

PUBLICITY COMMITTEE
CORCOM

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(Manipuri Version)

Coordination Committee (CorCom) gi Taranithoi

Suba Mapok Kumon Numit July 8, 2023

Imaleibak Manipur (Kangleipak) amasung meeyam ningtamnabagi lanjang asida thawaina pontha pikhraba athoubasing pumnamakki mafamda CorCom na yawolgi ikai khumnaba utchari. Imaleibakki apunba saktam amasung meeyambu ngak senbada thawai katkhraba athoubasing pumnamakpusu ikai khumnaba utchari. Ngasi 8 July 2023 CorCom semkhibagi taranithoi suba mapok kumon numit asida Manipur (Kangleipak) amadi WESEA lamdamda leiriba yawollupsing amasung meeyam pumnamakpu ikai khumnababaga loinana CorCom gi paojel asi thamjari.

Ireibak iramdang gi puwarida yamna nungaitaba amadi thokheidaba thoudok amana eikhoi pumnamakta khangfam khangdaba cheina ama faohanbibaga loinana warepnaningai oiba aruba lamkhai amada mayam amuk lepminnarare. Wathok kharagi khudongchaba louraga matam kuina sangnadagi houna thamlakpa agenda khara thabak oina onthoknaba hotnarakpada SoO da leiriba Kuki khutlai paibasingna luchinglaga nupi angang khaktana meecham meeyamda khutlai sijinnaduna hatpa tuppa hourakpa mei thaduna khuntak lansihanba aduga SoO da khutyek pinabada yaoriba loilam leingak amasung mayang lanmeesingna mateng pangsinbagi mawongda toukhiba makhoi ahum asina ngakpibada wagadaba maral ama eikhoigi meeyamda langjarabani.

Thoudok wathok khudingmakki wakheibada laigadaba matang matamsing lei, madugi matang matamsingdu lankhragadi wakheiba yamna waba natraga ngamdaba faoba yao-i. Thengtharaga wakheinaba hotnarabadi mee, pot, panggah, lan-thum amasung punsi pumnamak henjinna tingba soidraban. Manipur (Kangleipak) gi matangda luribadi meekha ponlubana maram oiduna wakheinabagi thoudang amasung pambei khudingmak Loilam mapu gi yaka yengba tai, toubirakpa toubiraktaba Delhi gi thoujal makha ponli. Kanglup amasung furupsingda masana masagi maraibak lepchanabagi panggah leijadabasi kayamuk mang takningai oi haibagi mayek laraba ahingba khudam amani ngasi eikhoigi eramdam Manipur (Kangleipak) da thokliba thoudok asi.

Ngasigi thoudok asidagi thorakpa wafam kharagi manungda Manipur (Kangleipak) ga India ga leinariba mari aduga meesi meena thoklaga yengduna leiriba mayang lanmee singna louriba saklon anisi lotpa yadaba atak afongnaba matang amada yourakle. Manipur (Kangleipak) gi meeyamgi maikheidagi soikhiba haiba taragadi Manipur (Kangleipak) asi India gi setna-khainaba yadraba chap chana India oiraba state amani haina khanjilluba aduga loi leingak amasung makhoigi khutlai paiba lanmee singna meecham meeyam ngakpi senbigani haina thajaruba asini. Wafam anisimak achumbaduga kayam thaptoknarakle haibadu khanghounabagi matang ama handakki thoudoksingna numit khudinggi ningsinghalli.

Mapanthonggi oiba mityengda Manipur (Kangleipak) asi India gi icham chamba state amani haina fana malhannaba hotnaragasu India amasung Manipur (Kangleipak) anigi oiba top toppa leingak puwari gi mawong matou ama leiri haibasi pumnamakna khang-i. British na India thadoklamlaba matungda tenlabasu

tenna maning makha tamna democracy leingak lingnaba hotnajaramlaba matamdugi Asia region gi oinadi tangna thokpa leibak ama oiramlabani eikhoigi Manipur (Kangleipak) asi Khutlai paiba panggal gi marum thuppa India gi lamlou lang amada thuduna Manipur (Kangleipak) bu Bharat ta namduna tinsinkhraba matungdagidi leibak ani asi amana loilam aduga amana loilam mapu gi mawong matou da leirakkhre. Ikan kannadana Manipur (Kangleipak) meeyam gi ningtam khollao laoba hourakpadagidi meeyam namthanaba thourangsing mawu lingba hourakkhi amasung ningtam ehon na khutlai paiba tangkak amada changsillakhibaga loinana Mayang leingakkisu meeyam namthanabagi thouwongsingda ahenba kanglon kaya hapchinlakkhre. Counter insurgency gi mingda meecham meeyambu kihan khanghanduna leingakpagi mawong amada ngasi faoba lakli. Bharat leingak khutpusing mityengda Manipur (Kangleipak) asi lanfam ama oina loui, meeyamgi apam pamda makhoida lumna loude, semgat sagatpa lamdamsigi meeyam nungai yaifana leihannabagi wafam makhoigi makokta yaode. Mayamnasu khangnariba khudam amatang loukhatlabada lambel thong gi fivam asini. Bharat ta tinluraba matung chahi humfutara henlabasifaobada oiriba Imphal Jiri lambi gi yengheidraba fivam amasung Imphal Dimapur lambida thengnariba khutsemgi khudongchadabasing asi loi mapuna khangda-udaba natte, Manipur (Kangleipak) bu pannaraga leiba lanlong neinaba mayang makokchingbasinggi paotak matung inna toudabani.

