

# Thingkho Le Malcha

A Daily Newsletter by KSO Media & Documentation Cell



## S. Cannan Veng RELIEF CENTRE

S. Cannan Veng ECA Sunday School Hall  
Tuibong, Lamka

Managed by  
Kuki Khanglai Lawmpi  
General Headquarters (KKL GHQ)

**Total Inmates Registered: 200\***

Male: 94

Female: 106

\*As on 27<sup>th</sup> July, 2023





## KUKI VICTIMS' UPDATE

As on 16.12.2023



**158**  
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.



# POLICE COMMANDOS' RUINOUS BEHAVIOUR CAUSES TENSION AT MOREH; ONE CDO PERSONNEL INJURED

The ruinous behavior of Manipur state police commandos who are stationed at Moreh caused tension in the border town on Saturday.

Initial reports have stated that the ruinous behavior of the state commando led to a heavy gun battle between village volunteers and state police commandos at around 3.30 pm in which one commando personnel was reportedly injured in the firing.

The injured personnel is reported to be from the Special Commando Unit of the Manipur Home Department who sustained bullet injury in a heavy exchange of fire near the key point of an Assam Rifles on the National Highway -102 Imphal to Moreh on Saturday.

As per locals, the state police commandos had been harsh against the innocent Kuki-Zo civilians including women and children. They slaughtered pigs, tortured civilians and opened blank fire on women and children who were playing in an open space. The locals believed that they could be goons of Arambai Tenggol masquerading as Manipur police commandos.

Meanwhile, the Kuki Inpi Tengenoupal District, Kuki Chief's Association, Hill Tribal Council, Kuki Students' Organisation Moreh, Kuki Women Union for Human Rights and Moreh Youth Club vehemently condemned the torching of houses by police commandos and its militia group in Lhangnom Veng, Moreh following the gunfight between police commandos and unidentified gunmen.

The Joint Press statement stated that gunfight broke out between police commandos and unknown gunmen around 3:20pm following which the police commandos and its militias intruded Lhangnom Veng and burnt down three houses in the said locality.

In an apparent attempt to attack the Kuki-Zo people in Moreh and its surroundings, the police commandos along with its militia - Arambai Tenggol (dressed as police commandos) were seen moving together from Moreh bazar. Following which, they engaged in a gunfight with unknown gunmen around 3:20pm.



While the panic stricken general public were taking shelter for their safety, the police commandos and Arambai Tenggols took advantage and burnt down three houses in Lhangnom Veng, Moreh ward No.9, it alleged.

The Civil Society Organisations would like to question why the so-called state police commandos burnt down houses which are not related to the gunfight incident. Can the burning down of innocent civilian houses be the work of government security forces, asked Moreh based Kuki CSOs.

It clearly shows the communal motives and evil intention of the so-called police commandos against the Kuki-Zo community. This dastardly act shows the presence of communal elements among the police commandos in Moreh town.

The joint CSOs vehemently condemned the arson and indiscriminate random firing towards Kuki-Zo localities and urge the authority concern to immediately withdraw communal commandos from Moreh town.

The people of Moreh and surrounding villages would be compelled to take their own course of action against the communal forces (police commandos) if they continue to harass innocent civilians, it warned.

# BID TO LAY ANOTHER AMBUSH ON KUKIS FAILS; ONE AMONG ARAMBAI TENGGOL INTRUDERS KILLED

The Meitei militants' bid to lay another ambush on Kukis by intruding the Kukis' land of Nakhujang village was foiled by the tribal village volunteers on Saturday, resulting in killing one of the cadres of Arambai Tenggol, a private militia group of the Meiteis.

The incident happened at around 3:30 AM in the morning when the Kuki village volunteers conducted patrolling in and around the village jurisdictional areas wherein they encountered the militant group of Arambai Tenggol invading Nakhujang village of Kangpokpi district. As per sources, the Meitei armed goons had been there in the jungle for about two days then. A fierce gunfight thus ensued for about an hour.

