friends have recently come from Burma and they are presently involved in the war/ firing at Sugnu. Few of them have borrowed bullet-proof jackets from other people. And 5 of them have joined the war without bullet-proof. Since they could not reveal their identity they have not received any help and they are asking for help. Provide us the BP jacket and they will handmade and insert the necessary protection."



Saayoni Ghosh
@sayani06

Follow

NCW chairperson, @sharmarekha, to visit Sandeshkhali. Appreciated. We really don't mind.

But where were you when women were paraded naked in Manipur, when female wrestlers took to the streets, when a pregnant woman was gang-raped and burnt in MP?

Selective activism, ain't it?

3:43 pm · 19 Feb 24 · 2,214 Views



Sagarika Ghose
@sagarikaghose

Follow

NCW chief goes Sandeshkhali for a few hours and recommends Presidents Rule rule. Same NCW that won't stand up for women wrestlers or when women raise their voice in any @BJP4India ruled state. Not a word in Manipur where violence has gone on for months, women paraded naked and 1000s of women are in relief camps. Not to mention radio silence when Bilkis Bano rapists and murderers garlanded. Now you know the shocking politics being played out. Does #RekhaSharma care about women's' welfare or only about playing politics? #Sandeshkali telegraphindia.com/amp/west-benga...

Last edited 8:22 pm · 19 Feb 24

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ARAMBAI TENGGOL'S DENIAL SHATTERED: STOLEN BREEZA CAR FOUND WITH INCRIMINATING EVIDENCE IN IMPHAL

Today in Nagaram, Imphal, authorities found a Breeza Car that had been reported stolen, belonging to a Naga individual. Alongside the car was an Arambai Tenggol flag, and notably, it lacked a number plate. Previously, Arambai Tenggol had denied any involvement in the armed robbery of a Maruti Suzuki Breeza belonging to a Naga individual in downtown Imphal on February 7th.

It may be recalled that the Tangkhul Naga Valley Students Association (TNVSA) on February 7 has accused a Meitei individual of forcibly taking a Maruti Suzuki Breeza car from a Tangkhul person at gunpoint in Imphal on February 7. In response to the incident, TNVSA issued a press release the next day, strongly condemning the reckless actions of certain Meitei individuals. They expressed their outrage at the carjacking incident involving a Maruti Suzuki Breeza owned by Varemi, a Tangkhul individual, demanding swift justice from the relevant department of the state government.

Describing the incident, TNVSA explained that Varemi was inside his car at a car wash in Ragailong,



PIC: Recovered stolen vehicle with Arambai Tenggol's flag

Imphal, when seven individuals arrived in a Bolero and forcibly demanded the car keys at gunpoint before driving away with his vehicle.

Notably, Arambai Tenggol had denied the accusation at that time. Nonetheless, their lies have been unveiled today as the Breeza Car was found in Imphal with the removal of the IND plate and Arambai Tenggol flag.

Kuki Students' Organisation
WISHES OUR MIZO BRETHREN ON
37TH MIZORAM STATEHOOD DAY

OPINION

Why Saikul Kukis Are Great Warriors!

Saikul has turned out to be the graveyard of the Meiteis in the current Manipur conflict between the Kuki-Zo and the Meiteis. Geographically, Saikul is a smaller area compared to Lamka, Kangpokpi, Tengnoupal and Chandel. However, they have 'islands' of hill ranges that are in close proximity with the Meiteis. When the conflict started on 3rd May 2023, villages under Saikul sub-division bore the brunt of the waves of Meitei attacks, and as the people were taken by surprise at the intensity of the attacks, many villages were lost to the marauding armed Meiteis and the Manipur Police combine.

However, as weeks passed by, the Kukis of Saikul quickly reorganised themselves, started manufacturing local Canons, and other country made guns. The herds of Meiteis were soon jolted at Khamenlok, and that in fact signalled a gradual shift in the course of the war. Angered by their heavy casualties in the area, the Meiteis kept attacking only to pack more bodies in their coffins.

There are several factors to explain the resilience and bravery of Saikul volunteers, though in some way the same can be said about all Kangpokpi district. For one, Saikul is a hilly area and though Saikul Hill Town per se is plain, most of the villages are in difficult terrains. The hills are not just their playground but also their hunting grounds. They are as swift as the Gazelle, and it is quite natural that the Tarzans of the hills will be a difficult lot for the Imphal valley breeds like the Meiteis to face.

Secondly, Saikul area resembles the cowboy towns of Texas or Mexico City. People's lifestyle, in a way, still resembles that. They are sturdy, straight forward and raw, and a football tournament is often incomplete without a fist fight. Such are the people who fights with passion for the sake of their own kind. While they can be good friends during peace time, it is a pity for

those who have them as their enemy. The Meiteis have now angered the wounded Tigers.

