

CHAPTER 4

Advent of Christianity and Modern Education

Introduction:

Ever since the beginning of civilization, History had begun making tremendous changes. Civilizations were the base of great societies such as Egypt and Rome. The collection of people, goods and ideas suggest difference and diversity and are also the hallmark of empires. The initial formation of these civilizations were based on the movement of peoples into the river valleys and plains gradually leading some go beyond these boundaries in search for basic needs for livelihood and freedom from the more dominant force. These people were nurtured by these spaces. They often described their environments as God-like and characterised their nearby as life giving. The Nagas too have undergone such drastic changes during the course of her adaptation to their habitat. Apart from cultural contacts with the neighbouring Ahoms, the rulers of Assam from 1228, the Nagas had little or no contact with the outside world. Real exposure to the outside world came with the British annexation of Assam in 1828 following the treaty of Yandaboo. The Nagas allowed no outsiders, to cross her frontier, though the cycles of relationship were entertained with her neighbours. They were living freely and no foreign rule have ever tried to undermine her pride until the British intervene taking her image to a whole course of transformation. This became an

important landmark in the history of our people with considerable social, cultural and political pacification and redemption from their age-old civilization.

With the coming of the British rule in the Naga Hills, modern education, gradually in the form of religious pattern came to assimilate our Nagas who were left in a state of illusions. One was the acceptance of authority of the British rule and the other, the principle of her age-old beliefs that was undermined by this rule. This manifestation and progress never affected in damaging the rich tradition and culture of the Nagas, a legacy for the upcoming generations, it certainly brought about a great transformation in the entire spectrum of our Naga people. This great impact was the arrival of missionaries and the spread of Christianity and modern education among the Naga tribes.

The acceptance of Christianity marks a departure from their many tribal customs and traditions and along with the spread of English education, heralds the arrival of modernity in the Naga Hills. In the ancient past, there is no record of teaching and learning of any script and opening of any formal school in the Naga Hills prior to the arrival of the western Civilization. If education alone without literacy can be taken, the Nagas had it well derived from their own indigenous knowledge for their survival and growth.

It was told by my father that, everything is learned by the children from the Kitchen. This is not only a place to cook food but every Naga household take this as a place for family meeting not only to eat the food prepared but also to discuss all important matters when everyone in the family is present. This happens twice in a day i.e. morning and evening. Parents are primarily responsible in teaching social ethics and behaviour to their children, such teaching occurred informally as

the children sat around the kitchen fire eating or relaxing, as well as at work on their farm. Children were always taught to respect and honour their parents and elders. Role-playing and dramatization were used to teach the young the kind of conduct, ceremony and discharge of responsibility expected of them. Parents always looked forward to the day when they would retire from active farming due to age to baby sit their grandchildren. Aged Naga parents always lived with one of their children and were looked after by them. It would be immature to believe that Nagas received no education prior to their contact with the western civilization. "Education is itself part of the social organization of any society, whether or not that society has anything which might be recognized as a school." Naga societies, though without the formal schooling of the West, regarded education as operative at all stages of human life and very much in the interest of the unity of village communities.

However, it was not until the beginning of the 19th century; formal education called schooling came to be first introduced in the Naga Hills by the missionaries in the 1880s, followed by the British. The primary purpose of mission schools was to teach Nagas reading and writing so that they could read the Bible and the hymnal. Of course, the completely Western colonial education was purely literary.

Nagas Traditional Education:

For the Nagas, the Morung was the only important educational institution for the boys. Modernization comes with Education and society grows with it. No human society exists and grows without education of some kind. Before the advents of this concept, the Nagas were confined to their own village and each village in

return look after her own needs, whether economic, social, spiritual, and political. There was no organization under one common platform for the Nagas as a whole. As a matter of fact, each village was guided by the elders as in some case and some in the form of a Chief who was the ruler of the village. In addition to this, a form of her traditional education, the young men were taught and trained within the village community in the *morung* (bachelor's dormitory). The *morungs* was located at the village entrance or on a spot from where the village could be guarded most effectively. Each tribe have their own way of operating this system.

The Morung or the bachelor dormitory system, used to be an essential part of Naga life. Apart from the family, it was the most important educational set up of the people. On attaining the age of puberty, young boys and girls were admitted to their respective dormitories. The Naga culture, customs and traditions which were transmitted from generation to generation through folk music and dance, folk tales and oral tradition, wood carving and weaving, these teaching-learning process mostly takes place at the men's and women's dormitories.. Announcements of meetings, death of a villager, warnings of impending dangers, etc., were made from the Morungs with the beating of log drums. However, with the onset of modernity, the Morung system is no longer in practice among the Tribes.



The

Morungs

Log Drum:



Log Drum.

The word Log drum or Sungkong is derived from two words in Ao dialect namely, 'sung' means 'wood' and 'kong' means 'crow' whose meaning is wood that crows. Cocks crow to give an alarm that the downing of the day is at hand. So keeping in view of that fact the Aos used to hew the log of a big wood just to let it crow in place of a cock so that it might give alarm to all the people of the village at once. With the passage of time, they come to know the usefulness of having the log-drum in their village community. They were used to give special information to all the inhabitants, as loudly as possible, so that everyone might

hear it at once, from far and near and act accordingly. Because beating of a drum varies from time to time and it signifies the different meanings.

There will be atleast one log-drum in every village organisation or even in every unit or sector of the village. This log-drum is beaten to inform the villagers that their enemies have entered into the village for headhunting so that they might hear it and instantly make the preparation to fight against them. Sometimes it is beaten when enemies are seen nearby or if they are seen killing someone within or outside of the village area. Sometimes it is beaten when a victory over their enemy is celebrated in the village. It is also beaten during the time of Yimkulem (village worship) ceremony. It is also beaten during the time of solar or lunar eclipses. The Aos strongly believed that whichever village first beat the log-drum on seeing the eclipses gets more yield than other villages in their next harvest. It is beaten when fire breaks out in the village or in the jungle and for such emergency purposes, they use this log-drum.

Having fully known its usefulness the Ao Nagas had honoured and respected the log-drum and as such in course of time, they used to give thanks giving ceremony to this log-drum and later on even worshipped it as the guardian spirit or god of the village community.

Folk Songs:

Naga folk songs comprise mostly of romantic content, which are inspired by the young couples. There are also many folk songs, which contain historical background of the tribe, the community, the village, the clan, and certain well-known individuals and communities. They speak of evil deeds committed by some individuals and communities. There are also seasonal songs, which describe

various activities done in a particular agricultural season. Thus, there is at least one folk song for each period of the agricultural years.

The early Western missionaries opposed the use of folk songs by Naga Christians, as they are perceived to be associated with spirit worship, war and immorality. As a result, translated versions of Western hymns were introduced, leading to the slow disappearance of indigenous music from the Naga Hills. Music, war cry and songs always accompany Naga dance and a variety of dances are performed by the Nagas each year during social festivals and religious ceremonies. Folk stories contain less romantic episodes, they tell more about customs and traditions of the past and about animism (nature or spirit worship). Folk tales and oral historical traditions have been the most effective means of transmitting events of the past to the present. Often one finds by the fireside at home, elder telling folk stories to a group of children. It appears that in the early days, storytelling at the boys' morung was more organized. The elder or the priest would come prepared where more involved stories of the past were recited. In the absence of any written document, folk tales and oral historical traditions remain the sole links between the past and the present. One acquired the skills of learning folk tales by the most assiduous cultivation of the memory. For their physical fitness program, the Naga have some very popular sports and games such as wrestling, javelin throw, shot put, tug war, etc., which were performed daily informally and competitively during village festivals.



