

Thingkho Le Malcha

A Daily Newsletter by KSO Media & Documentation Cell



OUTCRY AGAINST EDUCATIONAL DISCRIMINATION



KUKI VICTIMS' UPDATE

As on 23.04.2024



176
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.

BOMB BLAST ROCKS KANGPOKPI; COTU, OTHER KUKI BODIES VEHEMENTLY CONDEMN INCIDENT

An earth-shattering bomb blast, suspected to be an Improvised Explosive Device (IED), rocked Kangpokpi District amidst relentless gunfire in the Phaileng-Luwangsanggol area that erupted on Tuesday afternoon.

In the dead of night, at around 12:30 a.m. on April 24, unidentified miscreants set off the explosives at a bridge along the National Highway 2 near Saparmeina under Gamnom Saparmeina Police Station.

The force of explosion was so strong that residents as far as 15 kilometers away in Kangpokpi District Headquarters, and even those further, from Motbung to Gamgiphai, over 20 kilometers away from the site, not only heard its deafening roar but also felt its powerful shockwave.

The suspected three IEDs blast left the bridge with significant damages, leaving behind three ominous craters. The blast tremor caused damage to the windows, ceilings, and infrastructure of Saparmeina and its adjoining villages, as well as impacting the structure of the EBCCF Church located in Saparmeina.

Saparmeina OC and Kangpokpi OC, under the supervision of SP Kangpokpi, quickly responded to the explosion incident, rushing to the scene at midnight. They assessed the situation while grappling with the challenge of monitoring traffic due to the deteriorating condition of the bridge.

A case has been registered at Gamnom Saparmeina Police Station in connection with the blast.

Many loaded trucks were left stranded along the highway near Hengbung village due to restrictions on heavy vehicular traffic caused by the deteriorating bridge condition. Only light vehicles were allowed to cross the bridge, and adjustments were made for passenger vehicles.



Bomb Squad from the Assam Rifles also inspected the site of the explosion this afternoon.

Meanwhile, the Saparmeina Area Villages Organization (SAVO), United Saparmeina Youth Club (USYC), and Saparmeina Area Women's Union (SAWU), expressed profound sorrow and outrage regarding the recent bomb blast at a crucial bridge in the Saparmeina area.

The Saparmeina local bodies stated that the bridge was severely damaged by unknown perpetrators in a cowardly act and vehemently condemned the violent incident, as attacks on civilian infrastructure opposed civilized principles.

In the face of such a senseless action, the local people urged the Kuki community to remain vigilant and unitedly work together to resist and overcome such acts of violence.

The local bodies such as the Saparmeina Area Villages Organization, United Saparmeina Youth Club, and Saparmeina Area Women's Union further said that they would not accept liability for individuals associated with the explosion.

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The Committee on Tribal Unity (CoTU), Sadar Hills, also condemned the incident in the strongest term.

Ng. Lun Kipgen, CoTU's Media Cell Coordinator said that the Asian Highway is not a lifeline of the Kuki community only but all communities residing in the district.

He also said that during such a critical juncture, an incident like this to thwart the supply of essential commodities in the area is a "disservice" for all communities. He emphatically stated that the Committee on Tribal Unity would not stand for the perpetrators of such acts of violence and vehemently opposed them.

The Committee also highlighted the recent fresh firing incident in the Phaileng-Luwangsanggol

area since Tuesday afternoon, urging the Central Government to acknowledge the fresh attack on the Kuki-Zo community and address the challenges they are encountering.

The Kuki Women Union Sadar Hills also vehemently condemned the bomb blast incident stating that it was a cowardly and reprehensible act that has caused devastation and heartache to women and children. It also stated that such acts of violence have no place in any society and must be condemned in the strongest possible terms.

The Kuki Students' Organisation, Sadar Hills also condemned the incident.

MORE THAN 100 CIVIL SOCIETY MEMBERS OF NORTHEAST CONDEMN PM MODI'S SPEECH IN RAJASTHAN

Renowned civil society members from Assam, Arunachal Pradesh, Meghalaya, Nagaland and Manipur have condemned the speech of Prime Minister Narendra Modi in Rajasthan and have urged the Election Commission of India (ECI) to "take appropriate actions against him for violating model code of conduct."

A statement issued by members of the civil society includes prominent personalities like Dr. Hiren Gohain, Kulada Kumar Bhattacharjya, Ajit Kumar Bhuyan and many more.

According to the statement, the members of the civil society wrote, "We have come across a video clip of Prime Minister Sri Narendra Modi's election speech which he delivered in a place called Banswara, at Rajasthan on Sunday.