Malemgi oiba chatnabi ama oina khutlai paiba lanmee amagi thabak khudingmak order gi makha polhalli. Lanmee manungdadi order yaodaba thabak amatta toubayade, order bu leikhrabadi tou haiba thabak adu toudaba sukya yade. Hougatningba matamda hougatpa yade, tumningba matamda tumsinba yade, chaninglaga chaba chaningdraga tokpa yade. Tou haiba thabak toudaba natraga touganu haiba thabak tousinlabadi cheirak soidana fanggani. khara laibadagina yamna luba faoba makhalgi cheirak lei amasung madu khwaidagi athuba matamda pangthok-i. Nongmei kappu hairaga kaptaba, kappa yade hairaga kapsillamlabadi court martial faoba toubachatnei. Pifam thokpa cheirak piramdrabadi mari leinaba meei adu khudakta cheirak fangba soide. Cheirak pibada thuba adugumna mana mathum pibadasu panthaba yade. Thabak farabadi thabak mafamda, thouna farabadi lanfam manungda khudakta mana piba famthol piba chatnei aduga lanfamdagi ayaba yaodana tung onduna chellabadi khudakta sibagi cheirak pibasuleinei.

Lanmee gi thabak khutsinthoksu lanaigi mayamna tounariba aduga mannade. Thabak ama tougadaba oirabadi madu pangthoknabagi pandam mayek sengna thammi amadi pandamdu fangnabagidamak tougadaba natraga sijinnagadaba thouwongsing paring naina macha khaina semmi. Karamba pungfam minute second dagi houraga karamba matangda loisingani amadi hairiba manung matamduda kanana kari thabak tougani haibadu mayek sengna leitabayade. Mana mana tougadaba thabaktuda heitaba ngamdaba sukya yade. Ayaba piraba natraga ayaba fanglaba matungdata thabak toubahougani. Mayang lanmee singsu makhoigi khutlai paiba khutpusing asi malemgi khutlai paiba lanmeesinggi taibang lonchat adugi paringda semduna thamlibani, makhoigi thabak thouramsingsu lonchat asigi manung channa pangthokhannaba hotnaribani.

Maram aduna meeyamna toina hangnariba loilam khutlai paiba lanmee singna aranba touriba Kuki khutlai paibasing asibu una una karigi laksinnaba toudribano haibagi paokhumdi makhoida Kuki khutlai paibasing laksinnabagi order leitaba maramnani. Makhoida leiriba order asidi mayam hatna sunaba asi yenglaga leiyu haiba order aduni. Spear Corps tagi thadoklakpa paojel matat ta haikhiba "we are watching" haibadu mayamna hangliba khangningliba adugi asengba paokhumni. Kanglup ama nakal amagi mathakta atamnana yengsinnaba leibani. Nouna thajillakliba mayang lanmeesingna tampakta yum mei thage touramba, gari thugaiba asinachingbasing tougadaba natragana toubayaba thabaksinggi manung chanlaba order leiraba ngaktani. Pumnamaksina takle madudi Bharakti lanmee asi masingdi yamba matik mayai yaodaba ahumsuba malemgi thakki oiba lanmee makhal amani.

Manipur (Kangleipak) da irang thoklaba matungda ahenba lanmee thajinlakkhibasi 'irang namthaba lakpa natte meeyam namthaba lakpani' haina khannakhiba adu houjikti meepum khudingmakna mayek sengna

uba fangle. Mayang lanmee singna Kuki khutlai paibasingbu laksinbagi mahutta maning touhanba aduga nakal amadana mayum makei kanjanaba thorakpasingbu tankhaiba fuba cheiba yaona athingba pibasidi asokpada thum thakchinbagumbani. Thoudou asina makha asum sangtharakpa, waroisin-gi mahutta meeyamgi mathakta ot-neibagi thabak chatthage matagum asoiba koithi thiba khatnaba houba manba mawongduda penmallaktabadagi meeyamna masa ngakthokchanabagi thabaksing paikhatpa houkhibani.

