

Thingkho Le Malcha

A Daily Newsletter by KSO Media & Documentation



PUBLIC RALLY OVER THE MASS KILLING IN JIRIBAM

Organized by:
Kuki Women Organisation for Human Rights
in collaboration with CoTU Women Wing

15th November, 2024



KUKI VICTIMS' UPDATE

As on 12. 11. 2024



218
DEATHS

1. Zosangkim Hmar
2. Lalsiemlien Hmar
3. Joseph Lalditum
4. Lalthanei Infimate
5. Robert Lalnuntluong
6. Ramneilien
7. Francis Lalzarlien
8. Elvis Lalropui Zote
9. Henry Lalsanglien
10. Ruolneisang
11. Fimlienkung



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.

KUKI-ZO PROTESTS INTENSIFY NATIONWIDE, CALLING FOR JUSTICE AFTER JIRIBAM MASSACRE; KWOHR URGES NHRC FOR IMMEDIATE ACTION

In a remarkable display of unity and resilience, thousands of Kuki-Zo men and women thronged the streets of Kangpokpi District today, rallying against what they described as the gruesome mass killing of their community members in Manipur's Jiribam.

The protest, spearheaded by the Kuki Women Organisation for Human Rights and the women's wing of the Committee on Tribal Unity (Sadar Hills), resonated with a strong demand for justice and accountability. Protestors chanted powerful slogans condemning the alleged labelling of Kuki-Zo Volunteers as militants and the purported massacre executed by the CRPF, in collaboration with Manipur Police Commandos and armed Meitei groups.

Starting from Brig. M. Thomas Ground, the demonstrators marched in solidarity along National Highway 2, culminating at the Deputy Commissioner's office. A memorandum addressing the Union Home Minister and the National Human Rights Commission was submitted, calling for an independent inquiry and immediate intervention to ensure justice.

The protest reflected the deep anguish of the Kuki-Zo community, who accused state forces and armed groups of targeting their identity and survival. Leaders emphasized that this was not just a community grievance but a matter of human rights violations that demands national attention.

The rally, which drew participants from all walks of life, concluded peacefully but left an indelible message of defiance against systemic violence. The Kuki-Zo community vowed to continue its fight for justice and peace in the region.

In a chilling account presented to the National Human Rights Commission (NHRC), the Kuki Women's Organisation for Human Rights (KWOHR) has exposed what it calls a "gross violation of human rights" by the



Central Reserve Police Force (CRPF) in Jiribam, alleging indiscriminate killings and brutality that have left a community in shock and anger.

The memorandum, forwarded via the Deputy Commissioner of Kangpokpi District, accuses the CRPF of recklessly using force on Kuki-Zo village volunteers, leading to the deaths of ten individuals. The report details an explosive chain of events that unfolded after a brutal attack on Zairawn village on November 7, where Meitei militants allegedly raped and murdered a local woman, Zosangkim Hmar. This attack, following a brief period of relative peace, shattered hopes for reconciliation and stoked fears of an ethnic war between the Kuki-Zo and Meitei communities.

Despite appeals for intervention, the KWOHR claims that authorities failed to respond, fueling public anger and a sense of betrayal. In response to this inaction, Kuki-Zo volunteers reportedly set fire to several buildings in Jakuradhor and Borobekra on November 11. But when the CRPF arrived on the scene, the situation took a horrific turn. According to KWOHR, rather than de-escalating the situation, the CRPF opened fire on the volunteers, killing one instantly. The surviving volunteers, who had refrained from confrontation, were allegedly rounded up, detained, and then brutally murdered – two

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beaten to death in what the KWOHR describes as a “cold-blooded massacre.”

The memorandum expresses the Kuki-Zo community’s longstanding distrust toward the CRPF, accusing them of negligence and failing to protect local populations. The KWOHR contrasts this with the Assam Rifles, which, it asserts, have consistently gained the community’s trust through their commitment to stability in buffer zones. The memorandum urgently calls for the replacement of CRPF with the Assam Rifles to restore a semblance of peace and trust in these conflict-prone areas.

“This is not just a breach of duty; it is a gross and inhumane disregard for human life,” the memorandum reads, demanding that the NHRC hold the responsible CRPF personnel accountable under the full extent of the law. The KWOHR insists that swift and decisive action is crucial, not only for justice for the victims and their families but to prevent what they describe as a “perpetuating cycle of violence and impunity” that could plunge the region into further turmoil.

