

# Thingkho Le Malecha

A Daily Newsletter by KSO Media & Documentation Cell



# AWAITING JUSTICE



**JAMKHOGIN HAOKIP (26 YEARS)**

S/O DOUKHOLUN HAOKIP

ADDRESS: THOWAI KUKI, UKHRUL

DATE OF INCIDENT: 18<sup>TH</sup> AUGUST, 2023

PLACE OF DEATH: THOWAI KUKI, UKHRUL

CAUSE OF DEATH: SHOT DEAD BY MEITEI MILITANTS



## KUKI VICTIMS' UPDATE

As on 11.09.2024



**199**  
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.

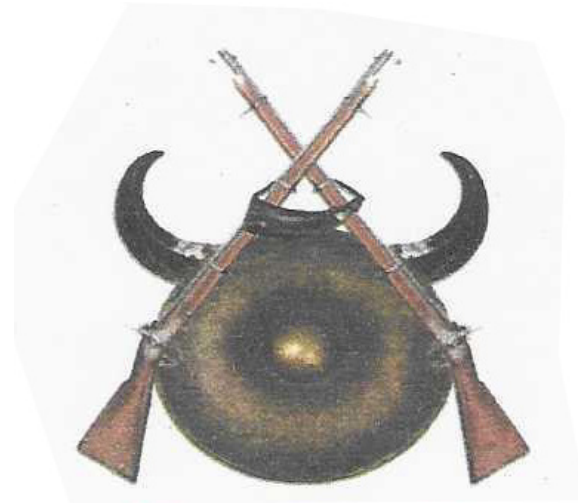
# KCAM DIRECTS KUKI-ZO LEADERS TO REJECT MANIPUR STATE'S DEMANDS FOR DOCUMENTATION

The Kuki Chiefs' Association, Manipur (KCAM), has issued a strong condemnation of a recent directive from the Manipur State Government's Department of Tribal Affairs and Hills. The order requires detailed documentation of Kuki-Zo villages and hills from 1964 to the present, coinciding with a crisis marked by violence and displacement of over 40,000 Kuki-Zo individuals.

KCAM describes the government's demand as not only insensitive but also indicative of systemic discrimination against the Kuki-Zo community. This order arrives at a precarious time when Kuki-Zo people are facing existential threats from radicalized factions within the Meitei community, prompting fears of further encroachment on ancestral lands.

The association asserts that this directive undermines traditional governance structures integral to Kuki-Zo identity and threatens their rights and dignity. In response, KCAM has declared that no Kuki-Zo chief will comply with the government's request for documentation that may facilitate illegitimate encroachments.

KCAM calls for unity among the Kuki-Zo people, urging them to resist what it describes as unjust measures



and to pursue the establishment of a Separate Administration—a Union Territory with legislative powers that acknowledge their autonomy and rights as citizens.

The Kuki-Zo community remains steadfast in its commitment to protect its heritage, land, and future amid ongoing challenges.

Meanwhile, in a related development, the Kuki Chief Association of Churachandpur, Sadar Hills, Chandel, and Tengnoupal has also instructed villages under their respective jurisdictions not to cooperate with the Manipur government directive.

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## KUKI STUDENTS MOVES DELHI HC TO REINSTATE CHURACHANDPUR AS SSC EXAM VENUE

The Kuki Students' Organisation has filed a plea in the Delhi High Court, seeking the reinstatement of Churachandpur, Manipur, as an examination venue for SSC exams for the current academic year and future ones.

The plea requests directions from the Delhi High Court to the Staff Selection Commission (SSC) and the Manipur government to make appropriate arrangements for tribal students in the hill districts

of Manipur. Specifically, it seeks to facilitate these students travel to Aizawl, Mizoram, to sit their exams, given that Churachandpur is no longer listed as an SSC examination venue.

On Monday, the counsels for the respondents sought time to take instructions on the matter. The bench, led by Chief Justice Manmohan and

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including Justice Tushar Rao Gedela, adjourned the case to October 16.