Pambei khudingmakki mapu oiriba loilam mapu Delhi gidi Kuki khutlai paibasingna meehat meepun chattharakpa hek hourakngeidagi thingge haibagi wakhal amatta faokhide. Houjik oiriba fivam asi laksinduna meeyambu masa masagi mayumda amuk hanjilhanduna khunda leitahannabagi pandam thamdaba maramna meeyamna pamjaba oithokkadaba thourang amatta paikhatpaga mami tamdribasini. Masagi mareibak manungda masagi mayumda leiba ngamhandraba meei kayana changjafam louduna mayamgi matengna hingliba fivam asi kokhannabagi pambeisu Delhi da lotlaga thamkhre. Houjikti Manipur (Kangleipak)da Internally Displaced People (IDP) haiba wahei asi yamna toina taragadaba tung koiragadaba wahei ama oiragani.

Leibak khunnai ama mating leina hingba ngamnabagi maruoiba machalsinggi manungda leibak khunnaiduda hingliba meeoisng adu tinjang kaijangdana masa mawu fana leibasisu amani. Piklabasu pikna Manipur (Kangleipak) asi Asian Civilization marakta maning makha tamna panba ngamlamkhibasi khunnaida hingliba meeoisngdu tinjang kaijangdaba masa mawu faba kanglup ama oiba maduna maram oiduna sa lan da thouba amasung suba nomba kanba madugi mapannani. Masigi taiyonnabada ngasidi eikhoigi meeyam yu amasung drug ta laichuraba kanglup ama oire. Meeoi kaya amana yu amasung drug na hatkhre, tunggi panggal oinagadaba masing thingamdraba naha kaya amana punshi kemduna siba ngaina hingli.

India gi loilam leingak yourakpadagi Manipur (Kangleipak) gi potthok chathok amasung senmitlonda tapna tapna kaitharakkhi. Khunnai senmitlon da tamthiba cheitheng ama pirakpaga loinana sufam nomfam leisillaktraba ereichasingna tufak tufai challaba toufam khangdraba fajn punsinduna thambiraba hingbagi mamal yaodraba meeoiabagi thak amada leirakkhre. Asigumba fivam asida toufam khangdrabasingna maru oina naha oiribasingna mayai kaba potlamsing pak sanna sijinnaba hourakkhi. 1970s gi matamdagi houduna Manipur (Kangleipak) da paktaknana yu sijinnaba hourakkhi. Imung manunggi senmitlon da akaiba pibata nattana imung manung nupi angangda ot neiba madudagi hendoklaktuna keiroi leikaida khatna cheinabagi thoudok wathok kaya thorakkhi. Thoudou asi khangba ngamlaktabadagi Manipur (Kangleipak) gi ima ibelsingna nupa nahasingbu yugi khayattagi kannanabagidamak leikai khudingda "Nisaban" houdokpaga loinana tumba chaba thidana yu thingbagi akanba khongjang changsinkhi. Achumba khongjang ama oibana maiki khudingmaktagi mateng pangnarakkhi amasung khongjang asi tangkak amafaobagidi mai pakkhi.

Laibak thibadi khunnaisida thengnariba yu amasung drugs ki safu asi yeknabana ningtam lalhou namthanaba lanlong singgi manung channa lamdamsigi meeyam gi mathakta chattharakpa akhannaba thourang amaga iroinarakpani haibasi eikhoigi meeyamna kaothoklubasini. Touge yaona toubu amasung sinba langbagi awangba thakki wakhal lousing amasung pambei suna leiba kangbu ama leibadumakna meechem meeyamna yu amasung drugs thingbada asukki matik awaba ama oiribani.

Yu amasung mayai kaba chinjak thingliba meeyam amasung ima ibel singnadi maipakpa adu karamna mara chetsinhangadage haiba anouba poram pomit amadi khongthang puthokpa ngamkhide adubu yu amasung drugs lalonba kangbu singnadi makhoina maithibagi maram chumna uba ngamkhi amasung anouba thouram thousil paikhatpa ngamkhi. Sendonggi oina amasung amang ata thokhanba ngambagi changgi oinasu yu dagidi drugs na helli adubu makhoigi karbar asida khwaidagi achouba apanba ama oiribasi mafam khuding pak sanna thabak paikhatliba yu thingba thorakliba nupi oibising asini haiba khangbaga loinana yamna hei singna amadi yamna khangba kanbaga loinana eramdamsigi nupi oibisingbu tapna tapna yu