Village festivals.

The family in Naga society has always been the prime economic unit. Trades of economic value were first learned at home and on the family farm. For example, cloth making, basket and mat weaving, etc. were taught at home; cultivation was always learned on the farm. Parents themselves, or uncles and aunts, or even grandparents, taught the young boys the arts of agriculture and the young girls how to fetch water and firewood and the domestic arts.

Practice of Animism:

In the midst of this progress, Nagas were still following their own ways of faith. Still, animism a distinct faith or religion inherited from time immemorial followed side hand in hand with the new faith. The Nagas, before the coming of Christianity were nature worshippers. They believed that stones, stars, moon, big trees, rivers etc., and all are believed to have spirits each. Therefore, to please them, they give offerings in the form of rice, rice-beer, chicken, bull etc. to please their gods for manifold phenomenon in their daily walks of life. About this nature worship practices, there is a lake in my village Mopungchuket (Ao Naga), and it is believed that a spirit god (Awatsung) dwells in that lake to whom our forefathers worship and offer sacrifices. Even till date this lake stand in the middle of the village, which now has been turned to a tourist spot. Once in a year, during December, fishing is allowed with a charge of a nominal fee for any individual irrespective of tribes or whatsoever. These fees in return are used in maintaining the lake. It is still research how this lake originated at such a high elevation. It was said, that this spirit was the protector of the village.

There used to be a ceremony called as Awatsung Kulem Mong (worship of this village lake), which takes place during the time of drought when there is no sufficient rain for crops and even water for drinking for men and domestic animal. On such a day, a big pig is killed and offer invocation and worship by the priests (Putir) of the village. Sometimes even the whole people of the village are engaged in calling for the rain. They all put on a fan palm leaf used as umbrellas on their back and sing a special song of calling rain. As they sing the song with their backs bending down and putting on the umbrella (serashi) they all join in unison, in prayer inviting the spirit of god to send rain for them. In answer to their call for rain, the highest god used to send rain sometimes immediately. They

believed god sincerely and firmly and they got what they needed. In such a mass prayer or worship only men folk are engaged. Words of prayer are very simple but very effective. God the omnipresent hears their prayer and answers accordingly. In this ceremony all, the meat of the pig must be finished completely, if otherwise, the remaining portion of the meat shall be burned down in the fireplace. The song of prayer runs like this:

*“Alimakhu alir oh Anungtsungba Kodaktsungba
Aliyangerbai tsunglu ashir;
Oh Tzulabangko, oh Babubanko,
Nena osu ajemer alimakhu alir bilemjangmano.
Oh tinu yimsanger dangji jiloka tener
Tsukmetsu shilangjangmano”.*

The meaning of the song in short is given as follows:

*The god of the sky, the god of heaven
The creator of the earth refuses to give us rain;
Oh the gods of the river Dikhu and river Doyang,
Agree yourselves and think for the people of the world.
We have sown the seeds after they were borrowed
From our clansmen and neighbours;
Give us back at least for the seeds we borrowed.¹⁵⁹*

. Mithun sacrifice is not complete unless the sacrifices offer it twice. He must sacrifice it twice and some rich man can even offer more than twice but it is counted as extra. In the process of the sacrifice, the sacrifice is assisted from the beginning to the end by two formal friends called ‘Temba’ and ‘Ashe’. They have the assigned duties to perform and without them, the sacrifice is not possible.

¹⁵⁹ Authors own memory



Mithun head.



Mithun

Skull.

We Ao Nagas also believe in life after death even before the advent of missionary in the Naga Hills. In one folk story it is said that, once there was a great warrior named Asemchiba from Soyim village. He was also a very rich man. One day he fell seriously ill and died after sometime. His soul went to the land of death, crossed the stream of bitter water and entered into the city of eternity. There as usual, he faced Meyutsungba, the supreme judge who asked him to throw his spear at the tree of judgement. When he threw his spear and hit the target as he was a man of righteousness. At this, Meyutsungba asked him what he had brought with him to that land. He replied, "I have brought here several heads of mithun and bull which I had sacrificed on earth, because I was a rich man". With great pride he continued, "I was also a warrior and so I killed many people and their heads I have brought with me". Meyutsungba asked him to give him one of the skulls pointing at it. However, that particular skull was the most worthy one and so Asemchiba refused to part with it. Having seen the hard heartedness and miserliness of Asemchiba, the supreme judge told him to go back home on earth again. The moment he turned back, he found himself returned to earth, resurrected from that world of the death.

However, his second life was very different from the former. Formerly he was a very rich man, perhaps one of the richest men of the village, but after his resurrection within a very short time, he became a pauper, unable to support even his own family and had to depend on other rich people of the village. In his former life, his house was thronged with poor people of the village to beg food, but in his later life, it was turned into a deserted house. From this bitter experience, he learned that God is the giver of everything on earth and that it is he who can withhold everything from a man. He wants us to be generous towards him and other fellowmen and that he does not like miserly people.

After living a very long life of poverty, Asemchiba died for the second time never to come back again. He had been reduced to such an extent of poverty that on his death his near and dear ones could not offer even a small chicken to let his soul carry it to the land of the death as was the normal practice in those days. However, as he was the 'Tir' (equivalent to the chief of the army) of the village, at his death all the warriors of the village including all the young men sleeping in morning of the village gathered together. As per custom, all the young men of arju went to the nearby jungle in order to catch a bird alive to be offered to his dead bed. After a hard chase they managed to catch alive a little bird and brought it home and offered it on the dead bed as a special gift sent to him by the warriors of the village.

Taking the present, his soul went straight to the land of the death and crossing the bitter water, he entered into the heaven where he met Meyutsungba. This time also Meyutsungba asked something from him. He said, "What do you bring to me as your present from home?" To this he answered in all humbleness, "I have brought to you this little bird only, a humble present, indeed for you know when

you sent me back home from here I went straight to my earthly home. However, alas! My second life on earth was a life of misery and poverty. I could not even earn my livelihood. Such was my second life on earth that I cannot bring anything with me and even this bird I brought is not mine, but sent by my followers as I was the Commander-in-Chief of the warriors of my village and that is why they presented this to me.” Thereupon Meyutsungba the god of heaven said, it was he who had given the little bird to the warriors. The conversation, which occurred between the two, was brought down to this world through a man of god. Because on the death of such important man our forefathers used to send prophets or man of god in spirit, while he remained in trance. Such man of god is sent to witness and listen to the conversation between Meyatsungba and the soul that went there from this world. They not only listen to the conversation but also even bring news, messages and wishes and through such man of god, we learned about the administrative system in heaven.

Once upon a time, there was a family in Chungliyimti village who lived together very happily. However, when the two sons had attained little more than ten years of age, their father died and after sometime, their mother also died, leaving the two brothers in a very miserable condition. The two brothers were cultivating their paddy field in a distant place away from home. They used to go everyday for weeding in the field, but after sometime they realised that someone was helping them at nighttimes. Accordingly, one day they hid themselves under two baskets and waited. As they continued their watch over the paddy field, there came the souls of their father and mother down from heaven as human beings. No sooner had they landed, they started working in the field singing a lovely song.

Ya shi lu ko, Akumba lu ko?

Ama junger aej remjang ne-

Kazuba lu, Kanong lu,

Yarang jungba lu.