"In his speech, the Prime Minister brazenly denigrated former Prime Minister Dr Manmohan Singh and a particular community quoting Dr Singh's speech out of context. Modi's speech is most shocking and



unbecoming of a prime minister. It directly spreads hatred against a community. It clearly violates the model code of conduct of elections. We feel that the utterance of the Prime Minister goes against the basic tenets of democracy and our constitution. We condemn his speech and urge the Election Commission of India to take appropriate actions against him for violating the model code of conduct," said the statement.

Source: [NE Now](#)

MEITEIS CONTINUE RELENTLESS ATTACK ON KUKI AREAS; ML CHIEF PRAMOT FOREWARNED BLAST INCIDENT IN A TV INTERVIEW

After a fresh wave of violence engulfed Kangpokpi District on Tuesday afternoon, the Meitei militants and armed radical groups continued their relentless attack on Kuki villages for the second day, launching a deadly attack with precision at Phaileng – Luwangsanggol area, situated on the fringe between Kangpokpi and Imphal West district

Meanwhile, an earth-shattering bomb blast, suspected to be an Improvised Explosive Device (IED), rocked Kangpokpi District amidst relentless gunfire in the Phaileng-Luwangsanggol area that erupted on Tuesday afternoon.

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Coincidentally, the chief of Meitei Leepun, Pramod Singh has already predicted this in an interview with Karan Thapar for 'The Wire' on June 6, 2023. In the interview, Pramot Singh – the chief of the Meitei Leepun – has said that if the government, either in Delhi or in Manipur, does not intervene quickly, "there will be civil war", adding, "the Kukis will not be able to defend themselves". Singh made clear this was a warning to



both the governments. He also revealed that the Meiteis are planning to bomb Kangpokpi district and that the 'blow' will happen, this blow will wipe away all the Kuki community of Kangpokpi district, according to Mr Blow.

Singh also spoke about a 15-kilometre area where, he claimed, the Kukis have set up roadblocks and encroachments, stating bluntly that they would be "wiped out" from that area.

Interestingly, Pramot Singh on his social media handle also posted a group of men in full camouflage attire and sophisticated weapons, the caption of which was a good luck wish to the group. This group of men has been highly suspected to be involved behind the powerful blast that rocked Kangpokpi district last night. The team has been designated as 'Koubru Pana Team 2' by the Meitei Leepun chief.



**Better to die fighting for freedom
than be a prisoner all the days of
your life.**

— Bob Marley

MEITEI WOMAN REVEALS ARAMBAI TENGGOL'S INVOLVEMENT IN VIOLENT ACTIVITIES DURING THE FIRST PHASE OF LOK SABHA POLLS IN MANIPUR

Despite claims and clarifications made by Arambai Tenggol that they were not involved in violent activities and large scale poll riggings during the first phase of Lok Sabha polls in Inner Manipur Parliamentary Constituency, a Meitei woman and her brother have revealed that members of the militia group were deeply involved in the poll riggings and other malpractices.

The civilian duo claimed that they were badly assaulted by cadres of the Arambai Tenggol for supporting a candidate against their choice; Th Bashanta, the BJP candidate.

Despite the state government's reluctance in revealing the criminals and shielding the unlawful activities of the Arambai Tenggol, the statement of the Meitei woman and her brother has exposed the sinister design of the militia group during the electoral processes.

In a report published by a valley based media outlet, a Meitei woman, named Khoirom Medha, narrated the incident where members of the Arambai Tenggol assaulted her brother on the day of polling, April 19; and vowed that she would stand up by telling the truth despite threats of mortal retribution looming over her in such case. Khoirom Medha, the sister of Yumnam Shanta from Kyamgei Maning Leikai identified the attackers of her brother as members of the infamous Arambai Tenggol and reaffirmed her commitment to the truth, stating that she would stand by her statement made at the April 20 press conference regarding the incident.

Medha and her brother Shanta revealed that they have been facing threats from the Arambai Tenggol and were coerced to alter their account of the fateful incident. While recalling the incident, Medha said that she had witnessed her brother being brutally attacked by cadres of the Arambai Tenggol on the polling day.

The woman asserted that she was prepared to face any consequences or threats to uphold her statement and the true account of the incident while expressing



her confidence in witnessing the incident with her own eyes. The woman also informed that she has numerous witnesses to support her statement.

