CHAPTER – V

PERIOD OF TRANSITION
In this chapter, a study will be made on the social and religious changes after the British occupation of the Lushai Hills, followed by the introduction of Christianity among the people. In other words, the impact of Christianity on the social and religious life of the people will be discussed.

A. Social Transformation:

The British occupation followed by the introduction of Christianity in the Lushai Hills had brought social transformation in the Mizo society in many ways. As a result of it, some indigenous social practices have been abolished, some of the existing social customs and practices have been modified and some new phenomena are introduced in the Mizo society which led to social changes in the society. This transformation by way of introduction, abolition and modification may be called by the expression 'Social Transformation' or 'Social Evolution'. Thus, the social transformation among the Mizos can be summed up in three words, introduction, abolition, and modification.¹

1. Introduction of New phenomena in the society:

(1) Education:

Before the coming of the Christian Missionaries and the British occupation of Mizoram, the only system of education among the people was 'oral education'. They had no written language of their own. As such, there was cent percent illiteracy in their society.²

The first formal school in Mizoram was started at Aizawl in November, 1893. In the beginning, the School was meant for the children of sepoys and the Mizo Children were not permitted to enroll. The teacher of the school was a military police Havildar

and he received a staff allowance of Rs.5/- per mensem in addition to his pay. The medium of instruction was in Hindi. It had 15 pupils. Similar schools were also opened at Lunglei and Demagiri, followed by Mission schools.³

The history of formal education among the Mizos in Mizoram started with the coming of the two pioneer Missionaries- Rev. J.H. Lorrain and Rev. F.W. Savidge, who arrived at Aizawl in January, 1894. They started learning the Mizo language and became masters of it. They undertook the task of putting down the oral Mizo Language into written form as the Mizos possessed no script of their own. Rev. J.H. Lorrain thus remarks:

“When we first came into contact with the Lushais at Kassalong in the Chittagong hill tracts in 1892, and settled amongst them at Fort Aijal in January, 1894, the tribe had no written language”. ⁴

Thus, the task of reducing the Mizo language into written form fell on the shoulders of the two pioneer Missionaries. While reducing the language into written form, both the Missionaries introduced the English language alphabets in simple Roman script with a Phonetic form of spelling based on the Hunterian system. Thus, they first introduced the following alphabets to write the Mizo words: A, AW, B, D, E, F, G, H, I, J, K, L, M, N, O, P, R, S, T, T, U, V, Z, CH.⁵

At first, the two Missionaries used ‘AW’ for the long vowel sound as in the English words ‘awl’, ‘fall’, ‘law’ etc. and ‘O’ for the short vowel sound as in the

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⁵ Lalbiaklana: *Mizoram Zirna Chanchin (History of Education)*, Social Education Wing, Aizawl, 1979. p. 23
English words 'pot', 'on', 'long', etc. by adhering to the Hunterian system and found this to be very satisfactory. But when Rev. D.E. Jones and Rev. Edwin Rowlands, the two Welsh Missionaries came to Mizoram to succeed the two pioneer Missionaries who left for Assam in 1898, they found the use of two different symbols viz. 'Aw' and 'O' for two sounds erroneous while imparting education to the people. They had adopted 'AW' to represent both the long and short sounds by using a diacritical mark on the long sound when necessary to distinguish it from the short one. So, on the return of Rev. J.H. Lorrain and Rev. F.W. Savidge to the South Lushai Hills in 1903 as the Baptist Missionaries, a conference was held with the Welsh Missionaries in the alphabet 'AW' and 'O'. As the two pioneer Missionaries, Rev. Lorrain and Rev. Savidge could not find any better solution to use than the alphabet 'Aw' to mean both the long and short sounds by using diacritical marks, they agreed to the proposal of the Welsh Missionaries in the conference. The following alphabets adequately expresses every sound in the Lushai language: a, à, aw, âw, b, ch, d, e, è, f, g, h, i, i, k, l, m, n, o, p, r, s, t, ū, u, ū, v, z.\(^6\)

While reducing the Mizo language into written form, Rev. J.H. Lorrain used various signs and symbols besides diacritical marks for the convenience of the people, for proper and correct pronunciation and for meaning of vocabularies. The various signs and symbols are:\(^7\)

(i) The signs 'and''
(ii) Hyphens;
(iii) Dashes;

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\(^6\) James Herbert Lorrain: *Op. Cit. p. viii*

\(^7\) *Ibid. pp. x-xi*
(iv) Italics;

(v) Reference figures;

(vi) (F) = A capital F in brackets signifies that the word preceding it is either partly or wholly a corruption or adaptation of some foreign word.

(vii) (N.L.) = These capital letters signify that the word indicated is better known in the North Lushai Hills than in the south.

(viii) (S.L.) = These capital letters signify that the word indicated is better known in the south Lushai Hills than in the north.

Rev. J.H. Lorrain and Rev. F.W. Savidge introduced diacritical marks in the Mizo language to convey the different sounds of an alphabet and different meanings of a word. Diacritical marks ^ has been used with all the vowels except ‘O’ and the mark ‘.’ is used under the consonant ‘t’.  

We can see the difference in sounds of the alphabets that are in use twice, one without diacritical mark and the other by applying diacritical mark and also the pronunciation of these alphabets when used in words.

Vowels

A, a ...... Like ‘u’ in English words ‘Sun’ and undone, but often rather longer when at the end of a syllable.

Â, â ...... Like ‘a’ in English word ‘Father’. The accent is often omitted when â comes at the end of a syllable.

Aw, aw ...... Like ‘o’ in English words pot, on, ox, etc.

Âw, âw ...... Like ‘aw’ in the English words awl, bawl, etc. or like the ‘a’ in tall.

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E, e .......... Like ‘e’ in the English words tell, ell
Ê, è .......... Like the first ‘e’ in the English word there.
I, i .......... Like ‘i’ in English words sit, it, but often rather longer when at the end of a syllable.
Ô, î .......... Like ‘i’ in English words police and machine. The accent is often omitted when ‘î’ comes at the end of the syllable or is used alone.
U, u .......... Like ‘u’ in the English word full, or like ‘oo’ in took.
Û, ô .......... Like ‘u’ in the English word rule or like ‘oo’ in fool. The accent is often omitted when ‘û’ comes at the end of a syllable or is used alone.

**Consonants**  

T, t .......... Pronounced with the tip of the tongue touching the teeth
Ô, ò .......... Pronounced with the tongue against the bars of the roof of the mouth.

<table>
<thead>
<tr>
<th>Alphabet</th>
<th>Mizo Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>tan</td>
<td>To cut</td>
</tr>
<tr>
<td>â</td>
<td>tân</td>
<td>for</td>
</tr>
<tr>
<td>aw</td>
<td>thawl</td>
<td>To close an open</td>
</tr>
<tr>
<td>âw</td>
<td>thâwl</td>
<td>Loose</td>
</tr>
<tr>
<td>e</td>
<td>eng</td>
<td>Yellow</td>
</tr>
<tr>
<td>ê</td>
<td>êng</td>
<td>Light</td>
</tr>
<tr>
<td>i</td>
<td>ilo</td>
<td>et cetera or something of this sort</td>
</tr>
<tr>
<td>î</td>
<td>îlo</td>
<td>Death</td>
</tr>
<tr>
<td>u</td>
<td>tur</td>
<td>To urge, to press</td>
</tr>
<tr>
<td>û</td>
<td>Tür</td>
<td>Poison</td>
</tr>
<tr>
<td>t</td>
<td>thi</td>
<td>To die</td>
</tr>
<tr>
<td>ò</td>
<td>òthi</td>
<td>necklace</td>
</tr>
</tbody>
</table>

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Thus, the different alphabets, both vowels and consonants, and the use of diacritical marks and the mark ‘.’ used by the pioneer Missionaries served the purpose of the Mizo people. There are 6 vowels viz. a, aw, e, i, o, u and the rest are consonants. Of the vowels, a, aw, e, i and u have their use twice by using diacritical marks and the consonant ‘t’ also has its use twice by using the mark ‘.’. The letter ‘J’ was later added to the existing alphabets.

After reducing the Mizo language into written form, the first school for the Mizos was built in the present Government High School playground at Aizawl. It was opened and classes were, started on 1st April 1894 with only two pupils Pu Suaka and Pu Thangphunga. The two of them knew A, AW, B,... with in a week, they could read and write with in a month. Besides, Pu Suaka and Pu Thangphunga, the other pupils included Khamliana and Babua. After studying for about a week, Khamliana left for his village, Lunglei and from there, he wrote a letter to Rev. J.H. Lorrain and Rev. Savidge who were greatly amazed by his writing. That letter was the first letter written in the Mizo language.