The meaning of the song is:

Whose paddy field is this?

It belonged to living ones-

Let the paddy stocks be healthy,

But weeds be withered away:

The paddy field of my dog, my cock,

The paddy fields of our loving sons.

As they were working in the field fully absorbed in their sweet tune, the two sons suddenly came out of their hideout and quickly perhaps, in a twinkle of an eye clung to each one of them. The elder brother clung to his father and the younger one clung to his mother. But suddenly the father pushed and put aside his son and went up. But the mother out of her great love for her younger son could not push him and carried him away to the land of the death. There they lived together for some time. In the land of death as the younger son moved about, sometimes he could hear great laughers in the camps of the souls, but going nearer he could not see anybody except little creatures like cricket and grasshopper jumping up and down and chirping in the same place where he thought he might find the soul. From a far he heard them sometime speaking, sometimes working but going nearer he failed to see them. Being a real living man and so, he could not see the souls with his naked eyes. After a short stay, he was sent back home by his parents telling him that a real living man was not permitted by the king of heaven to live together with the souls in heaven. So he had to come back again to his brothers on earth. But unfortunately, after reaching their village land as he preceded homeward he saw a little bird chirping and he tried to kill it with his

spear in hand. But as he tried hard to kill it, his own spear was pushed into his own stomach and mortally wounded him. From there he went home in great pain and sorrow. Reaching home, he told all about his journey to the land of the death. After a while, he died of the injury he received and his soul went back to the land of the death to join his parents. With this view, some people have stated roughly that there is no particular home of the souls. But the moment a man dies his soul changes into a creature or an insect like cricket or grasshopper.

Towards Modernisation:

With the onset of British rule in the Naga Hills, Christian Missionaries too started to take keen interest to propagate the Message of God to places, which has still not been touch by it. This being a primary object of the Missionaries intended as per the teachings of the Gospel by Jesus.

In the year 1836, Captain (later Major) Francis Jenkins, the Commissioner and Agent to the Governor-General of Bengal and Assam, hoping to find a rout to China from Assam, two American Baptist missionary couples from Burma were sent to Satiya in Upper Assam. In the course of time, mission work took root in Assam, which gradually spread, to the Naga Hills. The two American Baptist missionary couples who came to Satiya on 23rd May 1836 were Mr. and Mrs

Nathan Brown and Mr. and Mrs. Oliver Cutter. On 17th July 1837, they were joined by Mr. and Mrs Miles Bronson and Mrs Jacob Thomas.¹⁶⁰

In this context, Rev. Miles Bronson, who prepared the first spelling book and a catechism for the Singpho Nagas from Jaipur in Assam, attempted the beginning of modernization. He was instructed to work for the Singphos Nagas, but his attention was diverted towards the Namsang Nagas who were very friendly to him. His first point of contact with the Namsang village (now in Arunachal Pradesh) was on 7th January 1839. When he went to their village, he met chief's two sons along with and some warriors outside the village. Bronson tried to convince them that he was not a spy of the Company and that he had come to give them books in their own language so they read the Law of God¹⁶¹ to become wise and good people. The following day, the chief himself with his seven sons

¹⁶⁰ Peetem Surakal, *Baptism Mission in Nagaland*, Published by (Rev. Fr. P.V. Joseph SDB Sacred Heart Theological College Mawtai Shillong, 1984), 50.

¹⁶¹ Holy Bible, *The Ten Commandments*, And God spoke all these words:

- 1) *I am the Lord your God, who brought you out of Egypt, out of the land of slavery.*
- 2) *You shall have no other gods before me. You shall not make yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below. You shall not bow down to them or worship them; for I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me, but showing love to a thousand generation of those who love me and keep my commandments.*
- 3) *You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who misuses His name.*
- 4) *Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, neither you, nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the Lord made the heavens and the earth, the seas, and all that is in them, but He rested on the seventh day. Therefore, the Lord blessed the Sabbath day and made it holy.*
- 5) *Honour your father and your mother, so that you may live long in the land the Lord your God is giving you.*
- 6) *You shall not murder.*
- 7) *You shall not commit adultery.*
- 8) *You shall not steal.*
- 9) *You shall not give false testimony against your neighbour.*
- 10) *You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbour,*
Christian Bible, Exodus: Chapter 20 verses 1 to 17.

and some villagers again met Bronson to learn more about his visit and to make sure that he had not come to harm them. On 12th January, after having made sure that Bronson's purpose was not to harm them, they allowed him to enter their village. During his stay, he corrected the vocabulary and prepared a small catechism in their language and the villagers on the other hand showed great hospitality to him.

Bronson made another visit on Namsang village at the end of 1839 to study the possibility of living there with his family and of starting a small school for the Naga children. And on 6th January 1840, the missionaries of Jaipur in Assam approved to let Bronson and his family live with the Nagas. He finally moved to the Hills in March 1840. In May, Miss Rhoda Bronson, sister of Miles Bronson joined them, but unfortunately, she became ill and passed away on 8th December 1840.¹⁶²

Bronson on the other had worked among the Nagas for some more time. Major Jenkins, Agent to the Governor General was favourably impressed by his work and recommended a financial assistance to be extended to him. Major Jenkins was permitted to make small payments to Rev. Bronson not exceeding a monthly maximum of 100 rupees. Bronson opened a school at Namsang in the Konyak area bordering Assam.¹⁶³ In the letter sent to Madhock, Secretary to the Government of India by Major Jenkins, stated Bronson's encouragement of tea cultivation among the Nagas and also stated that he was the first missionary to

¹⁶² Surakal, *Baptism Mission in Nagaland*, 50.

¹⁶³ Prakash Singh, *Nagaland*, Published by (National book trust New Delhi, 1972), 182.

established schools in the Naga Hills but due to his illness he had to leave the Naga Hills. And the mission to the Nagas was deserted for almost 30 years.¹⁶⁴

Aos:

However, inspite of this factor, the missionary work among the Nagas did not stop there and credit for originating the first Baptist church in Naga Hills goes to three distinct persons, namely: Rev. Edward Winter Clark, His wife Mary Mead Clark and Godhula Rufus Brown. They cover the period from 1871 to 1911. Godhula Rufus Brown, an Assamese Christian and a schoolteacher, started his actual missionary work among the Ao Nagas in the year 1871. He first went to the Amguri tea garden where he met many of the Nagas from Dekha Haimong (Molungyimchen), an Ao Village and after winning their confidence, he went to their village along with them at his own risk. The Nagas, in the initial stage, suspected Godhula to be an agent of the British Tea Company at Amguri. So once they reached the village, he was given a rude hut and a guard was appointed to watch over him closely. At the beginning men, women or children would not go near his house, but with his deep-toned, melodious voice Godhula poured out his soul in the sweet gospel hymns in Assamese. The people flocked around him and listened as he told them in his own way the story of Jesus Christ. And he was able to win their confidence by his devotion to the missionary cause. When Godhula proposed to return to Sibsagar, many women and children wept and to do him a proper honour, an escort of forty men was sent by the authorities of the village to accompany him to the door of the mission bungalow in Sibsagar. In April 1872, Godhula visited Dekha Haimung again with his wife, Lucy. The Nagas built a

¹⁶⁴ Records and Indices of the Nagaland State Archives, *The First School in Naga Hills 1840*, 2nd Edition, Sl. No. 218.