The appeal underscores the urgent need for national attention on what has become an explosive human rights crisis in Manipur. It calls upon the NHRC to ensure the rule of law prevails, warning that the failure to address these alleged atrocities could have far-reaching consequences for both the region and the country’s commitment to human rights.

The memorandum concludes with a stark warning: “Justice delayed is justice denied. We implore the Commission to act decisively to uphold justice and prevent further atrocities that would irreparably damage the social fabric of this land.”

As pressure mounts, this appeal is expected to intensify scrutiny over the CRPF’s role in the region, raising fundamental questions about security policies in conflict-ridden Manipur, where a deeply fractured peace hangs by a thread.

“Enough is enough. Our cries for justice cannot be

silenced anymore,” declared one protestor. “We march today not only for our fallen brothers and sisters but for the dignity of our people and the rule of law”, said Sylvia, one of the Human Rights activists.

In Churachandpur (Lamka), a thunderous wave of public outrage swept through the streets as tens of thousands of protesters, led by the Kuki Women Organisation for Human Rights, rallied against the killing of 10 Kuki-Zo volunteers in Jiribam. The massive rally, spearheaded by the Kuki Women Organisation for Human Rights, has become a defining moment in the fight for accountability and justice in Manipur’s escalating ethnic conflict.

Flagged off by Thangboi of the Koite Lui Area Chief Association at Koite Ground, the rally snaked through Tiddim Road and culminated at the Wall of Remembrance in Tuibong. The streets were a sea of banners and placards bearing scathing messages, including, “CRPF: Cowards in Uniform”, “Stop Siding with Secessionists”, “Justice for Jiribam Martyrs”, “Remove Meitei CRPF DIG Premjit Guide from Manipur”, etc.

A banner reading “Public Rally Over the Mass Killing in Jiribam” was carried by the rally organizers and participants as they marched from Koite Ground to the Wall of Remembrance.

KSO Vice President Minlal, addressing the rally, condemned the CRPF’s actions as “barbaric” and “senseless,” asserting that the slain volunteers were not insurgents but courageous defenders of their villages under attack by armed Meitei groups. “These killings are an unforgivable betrayal by forces entrusted with protecting lives. Justice must not be delayed—it must be delivered swiftly,” he said.

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Minlal's words struck a chord with the crowd, whose chants of "Justice now!" echoed through the city. Protesters accused the CRPF of colluding with Meitei groups, further inflaming suspicions of bias within state and national security agencies.

The rally reached its emotional peak at the Wall of Remembrance, where leaders from civil society organizations addressed the crowd. A memorandum demanding justice and an independent judicial inquiry was handed to the Deputy Commissioner of Churachandpur, addressed to the Chairperson of the National Human Rights Commission and Union Home Minister Amit Shah.

The spirit of resistance spread beyond Lamka, as a simultaneous rally in Chandel saw large crowds marching from Haika Ground to Chahkap Ground, carrying similar slogans and demands. Protesters there decried the killings as "state-sanctioned atrocities" against the tribal people of Manipur.

The Wall of Remembrance became a poignant symbol of both grief and defiance, as leaders called for unity and unwavering resolve in the face of escalating violence. "This is not just about 10 lives lost," one speaker declared. "This is about justice, dignity, and our right to exist without fear."

The rallies in Lamka and Chandel mark a turning point in the Kuki-Zo community's fight for justice. The massive turnout and impassioned calls for accountability have sent a resounding message to the state and central governments: silence and inaction will no longer be tolerated.

In Tengenoupal's Moreh "Justice for Jiribam Victims" echoed the border town as thousands protest against inhumane Jiribam's mass killings.

In a resounding call for justice and accountability, thousands of protesters united in Moreh today for a massive Public Peace Rally, demanding action against the brutal killings of Zosangkim Hmar and ten Kuki-Zo village volunteers at Jiribam.

Organized by the Kuki Women's Union and Human Rights (KWU & HR) Tengenoupal District, the rally saw unprecedented support from key tribal organizations, community leaders, and youth groups.

The peaceful march began at Galngam Lentol, Moreh, with participants from Tengenoupal, Moreh, and nearby villages holding banners and chanting slogans like "We Want Justice," "Respect Human Rights," and "Action Against the Perpetrators."