The second known letter was penned by Khamliana to congratulate Queen Victoria on her attaining 60 years on 16th June 1897. That letter was the oldest letter written in Mizo language which can be seen till today.\textsuperscript{12}

The two pioneer Missionaries paid attention to schooling inclusive of Bible reading and other religious functions. As they were to be replaced by the Welsh Missionaries, they soon closed the school and concentrated their work on translating some of the Bible. With the help of two Mizo lads—Suaka and Thangphunga, they


The two pioneer Missionaries, Rev. Savidge and Rev. Lorrain, after staying at Aizawl for 4 years were to be replaced by Rev. D.E. Jones, a Welsh Missionary who arrived at Aizawl on 31st August, 1897. After sometime, the charge of the Mission was given to Rev. D.E. Jones who looked after it. On 28th February 1898 to commemorate his birthday, Rev. D.E. Jones re-opened the school at Aizawl. The pupils were mostly boys and those girls who attended the schools usually carried their younger sibbings on their back. In the beginning, the teaching was of the simplest kind and was mostly confined to the art of writing and reading. After the arrival of Edwin Rowlands on 31st December 1898, the work of the School was given to him as he was an experienced teacher.

In the beginning, the main problem was how to ensure regular attendance. The parents did not yet understand the need of education for their children and gave priority to utilizing their help in cultivation and other domestic and household work which seemed more urgent and essential than studying at school. Even those students who had enrolled and put down their names in the school register hardly attended the school. In spite of the many problems faced by the students, a number of the students in the lower classes did remarkably well. Within a few years, the school began to produce teachers as well as scholars and laid down the foundation of the present primary school system.13

In 1894, a school was opened at Lunglei and Demagiri, meant for the children of sepoys and its expenditure was to be incurred from the Chittagong Hill Tracts primary

Education Fund. There was some discrepancy in the salary of school teachers in these areas. While the school master at Lunglei was paid only Rs.25/- his counterpart at Aizawl was paid Rs.30/- with a promise to raise his salary to Rs.40/- when he passed his Mizo language test. The Assam Government then accorded sanction of the pay of a servant at Lunglei school at Rs.10/- per mensem and made allowance for an increase of pay of the School master.

The school at Demagiri was under the school authority of the Chittagong Division before its amalgamation with the Southern Mizo ram. After the amalgamation, the question arose as to whether the school was to be continued and whether the pay of the teacher to be increased from his earlier pay of Rs.15/- per month. The Assam Government then accorded the sanction for the retention of the school and for the increase of pay of the teacher from Rs.15/- to Rs.20/- per mensem. Like his counters at Aizawl and Lunglei, he would get Rs.30/- per mensem when he passed his Mizo Language test.

The British government had paid little attention to educating the Mizos in the initial stage. It was A. Porteous, the political officer who felt the need to educate the Mizos and submitted a proposal to the secretary of the Chief Commissioner of Assam for sanctioning a grant for the establishment of a school for the benefit of the Mizo Children in 1896. In the initial stage, the language to be taught would be Bengali and latter English would be adopted as soon as feasible. The teacher of the school should also learn Mizo and must attain proficiency within 18 months in the language and when

15 Dr. Sangkima: Op. Cit. p. 87
16 Ibid
17 AR Letter No. 211 dated Fort Ajal, the 22nd June, 1896 and No. 277 dated the 17th July 1896. From Porteous to the Secretary to the Chief Commissioner of Assam.
he passed the examination for qualification, his salary would be increased from Rs.30/- to Rs.40/-. Accordingly, a Government school was established with Kalijoy Kavyatirtha as the school master on 21st August 1897. About the progress of the school, Kalijoy writes his first report to the Political Officer as “Since the school opened on the 21st August 1897, to give elementary education to other Lushais from the experience I have acquired, I admit that the mental faculty of the Lushais is such as to make them with proper training quite capable of competing for the University Examination…”

According to the 1897-1898 report, there 68 pupils, out of which 7 can do addition and 3 can do even multiplication.

When J. Shakespeare, the then Political Agent paid a visit to Lunglei in November 1898, he saw that there was much progress in the school. He also founded that there were 18 Mizos and 5 Hindu pupils.

The progress of Education in Lunglei sub-divisional officer for the year 1898-1899 is remarkable. The rapid progress made by the students in the Lunglei Division are as below:

<table>
<thead>
<tr>
<th>Total boys admitted</th>
<th>44</th>
</tr>
</thead>
<tbody>
<tr>
<td>No. of attendance of Lushai Boys</td>
<td>1,718</td>
</tr>
<tr>
<td>Daily average attendance</td>
<td>5.14</td>
</tr>
<tr>
<td>Non-Mizo admitted</td>
<td>18</td>
</tr>
<tr>
<td>Total No. of attendance</td>
<td>1,044</td>
</tr>
<tr>
<td>Daily attendance</td>
<td>3.12</td>
</tr>
</tbody>
</table>

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18 Dr. Sangkima: *Op. Cit.* p. 113
21 AR, Letter No. 1106G dated Lungleh, the 23rd March 1899. From Sub-Divisional Officer, Lungleh to the Superintendent Lushai Hills.
In 1903, the Assam chief commissioner visited Aizawl. After his visit, he instructed the Superintendent at Aizawl to submit a proposal for the transfer of the education of the district to the Missionaries. The proposal, thus, submitted was approved by the government and accordingly all the government schools in Mizoram were put under the supervision of the Mission on 1st March 1903. As all the schools in Mizoram are put under the Mission, a proper inspection of schools became necessary. With the approval of the Assam Government, Rev. E. Rowlands was appointed as Honorary Inspector of all schools in Mizoram in the same years.\(^22\)

From 1903, the Government of Assam accorded sanction for the award of scholarship to Mizo students. In March of the same year, 8 lower primary scholarships were accorded annually with Rs.3/- per month to the Mizo students in upper primary classes, tenable for 2 years. In the same year, the first Lower primary examination was held which commenced on 25th June in which 27 Mizos appeared, out of them, 19 candidates came out successful.\(^23\) The following were the 19 successful candidates with marks obtained as noted against each.\(^24\)

<table>
<thead>
<tr>
<th>Name of Candidates</th>
<th>Marks Obtained</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Lala</td>
<td>418 ½</td>
</tr>
<tr>
<td>2. Thanga</td>
<td>415 ½</td>
</tr>
<tr>
<td>3. Chhunruma</td>
<td>320</td>
</tr>
<tr>
<td>4. Dala</td>
<td>410</td>
</tr>
<tr>
<td>5. Nu-I</td>
<td>398 ½</td>
</tr>
</tbody>
</table>

\(^{22}\) Dr. Sangkima: *Op. Cit. p. 88*


\(^{24}\) *Ibid*
6. Thuama  .......  396
7. Suaka  .......  366
8. Saii  .......  385 ½
9. Kawhtea  .......  362
10. Chawnga  .......  351 ½
11. HMara  .......  327 ½
12. Chhinga  .......  290 ½
13. Tawka  .......  304
14. Chhuahkhama  .......  267 ½
15. Makthanga  .......  256 ½
16. Dohnuna  .......  237 ½
17. Shakaithanga  .......  193 ½
18. Challiana  .......  188 ½
19. Lalchhinga  .......  178 ½

There were three papers offered in the said Examination with 500 marks in all.

The following were the subjects offered.\textsuperscript{25}

Paper I  
(a) Handwriting and dictation in Lushai Language.

(b) Explanation of Mizo Pioneer.

Paper II  
Arithmetic

Paper III  
English

This first batch of Mizo pupils were the first to appear in any Examination conducted by the British Government and they were the first to enjoy the scholarships.

In the same year, a permit was given by the Chief Commissioner of Assam for opening

\textsuperscript{25} \textit{Ibid.}
five new schools annually in Mizoram up to a maximum of 20 schools. In 1904, the Upper Primary School was introduced and the Director of Public Instruction prepared the course of studies in consultation with the Superintendent of the Lushai Hills.

As all the schools in Mizoram were in the hands of the Missions, the Government of Assam provided substantial financial aids to the Mission schools. The annual expenditure on education from the Assam Government funds till 1904 are as below:

<table>
<thead>
<tr>
<th>School</th>
<th>Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grand to Mission</td>
<td>Rs. 900/-</td>
</tr>
<tr>
<td>Aijal school</td>
<td>Rs. 780/-</td>
</tr>
<tr>
<td>Lunglei school</td>
<td>Rs. 540/-</td>
</tr>
<tr>
<td>Khandaih</td>
<td>Rs. 240/-</td>
</tr>
<tr>
<td>Total</td>
<td>Rs. 2460/-</td>
</tr>
</tbody>
</table>

In 1904, for proper inspection of schools in Mizoram, Rev. Savidge was appointed as Honorary Inspector of School in Lunglei Sub-division. Thus, the whole of Mizoram was divided into two Divisions under two inspectors of School – one in the North under Rev. E. Rowlands and the other in the South under Rev. Savidge.