small bamboo chapel where he conducted the religious services. The first fruits were reaped soon and some Nagas accepted the new faith, and they were brought to Sibsagar for baptism. He also assisted Rev. Clark during Clarks' visit and stay in the Naga Hills.¹⁶⁵

Here Colonel Henry Hopkinson, Agent, Governor-General, North East Frontier and Commissioner of the Assam Division wrote a letter to the Officiating Secretary to the Government of Bengal, Political Department on 15th February 1873, regarding Mr. Clark's plan to go to the Naga Hills. He said, some of his native missionaries (like Godhula) have already gone there with the full and free consent of the Nagas. Colonel Henry also reported that the Government had given permission to Clark's request to visit the Hills.¹⁶⁶ The Naga Christian requested Rev. E.W. Clark to visit their village, which he did and went to Dekha Haimung in 1876. On his return from his twelve days absence in the wilds of barbarism he exclaimed, "I believe I have found my life-work". Later Rev. Clark wrote an application to the Viceroy of India to permit him to live beyond the British territory. Though permitted, he was told to enter the Naga Hills at his own risk without any protection from the British arms. As, during that particular time i.e. 1876, Captain Butler and one of his native soldier were murdered by the Lothas. However, Rev. Clark braved all risk and proceeded to plant a cross of banner among the Nagas. Taking with him only the necessary things, he marched ahead towards the Naga Hills.¹⁶⁷

¹⁶⁵ Mary Mead Clark, *A Corner in India*, Published by (American Baptist Publication Society Philadelphia, 1907), 11-12.

¹⁶⁶ Records and Indices of the Nagaland State Archives, *Missionaries to the Nagas*, 2nd Edition; Sl. No. 135.

¹⁶⁷ Mead Clark, *A Corner in India*, Published by (American Baptist Publication Society Philadelphia, 1907), 15-16.

Some Nagas were however suspicious of Clark and his motives because they found that his teachings challenged their age-old customs. The new religion forbade drinking of rice-beer, sleeping in the morung, working on Sundays and participation in sacrifices. These prohibitions were very anti-thesis to Naga's way of life. The village was divided regarding this new order of things and far from one mind in permitting the continued residence of this white-faced foreigner. The neighbouring villages suspected that he was an agent of the 'Company'. Glorifying in their independence these savage hill men were utterly opposed to any movement that foreshadowed in the least any alliance whatever with this great and ever encroaching power. Adherents of the old cruel faith were quick to see that the gospel of peace and love will rapidly empty their skull-houses and put to rout most of the old customs handed down from ancestors for which they held the greatest reverence. ¹⁶⁸

The villager's hostile attitude forced Clark to move away from Dekha Haimung along with his new converts who have also come from Merangkong. They went to a place nine mile Northeast and established a new village at Molung (Molungyimsen), without any ceremonies to propitiate demons by great and expensive offerings. The converts built houses and started cultivating rice fields. They resolved to give up fighting and live as peaceful as Christians. There was also no law preventing others who want to join their new community from worshipping. A cross was erected and in due course, the number of converts increased and a school was also started. Rev. Clark wrote the Ao Naga dictionary, a catechism, a hymnbook and translated the Gospels of Matthew and John.¹⁶⁹ Sword said, 'The hostility of the natives had turned into friendship for they had in

¹⁶⁸¹⁶⁸ Ibid.,17.

this time learned to love and revere him, village after village surrendered to Christ.' In 1885, the Clarks were reinforced by the arrival of Dr. S.W. Rivenburg, a medical missionary, and his wife. But the Rivenburgs left for Kohima in 1887 to replace Rev. C.D. King there. In 1889, the Ao area was annexed. The Mission was then moved to a more central location at Impur in 1894.

This marked the beginning of organised Christian Missionary work in the Naga Hills. Impur was to become, in the years to come, the nerve centre of Christian activities among the Naga tribe. In 1895, a school with nine pupils was established there. The missionary made their impact through: a) evangelistic work b) Educational work and c) Medical relieve work.¹⁷⁰ In reference to the letter No. 547, dated 29th June 1907, by, Mr. H. Semesurier, C.I.E., I.C.S., Officiating Chief Secretary to the Government wrote to the Director of Public Instruction, Eastern Bengal and Assam, dated 25th July 1907, letter No. 8656, mentioning the sanction of Rs. 1005/- by the Government for the construction of Impur Mission School and the remaining charge out of Rs. 2505/- to be borne by the American of Impur.¹⁷¹

This school was to be the pioneer institution for years producing teachers for schools, evangelists and pastors for churches, and leaders of the people. Contributions of Dr. and Mrs E.W, Clark, Rev. and Mrs. S.A. Perrine and Dr. and Mrs F.P. Haggerd to this pioneering work deserve all appreciation. Mention can be made of other missionaries particularly Rev. and Mrs. W.F. Dowd, an education missionary (1901-1921) and several Naga teachers particularly Gwizao

¹⁶⁹ Mead Clark, *A Corner in India*, 24.

¹⁷⁰ Singh, *Nagaland*, 184

¹⁷¹ Records and Indices of the Nagaland State Archives, *Granting the fund for the construction of Impur Mission School 1907*, 2nd Edition Sl. No. 220.

Meru Zeliang, Pehielie Angami, Kumbho Angami and Mayangnokcha Ao who had made invaluable contributions towards growth and continuity this historic institution. This mission school was named in 1919 as Impur School and class 4 was added to it that year. Later, the school was again renamed as the Clark Memorial High school in 1952.



Dr. & Mrs. F.P. Haggard (1893-98).



Rev. & Mrs. S.A. Perrine (1894-1899).



Rev. & Mrs. W.F. Dowd (Education Missionary 1901-

21)

Mr. and Mrs C.D. King:

Angamies:

Having established their base in the Ao area, the Baptist missionary gradually spread to the other tribal areas. With the repeated insistence of Clark, Rev. C.D. King was sent from America in 1878 to work among the Angamis. He was appointed on 11th July 1878. He set out on 2nd October and reached Calcutta on

10th December 1878. He met Miss Anna M. Sweet, a Baptist Missionary then working at Nowgong and married her on 14th December.

When he was at Nowgong, King contacted Mr. Damant, the Political Agent of the Naga Hills district, regarding his stay at Kohima and opening up a school. Damant being enthusiastic on the subject of education proposed to King, that with the permission of the Government he would try to put the whole of the grant for education into the hands of Mr. King. Thus, the first educational foothold granted by the Government became the great and evangelistic springboard for the future American Baptist mission in the Naga Hills.

In 1879, Rev. C.D. King opened at Samuguting (now Chumukedima) a mission school with the help of one Ponaram, an Assamese teacher. However, he had to flee from Samuguting due to attack by Nagas and the school was closed down. The Nagas want to exterminate every European and every trace of European supremacy in the Angami Hills.