The victims, who were defending their villages amid ethnic clashes, were reportedly killed by personnel of the Central Reserve Police Force (CRPF). Outraged by the heinous act, protesters called for an immediate and transparent investigation to hold the perpetrators accountable.

"This is not just about lives lost; it's about the blatant violation of human rights. We demand justice for the victims and a system that protects our people," declared KWU & HR General Secretary Lhaikhohoi DOUNGEL.

The rally also amplified the demand for a separate administration with legislative autonomy, reflecting growing frustration over the systemic neglect and violence faced by ethnic minorities.

The event sent a powerful message to the Government of India (GoI): "We will not rest until justice is served. Acts of violence against our communities cannot and will not go unanswered," reiterated the KWU & HR leadership.

Today's rally stands as a pivotal moment in the fight for justice, human rights, and dignity, as the Kuki community continues to demand accountability for the Jiribam killings.

THE MAN BEHIND ALL THE CRUELTY AGAINST THE KUKIS – INSPECTOR SAGAPAM IBOTOMBI SINGH RESIGNS FROM SERVICE

The man behind the senseless killings of Kukis has now officially tendered his resignation today. The Officer-in-Charge (OC) of Jiribam Police Station, Inspector Sagapam Ibotombi, submitted his resignation from the Manipur Police force. The resignation letter, addressed to the Director General of Police in Imphal, was submitted through the Superintendent of Police, Jiribam District.

The “blue-eyed boy” of Chief Minister N. Biren Singh is notorious for his anti-Kuki stance and is believed to be the mastermind behind many barbaric killings of Kukis in Moreh and Jiribam. While he served as the keeper of law and order, his biased approach to the ongoing conflict has led to numerous deaths and widespread chaos.

Earlier this year, he was posted to Moreh, where he wreaked havoc in the border town by terrorizing the local populace. Along with Krishnatombi @KT, MPS, he misused his power and created a reign of terror in the once-peaceful town. Since their departure from Moreh, the border town has remained relatively peaceful. Singh and Krishnatombi were considered the go-to men for Chief Minister N. Biren Singh.

After their actions in Moreh, both officers were transferred to Jiribam. Before their arrival, Jiribam had been a relatively peaceful town. However, since Singh’s posting, Manipur Police have been accused of committing



ROUGH TRANSLATION

HAD THIS GUY (OC IBOMCHA) NOT BEEN INVOLVED IN TODAY'S JIRIBAM INCIDENT, THE JIRIBAM MASSACRE WOULD HAVE NOT BEEN SUCCESSFUL. I SALUTE. HE IS THE TRUE SON OF THE SOIL.

atrocities against the Kuki community. The recent killing of 11 volunteers from Hmar Village is also indirectly linked to his involvement. Even self-styled climate activist Licypriya hailed him as a “hero” on social media, which many believe further indicates his involvement in the killing of innocent civilians.

Now that he has tendered his resignation, many believe that he may soon join the Meitei radical group, Arambai Tenggol. An impartial investigation should be initiated to examine his potential involvement in crimes against humanity and for the misuse of his power.

“ If you can't fly then run, if you can't run then walk, if you can't walk then crawl, but whatever you do you have to keep moving forward. ”

— Martin Luther King Jr.

NIA TAKES OVER PROBE INTO JIRIBAM VIOLENCE CASES

Under the directive of the Union Ministry of Home Affairs, the Manipur government has handed over three cases relating to the surges of violent incidents in the Jiribam district to the National Investigation Agency (NIA).

To initiate the proceedings, the Special Court NIA Manipur has directed Jiribam and Borobekra police stations to hand over all the case-related documents and seized material/exhibits to the NIA.

The first case is related to the November 11 incident at Jakuradhor Karong.

The FIR is filed against unknown armed miscreants who fired on the Borobekra police station, and residential houses located at Jakuradhor Karong and set ablaze some houses and shops.

The second case is also related to the November 11

attack on the CRPF Post located at Jakuradhor Karong and Borobekra police station.

In the encounter between the two, a CRPF Constable sustained bullet injury and ten militants were neutralized.

The third case is related to the murder and burning of a Hmar woman namely Zosangkim of Jairolpokpi (Zairawn) Jiribam district on November 7 at around 9 pm at her residence by unknown armed miscreants.