The plea, filed by Advocate Rudrajit Ghosh, argues that the 55C's decision to remove Churachandpur as an exam venue lacks a reasonable basis and contradicts reports from competent government officials.

The petitioner contends that this decision seems arbitrary and whimsical, violating the fair and reasonable standards expected from state institutions.

The organisation emphasises that this decision endangers the future prospects of hundreds of Kuki-Zo tribal students, especially given the limited opportunities in Manipur's hill districts.

Many of these students come from economically disadvantaged backgrounds, and the removal of a nearby exam centre could severely impact their

chances of success, jeopardizing the future of an entire generation of educated tribal youth

The plea also highlights that during the recent Combined Graduate Level Examination (Tier-1 2024, over 500 candidates from the Kuki community, who had chosen Churachandpur as their exam venue, were reassigned to Aizawl, Mizoram. This relocation posed significant challenges, including difficult hill roads and high travel costs, making it hard for candidates to reach the new venue.

Many students from economically weaker sections struggled to secure lodging and basic amenities in Aizawl leading some to forgo the exam entirely. Despite these challenges, the petitioner managed to rally community support assisting around 280 candidates in traveling to Aizawl to sit their exams. (ANI)

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## SINLUNG HILLS COUNCIL TO VOTE ON NOV 5, ZPM-HPC TO CONTEST IN ALLIANCE

Polling for the 12-member Sinlung Hills Council (SHC) will take place on November 5, according to a report in The Mizoram Post quoting Mizoram State Election Commissioner H. Lalthlangliana on Thursday.

Lalthlangliana mentioned that the last date for filing nominations is October 10, while October 14 has been set as the deadline for withdrawal of candidature, as per a notification issued by the state election commission. Scrutiny of nomination papers is scheduled for October 11.

Voting is scheduled from 7 a.m. to 4 p.m. on November 5, with the counting of votes to begin immediately after polling ends and ballot boxes are transported to the constituency headquarters.

As per the final electoral roll published on September 30, there are 23,789 registered voters in the Sinlung Hills Council area, including 11,914 women. The SHC area has 38 polling stations, with 16 stations near the Assam and Manipur borders classified as critical. Lalthlangliana

assured that sufficient police forces would be deployed to ensure the elections are conducted fairly and peacefully.

On the political front, the ruling Zoram People's Movement (ZPM) and Hmar People's Convention (HPC) have formed a pre-poll alliance. ZPM will contest 8 of the 12 seats, while HPC will field candidates for the remaining 4 seats, according to ZPM president Lalliansawta.

According to the report, the SHC covers 12 constituencies across 31 villages in the Hmar-dominated northeastern region of Mizoram, which spans the districts of Aizawl, Kolasib, and Saitual. In the last election held on November 5, 2019, the Mizo National Front (MNF)-HPC alliance won 10 seats, while two independent candidates secured the remaining seats. However, there have been frequent shifts in the council's power dynamics, with the ZPM-HPC alliance currently in power. (East Mojo)

# KCP (TAIBANGANBA) AND UPPK STOP PUBLIC CONVENTION ON INCLUSION OF MEITEI IN ST LIST

A scheduled public convention to discuss on next course of action in pursuit of the popular demand for inclusion of Meitei/Meetei in the scheduled tribe (ST) list of India in Imphal on Sunday was cancelled following an order by two armed groups.

Scheduled Tribe Demand Committee, Manipur (STDCM) was scheduled to host the public convention at Iboyaima Shumang Leela Shanglen in Imphal's Konung Mamang today.

The STDCM proposed to discuss the next course of action to be taken up to press the state government to take up necessary steps to send the mandatory recommendation for inclusion of the Meitei/Meetei in the ST list in the scheduled public convention today.

STDCM convener Waikhom Anand announced the cancellation of the proposed convention minutes ahead of commencement of the convention even as people started conversing and with dignitaries on the dais.

The convener announced that the programme was cancelled following bans imposed by unknown persons who claimed to be from "KCP (Taibanganba) and UPPK".

He said that these two groups asked them not to hold the convention at any cost. Taking serious note of the



order by the armed group and before taking a decision to postpone the convention indefinitely, the STDCM deliberated on the matter minutely.