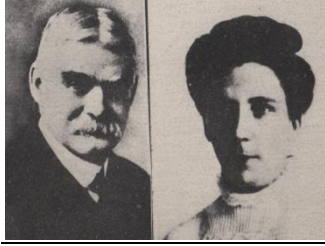
In December 1880, King paid a visit to Clark's mission station at Molungyimsen and on his advice, King met Mr. Stewart Bayley, the Chief Commissioner of Assam and requested him to give permit to go and settle among the Lotha Nagas at Wokha. Mr. Bayley told him to refer the matter to Major Mitchell, then Political Officer of the Naga Hills district at Kohima. Therefore, on 20th he wrote a letter and in reply, on 30th August 1880, Major Mitchell, told him that he would be glad to grant him to settle at Wokha in the cold weather. But he mentioned that

as there were no Europeans at Wokha, he would be the only White person and instead he suggested King to settle at Kohima after the cold weather.¹⁷²

On 25th February 1881, he reached Kohima, but King's missionary zeal met with a bit challenge i.e., the non-two responsive Angami field with its tough Angami language. He understood the importance of school works for the Nagas in relation to preaching. The Government also offered him every possible help to start the school. The Chief Commissioner of Assam has written to Kohima urging to take steps to establish schools for the Nagas and he suggests that a "good, aided, mission school" at Kohima may be the first step. King therefore drew up a plan in consultation of the political officer to get a school started in Kohima. It consisted in getting together "Naga lads" acquainted with Assamese language and to organise them into a class, which could be managed by the Assamese teacher from the plains. This was for the first time that a school was opened in the Angami region.

At the end of 1882, King wrote that the number of boys in attendance has increased to over 20. He said "preach the gospel" is the first requirement and education as a source of spreading the gospel. In the meantime, he had organised a Church at Kohima on 29th March 1883 and it is considered as the first Baptist church at Kohima. But the school was closed in 1887 due to his departure. Mr. and Mrs Rivenburg and Mr. and Mrs. Suppllee:

¹⁷² Surakal, *Baptism Mission in Nagaland*, 91-95.



Dr. & Mrs. S.W. Rivenburg (1885-87).



Mr. & Mrs. Supplée (Educational Missionary, 1920-21).

The Rivenburgs came to Kohima the same year i.e. 1887. He revived the school opened by C.D. King in 1889 and continued it till 1895 when running of the school was halted due to lack of teachers. Deputy Commissioner of Assam came forward in 1903 with a scheme for education and he promised Rivenburg all possible help. In the following year, Rivenburg made a new beginning in his own mud-walled house at Kohima with an enrolment of some twenty boys and a half staff composed of himself, his wife and a non-Christian Angami. The Rivenburg worked at Kohima more than thirty years during which period, his contribution as a missionary, a liberator and a medical doctor is beyond measure. He wrote the first primer in Angami language, and the school developed under his care. It was fortunate for Nagas that the Mr. and Mrs. Supplée took charge of the mission and the mission school at Kohima in 1922 after retirement of the Rivenburg. It was in their time in 1941 that a joint High School (the present Government High School, Kohima) was established by combining both efforts of the missions and the government. With it was amalgamated the than Fuller technical school established by the government in 1907. The combined enrolment of Lower Primary, Middle, High and Technical sections was about 800. It was then agreed

that Bible teaching be allowed in the school, but not compulsorily for non-Christian pupils. Besides the Aos (Molungkimchen, Molungyimsen and Impur) and the Angamis (Kohima), the American Baptist Missionaries had opened two other Mission among the Lothas in Wokha and the Sema Nagas (Aizuto) before 1955.¹⁷³

Mr. and Mrs. W.E. Witter and Rev. R.B. Longwell:



Dr. & Mrs. W.E. Witter (1885-88).



Rev. & Mrs. R.B. Longwell(1905-22).

Lhotas:

The first suggestion to locate a missionary among the Lothas came from Clark. After a year he again proposed Wokha as a suitable place for a new missionary from America. The question again came up in June 1881 as desirable a place as Kohima and where also the Government would liberally help by means of grant-in-aid for school. Later, the Missionaries in Assam took an independent decision to transfer Mr. and Mrs. W.E. Witter from Sibsagar to Wokha on an emergency basis. The reason being W. Macfarland, a Church of Scotland Missionary,

¹⁷³ Ibid.,97-99.

expressing his desire to start a mission among the Lothas, on 28th February 1885 wrote a letter to King to acquire useful information on the Lotha area. This became an alarm for the American Baptist Missionary and the Missionaries in Assam hold a meeting with Clark and Rivenburg. The decision was to place Witters at Wokha immediately and to occupy the station. On 9th April 1885, they were already at Wokha and started to study the Lotha language and later prepared the first grammar and vocabulary. The Witters began a small school on 25th August 1886 with 3 Naga boys. The number has since increased and the boys were greatly interested.¹⁷⁴ Mrs. Witter, on the other hand, took Sunday school classes in Assamese. The first Lotha Bible was released at Wokha in October 1968. He could not continue their long due to health and returned in 1887. And the school he initiated had to be closed. Rev. R.B. Longwell opened a school at Furkating (in Assam) temporarily for Lotha boys. He was assisted by Imtisosang, an Ao Naga teacher. With the departure of the Longwells in 1927 coupled with the prospect of opening a school at Wokha, the importance of the school at Furkating was lost.¹⁷⁵ It was only in 1925 that the government opened one lower primary school at Okotso, and in 1941 one Middle school at Wokha.

Mr. and Mrs Dickson:



Rev. & Mrs. H.B. Dickson (1905-1906).

¹⁷⁴ Ibid.,100-101

¹⁷⁵ Singh, *Nagaland*, 187.

Semas:

Like the Mission station among the Angamis and the Lothas, the origin of the work among the Semas too seemed to be the suggestion of Clark as early as 1885. It was made with in connection with the removal of the Witters from Sibsagar to Wokha. He said some of the Sema villages under Government who have come to Wokha to live are industrious and intelligent, picking up the Lotha and the Assamese language very quickly. A year later he advised the committee in America to place a missionary at Lozema (Sema area), which is a day's march from Wokha.

The first contact with the Semas was through the Sema boys who frequented the Impur Mission School started by Perrine and the Kohima Mission School. In 1903, Dowd wrote to the Executive Committee that the Semas were estimated to be 130,000 and like the Lothas were 'wide awake and ready to seize every opportunity for bettering themselves.' At the same time, Perrine was engaged in writing a Primer and a Vocabulary of the Sema language.

The Dicksons, who were at first appointed at Impur, but later transferred to Kohima in November 1905 to replace the Revenburgs. At Kohima the Dicksons took a keen interest for the Semas. In August 1905, Mr. Dickson and his assistant Itsusu Lotha passed through the Sema area on their way to Kohima, where they stopped and 'sang some hymns, read John 3:16¹⁷⁶ and other portions which Itsusu explained to the people. He later commented, 'I am perfectly safe in saying that less than three months, Evangelistic work has been done (among the Semas)'.

¹⁷⁶ Holy Bible, John 3:16 *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life"*

Though, the American Baptist Mission did not do much for the Semas, Dickson became aware of a mass movement that was beginning among them. From his visit to the Sema village in 1907 and from the reports of his evangelists, he knew that three entire villages were asking for the missionary to come and receive them and that the non-Christians had stopped persecuting the Christians because ‘the crops of the Christians were the best’.¹⁷⁷

But the Committee was not in a position to undertake the opening of a fourth mission station in the Naga Hills and in August 1908, the Dicksons left for America

The Andersons came to the Sema area of Aizuto after Dickson left. A mission school was built there in 1937 and a mission bungalow, eleven years later. In the meantime, a mass movement had swept through the Sema villages. Baptist membership in the Sema village grew unexpectedly without an organised form of evangelism. Anderson returned to America in 1945. A Sema association for all Semas was formed in 1946 and a Bible school was started in Aizuto in 1949.¹⁷⁸

Trans Frontier Tribes:

¹⁷⁷ Surakal, *Baptist Mission in Nagaland*, 102-103.