Nakhujang village is situated just near Singda dam and the villagers have abandoned the village after the outbreak of the ongoing violence. A Meitei village called Kandangband, Imphal West, is also located adjacent to Nakhujang village and the two villages are separated by a road.

The deceased cadre of the Arambai Tenggol has been identified as Jamesbond Ningomba, about 35 years old, from Mayang Langjing, Imphal West district. It is said that he was also a formal staff of "Naharolgi Thoudang" newspaper based in Imphal.

After the death of Jamesbond, cadres of Arambai Tenggol and the locals held a public meeting, indicative of retaliatory action. One social media user posted the video of the meeting with a caption (in Manipuri), "Arambai gi echa Jamesbond leikhidabagi mayanglangjing da meeting pangthokli," which roughly translates (in English) as, "A meeting is held at Mayang Langjing in connection with the demise of Arambai Tenggol member."

Valley based media houses and many social media users have been claiming that Jamesbond was killed after Kuki militants opened fire at Kandangband part 2 under Imphal West district, which is false and baseless. As per video circulating on social media, blood stains which is believed to be that of the deceased was seen in the ground covered with dry pine leaves and twigs which is in a jungle/forest of Kuki village Nakhujang.

When "The Hills Journal" contacted villagers of Nakhujang,



they said that the blood stains seen in forest could be an indication that Jamesbond was shot or even killed in the forest of Nakhujang village and not Kandangband as claimed by the Meiteis. They asserted that there are no pine trees growing in Kandangband and the pine trees are found only at the hills in Nakhujang village.

Days before the incident, Jamesbond was seen mocking the Kuki community on his personal facebook account. Using dry twigs he made an object resembling dead body of human and posted the photo with a caption written in Manipuri, "Kukiland ywkhraaba Thangboi", assuming that he had killed a Kuki man called Thangboi.

The caption can be roughly translated as, "Thangboi, you have reached Kukiland," indicating he has killed a Kuki man.

After hearing about the death of Jamesbond, the Meiteis' titular king and Rajya Sabha MP, Leisemba Sanajaoba also condoled the death of the militant on his social media account and promised that he would take revenge for the killing.



# KUKI-ZO DON'T NEED BIREN'S WELFARE SCHEMES; KUKI-ZO AND MEITEIS ARE ALREADY SEPARATED

To divert from his direct involvement in the ongoing ethnic cleansing pogrom on the Kuki-Zos, the incompetent Meiteis' Chief Minister N. Biren Singh today launched different welfare schemes. This announcement of schemes amid the escalating tension between the minority Kukis and majority Meiteis is nothing but an attempt at whitewashing his involvement in the state-sponsored violent activities.

Ahead of the New Year 2024, the Manipur government on Saturday announced seven different schemes for the welfare of the people, especially for the farmers, women, sportspersons, and students.

The schemes are; One village-One playground; Chief Minister's Sports Persons' Livelihood Scheme; CM's Farmers' Livelihood Scheme; Schools Improvement and Development Scheme 2:0; College Development and Improvement Scheme; a scheme for providing Rs. 1 lakh compensation to the Internally Displaced Persons whose houses were burnt/destroyed in the communal violence and; Ima Nongthangleima Yaipha Tengbang (INYT) Scheme for the women who are above 40 years of age.

Instead of solving the Manipur mayhem which has been prolonged for more than seven months, the facist regime under N. Biren Singh and his political cohorts are still indulging in diverting the real issues and all his so-called welfare schemes are just election gimmicks



for the 2024 Lok Sabha election. No one takes his words seriously as he has blood on his hands.

In a move designed to preserve the traditions and cultural works, Biren also said that the construction works for recognised tribal library halls with digital infrastructure would start from the 1st of January 2024 as a New Year gift. The state government proposed to build 34 such libraries for the tribes in the state.

It should be noted here that the all the Kuki-Zo tribes no longer need Biren's tribal library halls as the warring communities have already been separated physically, demographically and geographically. The only thing left is to formalize the political and administrative separation from the Government of Meiteis' Manipur.