heinahanlakkhi. Masiga iroinana makhoigi karbardagi fanglakpa selyamduna keiroi leikai dagi houraga state ki thak youna rajniti toubu, sakti paibasing amasung makhoigi khongloisingda thadaduna tunggi lambi semkhi. Mayai kaba chinjak thingbada maruoiba panggal oinariba nupi kanglupna yu thakpa yaorakpa matamdudagidi Manipur (Kangleipak) da yu amasung drugs sijinnaba amadi masigi karbar da achouba ahongba ama lakkhre. Lupa lakh na khujing oiduna farambadu crore na mahut sinkhare. Yu amasung drugs karbarwalasingna makhong somkhiba rajnitewallasina meeyamgi mahut sinduna leibakki leingak chupli pairakpa matamdadi Manipur (Kangleipak) gi chingmai sing poppy pambina pumsang sangle, atoppa leibaktagi pusinlaklaga yollambagi mahut kani amasung atei drugs singgi factory macha machadagina yaimarap chaoba faoba hangduna mapung faba supply chain ama semgattuna industrial scale da puthoklakle. Yu asisu industrial scale da puthokpa yanaba khongjangda yu thinglamliba meeyambu ikaiba piba oina state assembly da fongna puthoktuna yu legalise toukhre. Legalise toubagi maruoiba pandamdi hourakliba naharolsinggi wakhalda fei fatte haina khalhannabagi athingba leihandabani amasung meeyam pumnamak pak sanna nisa da luphanduna atei mayai kaba potlamsing leiba yonbagi thabakta henna maka lamna sandokpa yanabani. Ngasi hanglai leingakna yu legalise touribasigi mayokta meeyam amasung ima ibel singna changsilliba khongjang asidi yamna tonba amasung nasol pikpa khongjang ama oire. Fivam asi yu amasung drug karbarwala singna leibakki chupli paibasing, yaitong khamdongbasing, khunnaigi machin chatpasing hanna machin menkhiba aduga makhoigi hotnajamalna meitei nupising yaona pak sanna yuda laichuhankhibadagini.

Tensinna hairabada Mayang lanmee singna lamdamsigi ningtam ehon thengnanabagidamak kanglup kharagi khutlai paibasingbu khutyek pinaduna sougatli touningba touhalli. Khutlai paibasingduna makhoina konba mafamsingda kani thahalli. Senjao paibasingna kani thaba amasung drug sungbada changgadaba selfamsing puthok-i, aduga loilam leingakna usinnadana ukhal oibi. Yu amasung drugs yollaga fanglakpa sel amasung loilam leingakna nakoinana mateng pangbibadagi haibadi thika supply, thabak haptok hapchin, amasung highway singda fongna senkhai touhanba asinachingbadagi fanglakpa selsingduna khutlai leisilli amasung kharana rajnitewalla amasung yaitong khamdongbasingda amuk yenthoklak-i. Khutlai masing yamlakpa, mayang lanmee manungda karbar punbadagi michang sangga hengatlakpa, loi leingak manungda makhoigi masa mareng sandoklakpadagi makhoigi pandamda karam chaoba asum hellak-i. Masidagi wathok lanthokta meechem meeyamgi mathakta khutlai sijinnaba ngamlakpani aduga loilam leingak amasung mayang lanmee singna tuminna yengduna leithoklibasigi maramdi makhoi maseldi amana amagi mateng mathou tai. Kadomdagi houraga ngasi kari oiribano haibadu houjikti mayek sengle.

Asigumba sathiraba potlum amana khunnaisida nanduna leiraga eikhoigi meeyamna yu amasung mayai kaba chinjakta laichuduna leiba haibasidi narco terrorist singda nakoinana mateng pangsinbagumbani. Masidi tasengnamak touheidaba thabak amani. Mayai kaba chinjakta luptuna leiragadi wakhal mityeng choiduna leiba tabani aduga panggal thokkadaba matangda panggal thokpasu ngamlaroi. Leibak kansi khunnai kansi hairagadi yu amasung drugs sokheidaba pot ama oihanfam thok-i. Ngasidi ereibak eramdam meihoure, khunnaisina nangliba awaba asi kayamuk lubano haibadu pumnamakta faorare. Leibak meeyam ngak sen-gani haina eikhoi pumnamakta faoriba wakhal amasung thouna asigi mayoknabada leiriba yu amasung drugs eramdam asidagi maru fangna muthatpa ngamnabagi tanja ama fanglibase lemna manghanloidabani.