¹⁷⁸ “The mass movement among the Sema is the most striking example of student and lay evangelism in the Naga Hills. It created a chain reaction. Andersons practice was to let his evangelistic baptised their ‘own’ converts and report to him the number of members thus added to the Church fellowship. Form among the new converts several became ‘evangelistic’ and persuaded their villagers to join the Movement. In 1930 when 435 baptisms were reported, the gathering kept on increasing with the help of Ao, Lotha and Angami helpers. In his Field Report for the year 1936 Anderson wrote that the Semas were the ‘most fruitful of our Christian communities in the Assam Baptist Mission’. In the following year, the evangelistic Inaho and Kiyevi alone reported 1,120 baptisms. The former worked in the villages along the Mokokchung side and the latter in those of the Kohima side. The mass movement gathered an unusual momentum during the years of World War 2nd when the Semas suffered more than the Aos. By 1945, out of thirty-five Sema villages outside the administered area, thirty villages were reported to have groups of Baptist through the works of native evangelists” Ibid.,104.

Tuesang area was the last to be influenced by Christianity. In 1932, a Konyak was baptised in the Ao area and in the following year the Rev. Longri Ao and the Rev. Subongwati formed the Tamlu Baptist church. In the Sangtam area, mission work began around 1936 where the Aos played an important part. The Sangtam association was formed in 1946. The first Chang was baptised in 1941 and the first Phom in 1943.

Towards Progressive Results:

Education was an important instrument of conversion and it formed a preparation evangelical. As discussed, the beginning of educational work among the Nagas started with the opening of a school at Molungyimchen village by the Clarks. The Bible was the textbook in the school and supplemented with other books containing Christian teachings. His or her idea was that every pupil or girl, on leaving the institution, should become a messenger of Gospel. English was the medium of instruction. In 1898, Rev. S.A. Perrine started a training school at Impur to train pastors and lay workers. The school started with only nine people but the number increase gradually. The Perrines were later re-enforced with the arrival of Haggards. Haggard taught the art of preaching while Mrs. Haggard taught the craft of sewing. By 1972, the Baptist church runs about 25 schools in Nagaland. ¹⁷⁹

Referring to some pioneering works in the field of education in Nagaland; it becomes interesting to briefly overview the actual process of education that operated for the Nagas. The first contact between the Dekahaimong trades and the

missionaries at Sibsagor on the issue of education was in a classroom situation. They became curious, at this point, Godula, the Assamese teacher talked to them, and they became friends. They talked about alphabets and Jesus. As closer ties developed between the Dekahaimong villager and the mission workers at Sibsagar, the Nagas invited the latter to their village with primary objective to learn the alphabets. The Missionaries accepted their invitation with primary objective to reach the people with the Gospel of Jesus Christ. The Baptist Mission Church recruiting Assamese teachers to assist the missionaries opened the first school. This school produced native teachers to take care of the fast-increasing schools. The students learn how to read and write and elementary health care and Christian ethics were included in the teachings. Grades in the school were named to the students per the books of the Gospel such as Mathew, Mark, Luke and John classes. The missionaries rightly took advantage of the peoples' enthusiasm for education in propagating the gospel. The schools became the channel and agents of Christianization. There are cases wherein the missionaries opened schools even before churches were started which shows how fast the impact of modernization was progressing in the Hills. The village teacher was at the same time the pastor of the church and vice-versa, popularly called the Pastor-master. Teaching was initially through Assamese, though the missionary teacher had to use English also. Gradually, English became the medium of instruction. These processes of reformation through channel of modern education simultaneously with Christianisation brought about transformation to the Nagas, giving up evil practices, old ways yielding to new ones. The horizon of the people began more revolutionized through contact with others outside village and tribal communities.

¹⁷⁹ Singh, *Nagaland*, 185-187.

Following are the list of books in Chongli dialect, published by the American Baptist Missionary and submitted the same to J.P. Mills, then Deputy Commissioner of the Naga Hills.

- i) Ao Arithmetic, Book I.
- ii) Ao Arithmetic, Book II.
- iii) Premier in Ao Naga.
- iv) First Reader in Ao Naga.
- v) Folk Lores of the Ao Nagas.
- vi) An outline Grammar of the Naga Language.
- vii) The story of Joseph.
- viii) Ao Reader (second).
- ix) First Catechism.
- x) Second Catechism.
- xi) Ao Naga Dictionary.
- xii) New Testament in Ao Naga.¹⁸⁰

Apparently, with the fast growing progress brought about by the American Mission field. The British administration also began to involve gradually in opening and running of schools. They needed natives to operate as clerks in their small offices. They collaborated with the Baptist mission for jointly running the mission school by granting financial assistance. They opened new school where there were none. The government by its orders insisted that at least thirty students had to be enrolled in a school even by compulsorily sending children of Gaonburas and their relatives to sustain the level of enrolment. Though the increase of schools in the then Naga hills was substantial, the academic management was left to the mission only and the government was behind them to support. Initially classes were regulated up to level 1 and the schools were known as the Lower Primary Schools. Some school were allowed upgrade as Upper Primary Schools to run up to class IV. Few schools were later upgraded to run up to class VI and were called Middle schools. Taking into viewpoint that education

¹⁸⁰ Records and Indices of the Nagaland State Archives, *List of the AoNaga Books*, Published by the (American Baptist Mission-1931), 2nd Edition, Sl. No. 35.

should be given to the Nagas in their own hills, in 1938, the government decided to include class VIII. Till then, the student used to go outside Nagaland mainly to Shillong or Jorhat to study in class VII and upward. The weakness of the then system and approach to education was due to the short-term goals of producing persons to read the Bible and to work as clerks.

W.J. Reid, then Deputy Commissioner of the Naga Hills, in his report mentioned that in the year 1904-05, there were four Angami Lower Primary schools in the village of Khonoma, Jakhama, Cheswejuma and Chichama, and Khonoma being the oldest.¹⁸¹ In 1905-06, the then Sub-divisional Officer made a tour and said that, 14 village schools were taken over by the Government in 1st November 1905 from the American Baptist Missionary at Impur. The teachers were all been appointed from among the boys trained at the mission schools at Impur. He also punished Nankam, Changki, Longsa and Mangilung villages for not sending their children to school as ordered by the Government.¹⁸²

When a British officer made a tour in the Naga Hills during 1908-09, there were 42 Lower Primary Schools under the Government administration. Out of these 27 schools were at Mokokchung and 15 at Kohima, and 42 Lower Primary schools under the management of Impur Mission. During the close of the year, there were 43 Lower Primary Schools under the Government administration with 26 schools at Mokokchung and 17 at Kohima. The Industrial school, in the beginning, there

¹⁸¹ Records and Indices of the Nagaland State Archives , *Annual Administrative Report of the Naga Hills, 1904-05; From: W.J. Reid, I.S.C., Deputy Commissioner of the Naga Hills, To: the Secretary to the Chief Commissioner of Assam, dated Kohima, May 1905, 1st Edition, Sl. No. 221.*

¹⁸² Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1905-06, 1st Edition, Sl. No. 226.*

were 29 pupils and by the end of the year, it increased to 30. He also said that there were two Training schools, one at Kohima and one at Impur¹⁸³

Lieutenant Colonel Albert E. Woods, then Deputy Commissioner of the Naga Hills, submitted his report for the year 1909-10, and said 25 schools were opened that year at Kohima, along with the Training schools at Impur and Kohima respectively. One Middle English school was opened at Kohima. These schools were regularly inspected either by the Deputy Commissioner or Sub-divisional Officer or by the Inspector of school, Assam valley and Hill district. At Mokokchung, there were 14 Lower Primary schools and another school teaching Assamese and little English to the children of the sepoy and fatus. ¹⁸⁴

J.H. Hutton, then Deputy Commissioner of the Naga Hills, in his report for the year 1920-21, said that there were 34 Lower Primary Schools under the Government administration and 25 aided Lower Primary schools under the management of Impur Mission. During the close of the year, there were 37 Lower Primary Schools under the Government administration with 24 schools at Mokokchung and 13 at Kohima. Three new schools were opened at Chungtia, Longmisa and Sanis. In addition, 25 lower Primary schools under the Impur Mission. The Industrial school, in the beginning, there were 24 pupils and by the end of the year, it increased to 26. He said that there were two Training schools, One at Kohima and one at Impur as before.