The Court also directed Judicial Magistrate First Class Jiribam to transfer all the judicial records of the three cases with Borobekra police station and Jiribam police station, if any, to the NIA Court before November 22.



Thongkholal Haokip
@th_robert

Follow

Did you supervise and coordinate this way when 4 Kukis traveling from Ccpur to Kpi were "forcibly taken away" by a Meitei mob in November 2023, who were later found dead in Atom Khuman village?



Manipur Police @manipur_police · 23h

Senior officers of IG and DIG ranks of Manipur Police are presently stationed in Jiribam and Borobekra areas for supervision and coordination of efforts by forces regarding the 06 (six) missing persons.

21:07 · 15 Nov 24 · 1,264 Views



Dr. Lamtinhang Haokip
@DrLamtinhangHk

Seen in the video is a paddy field belonging to the tribal Kuki Christian community, but sadly harvested allegedly by the Meitei community & guarded by the VBIGs.

This is how CM @NBirenSingh led @BJP4India Govt. in Manipur is playing with the sweats & tears of the people.

@rashtrapatibhvn @INCIndia @savedemocracyI @adgpi @Spearcorps @the_hindu @htTweets @thewire_in @hrw @BAPSpeak @TribalArmy @SCofIndia @IndiaToday @EastMojo @ukhrultimes



18:05 · 15 Nov 24 · 2,976 Views



N. BIREN SINGH ACCUSED OF USING VIOLENCE AS POLITICAL DIVERSION AND SHIELD AGAINST POLITICAL ACCOUNTABILITY

Critics have identified a pattern linking violent flare-ups to mounting political pressure on Manipur's Chief Minister N. Biren Singh. The latest clashes occurred just as the Supreme Court prepared to hear petitions related to leaked audio tapes implicating Singh in the conflict. Violence has been used as a diversionary tactic to shift focus away from calls for Singh's resignation and prosecution. The pattern reveals how violent flare-ups in Manipur coincide with moments when Singh's accountability and governance are under intense scrutiny.

The pattern is clear. Whenever accountability looms, violence resurfaces to distract from the issue. This recurring phenomenon not only undermines peace initiatives but also perpetuates mistrust among ethnic communities.

The fresh violence stems from an alleged attack by the Arambai Tenggol militia group, which targeted a village, burning homes and killing a woman. Retaliation soon followed, as Kuki-affiliated village volunteers reportedly confront a CRPF at their outpost demanding handover of Meitei militants sheltered by state forces. These Meitei militants were responsible for attack n Zairwan –a Hmar village. Historically, the Kuki groups have accused the state police of bias but viewed central forces as neutral.

The most recent flare-up coincides with the Supreme Court's consideration of petitions related to leaked audio tapes that allegedly implicate Singh in the ongoing conflict. These tapes could potentially expose Singh's role or involvement in the violence, making the timing of these flare-ups appear highly suspect.

The orchestrated timing of violence distracts from serious political and legal questions, shifting media and public focus away from Singh's potential involvement in the crisis. This allows Singh and his government to sidestep scrutiny and maintain political leverage

by focusing public attention on the ongoing unrest rather than on accountability issues.

This suggests a deliberate strategy to use conflict as a smokescreen, avoiding direct answers to critical questions and instead framing the narrative around the violence and its resolution.

The media and public become preoccupied with the violence, making it harder to sustain pressure for political accountability or legal consequences. By portraying the situation as one of chaos and disorder, Singh can frame himself as a figure of authority working to restore peace, thus solidifying his political position despite the controversy surrounding his actions. When violence escalates, it can create a sense of insecurity and fear, dampening protests or calls for change from the public or political opposition.

By allowing (or potentially inciting) violence between these groups (Kukis & Meiteis), Singh may be leveraging ethnic divisions to maintain political control. In a highly polarized society, continuous violence weakens any potential for ethnic communities to unite against his administration, making them more reliant on state and central forces for security. The ongoing conflict also provides a convenient justification for the government's heavy-handed response, deflecting any attempts to examine governance failures or accountability for earlier violence.

Additionally, the recurring violence reinforces the notion of an "intractable" crisis that requires Singh's continued leadership. This portrayal of the situation as a result of communal violence serves to obfuscate the real political and administrative failures that might have contributed to the crisis in the first place.