While maintaining that she had high regards for Arambai Tenggol, used to welcome them warmly after their battles and prayed for their well-being, even her own son was also a member of the militia group, Medha however regretted the militants' unruly behaviour on her and her brother during the polling day.

Yumnam Shanta, the victim of Arambai Tenggol's assault, said that he was forcibly removed from the Kyamgei polling station as he was nominated as one of the Congress party's polling agents, and was subjected to severe assault outside the polling booth.

In an interview with media outlets, the Congress candidate, Bimol Akoijam had also spoken about how the normal polling processes were disrupted. However, he still do not have the courage to take the name of Arambai Tenggol although it was crystal clear that the AT cadres were working in the interests of the BJP candidate, Thounaojam Basanta.

ELECTION CAMPAIGNS CONCLUDE FOR OUTER MANIPUR LOK SABHA CONSTITUENCY

As the clock struck 4 pm on Wednesday (April 24), curtains fell on the election campaigns for the crucial second and final phase of voting for the Outer Manipur Lok Sabha constituency, reserved for scheduled tribes (ST).

Officials confirmed that nearly all election personnel, accompanied by security forces and essential equipment including electronic voting machines, have reached their designated polling stations.

A total of 4,84,132 voters from 13 assembly segments spanning eight districts along Manipur's border with Assam, Mizoram, Nagaland, and Myanmar, are poised to exercise their franchise in the upcoming second phase of Lok Sabha elections in Manipur on April 26, from 7 am to 4 pm.

Notably, the constituency's elections are being conducted in two phases, with the first phase witnessing a voter turnout of around 73 percent on April 19, comprising 5,61,860 voters from 15 assembly segments.

The Outer Manipur parliamentary constituency, encompassing 28 assembly segments, boasts a total of 10,36,736 electors.

With Manipur housing a total of 60 assembly seats, the recent elections have seen significant participation from the electorate.




In the upcoming polls, the Outer Manipur Lok Sabha seat presents a multi-cornered contest, with candidates including Alfred Kanngam Arthur from the Congress, Kachui Timothy Zimik from the Naga People's Front (NPF), and two Independent candidates, S Kho John and Alyson Abonmai.


While the NPF candidate secured victory in the 2019 elections, the ongoing campaign has intensified competition, particularly between the Congress and NPF contenders.

Notably, all candidates hail from Naga communities in northern Manipur.

Election results for the Outer Manipur Lok Sabha Constituency are slated to be announced on June 4.

Source: [NE Now](#)







Colonial Divide In Manipur: Tracing The Journey Of State Between 1835 And 1947

Prof. Lal Dena

“History shows that the Manipuri* cannot and will not give the hills an administration of the standard to which they are both entitled. We are under an obligation to the hill tribes to maintain to them a decent administration.”

— *Robert Reid, a British colonial administrator in India, who was the Governor of Assam from 1937 to 1942 (*By Manipuri, he means a Meitei).*

Two immutable factors inevitably created a cyst of social incommunicability between the Meiteis, who lived in the valley, and the tribal people, who lived in the hill territory — the Kangleipak kingdom was mainly confined to the valley of about 700 square miles (Sushil Kumar Sharma, 2017:17), and, to add to its exclusivity, it adopted Hinduism at the beginning of the 18th century.

Well aware of this lacuna in the relation between the Meiteis and the hill people, the British colonial rulers intended to create a further division by separating the hill administration on the basic premise that “the hill tribes are not Manipuris and have entirely different customs and languages”.

In the pre-colonial period, the hill people lived as independent and sovereign nations in their respective chiefdoms, free from any external control.

Understanding this position, William McCulloch comments thus: “Before the connection of the British government with that of Manipur took place, the latter, not to speak of exerting influence over the tribes, was unable to protect the inhabitants of the valley from their exaction and blackmail, and even after the conclusion of peace with Burma, and fixation of boundary of Manipur, the majority of the tribes were independent, and known to us little more than by name.” (McCulloch, 1859:73).

A fundamental point of significance of British colonial policy was, on the whole, recognition and legitimisation of the institution of tribal chieftainship and to rule over the common people in accordance with their own customs and traditions. The decision of a village chief was the last and final word on a subject and binding on all members of the tribe. He was the lord of the soil within the territory he occupied, ruled and governed. He collected taxes and levies from his subjects free from any external interference.

To quote Gangmumei Kamei: “The state of Manipur did not interfere in the hill administration and the

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hill villages were autonomous political entity. The hill tribes were outside the jurisdiction of the administration of the kingdom of Manipur.” (Gangmumei Kamei, 2015:161).