Attempts to establish the identities of the unknown persons behind the imposition of the ban could not yield positive results. "We do not have the capacity to go ahead with our plan against the diktat. As such, we have no other option but to postpone the convention indefinitely," he said.

Anand said that the STDCM has been campaigning for active participation from all sections of the society to participate in the proposed convention for the last around one month through media and various social media platforms.



**Make time for planning: Wars are won in the general's tent.**

— Stephen R. Covey

## MIZORAM: INDIGO DOUBLES ITS FLIGHTS BETWEEN AIZAWL AND NEW DELHI

Mizoram Chief Minister Lalduhoma on Saturday flagged off the doubling of IndiGo Airlines flights between state capital Aizawl and New Delhi at the Lengpui Airport.

This expansion in air service marks a significant step forward in enhancing Mizoram's link with the rest of the country, the Directorate of Information and Public Relations (DIPR), Mizoram, said in a press statement.

In his address during the flag-off ceremony, CM Lalduhoma expressed sincere gratitude to the Ministry of Civil Aviation and IndiGo Airlines for their support in responding to his request for increased flight frequency, it added.

He emphasised that the additional flights will not only improve air transportation but will also strengthen Mizoram's ties with the rest of India across various sectors fostering economic, cultural and social integration, it said.

Special Director of IndiGo Airlines RK Singh said the decision to increase flight services was made with the goal of boosting both economic growth and socio-



cultural connections between Mizoram and the rest of the country, it added.

IndiGo Airlines will now double its flights from five to 10 between Aizawl and New Delhi per week, it said.

There will be a daily flight with additional services on Wednesday, Friday and Sunday, it added.

The DIPR statement further said that this increased frequency is expected to create new opportunities for trade, tourism and improved connectivity for the people of Mizoram. (NENow)

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## MANIPUR POLICE RECOVER HUGE CACHE OF ARMS AND AMMUNITION IN MANIPUR'S VALLEY DISTRICT

Continuing efforts to maintain vigilance and tighten security in the fringe and vulnerable areas of hill and valley districts of Manipur, the police launched search operations and recovered a huge cache of arms and ammunition.

In Wabagai Natekhong, Turenmei, Kakching District, the security forces recovered three Carbine with Magazine, one Air Gun Rifle, two Single Barrel, one 9mm pistol with magazine, 14 no. 36 HE Grenade without Detonator, one 51 mm. Mortar, two no. 2 MK-III Grenade, one suspected container weighing 4.755 kg Explosive IED, four Detonators, six Tear Smoke Shell, two Anti-Riot Rubber Bullet, one Stinger Cartridge, two Tube Launching, three Arming Ring, 34 Live ammunition, 25 Explosive Cartridge, 18 7.62 mm Fired Case, ten Fired Explosive Cartridge, one Baofeng set with Charger, one

Helmet, two BP cover, two BP Plate (local made), and one pair of Jungle Boots.

In a similar operation, a search operation conducted in the Chingkhram Ching area of Thoubal District uncovered a large stockpile of weaponry. The items were seized during a coordinated operation, reflecting the heightened state of alertness among security forces in the region.

The security forces also ensured the safe movement of 349 vehicles carrying essential supplies along National Highway 2. With increased security presence in vulnerable areas, convoys were provided to sensitive stretches to safeguard the transit of goods and materials across districts. (IndiaTodayNE)



DH  
DECCAN HERALD

FEATURED ARTICLE

## In Manipur, Kukis Mine Their Past to Arm Themselves Using Colonial-Era 'Knowledge' to Make Weapons

Sumit Karmakar

With his shotgun pointed towards the Meitei-dominated Bishnupur, 21-year-old Albert sits confidently inside a tin-roofed 'bunker', walled by sandbags and boulders at Moivam village in Manipur's Kuki-dominated Churachandpur district. Although the single-shot shotgun seems inconsequential against the automatic weapons allegedly used by the 'Meitei miscreants', the confidence of the Kuki 'village volunteer' comes from a pumpi, a handmade mortar installed just behind the barricade.