India gi fivannungda Manipur (Kangleipak) gi waroisin leite. Maram aduna Manipur (Kangleipak) gi loi leingak amasung meei kharana eramdam asida thokliba tamthiraba thoudok amadi thoudousing sing asibu Delhi dakusinggi thoujaltana kokhanbigani haibagi wakhalda taoribasi yamna laibak thiba amani. Thajabagi thamfam onnarubana ngasidi eikhoigi meeyam marol marang taklaba isagi iramda iyum thadoklaga lanjennaraba meei haibadu oirare. Loi leingak amasung makhoigi khongburoisingna matam kuinadagi haduna yollamba India gi thoujal makhadata Manipur (Kangleipak) gi nungai yaifaba oigani haiba manglan ngasidi tanggoi olle. Meekha ponlaba imaleibak asida matam matamgi thokkhraba thoudoksingna

khudam oiduna Corcom gi maikaidagi amasung Manipur (Kangleipak) gi atei yawollup kayagi maikaidagi chebao chejai kayagi mateng louduna kuina minai oibadagi thorakpa amadi thorakkadaba khudongthibasinggi matangda leibak meeyamda cheksin-wa kaya hanjin hanjin khanghanduna lakkhi. Adubu yeknabagi sarouna kanmankhibana eikhoigi meeyamdi khangna khangna una una mang-oi haa-oi afa apunnabagum mating thokpa ngamdana leirakhibani. Lamdam asida khundaminnariba furup kanglupsinggi asengba interest sing Bharatki rajniti da laiming loukhrabasing asina keidoungeida ngakpa ngamloi haibasi tungdasu mayek oina adum thoklakkhigani.

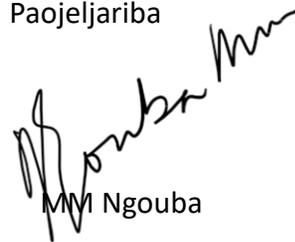
Ngasidi Manipur (Kangleipak) gi mafam khuding mikap miraokholtana nille. Ngakpi senbibagi mingda Manipur (Kangleipak) meeyambu lanfa onthokpire. Meeoibagi khangba ngambagi pankhei lei. Pangkhei asidagi henlabadi meeoibana toubu ngamdaba leite. Pendabasing asi henmallabada kanagumbasingna eikhoi ningtambana henna fare haina fongdoknabasu yao-i. Ningtamba nattana atei lambel leite haibadu khangsinnadana leiba yaraktraba matam oire. Mareibak ningba mapari mamom kayana Manipur (Kangleipak) gi ningtamba ngaknabagidamak thawaina pontha pikhrabani. Mangkhraba ningtamba hanjilhanduna anouba imaleibak ama semnabagidamak houjksu leptana lanthengnaribani. Bharat ki mapot maral louge haiba natte eikhoi amuk ningtamjarage haibada chingnaningai karisu leite. Manipur (Kangleipak) gi ningtamba Delhi da so lonlaga thamba pot natte. Ima leibakki ningtamba meei kharakhakki natte, houkhraba leiriba amadi lakkadaba pumnamakini, eikhoi pumnamakki thamoida ngalliba meirani. Manipur (Kangleipak) gi ningtamba hanjilhangadabani haibagi khollao khonjel houna laobiyu. Meekha ponngaidagi ngasi faobada ima leibak amasung meeyamna puriba tekchak asi tunggi meerolda amuk thangtharamdanabagi wasak ngasigi meerolsina loufam thok-i.

Isagi haiba wafam thadoklaga mayamgi amasung ima leibakki haiba wafamsida eikhoi khudingmak punna lepminnaba ngambasi yamna laibak fabani amasung afaba paojel amani. Eikhoi pumnamakki wakhal pukchel amatta oirabadi eikhoibu thingbinaba Kanasu leiroyi. Khongfam asidagi houraga khongthang mannana manglomda changsinminnaragadi mai pakpa nattaba atoppa panthung leite.

Ngasigi leithokpa yadraba tanfam asida CorCom bu panggal pibiduna apunbagi khongjang asi henna masak machu thokpa soidana oihanbigani thajei. Maning makha tamba imaleibak amada eikhoigi meeyamna maithong maka lamna punsigi lanfam thengnaminnaba numit aduna eikhoibu ngaiduna leiri.

Date 7 July, 2023

Paojeljariba



M. Ngouba

Convenor-in-charge,

Coordination Committee

(English Version)

12th Anniversary Coordination Committee (CorCom)

July 8, 2023

On this auspicious day I offer revolutionary salute to all those heroes who have sacrificed in the course of the movement for the national liberation of our motherland Manipur (Kangleipak) and the people. I also salute all those brave hearts who have martyred while defending the collective identity, integrity of our motherland and the people. Today, the 8th July 2023, while commemorating the 12th Anniversary of the formation of CorCom, I pay respect to all the revolutionary organizations and people in Manipur (Kangleipak) and WESEA and convey the anniversary message.

