

# Protest continues against mob lynching and stereotyping of Meitei Pangal as thieves

IT News  
Imphal, Sept 18,

DAMMS in association with 26 others academic, social and political organisations organised a public protest, a rally and followed by human chain covering the arts faculty campus against the brutal mob lynching of Md Farooque Khan in Tharojam village, Manipur at arts faculty, Delhi University, North Campus yesterday.

Issue of mob lynching and stereotyping against pangals (manipur muslims) were addressed during the protest. Around 350 persons representing various progressive organisations have turned up for the solidarity of this movement against hatred, mob violence, injustice and stereotyping against the minorities.

Several speakers including Ch Kheiruddin Shah, president of DAMMS, Azhar, national secretary of Sio, Furkan Makakmayum, Vice President of MSAD, Chinglen Khummukcham, member of NEFIS, HimatTampakmayum, academic advisor of Damms, Miraj Shah Kori, Advisor of NES, Robert Kamson of ZSUD, Dr Seram Rojesh, Ex President of MSAD, Anil, Secretary of SFI, Naved, President of MEEM, Shah Nawaz, Secretary of KYS, and many others extensively spoke on the issue and unanimously call for a united movement against the oppression and discrimination faced by the



minorities of Manipur, of both hills and valley. The protest ended with a signature campaign where more than 400 signatures have been collected. On the backdrop of the protest, DAMMS have released a press statement. The statement of DAMMS expressed strong condemnation of the brutal and inhuman mob lynching of Md Farooque Khan in Tharojam village, under Patsoi police station, Imphal West, Manipur on the 13th of September, 2018. "Md Farooque Khan, aged 26 is an MBA and a proprietor of a successful startup company - Palem Foods Pvt Ltd. On the wee hour of the 13th September, the inhuman mob of Tharojam lynched Md Farooque Khan on an unestablished accusation of vehicle theft. The incident

came to the light on the public when the perpetrators uploaded numbers of pictures and violent video clips of lynching Md Farooque on the Facebook. Those videos clearly suggest an evidence that the lynching was an organised and planned murder", the statement said. DAMMS statement said that Farooque was even denied a sip of water in his last breath. There were none to stop the mob in their brutal attempt to kill him in the open ground "This horrific and mind boggling incident puts us into the horrific memories of numerous unjustified mob lynching against Pangals in the last few years. 1. On the 12th April 2013, md Sana of Phouel, Thoubal was lynched by a mob of Yairipok Khoirom when he went there to meet his girlfriend. 2. On the 17th march 2015, a mentally challenged youth Md

Lukiman, 27 of Thoubal Moijing was accused of being a thief and lynched by a mob of Heingang Ahallup. 3. On the 2nd nov 2015, a headmaster of a Govt. primary school Md Hasmad Ali aka Babu, 55 of Keirao was lynched by a mob of Uchekon over allegation of stealing a cow. 4. On the 7th april 2016, two young boys Mohd Sadam and Mohd Farook of Lilong were lynched by a huge mob of Mayang Imphal over the allegation of 'trying to steal a vehicle. 5. On the 14th august 2016, two brothers from Hayellabuk named Md Qudush Khan and Md Firoj, Thoubal were attempted to be lynched at Khangabok on their way to Moreh. And Md Qudush Khan, aged 25 succumbed to death. 6. In December 2017, a mentally challenged person called Khullakpan Ibocha was

lynched by a mob in Poiroukhongjil Yairipok on an unestablished theft case. 7. On the 27th february, 2016, a class nine student of Slopeland public school called Md Rafique, 15 of Sora Ching Wangma, Thoubal district was lynched by a mob of Irengband while herding cattle", the statement recalled.

DAMMS appealed the media house to maintain the professional ethics of journalism and to sensitize the entire issue.

"It is unfortunate that the fourth pillar of the democracy viz media; the state media has continuously failed to report the incident on an unbiased manner. Every time when such incidents happen, the media houses miserably succumbed to their servile practice of the dominant chauvinistic narratives. Such problematic attitude of media houses has been an impactful agent of social condition of stereotyping and communalism in Manipur. "We also can't deny the larger role of stereotyping and prejudice against Pangals (Manipuri Muslim) as 'thieves' which has been plaguing the Manipuri society since long. Since the Pangals don't have an organised political and economic power, the most backward community has not been in the position to have any medium of making up a counter narrative based on reason and truths against the dominant and oppressive narratives.

# Torch Rally staged against mob lynching



IT News  
Thoubal, Sept 18,

People of Moijing in Thoubal district yesterday evening staged a torch rally (meira Rally) denouncing the September 13 - Tharojam mob lynching which killed a person identified as Faroque. The rally jointly organized by the Pradhan, members and Zilla Parishad member of the Moijing Gram Panchayat and local club started the rally from Moijing Awang leikai Upper Primary School and after passing through Meena Bazar

and all streets of Moijing and concluded at the starting point.