## MIZORAM: OVER 150 MYANMARESE SOLDIERS ENTER STATE IN LAST 24 HOURS

As many as 151 Myanmar soldiers have entered into Mizoram amidst heavy fighting that has been reported near the border.

Sources have stated that as many as 151 Myanmar soldiers have entered inside Indian territory in Mizoram on December 29. Sources from the spot have stated that Myanmar soldiers fled to Tuisentlang in Lawngtlai in two batches.

As per sources, 83 soldiers crossed over on December 29, another group of 68 soldiers entered Mizoram today.

It is being suspected that many more Myanmar soldiers may possibly remain untraced in the forest areas along the Indo-Myanmar border.

As per reports, Assam Rifles troops guided the fleeing Myanmar soldiers to Tuisentlang. It is being expected that the soldiers would be sent back to Myanmar in the next few days after proper interrogation.

Sources that revealed that heavy fighting is going on near the border in Chin state between the Myanmar army and the Arakan Army rebels. While the status on ground there is not confirmed, the fact that over 150 Myanmar soldiers have fled into Indian territory indicate that the Arakan Army insurgents may be having the upper hand in the fight.

Source: [India Today NE](#)



## DUBIOUS ALLEGIANCE: INDIAN NAVY OR MANIPURI FIRST?



Jawaharlal Nehru once said that to be secure on land, we must be supreme on the sea. Thus the commission of INS Imphal today was a happy moment for all Indians. Indian Navy being one of the three armed wings that protect India's sovereignty from the enemy both within and outside, the insensitivity of some naval staff belonging to the Meitei community by posting themselves aboard a national naval ship with the salai-taret flag which reminds the Kuki-Zo people of the atrocities and cruelty perpetrated against them, is simply uncalled for on their part; promoting fraternity is as much their duty as is guarding India on the sea. The Indian Navy, known for its unwavering commitment to the country, operates with an unwritten moral code—a dedication where India stands as the foremost priority. Any action that deviates from this principle questions the integrity of a soldier.

The salai-taret flag represents the same image of cruelty as does the swastika nazi flag to the victims of nazism in Europe and the rising sun flag in Korea, China, Russia, and Taiwan and with Allied WWII Veterans, where it is associated with Japanese war crimes, the Axis of World War II, Japanese militarism and imperialism. The said flag can be seen unfurled atop the burnt churches and towns of Kukis by the Meitei as a sign of their victory. Members and leaders of the Arambai Tenggols and Meitei Leepun - the main perpetrators of atrocities and inhumane crimes against the Kuki-Zo - also carry it with them on their vehicles and when they come to attack the Kuki-Zo villages.

By posing themselves with the salai-taret flag on board a national naval ship, what messages do these Indian naval

staff from the Meitei community intend to convey? That they are Manipuri first and Indian Navy later? Do they want us to remember the allegiance local people had towards their native States during the first war of Indian independence or the sepoy mutiny in 1857? The intention is double. Replacing the national flag with any other flag, regardless of the reason, raises concerns about allegiance and respect. For those in the Indian Navy, India is not just a place; it's the heart and soul of their service. Anything that undermines this ethos does not reflect the true spirit of a soldier.

It is sad to see the silence and inaction on the part of government authorities on these naval staff for promoting hatred and extending their support and approval for the inhumane crimes committed against the Kuki-Zo community. When they should be the ones showing exemplary actions of fulfilling their fundamental duties of abiding by the constitution, respecting the national flag and anthem, and developing the spirit of common brotherhood, they instead utilize an important occasion like today as a means of propagating divisive and discriminatory actions that are against the spirit and ideals of the Indian Constitution. Strict action should be taken against them as an exemplary action to ensure no government officials and employees commit the same mistakes.





**FEATURED ARTICLE**

# What's Missing on Manipur? A Kuki Student's Perspective

**Noor Sabharwal & Lamkhogin Haokip**

People burned out of their homes in hundreds. Refugee camps raked with gunfire. Cities reduced to shards.