Today, a deeply unfortunate crisis that we never wished to experience has befallen our beloved motherland, leaving us overwhelmed with an indescribable anguish. Once more, we find ourselves united at a decisive juncture, faced with the imperative task of making the correct choice. Taking advantage of some tensions, Kuki militants operating under SoO have capitalized on the opportunity to advance their long-standing agenda, resorting to the use of weapons and committing indiscriminate acts of violence resulting in the loss of innocent lives, including women and children. They have set fire to homes and entire villages leading to the forced displacement tens of thousands of people and leaving a trail of destruction in their wake. The colonial administration, the government of India, and the Mayang soldiers having all rallied in support of the Kuki militants, have collectively committed an unpardonable offense against our people.

Resolving any crisis becomes easier when appropriate time and circumstances align. However, once those opportune moments pass, resolving the crisis becomes increasingly difficult or may not happen at all. Postponing timely resolution exacts a higher toll in terms of human resources, properties, labor, and even lives. Manipur (Kangleipak) faces the added challenge of being compelled to wait for the actions of colonial powers, as dictated by the prevailing colonial condition, where all responsibilities and avenues for resolving the crisis rests with Delhi. This leaves the people at the mercy of Delhi who may or may not make any efforts towards a resolution. The ongoing crisis in our homeland, Manipur (Kangleipak), serves as a constant reminder of the catastrophic consequences that unfold when a nation is deprived of its fundamental rights.

Manipur (Kangleipak) finds itself in a state of devastation, primarily due to the relationship between Manipur (Kangleipak) and India, coupled with the passive stance adopted by the Mayang soldiers in the face of the crisis. These two aspects can no longer be concealed. The people of Manipur (Kangleipak) have made two crucial mistakes, as they were deceived into believing that Manipur (Kangleipak) is an inseparable (integral) part of India, and they had unwarranted confidence in entrusting the Mayang army as their protector. The ongoing crisis, persisting for several weeks, serves as a daily reminder of how distant the aforementioned beliefs are from the reality.

Despite the relentless efforts to portray Manipur (Kangleipak) as just another state of India, it is widely recognized that there exist conditions that indicate a distinctive colonial political relationship between India and Manipur (Kangleipak). Following the disintegration of the British Indian Empire, Manipur (Kangleipak) briefly reclaimed its sovereignty and established a republican democracy, marking a remarkable political accomplishment in the Asian region during that point of time. However, India employed deceitful strategies and military force to colonize Manipur (Kangleipak), resulting in India assuming the role of the colonial ruler and Manipur (Kangleipak) being transformed into a colonized nation. This colonial relationship has persisted since then. In a short span of time, the people of Manipur (Kangleipak) began raising their voices for democratic liberation, but India responded by implementing policies aimed at suppressing these popular voices. As the revolution progressed to armed struggle, the Indian administration further intensified its repressive measures. Under the guise of counter insurgency,

India has persistently instilled fear and terror among the people of Manipur (Kangleipak). To the colonial rulers, Manipur (Kangleipak) is merely a battleground where the democratic consent of its people holds no significance, and their policies lack any consideration for the development and welfare of the population. Take for example, the conditions of the roads and bridges. Even after 70 years of colonial rule the conditions of Imphal- Jiribam highway have been pathetic. The perennial artificial inconveniences persisting on Imphal- Dimapur highway are well known by the colonial rulers. The conditions have been allowed to deteriorate under the vigilant supervision of the top Mayang strategists responsible for managing Manipur's (Kangleipak) affairs.

As a universal norm, every action taken by an army is based on orders, and within the army, no task can be carried out without a proper order. Soldiers are bound by strict disciplinary rules and regulations, preventing them from exercising personal freedom in matters of sleep, wake up, and meals. Disobeying a command or order within the army results in severe penalties, with various degrees of punishment swiftly enforced. Soldiers who disobey commands related to firing or violate orders against firing can face court- martial proceedings. In the event that higher-ranking officials fail to administer punishment, they themselves become liable to immediate consequences. As punishments are swiftly meted out, there is no delay in granting rewards. Those who demonstrate efficiency are promptly recognized at their respective workplaces, while the braves are immediately acknowledged and rewarded on the battlefield. Conversely, those who desert the battlefield without orders are swiftly punished with the penalty of death.

The organization of duties within the army differs significantly from that of civilians. When a mission is assigned, the agenda is communicated with utmost clarity, and the means and tactics required to achieve the objectives are clearly defined and outlined. Soldiers are provided with detailed information regarding the exact hour, minute, and second when a mission is scheduled to commence and conclude. They are also briefed on the specific actions and tasks that need to be carried out within a designated time frame. It is essential for every soldier to possess proficiency in the assigned actions to ensure successful mission execution. An action is only initiated upon receipt of an order. The Mayang army, like any other military organization, adheres to universal military norms. Therefore, if the Mayang army does not take action against Kuki militants who are committing crimes, it can be attributed to the absence of specific orders to do so. When the Spear Corps stated that "we are watching," it implies that they have been instructed to remain as silent spectators to the conflicts unfolding among the people. Instances have been observed where newly deployed Indian paramilitary personnel have engaged in acts such as attempted arson and destruction of property in the valley, but it is important to note that they were simply following orders given to them. Given the factors presented, it is understandable to arrive at the conclusion that the Mayang army is a highly incompetent large army of the third world.