In view of the difficulties in inspection, lack of suitable teachers and migratory habits of the people, Rev. Savidge, the Honorary Inspector of School at Lunglei suggested for the establishment of permanent central school with boarding houses. The proposal of Rev. Savidge was accepted by both the Superintendent and the Government. At once, the Government provided an initial expenditure of Rs. 10,000/- as a

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26 AR, Letter No. 495P. 1-9987G dated Shillong, the 19th November 1903. From the Secretary to the Chief Commissioner to the Director of Public Instruction, Assam.
27 Dr. Sangkima: Op. Cit. p.89
28 AR, Letter No. 61P. 1-2005G dated Shillong the 1st March 1904. From the Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.
contribution to the cost of providing Hostel and additional school accommodation. The grants of Rs. 2860/- and Rs. 1897/- were raised to Rs. 5000/- and Rs. 3000/- to the Mission at Aizawl and Lunglei. Thus, when Rev. Savidge gave his report for the year 1908–1909, he said that the best result were obtained at the Mission boarding schools after the students were kept in boarding.29

The response to education in Mizoram was very encouraging and the number of schools increased considerably after they were retained by the Missions. From 1904 to 1906, the number of schools increased tremendously. In 1908-1909, there were only 2 Middle English schools (Upper primary) and 15 Lower primary schools with 799 pupils on the roll.30 The number of schools increased every year and the following two tables shows the number of schools and pupils at the end of the years 1927–1928 and 1935–1936.

### Table-I31

<table>
<thead>
<tr>
<th>District/Sub-division</th>
<th>Middle English and Upper Primary</th>
<th>Lower Primary School</th>
<th>Pupils on the Rolls</th>
<th>Remark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aizawl</td>
<td>1 Middle English School for boys; 1 for girls</td>
<td>100</td>
<td>Boys= 2427, Girls= 389, Total= 2816</td>
<td>40 boys and 1 girl passed M.E. Exam. 78 boys and 14 girls passed Upper Primary or Standard VI Exam 115 boys and 18 girls passed Lower Primary Exam. 1 boy obtained M.E. Scholarship. 5 boys obtained Lower Primary scholarship. 6 new schools were opened. 3 schools were closed due to disagreement of the teachers with the chief, the other two for want of pupils.</td>
</tr>
<tr>
<td>Lunglei</td>
<td>2 Middle English School; 10 Upper Primary Schools</td>
<td>14</td>
<td>Boys= 598, Girls= 128, Total= 726</td>
<td>In Lunglei, 4 boys passed M.E. Exam. 15 boys and 5 girls passed Upper Primary Exam. 2 secured scholarship for Shillong High School. 3 Lower Primary Scholarship. 2 new schools were closed.</td>
</tr>
<tr>
<td>Total</td>
<td>4 M.E. Schools and 10 Upper Primary Schools</td>
<td>114</td>
<td>3542</td>
<td></td>
</tr>
</tbody>
</table>

30 Dr. Sangkima: *Op. Cit.* p. 92
Table-II

Number of Schools in Lushai Hills, Aijal and Lunglei; 1935-1936

<table>
<thead>
<tr>
<th>District/ sub-Division</th>
<th>Middle School Vernacular School</th>
<th>Primary Schools</th>
<th>Pupils on the Rolls</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aizawl</td>
<td>1 M.E. School for boys, 1 M.E. School for girls</td>
<td>181</td>
<td>Boys= 5967 Girls= 1880 7847</td>
<td>34 boys &amp; 10 girls passed M.E. exam, 243 boys &amp; 23 girls passed Primary exams. 1 boy &amp; 1 girl got Govt. H/S scholarship &amp; 4 boys &amp; 1 girl primary scholarship</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lunglei</td>
<td>1 M.E. School for boys, 2 M.E. School for girls, 1 M.V. school for girls</td>
<td>40</td>
<td>Boys= 1346 Girls= 413 1759</td>
<td>10 candidates passed M.E. exams. 31 candidates passed U.P. exams. 40 candidates passed primary exams, 1 boy got Govt. H/S scholarship &amp; 3 boys got primary scholarship</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>5 M.E. Schools, 1 M.V. School</td>
<td>221</td>
<td>9606 Pupils on the Rolls</td>
<td></td>
</tr>
</tbody>
</table>

The above two tables shows the rapid increase of both schools and the pupils on the rolls in Mizoram. This shows that Education was growing at a faster pace in Mizoram.

To improve the efficiency of the teachers, a Teacher’s Training school was established by the Mission at Aizawl which was under the Supervision of the Missionaries. The school made much improvement when it was placed under the charge of Miss Hughes in 1925, who was a trained certificate teacher with 8 years experience. In the beginning, the training period was for 3 years but it was reduced to 1-year course in 1927.33

After the introduction of education, the Mizons were very keen on learning and made a rapid progress. The rapid increase in the literacy standard of the Mizons was

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33 Dr. Sangkima: Op. Cit, p. 90
solely the work of the Christian Missionaries. They alone shoulder the burden of imparting education among the people in the pre-independence period and in the post-independence period by the joint venture with the government.  

The response of the Mizo to education and literacy in the transition period are as shown below:  

<table>
<thead>
<tr>
<th>Year of Census</th>
<th>General Population</th>
<th>Number of Literates</th>
<th>Percentage of Literates</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>82,434</td>
<td>2,058</td>
<td>2.496</td>
</tr>
<tr>
<td>1911</td>
<td>91,204</td>
<td>3,635</td>
<td>3.986</td>
</tr>
<tr>
<td>1921</td>
<td>98,406</td>
<td>6,183</td>
<td>6.283</td>
</tr>
<tr>
<td>1931</td>
<td>1,24,404</td>
<td>13,320</td>
<td>10.70</td>
</tr>
<tr>
<td>1941</td>
<td>1,54,786</td>
<td>29,765</td>
<td>19.23</td>
</tr>
<tr>
<td>1951</td>
<td>1,96,202</td>
<td>61,093</td>
<td>36.23</td>
</tr>
<tr>
<td>1961</td>
<td>2,66,063</td>
<td>1,17,097</td>
<td>44.00</td>
</tr>
</tbody>
</table>

From the above literacy chart, it is clear that within a short period of 60 years, the Mizos literacy rate had increased from 2.496 % to 44.00 %. The main reason perhaps for such increase in the literacy rate was that the Mizos now realized the need of education. Such increase in the literacy rate was achieved solely because of the work of the Christian Missionaries, more precisely the Presbyterian in the north and the Baptist Mission in the south of Mizoram. The increase of the literacy rate from 19.23 % to 36.23 % between 1941 and 1951 was a result of the steps taken by both the government and the Christian Missions.

Even though the Mizos had made rapid progress in education within a short period, the education for girls received little encouragement. It was mainly because girls enjoyed a lower social status than men and their social status could not be changed. It

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was also contented that no one should marry an educated girl.\textsuperscript{37} However, the initiative for educating girls was carried out by two lady Missionaries Chapman and Clark in southern Mizoram and they succeeded in establishing girl’s education at Lunglei.

Though primary and middle schools were established by the Missions and the Govt. in Mizoram, there was no high school in the land till 1944. The government did not allow the establishment of a high school. It was only on 23\textsuperscript{rd} February 1944 that the first High School was opened at Aizawl with the Govt. initiative with 56 students. The second high school was opened at Lunglei in 1948. These two pioneer high schools were handed over to the direct control of the government in 1950. In the same year, ‘Gandhi Memorial High School’ was opened at Champhai which was the third High School in Mizoram.\textsuperscript{38}

It must be remembered that though the Missionaries introduced and spread education in Mizoram, their primary object was to spread the Gospel, not education. For them, education was only the means to an end and not the end by itself. Besides, the Missionaries were subject to the wishes of the home directorates who sent them to preach the Gospel of Christ. It was, therefore, no wonder that they did not make any attempt to open schools beyond the Middle English standard.\textsuperscript{39}

The introduction and spread of education in Mizoram was the direct Philanthropic impact of the Christian Missionaries in Mizoram. The work started by Rev. J.H. Lorrain and Rev. Savidge in 1894 progressed to such an extent that the Mizo language was taught not only in the Schools and Colleges but was also made as one of the Departments in Post-Graduate studies after the establishment of the Mizoram

\textsuperscript{37} Dr. Sangkima: \textit{Op. Cit.} p. 170
\textsuperscript{38} \textit{Ibid.} p. 92
\textsuperscript{39} Labrimawia: \textit{Op. Cit.} p. 128
University. Thus, the introduction of education had greatly enlightened the Mizos and it had opened up the world for them.

(2) **Medical Works:**

The early Mizos believed that all sickness were caused by evil spirits that peopled the world. They believed that all those sickness can be cured only by offering bloody sacrifices to propiate evil spirits, performed by the Puithiam or Priest. The priest who performed the sacrifices could prescribe correct and proper sacrifice to be performed. As Mc Call says, "The hope of cures or treatment lay in the propitiation of the interested spirits, who ever they happen to be. But a sense that there was more hope for those who help themselves was manifested in the application of treatment combined with sacrifices and incantations, as advised by the village Puithiam or priest".

In fact, before the advent of the British in Mizoram, the Mizos were ignorant of the different kinds of diseases that were prevalent in the Hills and were more or less free from diseases of any kind. But after they made a raid into the British territory in 1861, they took back cholera with them. They also took back small pox among them from Kassalong Bazar in 1860. As they were ignorant of medicine, they offer sacrifices and also consulted their god- Khuavang (Koavang) by offering sacrifices. As the diseases could not be cured, many lost their lives and many more committed suicide. They called the diseases 'the foreign sickness'.