Such headlines colour only the global pages of our newspapers, decisively ignorant to similar carnage much closer to home. The months of violence ravaging Manipur have been grossly underreported, with continually dwindling sources occupying small corners of far-tucked pages. This naturally reflects in our collective consciousness; our conversations and activism neglect extending to the Manipuri cause.

The conflict arises from animosity between the Kuki-Zo tribe (16% of the population) and the state's Meitei majority. The latter are predominantly Hindu and live largely in the state capital Imphal and the prosperous value around it. The Kuki-Zo community are mainly Christians, living generally in scattered settlements in the state's hills. The longstanding tension, revolving around competition for jobs and land, came to a head in May over government plans to recognize the Meitei as an ST, a status conferred upon the Kuki. The ST status would grant the Meitei affirmative action through the guarantee of government job and college admission quotas. The Kuki-Zo groups staged protests over fear that the plans could reduce their privileges, with rallies spiraling into violence quickly.

The following interview provides personal insight into the politics of identity in the context of the Manipur violence.

Lamkhogin Haokip is a student of UG24 and a member of the Kuki community.

## **How are members of your community [who are currently not in Manipur] keeping in contact with those in the region and remaining informed?**

“Since major media coverage is lax and it is physically difficult for journalists to enter the state, we have had to find our own ways to keep informed and connected. The Kuki Student Organization (KSO) has taken up reporting via the circulation of infographics and statistics. Hornbill Cable Network and other channels run by Kuki bodies such as Thingkho Le Malcha provide direct insight into the voice of the community and real on-ground reports combined. There are various social media pages like Being Kuki. All these initiatives were taken up by the community.”

## **How are students affected by the conflict?**

“Students are impacted harshly by the conflict and then further neglected by the government. My brother for example is at RIMS Imphal and is not getting permission to transfer his schooling anywhere else. Additionally, it is rumoured that many have received zeroes on their exams and

Contd.



Contd.

assignments with no care for their trajectory. Students, particularly of the Kuki community, are entirely unseen.”

**What are people not paying attention to given the conflict?**

“Not only is there a lack of attention to the conflict, but there is a lack of understanding of the conflict. Forget our ideological histories, but there is an unnecessary focus on the ‘drug problem’. As an easy peg to rattle your heads in pity towards, Manipuri poppy cultivation is not well understood. The question to ask is ‘Why would people turn to such means?’ There are some poppy cultivators within the Kuki community, especially in recent years but this is not the whole picture. The actual drug lords are the valley people. The KSO has been working hard to discourage such activity. I think in contexts of conflict, people look to find easy labels to box stories that are much more complicated and rooted. Mass media labeling us militants or narcoterrorists is distinctly judgmental and lacks humanity. That is the problem.”

**How has your relationship with your identity and collective identity been affected?**

“I feel like a stranger to my own identity, the place where I am from. We build who we are majorly on where we are from. One of the first questions you are asked as you meet a new person here is ‘Where are you from?’. I no longer want to say I am from Manipur. I have been stripped of that right and dignity. I have had to grapple quite deeply with what I attribute my identity to in the face of the conflict. Once a tag of pride, my home is scarred by violence, hate, and stereotypes. I see rifts in myself but also within my friendships as we all retreat into what is ‘right’. I can no longer be Manipuri. I am Kuki.”

**How has the issue been treated at Ashoka?**

Nobody stands with us. It’s painful. We have a student government, a paper, and so many other pathways at this renowned liberal institution, where is the attention? The student government is currently collaborating with the North-East Collective to create a series of panels surrounding the conflict. Yet the student body is jarringly ignorant. Where were the feminists when women were paraded naked? Where were the liberals to all the threats to our government? Where were you when children were burned, people decapitated? Lost “in solidarity”, where are you?”