"The pumpis have been very useful in driving away the Meiteis," says Albert, a class 12 passed Kuki youth, who took up arms to safeguard his village soon after the Meitei-Kuki conflict flared up in May last year. "Some of the pumpis can travel up to three kilometers and can cause huge destruction," he says.

Pumpis are made with crude materials such as iron pipes loaded with gunpowder and explosives.

"The range and performance of a pumpi depends on the amount and quality of the gunpowder used," Janghaolun Haokip, publicity secretary of Kuki Inpi, Manipur, the apex body of the Kukis, told DH, recently.

"We have different kinds of pumpis, the traditional one could only be fired once. Now we have improvised

them to fire repeatedly. These are often being called rockets by the Meiteis," Haokip says, refuting allegations that Kukis have been using drones and rockets against the Meiteis.

Pumpis have become an integral part of most of the 'bunkers' manned by 'village volunteers' stationed along the 'buffer zone'. Both Kukis and Meiteis use the term village volunteers to refer to the armed persons deployed to defend their villages against possible attacks. Not just pumpis, Kukis are also making hand-made pistols, rifles, grenades and many more as there seems to be no end to the ongoing conflict in Manipur. Operations carried out by both Manipur police and the central security forces have recovered a large number of pumpis and other country-made weapons.

"Kukis are very good at mechanic work and many make such weapons as business. Even they used to supply such weapons to the Meitei insurgents based in the valley until the conflict started last year. Now they are making more and more such weapons to use against the Meiteis," an officer of Assam Rifles, posted in Tengnoupal, another Kuki-dominated district, says.

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“But not just the country-made weapons, many automatic weapons have also been seized from the Kukis,” says the officer. “The conflict has increased the use of such hand-made weapons.”

But who supplies such weapons? Haokip says many villagers now know how to make such weapons.

“The knowledge came mainly from our elders and forefathers who had fought in the Anglo-Kuki War between 1917 and 1919 and they learnt how to make such weapons,” the Kuki Inpi leader claims.

Lelen Haokip, a leader of the Indigenous Tribal Leaders' Forum (ITLF), a forum of Kuki-Zo organisations in Churachandpur, attributes the knowledge to World War-II and the Indian National Army (INA) led by Netaji Subhas Chandra Bose.

“Many Kukis were part of the INA and fought valiantly against the Allied forces, when Netaji came to Manipur via Burma. They learnt how to make such weapons and passed on the knowledge,” he says.

There is an INA Memorial at Moirang of Bishnupur district that shares a boundary with Churachandpur.

“There are records that Pumpis were used first during the Anglo-Kuki War. The knowledge is believed to be much older although the exact time cannot be ascertained. The Meiteis looted weapons from armouries and are using them against us. But we are banking on the hand-made weapons as a defence,” Kuki Inpi leader Haokip says.

Published by [Deccan Herald](#)



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CONTACT

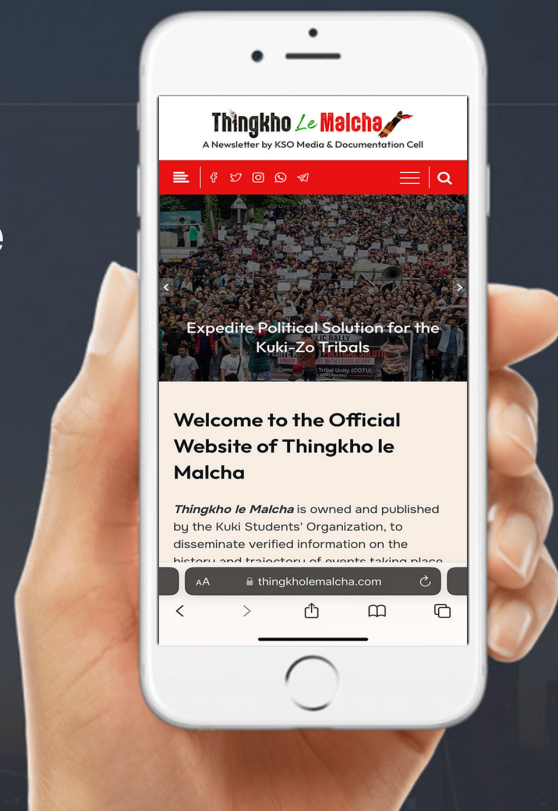


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## Welcome to the Official Website of Thingkho le Malcha