The extension of the British rule in the Hills led to the introduction of medicine in the areas. As early as 1874, Suakpuilala, the chief in the northern area who died of piles sought the help of Mr. Edgar, the Deputy Commissioner of Cachar for sending a

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40 Dr. Sangkima: *Op. Cit.* p. 143
trained medical man for his treatment. The Government report showed that not merely
the chiefs but the ordinary Hill man also soon got accustomed to the use of modern
medicine.\textsuperscript{42}

The pioneer Missionaries specially Rev. D.E. Jones and Rev. E. Rowlands, after
seeing the horrible condition of the people's health in the north while touring the
interior places ventured to acquaint the Mizos with modern medicines. As their
knowledge of medicine was very limited, they helped in curing only simple afflictions.
However, the steps taken by the two Missionaries were the first in the sphere of Mizos,
acquaintance with modern medicine as a means for curing diseases. In the initial stage,
there was strong opposition against the use of medicine for curing diseases. But, later
on, its use was welcome as it was cheaper than costly sacrifices for curing diseases and
also better and quicker results were obtained by using medicine than recourse to costly
sacrifices.\textsuperscript{43}

The early Missionaries realised that preaching must go along with cure and
treatment of physical ailments. They, therefore, began to establish a number of
dispensaries in Mizoram. A number of Missionary doctors came to Mizoram to serve
the people. The first Presbyterian Missionary doctor who came to Mizoram was Dr. P.
Fraser, M.D. in 1908. He came with his wife to serve in Mizoram. In the same year, he
started a Mission Hospital at Aizawl which was the first of its kind in Mizoram.\textsuperscript{44}

\textsuperscript{42} Lalrimawia: \textit{Op. Cit.} p. 129
\textsuperscript{44} \textit{Ibid.}
Mizos visited the clinic. During 1909 alone he (Fraser) treated some 24,000 cases at a time.\(^{45}\)

As there was a vast amount of sickness and sufferings among the Mizos, Fraser and his wife were very busy everyday. As Mrs. Fraser writes (a letter which appear in "Y Drysorfa" in July 1909) "We are extremely busy and sometimes very tired in the evening, feeling 'How could I face another such, day? But strength comes in the morning, we like the people very much. The harmonium given us by the people of castle square (Caernarvon) is a great help. Hundreds of people come to the dispensary every week. We have family prayers in the open air at seven in the morning and we are busy from then till dusk..."\(^{46}\)

As a Missionary doctor, Fraser had different ways of spreading the Gospel to the people. One of his favourite ways of circulating the message of Christ was by having appropriate texts printed on labels which he stuck on the medicine bottles along with the dosage instruction. His patients had a quite remarkable confidence in him. Often the sick people would first go to the small government dispensary at Aizawl for medicine and after emptying the bottle given them there, they would hurry to Dr. Fraser's clinic, knowing that the bottle would be necessary since Fraser seldom had a spare one on his shelves.\(^{47}\) Thus, by practicing medical care among the Mizos, Dr. Fraser helped in the spread of the Gospel among the people.

However, Dr. Fraser could not continue for a long time and left Mizoram in 1912. After his departure from Mizoram, the hospital established by him became a mere

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\(^{46}\) *Ibid*, p. 126

\(^{47}\) *Ibid*. 

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dispensary, for want of doctors. But with the coming of Dr. G. Williams, a Presbyterian Missionary doctor in 1928, the hospital was revived and was shifted to Durtlang. In 1938, another lady Missionary doctor, Dr. G.P. Robert came and introduced surgery in the hospital. She was succeeded by Dr. Nghakliana, a Mizo doctor after 25 years of active service in the hospital. This hospital treated hundreds of patients every year. Besides this hospital, the Presbyterian Missionaries also opened four other dispensaries at Sawleng, Chhawrtui, Pukzing and Sihfa which are looked after by Sister G. Evans till 1952.48

In the South Mizoram, the Baptist Mission was the pioneer in acquainting the Mizos with medicines. Rev. Savidge, the Baptist Missionary opened a dispensary, attached to the Mission compound at Serkawn and treated a number of Mizos there.

Apart from the works of the Missionaries in extending medical facilities to the Mizos, the government also established hospital and dispensaries throughout the Mizo Hills. As a result of the joint efforts of the govt. and the Missionaries, the Mizos had given up the age-long traditional practice of curing diseases by performing bloody sacrifices to the evil spirits and now used medicines to cure all kinds of diseases. These changes had taken place as a result of the Mizo-christianity contact in Mizoram.

(3) **Tea Drinking:**

After the British occupation of the Mizo Hills, tea drinking has become common in the social life of the Mizos. Before the advent of the Christian Missionaries, Zu was a common drink among them. With their coming, they condemned Zu drinking and introduced tea as a common drink. They, however, left the question of Zu drinking to the Mizos to decide because they thought it wise to keep themselves aloof from such

unfamiliar but thought provoking decisions, as they were strangers in the Mizo Hills in the early period. The Church also strictly prohibited Zu drinking and the new converts were not allowed to drink it. Gradually, tea drinking became common to all the Mizos.

(4) **Festivals:**

Before the advent of Christianity, the Mizos had three principal indigenous festivals namely Chapchar Kut, Mim Kut and Pawl Kut which were performed by the whole Mizo race with much festivity in a traditional tribal fashion. With the advent and growth of Christianity, these festivals gradually and slowly lost their importance. In its place, many Christian festivals are celebrated. One such festival is the Christmas festival. It was celebrated for the first time in 1899 at Aizawl by the students. Till 1912, the celebration was reserved to only school children. The first public celebration of Christmas took place in 1913. Although the Christmas festival was of recent origin in the Mizo society, it gained a paramount position over the traditional festivals in performance and observance. During this festival, houses are decorated beautifully with lots of colour. All the family members will come together at home to celebrate the festival. During the festival, they pass the day in attending the church service with discussions on Christianity. In short, the Mizos are in a true festival mood only during the Christmas season.

Besides the Christmas festival, there are other Christian festivals like ‘Easter Sunday’ and ‘Good Friday’ which the Mizo Christians are celebrating. Although these two festivals are not celebrated in the same way as the Christmas festival, these festivals

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49 Dr. Sangkima: *Op. Cit.* p. 144
50 Darkunga: *Krishnas Jmaya Ber-Mizoramah*, Kristian Thangau No. XLIV, December 1954, No. 519, p. 278
51 Dr. Sangkima: *Op. Cit.* p. 144
are observed by the Christi\textsuperscript{e}rs. 'Good Friday' is observed as 'no working day' and the
day is spent in attending the church service and for social gathering (singing together).
'Good Friday' and 'Easter Sunday' are the hidden feasts among the Mizos until recent
past. Among the Christian denominations, only the Roman Catholic which came to
Mizoram only in 1925 celebrated these 'feasts' to the full.\textsuperscript{53}

(5) **Dress:**

Before the coming of the British, a Mizo had only one Kawr (shirt) which was
home made and worn every day. A slight improvement was effected by getting another
shirt in addition to the existing one. The second one is commonly known as 'Chawl
Kawr' meaning 'Sunday dress or 'shirt worn only on Sunday'.\textsuperscript{54} With the coming of
the British, the Mizo dress underwent a great change. Man began to wear shirt, pant,
coat, trousers, tie etc. and gave up using their traditional garments. The Mizo woman
wears both traditional and western dresses. Dress of the Mizo witnessed such a fast
change that even the traditional clothes worn by the women are purchased from the
market except for the dress used at weddings. In short, in today's society, the Mizos
opted for western dresses and there is no hesitation on their part to dress themselves on
the model of the latest western trends. Dr. Nag has given two reasons for the Mizo's
option for western dresses.

(a) **Mass literacy and education:**

As a result of mass literacy and education the Mizo women could no more make
clothes for their family members as they become engaged in various job and trades. As
a result, they now purchased ready-made clothes from the market.

\textsuperscript{53} Dr. Sangkima: *Op. Cit.* p. 145
\textsuperscript{54} *Ibid.*
(b) **Mizo–West contact:**

As a result of the Mizo–West contact, the Mizos were gradually impressed by the dresses of the foreigners. As such, they began adopting the dresses of the foreigners, giving up their traditional dresses.\(^{55}\)

(6) **Eating Habit:**

There was a great change in the eating habit of the indigenous Mizos with the introduction of Christianity. Traditionally, the Mizos used to eat food in a group, sitting around a big dish of food. Everyone would take food with his bare hands from the same dish. Although it facilitated a strong sense of cordiality and fellow feeling, it also helped in spreading diseases from one to another. The Missionaries, therefore, taught the Mizos the good and evil aspects of using a common dish for eating food and convinced them to use and individual plate for eating food. Thus, the practice of using an individual plate in eating food as existed in the Mizo society today had its origin in the Mizo – West contacts.\(^{56}\)

(7) **Food Habit:**

Traditionally, the Mizos took meals three times a day. With the coming of the British, there was change especially among people working in the offices and teachers in the schools. They took meals twice a day. In today’s Mizo society, maximum of the people took meals twice a day. However, some of the people in the villages still took meals thrice a day. Thus, there was no remarkable change in food habit among the Mizos after the coming of the British.