¹⁸³ Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1908-09*, 1st Edition, Sl. No. 264.

¹⁸⁴ Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1909-10; From: Lieutenant Colonel Albert E. Woods, I.A., Deputy Commissioner of the Naga Hills, To: The Commissioner, Surma Valley and Hill Districts Silchar, dated Kohima 16th May 1910*, 1st Edition, Sl. No. 273.

¹⁸⁵J.H. Hutton submitted another report for the year 1922-23, said that there were 42 Lower Primary Schools under the Government administration and 42 aided Lower Primary schools under the management of Impur Mission. During the close of the year, there were 43 Lower Primary Schools under the Government administration with 26 schools at Mokokchung and 17 at Kohima. The Industrial school, in the beginning, there were 29 pupils and by the end of the year, it increased to 30. He said that there were two Training schools, One at Kohima and one at Impur as before. ¹⁸⁶

J.P. Mills, then Deputy Commissioner of the Naga Hills, submitted his report for the year 1923-24. He said there were 43 Lower Primary Schools under the Government administration and 45 unaided Lower Primary schools under the management of Impur Mission. During the close of the year, there were 40 Lower Primary Schools under the Government administration with 25 schools at Mokokchung and 15 at Kohima. The Industrial school, in the beginning, there were 30 pupils and by the end of the year, it increased to 31. He also mentioned about the two Training schools at Kohima and Impur. ¹⁸⁷

J.H. Hutton, then Deputy Commissioner of the Naga Hills, on his tour made in 1925-26, said there were 41 Lower Primary Schools under the Government administration and 44 unaided Lower Primary schools under the management of

¹⁸⁵ Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1920-21; From: J.H. Hutton, Esq. C.I.E., I.C.S., Deputy Commissioner of the Naga Hills, To: the Commissioner, Surma Valley and Hill Districts Silchar, dated 11th May 1921, 1st Edition, Sl. No. 341.*

¹⁸⁶ Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1922-23; From: J.H. Hutton, Esq. C.I.E., I.C.S., Deputy Commissioner of the Naga Hills, To: the Commissioner, Surma Valley and Hill Districts Silchar, dated Kohima 6th May 1923 (No. 430 G.), 1st Edition, Sl. No. 347.*

¹⁸⁷ Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1923-24; From: J.P. Mills, I.C.S., Deputy Commissioner of the Naga Hills, To: the*

Impur Mission. During the close of the year, there were 44 unaided Lower Primary schools under the management of Impur Mission and 44 Lower Primary Schools under the Government administration with 26 schools at Mokokchung and 16 at Kohima, three new schools being opened at Kohima. The Industrial school, in the beginning, there were 26 pupils and by the end of the year, it increased to 28. He said that there were two Training schools, one at Kohima and one at Impur

Commissioner, Surma Valley and Hill Districts Silchar, dated Kohima 14th May 1924 (No. 392 G), 1st Edition, Sl. No. 349.

When the then Sub-divisional Officer made a tour in the year 1925-26, there were 44 Lower Primary schools under the Government administration. Out of these 22 schools were at Mokokchung and 18 at Kohima plus 3 new schools were opened at Kohima by the end of the year. In addition, 44 lower Primary schools under the management of Impur Mission. The Industrial school, in the beginning, there were 26 pupils and by 1926, it increased to 28. He also said that there were two Training schools, one at Kohima and one at Impur. ¹⁸⁸All the tours made by different Deputy Commissioners and Sub Divisional Officers, shows the British's interest to civilise the Naga people. Sometimes they were even forced to introduce strict orders to educate the Nagas.

According to the records maintained by the Government of India Ministry of Home Affairs the educational level in Nagaland for the period 2010-2011 are categories per age groups as shown in the figure:

S No.	Age groups	Total population	Literate without educational level	Below primary	Primary	Middle	Matric secondary	Higher secondary	Non-technical diploma	Technical diploma	Graduate and above	Unclassified
1	0-6	289,678	0	0	0	0	0	0	0	0	0	0
2	7	45,168	491	23,462	0	0	0	0	0	0	0	3
3	8	62,952	733	37,696	0	0	0	0	0	0	0	4
4	9	47,392	386	27,064	4,957	0	0	0	0	0	0	3
5	10	74,025	715	32,191	19,904	0	0	0	0	0	0	4
6	11	36,483	263	11,422	16,474	0	0	0	0	0	0	2
7	12	68,636	593	14,148	33,184	4,918	0	0	0	0	0	8
8	13	45,124	364	6,000	21,205	8,252	0	0	0	0	0	4
9	14	58,951	531	5,388	20,954	19,962	0	0	0	0	0	7
10	15	56,508	563	4,015	15,044	17,880	6,741	0	0	0	0	3

¹⁸⁸Records and Indices of the Nagaland State Archives, *Annual Administrative Report of the Naga Hills, 1905-06*, 1st Edition, Sl. No. 226.

11	16	60,758	643	3,419	12,577	17,809	13,372	0	0	0	0	4
12	17	37,388	388	1,847	6,299	9,757	10,695	0	0	0	0	3
13	18	77,284	982	4,100	12,310	17,041	15,369	8,852	9	29	0	6
14	19	34,166	382	1,649	4,782	6,604	6,810	5,669	9	27	0	8
15	20-24	209,930	3,342	9,507	28,596	33,222	34,161	32,347	76	213	12,401	45
16	25-29	163,442	4,087	8,260	25,018	24,333	23,677	14,339	75	261	15,108	42
17	30-34	122,907	3,131	6,945	19,387	18,503	18,930	7,841	65	294	8,979	21
18	35-39	122,224	3,252	7,274	20,173	17,546	17,620	5,888	66	330	6,903	11
19	40-44	94,984	2,590	6,060	15,128	11,666	12,370	3,930	42	213	4,754	8
20	45-49	87,263	2,331	5,641	13,062	9,439	10,280	3,057	44	148	3,927	9
21	50-54	59,972	1,717	4,105	8,474	5,599	6,467	1,729	26	112	2,508	7
22	55-59	39,734	1,185	2,867	4,980	3,038	3,332	815	18	62	1,329	6
23	60-64	31,747	1,016	2,411	3,230	1,761	1,963	409	15	35	666	1
24	65-69	20,957	640	1,565	1,822	947	1,061	220	1	19	346	4
25	70-74	14,881	436	1,020	1,187	522	542	130	6	10	208	2
26	75-79	9,127	316	539	588	280	313	70	2	7	105	1
27	80+	13,611	422	712	791	451	446	118	2	17	179	0
28	Age not stated	4,744	968	345	394	253	252	122	0	2	98	2
29	All ages	1,990,036	32,467	229,652	310,520	229,783	184,401	85,536	456	1,779	57,511	218

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Clark had also seen the utility of medical work in furthering the missionary cause, and accordingly he had made a special request for a qualified medical missionary. In response, Dr. S.W. Rivenburg came to Molung in 1885, but later had to leave

for Kohima. The first full time medical missionary was among the Aos was Dr. Bailey. Help given to the villagers in the form of medicines went a long way towards winning the Nagas confidence and people from far off places came to Impur for treatment. They were given a dose of Christianity along with the treatment. After Dr. Bailey left Impur, the medical work was supervised by the missionary doctors at Jorhat with a trained compounder in charge of the dispensary at Impur. The Impur Hospital today has grown into a big establishment. There is another hospital at Aizuto in the Sema area.