By carefully using the well-known policy of ‘divide and rule’, a policy that played a crucial part in ensuring the stability, indeed, the viability, of nearly every colonial rule, the colonial officials thus created a big chasm, first between the Meiteis and the tribal people, and second, between the Kukis and the Nagas. Kukis were used to putting Nagas in check, and vice-versa. They armed one group and disarmed the other as per their whims and pleasure, and the innocent tribal groups, far from realising that they were mere pawns in the hands of a greater power, would go all out at each other without ever thinking who actually shook the jar.

Practically, there was no proper administration in the hill territory before 1891, and the only connection between the colonial officials and the hill people were the lam subedars (revenue officers). The whole hill territory was divided into five divisions known as lam. Five lam subedars were appointed by the political agent for each lam. The five lams were the Mao lam to the north; the Tangkhul lam to the northeast; the Tamu lam to the east; the Moirang lam to the southwest; and the Kabui lam to the west.

Under one lam subedar, seven lambus were again appointed for each division. Under the colonial system, a lambu was an interpreter, a process server and a peon, combined in one. He was primarily a messenger to inform the order and programmes of the government to the chiefs, like road making, construction of bridges, etc, through the enforcement of pothang.

Pothang is of two kinds. Under pothang bekari, the hill people were under compulsion to carry loads — luggages, goods, rations of touring officials— and to construct new bungalows, where and when necessary. Under pothang senkhai, every household was under

an obligation to make provision, either in cash or kind — mostly chicken, eggs— to feed the touring officials. Failure on the part of the people to render the pothang services, would invite the harshest of punishments—mostly whipping and caning.

A hill house tax of Rs 3 was imposed on every household in the hill areas. Some Kuki elite were also recruited for this post. The lambus were the eyes and ears of the government. The pothang and collection of house tax was enforced by the lambus through the tribal chiefs and their councilors.

Each time, when the lambus toured the hill areas, they would remain tight-lipped, unless and until a jar of zu (rice-beer) and sumptuous feast of pork or chicken was offered to them. The lambus made good of their proximity to the high officials, acting as their interpreters, apart from performing multifarious functions. The colonial officials of the state became more and more dependent upon the former for information and advice.

There was little or no scope for direct interaction between the officials and the hill people; that is, between the ruler and the ruled; all modes of contacts were only through the official conduit — the arrogant and imperious lambus. Robert Reid, the governor of Assam, remarks thus: “Between the hill men and the British officers, there intervened a most unsatisfactory intermediary in the shape of the petty Manipur officers termed lambus.” (Robert Reid, 1944)

When Raja Churachand Singh was installed to the gaddi of Manipur on May 15, 1907, the Manipur state durbar was revived to assist him. Raja Churachand Singh was the president of the durbar, and an English officer was the vice-president. No hill

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representative was appointed in the state durbar. T C Tiankham, the first speaker of the Manipur Legislative Assembly (1948-49), comments thus: “The hill regions never had a representative in the Manipur state durbar; in fact, there was no need for one.

“The reason was that the hills and the valley had never been under one administration. The British had taken the responsibility of governance over the hills separately, even before the durbar came into existence; the hills had been looked after by the political agent.” (T C Tiankham, 1913-1996:49).

The vice-president, who was a European officer, looked after the hill administration at his personal discretion.

The re-organisation of the Manipur state durbar was affected in 1913, wherein the raja relinquished the post of the president of the durbar and a British ICS officer was appointed as the president and who, by dint of holding the president’s office, enjoyed discretionary and special powers in the administration of the hill territory under the overall direct and superintendence of the political agent. It is fitting to mention here that there was no mention of the hills in the Manipur state durbar’s budget.

The Anglo-Kuki war of 1917-18 (Vijay Chenji, 2022), caught the British Raj completely unaware. The war shook the foundations of British rule in the hill areas. The British had underestimated the industrious and ingenious freedom-loving Kuki-Zos, whose grievances were genuine, that is, the immediate cause for the war being the question of recruitment for the labour corps (during the WW I), which the Kuki-Zos had opposed vigorously.

The British high-handedness and ineptness in mishandling of the issue provided a spark which ignited a fire engulfing the hill areas of the state. To quote Robert Reid again: “The most serious incident in the history of Manipur and its relations with its hill

subjects was the Kuki Rebellion, commencing in the closing days of 1917. It cost 28 lakhs of rupees to quell, and in the course of it, many lives were lost.”