First published by [The Edict](#)

**It is paradox that every dictator has climbed to power on the ladder of free speech. Immediately on attaining power each dictator has suppressed all free speech except his own.**

— *Niccolo Machiavelli*





**FEATURED ARTICLE**

**Manipur Remains As Bitterly Divided As Before: Harsh Mander Asks MPs to Intervene**

**Harsh Mander**

I am taking the extraordinary step of writing to all Members of the Indian Parliament after I traveled in Manipur seven months after it had exploded with violence and hate. I encountered a land still badly broken -- smoldering, wounded and aching.

I found first that the informal border that separates the two bitterly warring communities, the Meiteis and Kukis, remains as stubborn and unbending as it was when they first took up arms against the other. Half a dozen check-posts manned by a variety of military, paramilitary and police formations search you for weapons as you pass, like in a war zone.

This informal border between the Meitei valley and Kuki hills is so unyielding that even the ten Kuki MLAs, including a state minister, cannot still cross from the hills into the Imphal valley for fear for their lives. Kuki doctors, nurses, police persons, teachers and other government officials similarly fear that they will be killed if they return to the valley to work, as do Meitei health, education, police and other public officials if they are to journey from the valley to the hills. Public officials have redistributed themselves between the valley and the hills based on their respective identities. Many specializations lie vacant in the Churachandpur Medical College because Meitei doctors had to flee to the valley and cannot return.

The border is also pitiless. 109 bodies of Kuki men, women and children killed during the violence lay in the mortuary of the medical college in Imphal for seven months, until finally the Supreme Court intervened and bodies of 64 victims were airlifted on 14 December. Up to then no arrangements

had been made to secure their safe transport from the valley to the hills, and it was not possible for the families of the dead to travel to Imphal to claim their dead for fear of being murdered along the way. In the mortuary of the Churachandpur Medical College, another 46 bodies lay. The Kuki people awaited the return of the corpses from Imphal before all the killed people were buried side by side in keeping with their customs.

The movement of trucks from the valley to the hills transporting supplies of food and medicine and security personnel have been blockaded all these months. The result is that even the government medical college in Churachandpur is forced to depend only on citizen contributions to secure food and medicines for the patients and medical students. These stocks are delivered after an arduous 14-hour journey through mountain roads from Mizoram instead of the one-hour drive from Imphal.

Wrenching also are the conditions in the 119 relief camps in the hills from which the state is almost entirely absent. An estimated 45,500 children, women and men continue to languish seven months after the savagery began in the most inhospitable makeshift camps to which they fled after their villages and homes were looted and burnt to ashes. The large majority of these camps in the hills are in the courtyards of churches. Food is austere, sanitation primitive and children unschooled.

Contd.





Contd.

The loss of the residents in relief camps in both the hills and the valley is profound – of homeland, loved ones, home, friends, trust and an entire way of life. The senior pastor who leads a lot of the relief work spoke to me of the sharp spike in drug usage by young people who found themselves trapped in the darkest of despair. Despair deepens further because people battered by the violence encounter few public expressions of remorse, little legal justice, too small an attempt to confiscate the massive cache of firearms looted from police armories, and no let-up on the propaganda of hate.

Even after seven months, a very tiny trickle of people has returned to their villages, barely a few hundred. These too are only young men trying to cultivate their fields even at risk to their lives to better feed their families in the camps. People of both communities are convinced that it is impossible for them to return to their old burnt down habitations to live side by side with the estranged community again.

But they also recognize that they cannot live in relief camps forever. The critically urgent task that lies ahead is of reconstructions of homes, habitations, livelihoods, schools and health-centres in locations and ways that communities feel safe to restart and rebuild their lives again. I found that many people subsisting in camps are ready for this. They have detailed plans in place. What they need now is resources to operationalise these plans. We must of course call upon the central and state governments to open up their purses and massively contribute to these tasks of reconstruction. However, this will take time.

45,500 children, women and men continue to languish in inhospitable makeshift camps seven months after the savagery began

The humanitarian imperative is that we must collectively find ways to ensure that children, women and older people do not have to continue to live in relief camps a day longer than is absolutely unavoidable.