The Naga Christians now could not reveal in headhunting, take madhu (rice beer) or enjoy the Feast of Merit. Regular Bible classes were organised at Impur and these were attempted by the representatives from the local churches. It was emphasised that every soul was directly responsible to God, and it was for the people to accept Jesus Christ as the Saviour and Lord. Success in evangelistic work was measured by the number of converts baptised. In the beginning, the progress was slow as there were only 211 converts in 1891 and 579 in 1901. The number, however, increased at a galloping pace in the 20th Century under the British patronage. As the years rolled, the light of Christianity radiated to the distant corners of the Naga Hills.¹⁹⁰

The result of this missionary work can be seen in the formation of the Nagaland Baptist Church Council (NBCC) and its network all over Nagaland. The following are the figures of the churches and the total number of Baptist adults in the different tribal areas till 1972.

¹⁸⁹ Government of India Ministry of Home Affairs.2010-11, *Educational level and age group Composition Nagaland 2011*, Office of the Registrar General & Census Commissioner, India, New Delhi-110011. Maintained by Logic soft International, New Delhi, India

¹⁹⁰ Singh, *Nagaland*, 186.

<u>Kohima District</u>	<u>No. of Churches</u>	<u>Members (Baptist adults)</u>
Angami Association	58	6,000
Chakhesang Association	60	4,269
Zaliang Association	27	1,117
Rengma Association	22	1,102
Kuki Association	28	1,152
Ao Association	73	21,510
Sema Association	210	19,840
Lotha Association	80	8,647
Tuesang District:		
Chang Association	37	4,836
Khemungan Association	25	946
Konyak Association	70	12,921
Phom Association	25	3,868
Sangtam Association	41	10,772
Yamchunger Association	49	3,500

According to the records maintained by the Government of India Ministry of Home Affairs the religious composition in Nagaland for the period 2010-2011 are categories as shown in the figure:

	Religious compositions	Persons	Males	Females
1	All Religions	1,990,036	1,047,141	942,895
2	Hindus	153,162	96,808	56,354
3	Muslims	35,005	21,690	13,315
4	Christians	1,790,349	922,406	867,943
5	Sikhs	1,152	774	378
6	Buddhists	1,356	761	595
7	Jains	2,093	1,130	963
8	Others	6,108	3,150	2,958
9	Religion not stated	811	422	389

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¹⁹¹ Government of India Ministry of Home Affairs. 2010-11, *Religious Composition Nagaland 2011*. Office of the Registrar General & Census Commissioner, India, New Delhi-110011. Maintained by Logic soft International, New Delhi, India

In Waromung, an Ao Naga village, it was found on the 1961 Census that out of the 1,608 persons in the village only 5 were non-Christians and all these 5 persons were aged over 60 years. They had not become Christians because they found it hard to change their habits. During 1961-71, the Christian population increase further by 76.29%. The Christians by 1972 constituted 66.76% of the total population and the curve was going up every year. ¹⁹²

The Nagaland Baptist Church Council (NBCC) formed a body known as the 'Home Mission Board' to intensify proselytisation campaign among the comparatively backward tribes where Christianity has not yet won the majority population. These tribes are the Konyak, Phom, Chang, Yimchunger, Khemungan, Sangtam Pochury and Zeliangrong. For women, a separate wing known as the 'Nagaland Baptist Women's union' was formed. A remarkable feature of the Christian organisation in Nagaland today is that unit is completely indigenous and rooted in the soil. All the preaching, proselytisation and management of the churches are in the hands of the Naga pastors. The NBCC have even established a 'Nagaland Baptist Foreign Mission', which would send, trained evangelist abroad to spread the message of Christ. The NBCC is affiliated through the Council of Baptist churches of North-East India (CBCNEI) and in turn through the Baptist union of India to the World alliance, which has its Headquarters in Washington.

The Roman Catholics have also made considerable progress in Nagaland, though they started in the 50's only and had to content with the fierce opposition of Baptists in the initial stages. The first Catholic to enter Nagaland in 1951 was

¹⁹² Singh, *Nagaland*, 187.

Italian Father Marachiino of the Society of Don Bosco. He opened a small Chapel in Kohima. The first Naga converted by him was one Prallie Angami. In addition, many others followed. Father Bernick and Father Fellix followed Father Marachino. Father Fellix opened schools at Zunuboto, Peren, Puruba, Kohima and Tuensang to spread education among the Nagas and also as a means to popularise the Catholic faith. The total strength of Catholics in Nagaland would be about 15000 the largest number being from the Lotha area.

In mid 1967, an unseemly controversy developed between the Baptist and Catholic Churches in Nagaland. Opposition to Catholics even came from the Underground Naga army, who abducted five Catholics from Zhamai in the Chakhesang areas on August 16, 1967 and another seven from the same village, on November 29, 1967. The majority of underground Nagas are themselves Baptists. The Yehzabo (Constitution) of 'Naga Federal Government' speaks of 'Nagaland for Christ' and states that Baptist Christianity and Naga religion would 'alone' be recognised. However, later the conflict between the Baptists and Catholics abate. ¹⁹³

Three secret for the success of Christian Missionary in Nagaland can be attributed to the protective British umbrella that helped the missionaries. Secondly, the early pioneers were undoubtedly men of grit and determination and they had a tremendous crusading zeal. No hills were too high for them, no jungles in penetrable and no tribes unapproachably ferocious. Lastly, the missionaries had the vision and foresight to identify themselves completely with the tribal in whose midst they lived. Even in the remotest places, the missionary lived as the tribal lived, ate what the local took and tried to merge completely in the background. A

sympathetic attitude, backed by acts of practical piety like providing medical facilities and opening schools, naturally drew a sympathetic response from the Nagas and a steady stream of them were drawn to the Cross.¹⁹⁴



Mr. Yongna Konyak, the First Convert and pastor among the Konyaks (1926)



Mr. Imkum Phom, the First Convert among the Phoma (2.9.1929).

¹⁹³ Singh, *Nagaland*, 188-189.

¹⁹⁴ Singh, *Nagaland*, 192-193.



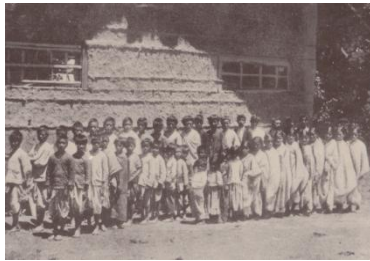
Mr. Imtisosang Longkumer, the First Naga to Matriculate



(1922). Mr.Semsalepung, the First Pastor and Evangelist from Ao Naga Baptist Convention to Border tribes (1910-56).



Clark Memorial Hall at Molungyimchen. (1880).



Impur Students in 1898.



Impur village.



The

First Ao Naga Bible.