**NEWS ANALYSIS****The Perils of Division in the Face of Meiteis' Politics: Why Nagas' Silence Only Strengthens Meitei Fascist Politics in Manipur**

It's confusing as to if Nagas of Manipur are too laid back or are too scared of Meitei in the current conflict, They seem to be either unaware of what awaits them or bootlicking Meiteis today won't come to their rescue against Fascist politics of Meitei in the future. They themselves seem to be unaware of why the conflict happened in the first place, seeing how they fall in to the trap of Meitei divide and win politics of Meitei amongst tribal of Manipur.

The sole reason why Meiteis wage the war against Kuki-Zo today is their greed for tribal lands and the constitutional protection tribals in Manipur enjoys today. Waging the war against United Tribals is a task just impossible for them too. Thus they adopt divisive politics. It's rather amusing that our tribal brothers couldn't find the loophole on Meitei stance in this conflict. Their approach to debunk why they are rather the victims in Manipur is telling of how they actually feel about all tribals inhabiting in the state, not Kuki-Zo alone.

Their complaints include among others their inability to buy lands in the hills while tribals in Manipur could buy one in the valley. Thus my question is if today the Kuki-Zos can be forcefully exiled from the capital, how sure the Nagas of Manipur are that the same excuse will not be used against them? If Meiteis are to be given ST status, are Kuki-Zo the only community in Manipur

who will be at the receiving end? Their demand for NRC with the base line of either 1951 or 1960's is going to effect every community residing in Manipur. Thus it's not a lone attack against Kuki-Zo. Border fencing impacts Nagas in the same way as it does the Kuki-Zos.

My tribal brothers in Manipur must remember today that they wage an ethnic cleansing against the Kuki-Zo but the goals they intend to achieve from this conflict affect all the tribals inhabiting in Manipur. The Kukis might be made the scapegoat, but Nagas' interest are not safe either. As an example, their demand for the integrity of Manipur affects the Naga politics of Greater Nagalim as well.

Today Kuki-Zos are called illegal immigrants, tomorrow it can be you, Nagas who reside in Myanmar too. They can cite the same excuse which is abnormal population growth, which we know is hoax but many mainlanders believe the lie. With NSCN-IM and China nexus, they will try to get away with their atrocities as an internal security threat and foreign fund. If today they can convince mainlanders with their baseless conspiracy theory towards the Kukis despite no evidence of nexus with any country, yours will be tougher.

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When they attack churches and desecrate our worship places, its not Kukis' religion alone that they attack, its the Christian religion that they attack. Else why should they burn Meitei churches? Jesus is not for Kukis' alone. Thus your 'as long as my churches are safe' attitude is rather incomprehensible. We as tribals and victim of Meitei atrocities, empathise when our Naga brethren are physically assaulted and abused by Meitei community and pitied your lack of spine to fight for your rights, but we respect your stance as it is your internal matter.

Biren's minions and radical right wing Meitei sympathisers exist in every community. Thus I would like to remind that the frequent allegations and hostile approach towards the Kuki-Zo by my Naga brethren is serving Meitei interests than yours. The present status-quo of Manipur politics is not in the favour of tribals. Today you might be able to fill in most of the government employment vacancies, but remember to ask yourself for how long ? Thus, when there exist an issue or problem between the Kukis

and Nagas, its only reasonable that we solve it amicably rather than giving the third party an edge.

The demand made by Senapati Students' Organisation to remove Kuki officers is irrational and unconstitutional as-well. Any sane community will take the advantage and fill the void the Kuki officers left while they are presently made handicapped in the capital and valley district. The opportunity and perks available in the valley is beyond what is in the hills, yet here we are foolishly cutting the throat of each other which is benefiting the Meiteis alone. Thus, it is my sincere advise to my Naga brethren that to take their decision rationally and wisely and not emotionally and fearfully.