Thingkho le Malcha is owned and published by the Kuki Students' Organization, to disseminate verified information on the history and trajectory of events taking place in the deeply divided state of Manipur. It is an indispensable locus for truth and sanctum of resistance towards the antithesis of justice and peace... [Read More](#)



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A Daily Newsletter by KSO Media & Documentation Cell



**KSO Media & Documentation Cell**  
ksomediace@gmail.com

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FEATURED ARTICLE

# Some Thoughts on RIIN

Dr. David Hanneng

The recent order of the Government of Nagaland to conduct the Register of Indigenous Inhabitants of Nagaland (RIIN)/ Indigenous Inhabitants Certificate (IIC) only on the 4 Indigenous tribes (Kuki, Kachari, Garo, and Mikir) is perplexing. The Government first broached the issue of RIIN in its notification on 29th June 2019. The stated purpose was to make a master list of all the Indigenous Inhabitants of Nagaland. Its objective was also to prevent the issuance of fake Indigenous Inhabitants certificates. Subsequently, after consultations with Civil Societies and stakeholders, a 3-member Commission, later known as the Banuo Commission, was formed to examine, recommend, and advise on all issues relating to RIIN including how the exercise is to be carried out.

However, the government's recent declaration to conduct RIIN only on four Indigenous tribes goes against its original intentions.

It has also remained silent on the Banuo Commission's report. So the question is, why is the government conducting RIIN only on these four tribes? Does the government need a master list of only four tribes, and if yes, what purpose will it serve? Whatever might be the compulsions, it was expected that at

least the government would follow the Banuo Commission report. For example, while the 1963 electoral roll was the basis, the Banuo Commission report gave powers to the village councils to play an important part in enumerating the village population (Nagaland Page April 21, 2021). On one occasion, even Chief Minister Neiphiu Rio has said that the implementation of RIIN depends on Village Councils who have the authority to issue Indigenous Inhabitants Certificates. However, the present notification is silent on that. Now, since a Commission has been established, wouldn't it be logical to carry out the implementation based on the findings of the said Commission?

Moreover, even if the government carries out its plan, including all the other Naga tribes, there has to be certain sensitivity to local history and context. If the 1963 electoral roll is strictly followed as the referred document, how many villages in Nagaland will have all eligible voters of the time in that list? It is unlikely for the very simple reason that those periods were the most disturbed period of the Naga movement, and many might be hiding in the jungles. The late 1950s and early 1960s were

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also periods of Village Groupings in Nagaland and that would surely affect the registration of people in the electoral rolls. In fact, the local Federal Army had asked many villagers not to enroll. Add to that the enormous numbers of unrecognized villages at that time that might not have been enrolled. In Eastern Nagaland, since many of the villages were 'unadministered' areas for a long time before Statehood, there are high chances for the new administration to be unaware of the existence of even some villages.

Be that as it may, since there is a need for a point of reference, the 1963 electoral roll can be acceptable, with a rider. If the government considers the above-mentioned factors and is sympathetic to these concerns, it might be helpful in not missing out on genuine people. Let the village-wise 1961 Census be also provided by the government so that even those who missed out on the 1963 electoral roll might still have a chance. Infact, even the government's order on 28th April 1977 had two more options to determine Indigenous Inhabitants of Nagaland, and the founding fathers of our state were sensitive to the varied challenges. Yet another factor is that, in 1963, the voter eligibility age was 21 and not 18 which should also be taken into consideration.