\(^{56}\) *Ibid.* p. 160
(8) **House Pattern:**

The house pattern was another new introduction with the coming of the British. Before the British come to the Hills, the Mizos were not free to construct their house as they liked. There was a social obligation which they have to observe in building their house. They have to build one – roomed dwelling house, with only one door without a window. Only Thangchhuah celebrant were allowed or entitled to open windows and arrange shelves in his house. However, with the introduction of the British rule and the introduction of Christianity in the land, the people ignored and abandoned all these restrictions. They started modernizing their house pattern. Today, the Mizo’s house pattern depends on the choice of the owner how to build his house and there are no more restrictions imposed.

2. **Social Welfare Organisations:**

(1) **Motherless babies Home at Aizawl:**

It was founded by the Salvation Army in 1936 at Aizawl by its women members. In its initial stage, the organisation helped motherless babies by offering them financial assistance. However, after constructing a permanent building at Aizawl in 1952 for motherless babies, the organization had abandoned the old practice of distributing money to the orphans, instead the organization began to look after motherless babies by taking them to the motherless Babies Home. The organization is still functioning and it continues to serve the people.

(2) **Motherless Babies Home at Lunglei:**

The motherless Babies Home at Lunglei was founded by Thangchhum, popularly known as Chhumi in 1923. It was the first of its kind in Mizoram. At the

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57 *Ibid. p. 152*
initial stage, all the financial assistance to run the organization was borne by the London Baptist Mission. The main task of the organization was to take after orphans and deformed children. The organization greatly served the people and it is recorded that it treated and took care of 287 motherless babies and 423 deformed children till the end of 1960.\textsuperscript{58}

(3) **Young Mizo Association (YMA):**

A Social organization, comprising of Mizo youths known as Young Mizo Association (YMA) was founded in 1935. Formerly, the organization was known as Young Lushai Association but it was renamed as Young Mizo Association in 1947. The organization was founded at the initiative of the Christian Missionaries and was officially inaugurated on 15\textsuperscript{th} June, 1935 with Rev. Lewis Evans, a Presbyterian Missionary as its first President, Pastor Chhuahkhama, Mr. Pasena, Mr. Vankhama, Rev. David Edward as Vice-President, Secretaries and Treasurer respectively.\textsuperscript{59} For the first few years, the leadership and the responsibility of the organization was shouldered by the foreign Missionaries and their Mizo assistants.

The Young Mizo Association was formed as a Union of the Mizo people irrespective of Sex, age, and literacy with the object of promoting Mizo interest. As time went on, its popularity increased and as such it opened branches in and outside of Mizoram where the Mizos lived. It had its central headquarters at Aizawl. It had three main aims and objectives.\textsuperscript{60}

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\textsuperscript{60} Dr. Sangkima: *Op. Cit.* p. 135
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(i) To use leisure profitably;
(ii) To seek progress for Mizoram and
(iii) To uphold and honour the practice of Christian values.

Further, Y.M.A. as a social organization among the Mizo was formed with the following disciplines to be followed by its members:61

(i) To be self-controlled and disciplined;
(ii) To maintain his or her family in good order;
(iii) To love and to stand for truth;
(iv) To be perseverant and patient;
(v) To be polite
(vi) To be unselfish and useful to others;
(vii) To contribute to the welfare of the society;
(viii) To be well behaved in words and deeds;
(ix) To preserve the Mizo culture;
(x) To be religious;
(xi) To refrain from alcohol and all sorts of intoxicants.

The YMA stood for the welfare and unity of the people of Mizoram. It tried to inculcate the moral code of Tlawnmngaifna in the Mizo society. The ideals of the association are set forth in a lyric, the best way of popularizing any ideal among the Mizo;

To establish the welfare of our Zoram,

Young maids and lads are united,

In the name of YLA that never our forefathers bore,

We now take on and always will.

YLA the name that we bear

Is a name which is fitting for us, Young folks,

Our land and our nation now feel secure;

Thanks to our beautiful name YLA,

May all the people in all the villages

Be united and of one mind

Let’s learn the practice for the sake of our land;

All that’s good in both now and the old.

Oh: YLA go on ever on

Heed naught and scorn all difficulties,

Give of our best in doing good,

Strive now for all generations to come.\(^{62}\)

The ideals of the YLA are not empty phrases. Its members had rendered a number of social services in times of distress. One such instance is that during the Chapchar Kut festival in 1934, a fire brokeout in the Sialhawk Zawlbuk which spread and burned down 60 houses out of the total houses of 110 in the village. All the nearly villagers came the next day, bringing building materials and rebuilt the 60 houses and moved the 60 odd families into their new homes. This was a great expression of Tlawmngaihna indeed.\(^{63}\)

The YMA as an association was also known for organizing literary, musical, dramatic and sports functions. For proper arrangements of all the functions, there were

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\(^{63}\) Mangkhosai Kipgen: *Christianity and Mizo Culture*, The Mizo Theological Conference, Mizoram, 1996, p. 186
three departments in existence since its inception namely culture, literature and music, drama and sports departments.\textsuperscript{64} With a view to promoting the art of public speaking, the YMA also organized ‘debate’.\textsuperscript{65}

From the beginning, the YMA was founded purely as a non-political organization and was able to maintain its neutrality in spite of certain setbacks. For this reason, it became the most powerful and influential organization in Mizoram as well as in places where the Mizos lived. In fact, it became the backbone of the Mizo society till today.

3. Abolition of Indigenous Social Institutions:

(1) Bawi System:

When the British occupied the Lushai Hills, there were three kinds of Bawi’s viz. Inpuichhung Bawi, Chemsen Bawi and Tukluh Bawi. After their occupation of the Hills, the British freed any Bawi who appealed for freedom as the British had already abolished slavery throughout their empire under the provisions of the Slavery Abolition Act, 1833.\textsuperscript{66} However, they soon realised the beneficial aspect of the Inpuichhung Bawi and argued that the custom seemed in every way suited to the society.\textsuperscript{67} But the British would not recognize the Chemsen Bawi.

The Missionaries working in the Lushai Hills did not interfere much in the affairs of the chiefs in the context of Bawi. However, the Bawi practice became controversial when Dr. Peter Fraser (M.D.), a Missionary Physician came to Mizoram in 1908 with his wife. To Fraser, the system as practiced in Mizoram was no better than

\textsuperscript{65} Dr. Sangkima: \textit{Op. Cit.} p. 135
\textsuperscript{67} J. Shakespear: \textit{The Lushai Kuki Clans}, Tribal Research Institute, Aizawl, Mizoram, reprint 1988. p. 47
slavery. His view of Bawi system constituted a challenge to the district authority because of his open criticism of the Bawi system. At the same time, the district authorities and the Missionaries were aware of the danger involved by interference in the system as the Bawi system had close relationship with the institution of Chieftainship and its intervention would do more harm than good to the chiefs. As the chiefs were instrumental in running effectively the administration in the hills, the authorities did not want to antagonize them and so did nothing to abolish the Bawi system and adopted a policy of silence in this regard.\footnote{Dr. Sangkima: \textit{Op. Cit.} p. 127}

However, the problem did not remain dormant for long. It soon erupted into what came to be known as the Bawi controversy. Then Dr. Fraser personally collected evidences to prove that the Bawis were ill-treated by their owners. The controversy was between Dr. Peter Fraser, a medical Missionary who championed the cause of the Bawis and Major H.W.G. Cole, the Superintendent, who defended the cause of the Bawi-owning chiefs on the grounds that he was seeking to preserve the Mizo culture.\footnote{Mangkhosat Kipgen: \textit{Op. Cit.} p. 154} In his endeavour, Dr. Fraser found a faithful Lieutenant in Khawvelthanga, chief of Maubuang village, the first Christian among the Mizo chiefs. He was born in 1884 and his father, Zahrawka died in 1898 when he was only 14 years. When he was converted to Christianity, he wanted to free all his Bawis. However, when he asked the Superintendent to officially confirm the freeing of his Bawis, the Superintendent replied that he was free to exercise his own decision with reference to his own personal Bawis but he could not free the Bawis of other chiefs who might come to his village and his Bawis could not remain free if they went to seek service under another chief.
Khawvelthanga was deeply disappointed and Fraser was unable to understand why this should be so. But he came to the assistance of the chief; he found the needed ransom money of Rs. 200/- for freeing five families and gave it to the reluctant chief, Khawvelthanga.\footnote{Ibid. p. 155}

Immediately after, Dr. Fraser mobilized support for his cause from the Missionaries working in the district and sent a circular to all of them to acquaint them and appraise them all the problem and he also sought their opinion. One of the Missionaries, Reginald A. Lorrain, who was working among the Maras in southern Mizoram wrote:

"The Bawi system among these tribes, both Lushais and Lakhers (Maras), to my mind is not at all in accordance with the principles of our beloved country, and I am quite in sympathy with any endeavour to abolish this system once and for all".\footnote{Letter of R.A. Lorrain to Dr. Peter Fraser, dated Serkawn, 27 January 1910, in Fraser Slavery. p. 12}

However, D.E. Jones, another Missionary was of the opinion that the Bawis were well treated and often acted as the chief’s right hand man and even if they were freed, they often returned to the chief’s house and served him.