The significant deployment of armed forces following the eruption of the crisis does not appear to be aimed at containing the situation, as people suspect. Rather, there is growing evidence that such a heavy presence is primarily intended to suppress the colonized population. Mayang armed forces, instead of effectively controlling the Kuki militants, are allowing them to carry out acts of terrorism without impediment. Furthermore, these armed forces are subjecting and obstructing villagers who are defending their properties against the aggression of the Kuki marauders. The continuation of such sinister actions only serves to deepen the wounds and intensify the desire of the people to resort to armed self-defense as a means of protection.

Since the inception of the crisis, the colonial rulers of Delhi have shown no intention to curb the violent and destructive acts committed by Kuki militants. They have failed to implement policies aimed at controlling the situation and rehabilitating the displaced people. Furthermore, the colonial rulers have not empowered the people to protect their homes and establish peaceful settlements in their own homeland. It is apparent that the term

"IDP" (internally displaced people) will continue to be widely used for an extended period of time.

One of the crucial factors contributing to the prosperity and advancement of a society is the well-being of its people. Despite its modest size, Manipur (Kangleipak), in the past, thrived as a sovereign nation within the Asian civilization, with its population enjoying good health. This state of good health enabled them to engage in diligent work for economic growth and exhibit courage in defending themselves against external threats. Such conditions and characters have changed now due to the menace of narcoterrorism. Our people are now plagued by the devastating effects of alcohol and drugs. Countless lives have been lost to the ravages of alcohol and drugs. Countless young individuals, who represent the future strength of our nation, are now precariously perched on the precipice of death.

India's colonial rule has had a detrimental impact on the productive forces and has exacerbated the economic situation in Manipur (Kangleipak). The declining economy and increasing unemployment have pushed numerous individuals into a state of frustration and disillusionment, leading to a sense of purposeless existence. This has contributed to the growing prevalence of alcohol and drug addiction among the youth. The trend first emerged in the 1970s and has further deteriorated the economic conditions of families, leading to a rise in domestic violence against women and children, as well as other social crimes. In response, the women of Manipur (Kangleipak) took the initiative to launch an anti-alcoholism movement called "Nishaband," which gained significant support and achieved success for a certain period of time.

Unfortunately, the colonial rulers have strategically employed the vices of alcoholism and drug addiction as a means to suppress the people's liberation movement, yet many individuals have failed to recognize this insidious strategy. The pervasive nature of this evil strategy, originating from the highest echelons of power and implemented through an extensive network, has made it exceedingly challenging to completely eradicate narcoterrorism.

Despite the efforts of people and women activists fighting against alcoholism and drug addiction, they have struggled to strengthen their activism by developing new and effective strategies. In contrast, those involved in the alcohol and drug trade have proven adept at devising new tactics to promote and expand their illicit businesses. The drug traders, driven by their pursuit of profitability and recognizing the devastating power of drugs, strategically prioritized the trade and distribution of drugs over alcohol due to their higher potential for financial gain and societal destruction. The drug traders, fully aware of the effectiveness of women activists as obstacles to their business, devised new tactics to undermine and gradually suppress the widespread popular movements against alcohol and drugs. They strategically targeted and influenced women, luring them into the habit of alcoholism. By doing so, they aimed to undermine their determination and hinder their ability to effectively combat the growing menace of alcoholism and drugs. They strategically diverted a portion of their profits into local and state-level electoral politics, actively fielding candidates and forming alliances with elected representatives to secure their support and expand their illicit businesses. This insidious collusion between the drug traders and those in power facilitated the widespread proliferation of narcoterrorism, encompassing the alcohol business, drug trade, and poppy cultivation in Manipur (Kangleipak). With politicians and individuals backed by drug lords assuming positions of power within the state administration, Manipur (Kangleipak) has witnessed a drastic transformation in the drug production landscape, evolving into a medium-scale industry supported by a comprehensive supply chain. The next strategic move for them was to legalize the production of alcohol on an industrial scale. This step was taken with the aim of undermining the ability of the youth to make conscientious decisions regarding right and wrong by enticing them to indulge in alcohol from an early age. By eliminating this ability, they create a favorable environment for the drug business to thrive without significant obstacles. Today, the voices opposing the legalization of alcohol have become feeble, and their movement has weakened significantly.