Over the years, Nagaland has been apprehensive about an influx of people from outside the state. While one section is seen to be dominating the business spaces, the others are believed to be acquiring land in the towns and obtaining Indigenous certificates illegally. This indeed poses difficulties for the Indigenous Inhabitants for which the Nagaland Government would have rightly called for RIIN. However, the idea of RIIN has had its detractors. Different CSOs have raised concerns and even NSCN-IM has opposed it saying that Nagas have the right to settle anywhere in Naga territory. In a recent Press Release, the apex bodies of Kacharis, Kukis, Garos, and Mikirs (Karbis) have also questioned the government over RIIN. Though they support RIIN,

their bone of contention is the singling out of the four tribes alone and questions over whether the Banuo Commission report will be followed. Even if the government goes ahead with RIIN for only four tribes, it might face legal hurdles as it infringes Article 14 of the Indian Constitution which guarantees Equality before the law and no discrimination based on sex, caste, race, religion, place of birth, etc.

Since four tribes are singled out, it would be imperative to discuss more about them. The Kacharis, Kukis, Garos, and Mikirs (Karbis) have a very long history in the land much before even Naga Hills was created and it needs no elaboration here. Over the years, their population has also been decreasing due to various factors. As for the Kacharis, Garos, and Karbis, their land in the erstwhile Dimapur district has been shrinking, and the Kuki population has also gone down from 20195 in the 2001 Census to 18768 in the 2011 Census. It's even ironic that Dimasa Kacharis will have to prove their indigeneity in Dimapur! Today, if the issue of illegal immigration and demographic changes are the reason why this enumeration is taking place for these tribes alone, it is an ill-advised plan as the people in question are not even a threat. In fact, their survival in Nagaland is more of a threat. It therefore defies logic that the government would feel so much in a rush to undergo such administrative exercises which might not benefit Nagaland significantly while remaining blind to the 'elephants' in the room. There is an Indigenous Naga tribe in Nagaland whose population has gone up from 36012 in the 1991 Census to 71871 in the 2001 Census, a 99.58% jump. What about RIIN for such tribes?

Today, the concept of an 'Imagined Naga Community' might have changed but tribes like

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Kukis have been an important component of the Naga movement since its genesis. As a reminder, Lengjang Kuki was not only a signatory of the Simon Commission memorandum in 1929, but he was also the longest serving Head Dobashi in Kohima between 1930 to 1944 – a period very crucial in the development of the Naga movement later. Moreover, right from Kuki's participation in the talks with Sir Hydar Akbari's to Seikhohen Kuki going among the first Naga delegates to meet Jawaharlal Nehru for the Naga cause, to Jangkhusei Kuki being a member of the Drafting Committee of the Naga People's Convention, Kukis have not contributed anything less for our shared future. The very fact that many Kukis will be in the jungles in Naga Army camps during this 1963 electoral roll will also have to be taken into consideration. Today, pushing Kukis out in the so-called '14 Naga tribes' might be convenient due to changing political winds but at least the descendants of those who labored for the Naga cause should be treated with some fairness.

Since there is an increasing 'marginalisation' of Nagaland Kuki in spite of their rich contribution to the Naga movement, allow me to also remind people of some important historical facts. After Naga Hills was formed in 1866, John Butler, the Political Agent of Naga Hills carried out a survey of Kuki villages in 1872 and he recorded 21 villages. Kukis had close relationships with the Zeliangs and Angamis since pre-Naga Hills days. At the turn of the century, as Christianity spread, the relationships got further cemented as Angamis reached out to the Kukis and Zeliangs with the gospel. Therefore, social mobilization amongst these tribes was natural and the only 'other' here was the British. When the Naga movement started, everyone within Naga Hills was part of the 'Imagined Naga Community' which explains the tremendous roles that tribes like Kukis played. When the Naga National Council (NNC) was formed, it had sub-tribal councils under it. The Nzemi and Kuki Tribal Council was formed under the Naga National Council and was under the Kohima Central Council.

The Nzeme-Kuki Tribal Council inaugurated its headquarters at Berema (Peren) in 1947. The Kukis and Zeliangs also had the Zeliang-Kuki Bench Court at Berema which oversaw the administration of the Zeliang-Kuki area. Once the Naga People's Convention (NPC) started making parleys and discussions toward signing an agreement with the Government of India, it asked the Kukis and Zeliangs to be represented as the Zeliang-Kuki Tribal Council. Though it didn't materialize, once statehood was achieved, Zeliangs and Kukis were given 1 seat each in the Interim Body. Today, Kukis are left out in some of the tribal groupings and it is often a lack of appreciation of our shared history.