Both Dr. Fraser and Khawvelthanga struggle hard for the total abolition of the Bawi system in Mizoram. Ultimately, H.W.G. Cole, the Superintendent of Lushai Hills placed some proposals, which had the unanimous support of the Missionaries before Dr. Fraser, adding a rider that counter proposals would also be welcomed and considered.

Dr. Fraser, in his reply insisted that the freeing of all Bawis must be enacted in the name of the Lord Jesus Christ and in the name of King Edward. However, the majority of the
chiefs did not support the idea of Dr. Fraser and strongly asserted that the Bawis were not slaves in the true sense of the term.\textsuperscript{72}

An agreement could not be reached between Dr. Fraser and the Superintendent on the Bawi question. To abolish the system Lorrain submitted some recommendations to the Superintendent. But Fraser, to whom most of the Bawis came for help deemed the matter as urgent and therefore called for immediate action with or without government approval. He did not believe that Lorrain’s proposal would be accepted.

As the problem continued, the Directors of Welsh Mission offered advice to their Missionaries to adopt the right path in dealing with the Bawi question. They advised the Missionaries working in both the north and south of Mizoram to meet the Superintendent to discuss the Bawi question and present their views. However, Dr. Fraser, instead of referring the matter to the district committee or even to the Directors, submitted a memorandum to King George, sent letters to Members of Parliament, and released a statement to the press which greatly angered the Superintendent. The matter was than taken up by the district committee at its meeting at Mawphlang in the Khasi Hills in November, 1910 on the instruction of the Director. There, the Superintendent presented his opinion about the condition of the Bawis and the changes brought about by the successive Superintendent and agreed to recommend certain reforms to the Government which was agreed to by Dr. Fraser. But before the meeting was concluded, the Superintendent asked Dr. Fraser that incase the recommendations were not carried into effect, was he willing to accept things as they were and work under the existing conditions? But to that Fraser replied that he could not approve of the continuation of the Bawi system. This caused a worsening situation, leading to dissension.

\textsuperscript{72} Dr. Sangkima: \textit{Op. Cit.} p. 127

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As the situation continued to deteriorate, the matter was placed before the Assam Government. The Government won the case and Khawvelthanga was also fined for supporting Dr. Fraser and his guns were seized. As Dr. Fraser was exceeding the terms of the sanction for his residence in the Lushai Hills, which only extended to preaching the Gospel and the performance of medical works, the Superintendent called on him (Dr. Fraser) either to leave the Hills forth with or sign an agreement which read as follows:

"I hereby undertake that during my future residence in the Lushai Hills, I will confine myself entirely to the work of a medical Missionary, namely, religious instruction and medical treatment and that I will interfere in no way whatsoever in Lushai complaints or disputes of any description nor in any matter that should properly come before the courts and that whatever be my private opinions as to Lushai custom, I will at all times avoid giving expression to them to any Lushai.

I further agreed that all persons who may complain to me about secular matters will be at once referred to the Superintendent or his Assistants if it is a matter which should be decided by the courts, or to the local senior Missionary. It will be my endeavour to prevent any of my employees or other persons under my authority from interfering in any manner whatsoever, with disputed among Lushais other than those arising between residents of my compound. In the event of any injustice coming to any personal notice I further undertake to take no steps, except in conjunction with the senior Missionary, who will make any representation on the matter to Government."
For as long as may be necessary I undertake to consult the Superintendent before making extended tours in areas which the Superintendent may consider it, politically, inadvisable for the time being for me to visit, and I agree to accept his decision as final. In the event of any breach of this undertaking I agree to leave the Lushai Hills within one month.\textsuperscript{73}

The Superintendent, Lushai Hills was aware that Dr. Fraser was bringing the administration into disrepute among a people who were only too ready to rally on the wrong side of the law and who had not been long under the British rule. The Superintendent was also aware that Dr. Fraser's life was in danger in certain parts of the district which might lead either to his being murdered or to a general uprising in the Hills.

Dr. Fraser flatly refused to sign an agreement prepared by the Superintendent, Lushai Hills which was served to him. As a result, the government was compelled to order his withdrawal from the Hills. Thus, Dr. Fraser was temporarily expelled from Mizoram and his work was abruptly suspended.

Acting on the report of the Superintendent, Lushai Hills, B.C. Allen, Esq. I.C.S., Officiating Secretary to the Government of East Bengal and Assam in his report to the Secretary to the Government of India argued that the propaganda of Dr. Fraser had produced great discontent and that his activities might result in a general uprising in Mizoram if not checked properly. He further emphasized that it was not appropriate for a Missionary to dictate to the government which tribal customs should be recognized.

\textsuperscript{73} A.G. McCall: \textit{Op. Cit.} p. 128
and which not. This was the responsibility of the Superintendent who was charged with maintaining peace and who alone should decide when the time was ripe for changes.\(^74\)

In view of the non-availability of any other medical Missionaries and the difficulties Dr. Fraser would have at his age in learning a new language, the Directors pleased with the government to allow Dr. Fraser to continue working in Mizoram. They also hoped that Dr. Fraser would cooperate in spite of his earlier action in sending the petition to the king, letters to members of Parliament and releasing a statement to the press and he would be given permission to remain in Mizoram.

The district committee was instructed by the Mission Directors to make effort to persuade Dr. Fraser. A special meeting was held at Shillong from 27–28, June 1911 in which the members of the district committed engaged in a heated argument with Dr. Fraser concerning his activities. Efforts to persuade him were unsuccessful.

After sometime, Dr. Fraser returned to Mizoram and resumed his works among the Mizos. He once again raised the same old slogans and insisted upon the abolition of Bawi custom and continued his tirade against the system even after he was requested by the authority to stop it. As a result, the Government was compelled to order the removal of Dr. Fraser from Mizoram.\(^75\) At the same time the Government also removed Cole, the then Superintendent of the Lushai Hills from his post.\(^76\) Thus, in November 1911, Dr. Fraser had to leave Mizoram and the people he so dearly loved and moved to Cachar.

\(^{74}\) B.C. Allen to Secretary to the Government of India, Foreign Department, dated 4 February 1911, pp. 7–8
\(^{75}\) Dr. Sangkima: \emph{Op. Cit.} p. 128
\(^{76}\) Mangkhosat Kipgen: \emph{Op. Cit.} p. 166
Before Dr. Fraser left Mizoram, members of the Welsh Mission in Assam by order of their directors met in conference at Aizawl in October 1911 for the purpose of once again considering a solution to the Bawi problem. The conference was attended by senior Missionaries like J.C. Evans of the Khasi and Jaintia Hills, D.E. Jones of North Mizoram and J.H. Lorrain of South Mizoram, men with extensive experience and a deep concern for the problem. The conference considered the policies on the issue enunciated by Cole and Superintendent before him to bring modifications in the Bawi system though it was not possible to determine whether in fact significant improvements had been achieved by these means.

After Dr. Fraser left Mizoram in November 1911, the problem of Bawi custom did not come to an end. He continued to fight for the abolition of the Bawi system from Britain which ultimately was brought to a settlement. The main points of the settlement were as follows:

i) The use of the Word Bawi to be discontinued as far as possible due to its association with the wider sense of slavery.

ii) Claims by chiefs against parties alleged to be Bawis should adopt the same form as in all customary cases among the general public on which the issue was recovery of the customary Rs.40/- or 1 Mithan Chawman or board and lodging costs.

iii) That in the case of Chensen Bawis and Tuk Lut Bawis types which are in any case fast dying out and which have never been recognized by the Administration, any claims put forward would on decision be limited to the specific amount of the consideration, if any, received.
iv) The maximum liability of a Bawi on seeking freedom be accepted as Rs. 40/- or 1 Mithan for a whole family.

v) A Bawi might leave his benefactor at will, it being open to the Chief then to sue – he having no remedy to demand service, by force, pending the settlement of the freedom price.

vi) Questions arising out of disputes over Bawis should, as far as possible, be decided on the lines of Lushai custom as applied to ordinary cases of Chawman.\textsuperscript{77}

Sometime after Dr. Fraser's departure, the Governor of Assam took up the case and a settlement was effected on the basis of the recommendations made by the Superintendent. The use of the term 'Bawi' was to be discontinued and the Bawis could now leave their own chiefs at will and the chiefs no longer had the right to force them to remain in their service but could sue for the freedom price, a maximum of Rs. 40/- or 1 mithan for a whole family.\textsuperscript{78}

The Bawi custom, however, became a matter of concern for both the governments of Assam and India. Accordingly, the Assam government proposed a change for the future status of Bawis\textsuperscript{25} follows:

i) A date should be fixed after which the Bawi contract could not be entered into.

ii) That the Government would pay the customary ransom of Rs. 40/- if the Bawi was free.

iii) Government should recover ransom from persons on whose behalf the same was paid.

\textsuperscript{77} A.G. McCall: \textit{Op. Cit} pp. 129-130

\textsuperscript{78} Mangkhosat Kipgen: \textit{Op. Cit} p. 167
iv) Persons so redeemed and released were at liberty to leave the chief’s
house or to remain there as they wished.

v) Let the Chiefs know that they would be liable to bring (Bawis) to the
court when needed arose.  