Thirdly, the people of Saikul have gone through tremendous hardships during the Kuki-Naga conflict in the 1990s. As a result, there is deeper sense of patriotism and an unequivocal love for the Kuki nation. The Kukis are also traditionally hunters. Therefore, when a crisis of this magnitude comes, there are already enough fighters trained with country-made canons and modern weapons ready to give their lives. When I first visited Saikul sometime in August 2023, the General Secretary of KSO, a Kom gentleman, with his team, took me around to see the volunteers in the frontlines and I could see 'fire' in their eyes.

Fourthly, though not for good reasons, Saikul area was also once a den of factional fights between various insurgent organisations which affected many of the youths. So, their battle hardiness has now come in handy. Saikul might be small but it will become the 'Stalingrad' of the Kuki-Zo like the way it was for the Russians when Germany invaded in 1939. For the Meiteis, it has become the haunting hills!

Saikul area has also shown that in warfare, no amount of sophistication in weaponry or technology can beat bravery especially among men who consider defending their ancestral land as a noble duty even if it entails sacrificing one's life. They may lose a few lives, but always return one for two, three and more. For such a kind, a nation becomes strong and they deserve the sweet songs of the lyricists and the eternal yores of the Bards. The earlier the Meiteis realise that Saikul people will fight to the finish, the sooner they will stop attacking.



OPINION

Diagnosing What Might Ail the Kuki Society: Is it a Colonial Hangover?

The Kukis are traditionally warrior tribes. Their oral stories are filled with mythical heroes such as Galngam/Ralngam, Jamdil/Lamdil, Lenchonghoi's brothers, etc. There are also moral stories rooted in Khankho (Tlawmngaihna in Mizo). Moreover, unlike many other ethnic communities, the different Kuki tribes maintained uniform oral histories regarding their origin and migration. In fact, culturally, linguistically, and ethnically, all the tribes belonging to the Kuki ethnic groups are undeniably of the same "ethnic stock" though they are artificially divided in the present time.

It may also be noted that the Kukis, like other warrior tribes, are known for their bravery and love for freedom. Since the early phase of colonial rule, they never allowed the British to rule over their hills without giving a fight. The series of anti-colonial resistance which began as early as around 1777 culminated in the Anglo-Kuki War, 1917-1919. In the three-year long tribal revolt during World War I, the Kukis fought the mighty British valiantly. Yet, the Kuki chiefs had to regrettably give in to the colonial administration in whose empire the Sun never set. The reason for the surrender was not because they were afraid to continue the fight, but had to take the obvious decision due to lack of food and other essential items for the women, children and the sick. Since the Kukis were dependent on subsistence agriculture which they could no longer continue for more than two years, they were left with little or no food to feed, or take care of themselves. Notably, the more advanced valley-state, Manipur, failed to halt the British soldiers in the "Khongjom Laan" (battle) even

for a day whom the Kukis fought for three years.

By the end of the Anglo-Kuki War, as there was no agricultural activity, the agriculture based subsistence economy of the Kukis was completely destroyed. Moreover, the Manipur hills were divided into three sub-divisions, all with the exception of Lamka headquartered in Naga areas to further suppress the warrior Kuki tribes. Yet William Shaw noted that the defeat in the "Rebellion" (the British term for the War) did not deter the Kukis from looking for an opportunity to take revenge. Instead, they still considered themselves as the "masters of the hills."

Meanwhile, during the Jadonang Movement, 1930-31, the Kukis were made the soft target by the Kabuis (Nagas) apparently for attacking their villages during the Anglo-Kuki War. To indoctrinate their people, a rumour was circulated in which Jadonang supposedly dreamed about Kuki rebels taking away their men and women including "unmarried girls". Whatever may be the reason, the Kabuis were able to carry out a series of raids against the Kukis simply because they remained military weak.

However, when the combined forces of the Japanese Imperial Army and the Indian National

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Army (INA) reached their territory during the World War II, the Kukis took it as an opportunity to take revenge against the British. Soon, the Kuki chiefs met the INA leaders including Subhash Chandra Bose to fight alongside the combined forces. Many of them also volunteered to act as spies, translators, and guides. In fact, Netaji was so much impressed with the Kukis' zeal to fight against the British that he soon developed close bonding with the Kuki leaders. Many of these Kuki soldiers vividly remember how Netaji had released them with notes written by himself, with a word that it will be of great help after India's independence, before he disappeared. Unfortunately, the defeat of the INA and the Japanese forces in the hands of the Allied forces once again left the patriotic Kukis without tasting victory. This further weakened the Kukis militarily, and their morale too hit rock-bottom.

On the eve of Independence, as the British began the groundwork to handover the baton to the Indian leaders, preparation was also made for the administration of the hill tribes. In the process, the Naga Hills District Tribal Council (NHDTTC) was formed in April 1945 as a forum to unite the Nagas of Naga Hills, effectively replacing the Naga Club. And in February 1946, the NHDTTC was rechristened as the Naga National Council (NNC). The formation of NNC by the last Deputy Commissioner of the Naga Hills, Mr. Charles R. Pawsey, was primarily to compensate the Nagas for their loyalty and losses incurred during the Second World War. On the other, the Kukis were left to fend for themselves for waging war against the colonial regime during both the two World Wars.