Since RIIN has been imposed on Kukis separately, before an attempt is made on other Naga tribes, I wanted to highlight how the same problems that Kukis will face will be similar to those that other Naga tribes will also experience once RIIN is done on them.

Lastly, as Nagaland prepares to roll out RIIN, there are lessons to be learned from the failed National Register of Citizens (NRC) experience in Assam. The most important is the government's intention and sincerity! Moreover, if one has to learn from Karbi Anglong District in Assam, the real dangers are never the tribals, be it from Nagaland or Manipur or anywhere else. Ask any Karbi and he will tell you who the dangers are. If the government does go ahead, may it be sensitive to people's history; let the exercise empower people rather than disrupt them, and may it be carried out with a humane touch rather than making it harrowing experience.

Published by [The Morung Express](#)

*Dr David Hanneng is an Assistant Professor at Gushkara College, Burdwan Univ., West Bengal.*

SOCIAL MEDIA  
**THE BUZZ**

Sushma Sharma  
@SushmaSh22

Stop the violence and targeted attacks against the #Kuki\_Zo community.

#ManipurTapes: Banned #Meitei Militants Allegedly Collaborate with State Forces.

Forces, drones, weapons and money, Biren is using all available forces to target the #Kuki\_Zo community.

#bbnaija2024 #SinghamAgain  
#LingOrm #KaiRain #digitalart  
#HumanRights @UN  
@Khulkonns\_3382 @AriesHaoneoKuki  
@Chengchengpi

statements heard on an audio recording submitted to the Commission of Inquiry on the violence in Manipur is one so explosive that if eventually authenticated and confirmed it could lead to the owner of the voice being accused of expressing support for banned terror outfits and thus falling foul of the Unlawful Activities (Prevention) Act, or UAPA – India's anti-terrorism law.

The voice is heard in the recording clearly referring to at least two Meitei outfits banned under the UAPA – the PLA (People's Liberation Army of Manipur), and PREPAK (People's Revolutionary Party of Kangelipak) – and claiming credit for having "made all of them join together... with the commandos".

'Manipur Tapes'  
Suggest Banned  
Armed Groups and  
Police  
'Commandos'  
Played a Role in  
Violence

*The Voice, Alleged to Be That of CM*

2:09 PM · Oct 7, 2024 · 493 Views

Harmeet Kaur K  
@iamharmeetK

Two Indian Army (Meitei Officer) discuss how they bomb Kuki-Zo Village. CM @NBirenSingh PRO took part along with 16 AR column.

"Birenji, kya sab bomb marte ho" @NIA\_India must investigate this case immediately.

@PMOIndia @HMOIndia @official\_dgar @thewire\_in  
@SamKhongsai\_  
@haokipkim128  
@Bec\_Eimi  
@RavinderKapur2



2:10 PM · Oct 7, 2024 · 1,168 Views



zoolview

**THE BLIND  
LAW &  
JUSTICE**





In the twilight, shadows dance with fright,  
Where once the laughter echoed through the night.  
Flames lick the sky, a haunting, pink embrace,  
Beauty woven with the threads of sorrow's trace.

The bells, they toll, a mournful sound,  
As whispers of fear shatter the ground.  
Once, we were neighbors, hearts intertwined,  
Now, the echoes of betrayal linger, unconfined.

Houses crumble like dreams cast away,  
In the glow of destruction, innocence lay.  
A melody of chaos fills the air,  
As love turns to ashes, consumed by despair.

Through my window, the world unfolds,  
A canvas of pain painted in hues of gold.  
Every explosion, a heartbeat lost,  
In this theater of shadows, we bear the cost.

Yet beneath the sorrow, a flicker remains,  
Of hope in the darkness, despite the chains.  
For even in ruins, the spirit can rise,  
To reclaim the beauty beyond the skies.

~ **Devorah Manlun**

**MAY 3RD  
2023**