In 1915, there were 1369 Bawis, 550 being indwellers and 819 out dwellers. The
indwellers being represented by 339 families. The total sum required for the payment of
compensation to the owners of the Bawis was Rs. 45,960. The Chief Commissioner
decided that the government would pay the ransom money Rs.40/- to the owner of the
Bawi if the Bawis wanted to be liberated on the condition that the government shall
have the right to recover the sum from the Bawi concerned.

In 1923, W.L. Scott, the then Superintendent of the Lushai Hills took a census of
the Bawis in the district and found that there was a total number of 1,426 families of
which 316 were recorded as indwelling Bawis and the remaining 1,110 were out
dwelling Bawis. Besides, there were about 200 individual Bawis belonging to the
Chin and Lakher Mizos living in one area of south Lushai Hills. Due to the custom
prevalent among these communities the chawn man had to be paid for the individual.
According to Prof. Laldena, who made a fairly detailed study of the Bawi problem,
there were a total number of 1,626 Bawis whose redemption price would have to be
paid and he calculated that the total amount to be paid was about Rs. 65,000/-.

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79 Dr. Sangkima: Op. Cit. p.129
80 V. Venkata Rao, et. al.: A Century of Government and Politics in North-East India. Vol. III, Mizoram,
82 Ibid. p. 169
83 Lal Dena: Christian Missions and Colonialism; A Study of Missionary Movement in North East India
p. 77
The idea of redeeming Bawis was, however, strongly opposed by S.N. Makenzie for several reasons: (1) that the useful system by which the poor were redeemed would have an adverse impact leading to an increase of poverty and the encouragement of beggary in the hills; (2) he also argued that even if the Bawis were redeemed, they would return again to the chief’s house.\(^\text{84}\)

In 1927, the government of Assam replaced the word ‘Bawi’ by a new term ‘Chhungte’ or ‘Awmpui’, meaning ‘inmates of the house’ or ‘members of the household’. The used of the term ‘Bawi’ was no longer allowed and was discontinued.

Thus, the Bawi custom came to an end in Mizoram in 1927 due partly to the work of Dr. Fraser, who after leaving Mizoram had submitted a petition in the British Parliament to discuss the Bawi question. The British Parliament discussed the problem and finally passed a ruling in favour of the abolition of the Bawi custom in Mizoram. Thus, the system came to an end and Khawvelthanga, a faithful Lieutenant of Dr. Fraser was also given back his gun which had been confiscated by the government.

The Bawi system had been abolished not solely through the political efforts of Dr. Fraser but by the gradual process implemented by the Superintendents and through the conversion of the Lushai people and many of their chiefs including Khawvelthanga to Christianity. As Mc Call says, “If changes come and come they must, let them come from within, not without.”\(^\text{85}\)

With the abolition of the Bawi system, the chiefs lost both in prestige and in material resources. It was through the system of dependents that the Chiefs increased

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\(^{84}\) Dr. Sangkima: *Op. Cit.* p. 129

their wealth. Now with their prestige lowered, the status of the Bawis was raised to that of a commoner.

(2) **Zawlbuk:**

With the advance of progress, the winds of change were too strong to leave unaffected any aspect of Mizo life. Even the Zawlbuk, bachelors dormitory which was the most important institution in shaping and moulding the Mizo society was not spared and had to go. This institution soon began to decline and had a quick demise with the coming of the Britisher in Mizoram. There are several reasons for the abolition of Zawlbuk in Mizoram.

The importance of Zawlbuk institution was waned with the decline of the chief’s power in Mizoram. As the British had occupied the Lushai Hills, the chiefs were made mere figureheads and could exercise their powers only at the behest of the British. As a result, the discipline in the Zawlbuk deteriorated. Though its existence was recognised, its place was seriously undermined by the people. Inevitably it began to wither away.

The second reason for the decline of the Zawlbuk system was intimately connected with the practice of young men staying away from the family and stay in the Zawlbuk. This practice led to some young men fathering several children before marriage. Even after marriage, they would visit their wives at home in the late night and would then back to the Zawlbuk before dawn. Sometimes, there were also instances in which some men would impersonate the husband and would go to the wife of another and sleep with her. The Zawlbuk norms also permitted the newly married men to seduce unmarried girls. All such activities lead to serious misunderstanding among married
couples which culminated in a high divorce rate which was contrary to the Biblical Evangelical Christian understanding of morality.  

Another reason for the abolition of the Zawlbuk institution was the introduction of Christianity in the Lushai Hills by the Missionaries. It acted as a real hindrance to the proper functioning of the Zawlbuk, which was the nerve centre of the Mizo society. The Christians were not allowed to be influenced with such mundane things like rumours and indulging in unhealthy gossip in the Zawlbuk as this was contrary to the practice of Christian virtues. As such, with the introduction of Christianity, the importance of Zawlbuk was greatly decreased among the Mizos and finally led to its abolition.

Another important reason for the final abolition of the Zawlbuk institution was the introduction of formal education among the Mizos. The spread of education among them greatly decreased the importance of the Zawlbuk and it gradually became difficult to maintain it. Most parents preferred to send their Children to schools and kept their boys at home until a later age on the plea that they could not study properly except in their own homes and also they could discipline their children better at home instead of at the Zawlbuk. Slowly, the number of schools in the village increased and the children found it more and more difficult to spare time to collect fire wood for the Zawlbuk. Similarly, the older boys on whom lay the task for upholding the institution rested could no longer do so as many of them had gone in for school education in institutions away from their villages. Thus, the introduction of education also played a vital role for the final abolition of the Zawlbuk institution in the Lushai Hills.

The Zawlbuk institution also faced a serious challenge from some Mizo youth who took part in the First World War in Europe by serving in the Labour Corps. Their

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exposure to the material culture of the western world brought about a change in their outlook. This led some of the people to think that the old way of life in the Zawlbuk discipline was not conducive to their own material development and they began to have thoughts that the only way they could improve their lot was to break away from the old ways and imitate those of the westerners. The result was that they began to abandon their old ways of living and adopted the modern or the western style of living. Hence, they started neglecting Zawlbuk institution, resulting in its slow decay.

The existence of Zawlbuk institution was openly challenged by the Mizo leaders. They were the prime movers in the effort to abolish the institution. As a result of the introduction of Christianity, new churches and schools sprang up everywhere and the confidence of Christian leaders was greatly enhanced. They began to frown upon many of the practices associated with the Zawlbuks. The result of such attacks was the end of the Zawlbuk life. However, the chiefs wanted to revive the Zawlbuk life, as they knew that the end of the Zawlbuk’s popularity meant the end of their own power base but found themselves helpless to reverse the process. They were afraid to raise their voices against the church leaders and school teachers who were the vanguards of the newly emerging elite as they felt that to do so would result in the loss of whatever residual power they enjoyed. They were also afraid that their subjects would seek refuge in other villages if they insisted on maintaining the Zawlbuks. Thus, the only way open to them to revive the Zawlbuk institution was to approach the Superintendent for help.

88 Mangkhosat Kipgen: Op. Cit. p. 179
89 Dr. Sangkima: Op. Cit. p. 179
90 Mangkhosat Kipgen: Op. Cit. p. 179
91 Ibid. p. 180
This they found in Mr. N.E. Parry, who assumed Office as the Superintendent of the Lushai Hills in 1926.

On the part of some Englishmen, there was a strong determination to make the Zawlbuk institution permanent in the Lushai Hills. When Parry assumed office as the Superintendent of the Lushai Hills, the Zawlbuk was already abandoned. As he was convinced of its importance and usefulness in the Mizo society, he issued a standing order in 1926 to the Mizo Chiefs to maintain it. The order read as follows:

"I have noticed that in a few villages the Zawlbuk is no longer maintained. All chiefs are hereby informed that every Lushai village must keep up a Zawlbuk. Circle Interpreters will report to me any villages that have no Zawlbuk." 92

The Order of Parry further read as:

"Please order all circle Interpreters to report villages which have no Zawlbuk. The following villages, I know, have no Zawlbuk and should be ordered to build one before the 31st March 1926.

a. Paliana
b. Hrangchhuana
c. Lalzidinga. 93

In south Mizoram too, Rev. F.J. Raper of the Baptist Mission at Serkawn made great efforts to revive the Zawlbuk institution. He had provided material assistance to Zawlbuk in the form of essential like a petromax and entertainment products as carrom to revive the Zawlbuk life. 94

92 AR: Order No. 116 D/26.1.1926
93 AR: Order No. 118 D/2.2.1926
Thus, there was a strong and sincere desire on the part of some Englishmen to revive the Zawlbuk institution. But in contrast to their efforts, the Zawlbuk concept was withering away in the minds of the people themselves. As a result, there was a tug of war that ensued between the British authority who wanted to revive the institution and the Mizo people who strongly favoured its abolition.95

By the time A.G. McCall became the Superintendent of the then Lushai Hills in 1932, the majority of the Mizos favoured its abolition as they thought that it was a hindrance to their pursuit of progress. To evolve a concrete and definite policy by hearing public view in regard to Zawlbuk, Mc Call convened a public meeting on January1, 1938 at Thakthing in Aizawl in which three Mizo elders- Pu Telela, Upa Thanga and Pu Luna spoke on behalf of the Mizos. All of them spoke against the Zawlbuk institution and favoured its abolition. Fully convinced by the arguments of the three speakers, Mc Call decided to revoke Parry’s order within 10 days time.96 Thus, from that time onward, Zawlbuk fell into complete disuse and was relegated to insignificance and people began to abandon it and in course of time, it became relic of the past.