The Mayang army has been supporting certain communal militant forces as a measure to counter the national liberation movement, and in this process, they have signed agreements. These communal militant forces have been allowed to engage in widespread poppy cultivation under the army's patronage.

A significant number of affluent individuals and influential figures are involved in such illicit businesses, and the colonial government provides them with protection and support. The government also allows these militants to openly extort money from people on highways, and the collected funds are shared among the investors. The Kuki militants utilize these funds to procure arms and ammunition for their activities. As the power and influence of these communal militants grow, their greed and ruthless actions escalate. Consequently, when these militants engage in acts of terror against the people, the colonial government and Mayang army, bound by their mutual interests, choose to remain silent spectators, allowing the atrocities to persist.

In the face of such a dire situation in our society, choosing to ignore or indulge in alcohol and drugs can be seen as indirectly supporting the narco-terrorists and their harmful activities. Indeed, this is truly abominable. As long as we are engulfed in this abuse, we will not be able to make sound decisions nor we will be able to find the necessary strength to fight when that is required. Today, our region is engulfed in flames of turmoil, and the gravity of the crisis is deeply felt by all of us. To safeguard our society and protect our nation, it is crucial that we unequivocally refrain from alcohol and drug consumption, seizing the opportunity provided by the current favorable circumstances.

Manipur (Kangleipak) will never find a solution within the confines of the Indian framework. The notion propagated by Manipur (Kangleipak)'s colonial puppets that a solution can be attained by seeking mercy from the Delhi bandits is utterly nonsensical and deeply regrettable. Our people have been left homeless and devastated in our own homeland because of the misplaced trust. The long-held dream peddled by the colonial rulers and their puppets that Manipur (Kangleipak)'s happiness and prosperity can only be achieved under Indian rule has now been shattered and reduced to ashes.

The revolutionary groups, including CorCom, have repeatedly reminded the people of Manipur (Kangleipak) about the devastating consequences of colonial rule and have urged them to remain vigilant against potential future challenges. However, the colonial power's manipulative propaganda, both covert and overt, has kept the people in the dark for a long time. We are certain, that, the colonial puppets and collaborators, who have been influenced by the colonial interests, are incapable of defending, preserving, and promoting the shared interests of the diverse communities within Manipur (Kangleipak). This conviction will be substantiated by factual evidence and experiences in the future as well.

Today, every part of Manipur (Kangleipak) is engulfed in pain and sorrow. The pretext of providing security has resulted in the people of Manipur (Kangleipak) feeling like prisoners of war. Their freedom and rights have been curtailed, and they are living under oppressive conditions imposed by the colonial rulers.

There is always a limit to tolerance, when this limit of tolerance is crossed people are capable doing everything. A growing number of individuals have come to the realization that liberation is the only viable solution to address the issues stemming from the colonial system. Numerous patriots have made the ultimate sacrifice in the pursuit of independence of Manipur (Kangleipak), and there are still many who persist in their efforts. The aspiration for Manipur (Kangleipak)'s liberation is not limited to a select few; it is a collective endeavor aimed at safeguarding and advancing what rightfully belongs to us. The liberation of Manipur (Kangleipak) holds significance for both the present and future generations, as it represents the pursuit of a better and self-determined destiny. Liberation is a hope that shines in our hearts, not something that is kept under lock and key in Delhi.

I encourage the people to raise their voices and echo the demand for the liberation of Manipur (Kangleipak) with unwavering determination. Let your voices reverberate across the land, resonating with the spirit of freedom and justice. Together, in unison, let us proclaim our yearning for self-determination and the rightful place of Manipur (Kangleipak) among the sovereign nations of the world. Speak up, shout out, and let the world hear the resounding call for the liberation of Manipur (Kangleipak). We have a responsibility to ensure that the burden of colonial suppression does not weigh down upon the shoulders of our future generations.

It is truly fortunate that we can stand united for our motherland, setting aside our personal interests. This unity bodes well for the future of Manipur (Kangleipak). When we join forces, motivated by a common purpose and a shared vision, we become a formidable force capable of bringing about positive change. If we continue to foster this unity and support one another, there will be nothing but success ahead.

With this unavoidable state of affairs in sight, we hope that our people will provide strength to CorCom and support their necessary steps towards making the united movement more meaningful and successful. The day awaits us when Manipur (Kangleipak) will be free and independent, where our people will work together and face the hardships of life with a smile on their faces.

Date 7 July, 2023

Paojeljariba

A handwritten signature in black ink, appearing to read 'M. M. Ngouba', written in a cursive style.

M. M. Ngouba

Convenor-in-charge,

Coordination

Committee (CorCom)