Reid further stated that the conceited lambus were equally responsible in no small measure for the Kuki Rebellion of 1917-19. An enquiry was made to ascertain the reasons for the war; it was attributed to the misrule of the lambus as the principal reason for the Kukis going to war against the British Raj.

The most significant impact of the Anglo-Kuki war was the immediate overall streamlining and re-organisation of administration, which heralded a new period of direct administration and one of centralised control, which was extended to un-administered areas in the hills.

Consequently, three new sub-divisions were formed — the southwest sub-division with headquarters at Songpi was under the charge of B C Gasper; the northwest division with headquarters at Tamenglong was under William Shaw, and the northeast division with headquarters at Ukhrul was under L L Peter.

All these European officers were directly recruited from amongst the Anglo-Indian officers of the Assam provincial civil services. They were responsible to the political agent and the president of the durbar. But no remarkable improvement in the hill administration could be seen because of their incompetency and continual absence in their place of duty.

When the new administrative rules were introduced in 1919, the maharaja insisted that he should be involved in the hill administration. But the revised rule simply stated that the maharaja had a right to be consulted in all matters of importance relating

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to the hill tribes.

In real practice, the maharaja and his durbar had no knowledge of the hill affairs. The president (European officer) of the durbar issued all boundary papers to the tribal chiefs in his own name. The durbar as an institution exercised no direct control over the hill administration throughout the colonial period.

When reform for the management of the hill tribes came up on the principle of federation in 1935, the issue of hill administration continued to be one of the controversial subjects. The political agent, including the governor of Assam and also A C Lothian, the viceroy's special representative, took a firm stand that no change in the internal arrangement be made on behalf of the state for the administration of the hill areas as a consequence of federating. Thus, the maharaja of Manipur, in his letter on July 21, 1939, finally agreed to federate on terms that covered the exclusion of the hills from the state of Manipur.

Towards the end of 1944, the debate on the future administration of the hill areas came up again. In July 1945, a proposal for some form of self-government for the tribal people was raised. However, the proposal did not materialise because of the divergent responses of the hill people.

The Mao and Maram Nagas, under the leadership of A Daiho, harboured the idea of secession and went underground to fight for seceding from the state. The Tangkhuls were emphatic that on no account did they wish to be handed over to the maharaja (Bimal J.Dev & Dilip K.lahiri, 1987:68). The Kukis under the Kuki National Assembly raised a separate Kuki state and the Hmars in Tipaimukh joined the Mizo Union movement for integration with Mizoram.

On the initiative of T C Tiankham and Teba Kilong, the Khul National Union—comprising Chiru, Gangte,

Hmar, Kom, Paite, Pakan (Anal, Lamkang, Monsang, Moyon, Purum and Tarao) and Zou—was formed in 1946. The party, though short-lived, was a strong force to be reckoned with. This was the charged political atmosphere in Manipur just before the Union Jack was pulled down by G P Steward, the last political agent, on August, 14, 1947.

From what has been indicated above, it may be concluded that the hill territory, though included within Manipur, never formed an integral part of the general administration of the state. It was run completely on different lines throughout the historical period. One positive change was the demarcation of tribal lands and the issuance of boundary papers (patta) to the tribal chiefs, thereby ensuring their ownership of land which they occupied for more than 200 years even before the coming of British rulers in Manipur.

The colonial officials successfully protected the hill areas from direct exploitation by plainspeople by introducing an inner line system, but miserably failed to provide a decent administration as promised. More serious than the administrative and territorial division is the ethnic divide which makes the people, despite their common historical, linguistic and cultural roots, incapable of thinking and acting as one people, one nation!

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SOCIAL MEDIA
THE BUZZ



Voice Of The Hills (Kuki k...
@VoiceOfTheHill

This blowing up of bridge is Pramot's desperate attempt to cut off the food supplies of Sapermeina & Motbung area as part of his dream to capture Mt. Koubru. This is terrorism of the highest form and merits condemnation from all sides.

#ManipurViolence
#ArrestPramotSingh



BJP and 9 others

12:10 pm · 24 Apr 24 · 360 Views



Bhavika Kapoor 2
@bhavi_kap

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#Manipur in international news!

⚡ Heartbreaking report by @zebaism for @NewsHour on persecution of Christian Kukis in Manipur.