Slogans denouncing mob violence and demand for justice to Faroque were shouted during the rally.

Md. Abdul Warish, Pradhan of Moijing Gram Panchayat while speaking on the occasion pray the almighty to make an end to any mob violence.

"Let the incident of Faroque be the last and let all people of Manipur stands against any mob lynching", the Pradhan said.

# Free medical Camp

IT News  
Thoubal, Sept 18,

National People's Party/Thoubal in hands with the District health Society Thoubal had organized a one day free health camp at Khoirom Junior High School in Yairipok Khoirom yesterday. Doctors present on the camp provided free treatment on

cases related to Gynae, Ortho, Medicine, Skin, Leprosy, Eye, HIV Test and Ultra Sound besides providing them medicines. ADM Thoubal L. Radhakanta, State Secretary of organization of NPP Manipur, L. Thanil Meitei, CMO Thoubal Dr. N. Jayantakumar and DPM of NHM Thoubal Ch. Basanta also attended the health camp.

# Manipuri Diaspora in Myanmar: Past and Present 1

Contd. from page 2

Around 1917, some Manipuris of Aheiktaw socialized with the populace of some other communities and they were ostracized for visiting a temple of Ningthem Purohit. It means that they have become untouchables so they are not allowed to be a part of them. Even relatives became victims of this practice. Fear, shame and anguish forced them to embrace Buddhism. After that they started mixing with those who follow Buddhism. It became one of the causes of forgetting their mother tongue. In this way the Manipuris merged with Myanmar social system. Today they have forgotten that they were the descendants of those Manipuris who practised medicine there.

Perhaps, bachelors and spinsters between the ages of 30 and 84 are present in every household. The reasons for remaining unmarried for boys / girls are the lack of suitable brides or grooms, discrimination and casteism. They can be married to the Myanmar as they want to remain as Manipuri-Kates, and Kate-Paonas. There are girls who remained unmarried because they were burdened with parental care. Ostracism is very much common if a person marries a Myanmar girl because of the unavailability of a suitable Manipuri girl. Remaining unmarried is one of the causes of decreasing population. Those Manipuri-Kates settled along the banks of the Ningthi River can accept other community's brides after converting them to Hinduism since they couldn't find suitable brides from their own

community. The number of spinsters outnumbers Manipuri bachelors. Those children born out of marriage with other community's girls are not allowed to enter Hindu temples by the Manipuri-Kate Paonas, and those children are known as 'Kabiya' (Hybrid) in Myanmar language. The people of Myanmar took notice of them because Manipuri-Kate cavalry and soldiers fought by the side of the people of their adopted land, Myanmar. However, the Myanmar's attitude of looking down Manipuri-Kates remained as they were brought there as captives. On the other hand, Manipuri-Kate Paonas got respect because they served the Myanmar king as consultants, purohits (king's priests) and astrologers. For the above reason some Manipuri-Kates wanted to be converted into Manipuri-Kate Paonas. Thus Kates residing inside Mandalay became Manipuri-Kate Paonas. Meanwhile those Manipuri-Kates who failed to become Manipuri-Kate Paonas embraced Buddhism and joined the Myanmar society.

In this way Manipuri Myanmar are in a process of vanishing their language and their original settlements. There is an attitude of treating Manipuri-Kates as lower castes by Manipuri-Kate Paonas. Kate-Paonas of Mandalay division are doing their best to preserve Hindu traditions by constructing temples and offering services to Hindu deities, celebrating annual

festivals, offerings weekly evening prayers, and using 'Urik' (sacred bead) and 'Lugun' (sacred thread).

### Residential and Temple Architecture

Rich Manipuri-Kates and Paonas built their houses with bricks and some of them are double storied. Most of the houses are constructed with wood and they are covered with C.I. sheets. Besides the living house, kitchen and store houses are roofed with bamboo. And these houses are walled with bamboo mats. Some of the houses of Manipuri-Kates by the river banks of the Ningthi (Chindwin) look like the traditional Meitei Yumjao (traditional Manipuri house). Some of them were seen before the 2nd World War. At Namfalong, some Manipuri houses have 'kangthak (pile dwelling). The area under the kangthak is used as a workshop. There is a gate for every bamboo, wooden and brick walls that encircle residential areas. A 'Tulishipung' (a sacred spot for ritual purposes) is there in front of every house. An area called 'phamel' is reserved for elders on the right side of the verandah of a house. There is no tradition among Manipuri-Kates and Paonas of Mandalay of reserving an area in the south-eastern corner of the house for Lord Sanamahi. However, idols of Lakshmi (Hindu goddess of wealth) are worshipped in place of Sanamahi. Manipuri-Kates settled along the banks of the Ningthi river, have the tradition of reserving an area for Lord Sanamahi in their houses. They