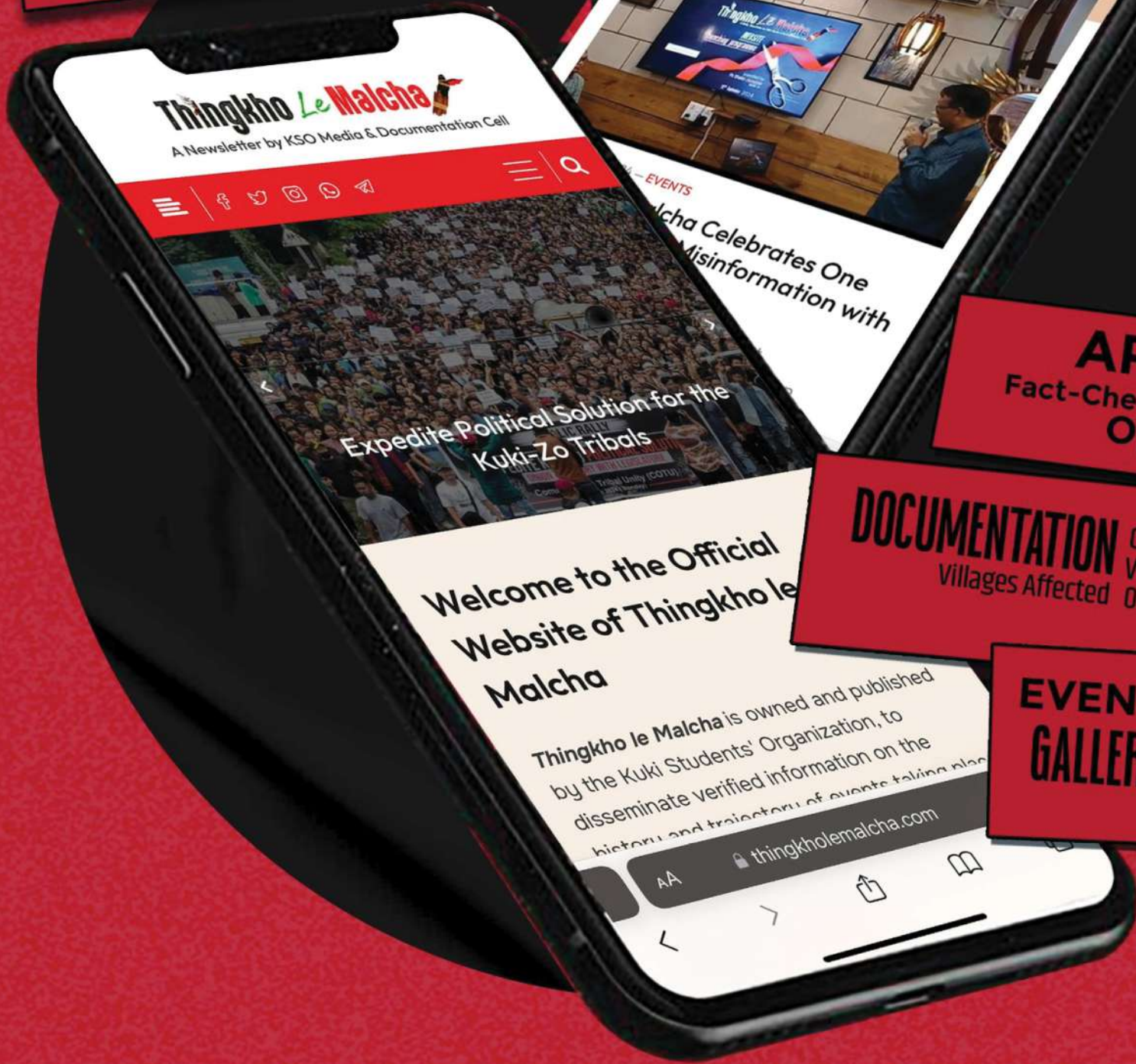
No one is safe untill everyone is safe. Today they come for Kuki-Zo. If you are too fearful to stand up for them don't at least become their menace, for when they come at you tomorrow, there will be no one else to speak up for you.



**CRPF &
BIREN: THE
PERFECT
COMBO
AGAINST
KUKIS**



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TEN BULLETS AND MORE

Maybe ten bullets, one for each,
were all it took to rapture
the bloodstream of ten veins
but the ten Hmar bloodstreams
that were punctured in Jiribam,
the boiling of my own bloodstream—
a Hmar bloodstream tells me,
it took more. It took more bullets than ten
for each, for all the ten Hmar bloodstreams.

The emptied bullet shells of that day
will go rusting in no time and maybe
the horrendous day itself,
when it all happened, might be forgotten
but never, never, never will the names
of the ten and their cause.
Because their death was so, so that
by tomorrow, the blood that they died for
will continue to flow in these hills.

~ Hosea Khawbung