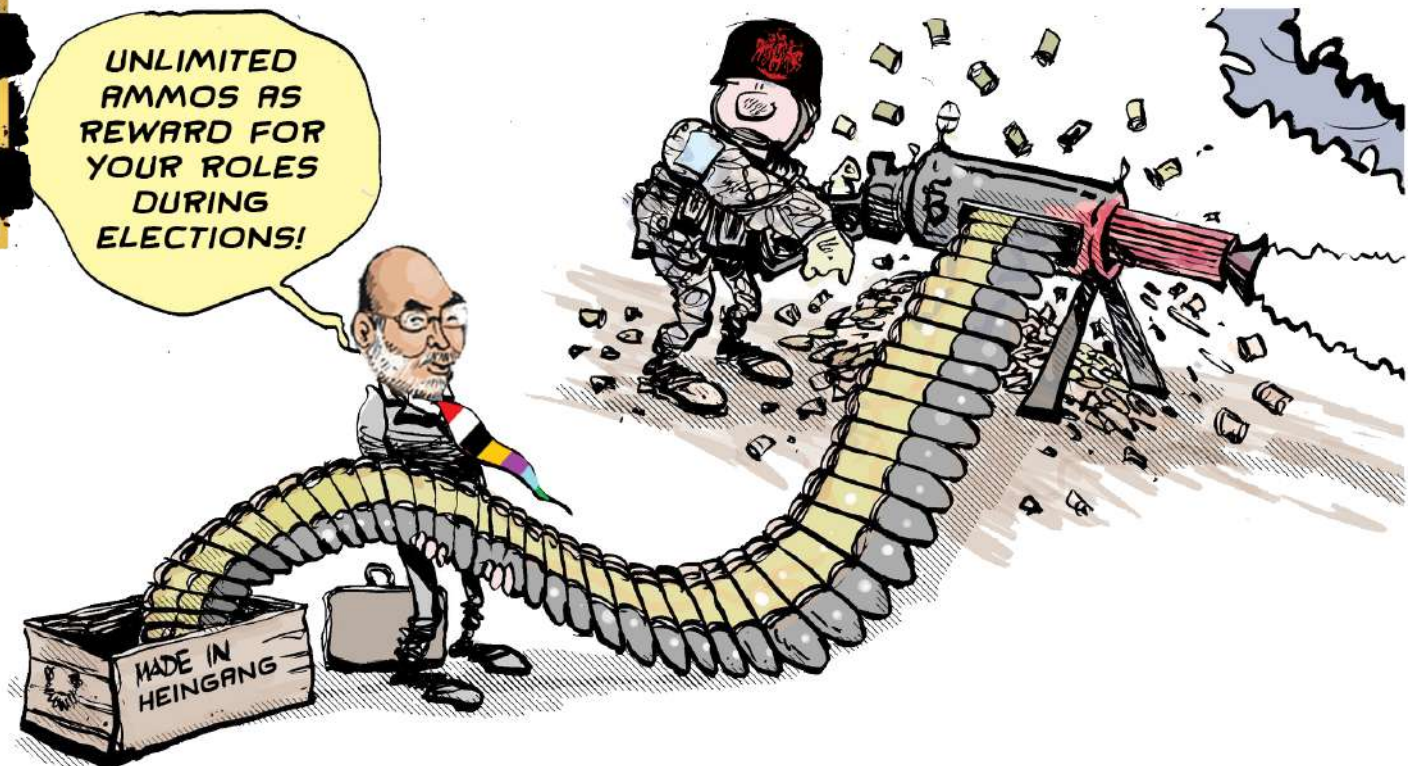
• Hundreds are dead, tens of thousands displaced and the government has been looking the other way.



1:17 pm · 24 Apr 24 · 21.1K Views



THE
RETURNED
FAVOUR



The Heartbeat of our Tribe

- *Khup Lhungdim*

In the hidden valleys, where the mountains touch the sky,
Lies our humble tribe, where the eagle loves to fly.
With hearts as strong as ancient oaks, and spirits pure and free,
We stand as one, united tribe, beneath the sacred tree.

Our ancestors' wisdom guides us, their stories we embrace,
Their courage and their honor, we strive to now retrace.
In the tapestry of time, our small tribe plays its part,
A beating heart of unity, a flame within each heart.

The drumbeats of our tribe resound through the night,
A rhythm of resilience, a beacon of our might.
We dance around the fire, under the starlit dome,
Singing songs of triumph, in our ancestral home.

We cherish every moment, every memory we make,
In the bond of kinship, our spirits awake.
For in this small tribe, we find our greatest treasure,
A love that knows no bounds, a bond that knows no measure.

So let our voices rise as one, in a chorus pure and clear,
A patriotic anthem of our tribe, for all the world to hear.
We carry forth our legacy, with pride and with great glee,
For in the heart of our small tribe, we find our destiny.