After India's Independence, while national leaders were still busy in the affairs of the newly independent India, the activities of the NNC slowly turned into a nationalist movement. Though the Kukis of Naga Hills took active part in the Naga movement, the Kukis of Manipur Hills were to be at the receiving end of the rising insurgent activities since 1956. In fact, anyone who refused to pay the heavy "Nagaland taxes" was either threatened or murdered.

So, when Pu Laldenga launched the Mizo Movement in the 1960s, the Kukis of Manipur saw it as an opportunity to join a nationalist movement which they themselves were unable to initiate. Many of them joined the MNF

under the leadership of Pu Demkhoseh and died for its cause. After the Mizo Accord was signed in 1986, these Kuki rebels returned to Manipur with mixed feelings: one, they felt proud for achieving victory, and two, they were upset since their territories were left out of Mizoram.

At the same time, the returning MNF cadres were greeted with the new found power structure created by the emerging Naga insurgents in the hills and Meitei insurgents (VBIGs) in the valley. Seeing this development, they immediately felt the need for an ethnic army not only to protect themselves from the Naga and Meitei insurgents but also to spearhead a movement of their own. This led to the birth of Kuki insurgency in the late 1980s.

However, contrary to their expectations, the Kuki armed groups which were still at their infancy stage found themselves in direct conflict with the Naga armed groups over "illegal taxes" and control over Moreh town and national highways. Petty skirmishes between the two parties finally resulted into a full-blown ethnic war in the 1990s. And exactly after three decades, the Kukis had to face another violent ethnic clash with the Meiteis since May 2023. Whereas the current Kuki-Meitei clash is essentially a state-sponsored terrorism, or ethnic cleansing campaign, carried out by the majority Meiteis against the minority Kuki-Zo tribals from Kangleipak [Valley], the Kuki-Naga conflict was also officially termed as "ethnic cleansing" acts of the NSCN-IM perpetrated against the Kukis in a documentation titled "Does Violence Get Mandate".

Looking deeper into the three major ethnic cleansing campaigns encountered by the Kukis after the Anglo-Kuki War, it is clear that they had never committed crimes deserving full blown ethnic war. Rather they were under attack simply because they [the Kukis] were at their weakest point all these times.

So, to survive in a polarised state like Manipur, a minority community like the Kukis need a strong

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organisation with charismatic leadership which are both missing in them. The Meiteis are scared of the Manipuri Nagas because they have a unified command where all the members of the community somehow imagined their political future. In the same way, the Nagas are reluctant to fight the Meiteis because they know they are in control of the state government. For the Kukis, the only strong point they had is the ethnic bonding which is again missing in both the other two. What is implied here is that if an ethnic community remains strong and united, no other community will ever think of initiating “ethnic cleansing” campaign against them. As the maxim goes, there is always peace between two nuclear powers!

It should also be kept in mind that the ethnic fission, or fragmentation, within the Kuki community in the post-colonial era is the fruit of the seed sown by the British for waging war against them, unlike the other communities who eagerly supported their cause. Infighting, clan rivalry, denominational war, and the overall lack of unity are all rooted in the British era. For

one, the Lushai (Mizo) Hills, Chin Hills, and Kuki inhabited hills of Manipur were kept under different administrations – Chin Hills under British Burma, Lushai Hills under Assam Province of India, and Manipur Hills under the princely state of Manipur – even though these areas are contiguous. In the same way, different Christian missions were sent to proselytise these areas. Even within Manipur, the southern hills received different denominations from the north. Thus, all the divisive politics plaguing the Kuki-Zo community today are the results of a well-designed strategy put in place by the colonial administration!

Therefore, as the seed of disunity was sown by the British, and has been sustained by the post- or neo-colonial regime, the political elites within the Kuki-Zo community [including Old Kukis, Chins, Mizos, Zomis, etc.] only need to wake-up from this colonial hangover to reclaim the honour it enjoyed in the past. Lest we forget what ails our community!



ADDING FUEL TO THE FIRE THROUGH FIR



MAY THE LORD FIGHT BATTLES FOR US!

Stand we may, on this sinking sand,
If God stands with us in our stinking land,
He can turn it into solid rock, standing firm,
For God will never forsake us,
even when despair overwhelms hope.

Sail we may, through this stormy sea,
If God sails with us in our thorny ships,
He can calm the roaring seas,
For staying with Him, we will be thoroughly at ease,
Even if the starry skies are overwhelmed by gloomy
clouds.

Invincible they may seem, the enemies we fight,
But with God's help in this fight,
We will achieve victory with a joyful sight,
For God saves those who follow His guiding light,
Even when plight overwhelms our might.

- Hillsman J. Tearsworth