It is for this reason that I am reaching out to each of the Members of Parliament to consider contributing a significant grant for this rebuilding process from their discretionary fund of MPLADS (Members of Parliament Local Areas Development Scheme).

For this purpose, I have identified two leading and highly reputed community citizen organizations that work for relief and rehabilitation with the Kuki and Meitei

people respectively. These are the Kuki Khanglai Lawmpi, Churachandpur, and the United Voluntary Youth Council, Imphal. Their details are in the annexure to this letter. I have no association of any kind with these organizations. But I have inquired and trust these organizations that they will use every rupee sent to them responsibly for the purpose of rebuilding the homes, habitats, livelihoods, schools and health centres of the people internally displaced as a result of the conflict in the state.

If people's representatives from every corner of the country indeed contribute to the task of rebuilding Manipur, it would constitute a gesture of luminous solidarity of the people of India with the suffering people of Manipur. It would demonstrate that Manipur has not fallen off the national conscience. That the people of India care and stand with the Manipuri people.

### **Annexure**

Details of the proposed organizations:

**1. Kuki Khanglai Lawmpi Churachandpur (KKL)** is a non-political philanthropic organisation registered as a society in 1988 with the motto of "helping the helpless". All its employees work on a voluntary basis. In the current crisis, KKL looks after 63 camps with more than 10,000 internally displaced persons, ensuring for the residents food, shelter, clothing and health care. However, as the months pass, relief is increasingly challenging because most of this is based on local donations.

**e-mail : [kklghq2023@gmail.com](mailto:kklghq2023@gmail.com)**

**Website : [www.kklindia.org](http://www.kklindia.org)**

**Regd.No: 142/RR/1988**

**Bank Account : Kuki Khanglai Lawmpi (GHQ)**

**Account No. : 35122102631**

**IFSC CODE : SBIN0015027**

**Branch : State Bank of India Tuibong Branch, Manipur**

**2. United Voluntary Youth Council (UVYC)** is a registered organisation under the Societies Registration Act. It was established in 1984 with the objectives of protection and promotion of vulnerable youths, women and children. It also runs Drug De-addiction Centres and works with persons with disabilities.

Source: [Counterview](#)

Harsh Mander is a senior civil society leader and former IAS officer



THE SOCIAL MEDIA BUZZ

Paolienlal Haokip  
@paolienlal

State forces/CDO torching houses of civilians at Moreh? they just allow mobs to carry out arson, which itself was this is true, Gol must take befitting action on the head of @AmitShah @sambitswaraj

8:09 PM · Dec 30, 2023 · 5,836 Views

Paolienlal Haokip  
@paolienlal

Assuming some miscreants fired on state forces, does that give state forces the right to burn civilian houses?

10:01 PM · Dec 30, 2023 · 1,437 Views

Chandragupta Chauhan  
@Chandra\_Gupta\_X

HORROR CONTINUES AS TRIBALS ARE TORTURED & KILLED TILL NOW



And the #ModiGovt is deploying #MeiteiMillitantsInKhakiUniforms in #Moreh according to conspiracy to devastate the lives of #Kuki\_Zos though they have always requested for #SeparateAdministration. 🙄

#SaveMorehHillTown



Manipur  
**Manipur: Amit Shah agrees to recall police commandos in Moreh, more**

Lelenhaokip and 9 others

7:54 PM · Dec 30, 2023 · 596 Views



THE SELECTIVE REACTION







# Darkness of Christmass

O I have been waiting for you  
O I have been wanting you for the past 11 months for you  
But my hope were all gone invain  
I'll be waiting you next 12 month again

O Christmas the birth month of Jesus Christ  
You are the King of Peace  
You are the owner of this universe  
Please reveal your ownership in this world

Lots of people in the world celebrate your birth  
Lots of people prepared to meet you with their family for you  
But my heart and soul feel with tears and pain  
Let your peace and freedom be shown upon Kuki-Zo Nation

O Christmas come again with new hope and peace  
O Christmas I'll be waiting for you  
Come with hope and freedom for Kuki-Zo Nation

*- Haotinmang Sitlhou*