### Dress and Customs

Myanmar Manipuris have two areas of dressing. When they come out of their houses they wear longyi. From an early period, some Manipuris will cover their head with a piece of cloth and a knot is left on the left side. Myanmar Manipuri women wear striped sarong. The sarong is joined at the borders lengthwise and it is worn by tucking in a part of it, along the line of the left leg. Women wear long sleeved blouses Sometimes woman wear sarongs over them. Sometimes the blouse covers the sarong. There is not much difference on the matter of dresses between a girl and a married woman. Male folks wear white dhoti (pheijom) when they participate religious of ritualistic ceremonies. Boys wear white dhoti. Men use white armless vests and they

don't have the tradition of rearing poultry. They believe that if a hen perches on the roof of a house, Lord Sanamahi will move away. In the localities of Kate-Paonas there is a tradition of having temples and mandhavs. The main structures of the temples are of brick, and they are roofed with C.I. sheets. The village of Dat Dale have Hindu temples, besides having brick temples of Lainingthou Pakhangba and Lairembi. At Gaave (Yekyi pauk) village, there are two wooden temples of Yumjao Lairembi (meroji) and Marjing and the roof is of C.I. sheets. The Hindu temples have pointed domes like those of the Pagoda. Bells are hung high supported by brick pillars.

There is a tradition for married women to keep a knot of hair on the backside of the head. This knot of hair is often adorned with white flowers. They use ear-ring and gold necklaces around necks. There's no tradition of wearing extra gold bangles. A groom puts on a 'Pheijom' (white dhoti) and Lugun (sacred thread). No shirt is worn. But, their upper body is covered with a white cloth. 'Kokyet', (white turban) is put on the head. However, it is different from the one used by the Manipuris in Manipur. This turban is specially created by the Myanmar Manipuris. No difference is there between the turban worn by a groom and the turban used by a pungyeiba (drummer). The bride wears 'Achiek' or a costly sarong (phanek). A long-sleeved blouse is worn by her. A thin white cloth will cover the bride, and jewellery is on

the head. Scented white jasmine will be used along with the jewellery. Kate women settled by the banks of the Ningthi (Chindwin) river wear embroidered sarong (phanek) in marriage ceremonies. The bride and groom will be marked with chandan. There's no difference in the use of costume and jewellery between girls ready for naphutpa (piercing the earlobes) and a bride. But, there's no tradition of using an inaphi (wrapper). In recent years it has become common seeing girls and married women wearing needle worked sarongs (the designs are on both the borders) among the Manipuri-Kates and Paonas of Mandalay division. When girls offer dances at a Mandhav (an open construction used for religious or other functions). They will put on 'Mayek Naiba' sarong. During the occasion of Lai Haraoba of 'Yumjao Lairembi' (Meroji in Myanmar language) at Gaave (Yekyi pauk), village the girls of Manipuri-Kates and Paonas settled in Bamon Khunjab, Minde-e-kin, Dat Dale, Moza of Mandalay and Sagaing use mayek naiba sarong and extra-well-designed wrapper. About a centuries back, Manipuri women of Mandalay wore a sarong named 'Pumthet Phane' other ones which had embroidered by needle on both borders. However, these sarongs are no longer in use. Manipuri-Kate 'Maibi' (priestess who does not speak Manipuri language) wear a

horizontally-stripped sarong high on the chest; she is without any shirt. She will cover herself with a thin cloth over the head. Girls who form a part of the festival of Lai-Haraoba (pleasing of deity) wear striped sarong and a blouse. A garland prepared with white jasmine will decorate her head. In the late 18th century, a Manipuri-Kate was found serving under the Myanmar king as a general. Manipuri-Kates formed a part of the Myanmar cavalry and foot soldiers. The general (Manipuri-Kate) of Myanmar army donned a Pheijom and a turban on head and the shirt is Myanmar. Manipuri cavalry wore 'Koyet Kangdram' (turban used as safety gear) and it is tied down with a piece of cloth under the chin. Photo Illustrations:

Photo 1: Mutua Bahadur delivering the CMS Lecture moderated by Prof. S. Mangi Singh, Director, CMS, MU. Photo 2: Anglo Burmese War (1885) Plaque highlighting the participation of 262 Kathei (Mayanmar Manipuri) Horse riders in the war campaign) Photo 3: Myanmar Manipuri bride in marriage costume Photo 4: Pagoda Door with a stamped sword mark by Maharaja Garibniwaj. 1 Proceedings of the Centre for Manipur Studies (CMS) Interactive Lecture Series, dated 17 September 2018, orgd. by CMS, Manipur University. Rapporteur: Aheibam Koreng, Asst. Prof., CMS, MU.