Thus, the Zawlbuk institution, which was one of the most important institution in the early Mizo society deteriorated mainly because of the fast spread of education and introduction of Christianity which led to its erosion and complete abolished by an Act of the Assam Government in 1954.97

The abolition of the Zawlbuk institution had many effects on the Mizo society. The men folk could now give more attention to their home affairs and women were

95 Dr. Sangkima: Op. Cit. p. 132
relieved from the responsibility and management of the household affairs because earlier the Mizo men did not look after the home affairs and was shouldered by the womenfolk. Women could now pay more attention to their children. As men began to spend more time in the houses, they gave more attention to their families and shared the family’s responsibility jointly with women. It also brought the husband and wife closer together. This intimacy and sense of mutual responsibility had the effect of laying the foundations of better understanding, respect, and affection among family members.

(3) Nomadic Habit:

Traditionally, the Mizos were nomads and often changed their habitat. However, with the passage of time, they gave up their nomadic habit and lived permanently in one place. They could give up their nomadic practices as a result of the British occupation of their land together with the introduction of Christianity. After the British had occupied the land, they took necessary measures to put a stop to the Mizo’s brutal raids, attacks and war and tackled the issued of law and order to ensure security of life and property as also provision of sustainable livelihood to the Mizos. The introduction of formal education in Mizoram by the Christian Missionaries also helped the Mizos in accepting and adopting the settled mode of living. Besides the above, the growth of Church in every Mizo village made the Mizos to abandon their nomadic habit and live permanently at one place. Thus, it can be rightly said that the Mizos could gave up their nomadic habit and lived at one place permanently because of the British colonial rule and the work of the Christian Missionaries, encoured by the British Government.98

(4) Zu drinking:

In the Pre-Christian Mizo society, Zu was in use as a common drink among them. It was apart of their life. They used to drink Zu on all occasions both religious and social. However, with the introduction of Christianity, the practice of Zu drinking was condemned and the Missionaries took steps for social reformation in the society. The church strictly prohibited Zu drinking in order to remove mass drunkenness. The steps taken by the Missionaries and the churches resulted in the gradual reduction of Zu drinking and total cessation of Zu as a common drink on all occasions. It its place, the Missionaries introduced tea as a common drink. Those who embraced Christianity did not face any problem in giving up the practice of Zu drinking; rather they could wholeheartedly accept it as the part of their Christian duty.99

However, Zu drinking was still prevalent in the Mizo society. The non-converted Mizos still continued Zu drinking as long as they remained unbaptised. But as many Mizos embraced Christianity, they ultimately abandoned Zu drinking. The church also strictly prohibited its drinking. At the same time, the state govt. also passed the prohibition Act which declared the state as a dry state. However, many of the non-converts and nominal christian’s continued to drink Zu. Although the gospel had converted many of the Mizos to Christianity, it could not completely annihilate Zu drinking from the Mizo society.

(5) Head Hunting:

In the past, the Mizos practiced head-hunting. However, this age-old custom of the Mizos has been totally abolished after the British occupation of the Hills.

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99 Dr. Sangkima: Op. Cit. p. 155
The Mizos had made contacts with the British while marauding for heads somewhere in the Cachar district and in the Chittagong Hill Tracts. In the course of their raids, they had killed many people and took some of them as slaves. To stop the Mizos from raiding the frontiers, the British sent a military expedition against the Mizos in 1871-1872 and also to establish law and order in the land. The expedition was successful and paved the way for the future occupation of Mizoram by the British. In the expeditions that followed, both the offenders and non-offenders were captured, they were severely punished by sending them into exile or they were executed. Such punishment, however, could not totally stop the Mizos from practicing the customs. But it was very effective and instrumental in curbing the cruel and dreadful practice among them. They now learnt that killing of a person was punishable even by execution.

Besides, the spread of the Gospel among the Mizos played the most effective role in the gradual and final extinction of the custom among them. The Christian Missionaries, by way of preaching the Gospel among the Mizos indirectly inculcated the idea to the people that head hunting was a sin against God and brought about a revolutionary change among them which made the Mizos reluctant to continue their indigenous practice of head-hunting. Thus, the practice of head-hunting was completely abolished among the Mizos because of the joint efforts of the British-India Government which control the Mizos’ physical activities by means of force and the Christian organizations which changed the sociological aspects by means of preaching, teaching love and cordiality.

100 ibid. p. 133
101 ibid.
4. Social and Cultural Change:

(1) Marriage and Divorce:

In the pre-Christian Mizo society, marriage was a civil contract and marriage price played an important part. But after the Mizos adoption of Christian faith and belief, the marriage system had undergone a change which resulted in the adoption of a hybrid custom of marriage among them. In the Mizo Christian marriage institution, many indigenous practices have been replaced but many elements are still preserved and many new things have been added. The Mizos in the indigenous period performed marriage with a series of rites and ceremonies and offerings of sacrifices to both the evil and good spirits. All these have been in disuse with the spread of Christianity among them. However, the old custom of distributing the Mantang meaning the 'maid price' still continues.

After the introduction of Christianity among the Mizos, marriage was more than a civil contract. It is a solemn religious ceremony requiring a solemn marriage vow between the bride and the groom. At present, the marriage is solemnized at the altar of the Christian Church by pastors or priests within the framework of the Christian doctrines. The exception, however, is the marriage price and its distribution among other closer relatives. Though the giving of the bride price continues to this day, it is quite different from what it was in the pre-Christian time. Anthropologists would call it 'token persistence of culture'.

On the day of the Christian marriage, both the bride and the groom have complete freedom to choose the kind of dress they like to wear whereas in early

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103 Ibid. p. 177

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Christian period, most of the couples selected Mizo Puanchei on their wedding day.\textsuperscript{105} This stage had gone and at present, both the bride and groom dress themselves in garments of their own choice modelled on western designs that is a westernized suit is worn by the groom and usually a white flowing wedding gown and veil by the bride.

There are different ways of celebrating the marriage. In most cases, there is no marriage feast but tea, cakes and other delicacies are given to the wedding guests. In some cases, these are served to the people during the daytime and in the evening a public feast is given, per taken by those who attended the marriage ceremony. There is no reception in the groom’s house but people give presents and gifts to the couple on the day of the marriage. This giving of presents and gifts has been introduced in Mizoram by the Missionaries as V.L. Zaitanga states; “One good thing which Christianity brought to the Mizos regarding marriage is the giving of presents both in kind and in cash.”\textsuperscript{106}

After the introduction of Christianity, certain practices of the pre-Christian marriage were abolished. The practices of throwing of water, mud and rotten eggs at the bride’s party when she was being conducted from her father’s house to the groom’s house as well as eavesdropping (mostly by young men) on the first night the bride and the groom lived together are totally eliminated.\textsuperscript{107} The practice of consuming zu in the celebration of a Mizo marriage in the past has been abolished and in its place, tea has been introduced. In short, all the unhealthy practices in the past are given up and everything is organized only within the purview of the Church law. However, though many changes has been introduced in the Mizo-Christian marriage, the traditional

\textsuperscript{105} Dr. Sangkima: \textit{Op. Cit.} p. 140
\textsuperscript{107} C.L. Hminga: \textit{Op. Cit.} p. 296
practices relating to marriage like courting before marriage, activity of intermediary in the process of marriage, marriage price, etc. are still practiced in the Mizo-Christian marriage till today.

In the pre-Christian Mizo society, divorce was easy and till today, there was no major change or modification in this area. The only change now is that Christian faith does not allow the practice of any kind of divorce. As such, divorce has become very rare among the active members of the church but it still occurs among the common people but is not so common as it had been in the past. In short, divorce that occurs now is not out of sheer whim but on sufficient legal grounds and cases of divorce have been greatly reduced.\textsuperscript{108} Thus, the introduction of Christianity and the spread of education among the Mizos had greatly contributed to the modification of the Mizo institution of marriage. These had greatly reduced the cases of divorce among the Mizos and made Mizo marriage more stable and contributed to the development of healthy family life.

(2) Status of Women:

In the pre-Christian Mizo society, the position of a Mizo women in her family and in the society was very low. Indeed, her position in the social life was subordinate and wretched. Her position was like that of an orphan girl serving as a maid in the family of a cruel and selfish man of well-to-do class.\textsuperscript{109} However, the low status of women in the pre-modern Mizo society was changed primarily due to the advent of Christianity and the employment opportunities provided for women in government service. Thus Christianity is seem as the primary instrument of change in the role of women. The introduction of Christianity resulted in the introduction and spread of

\textsuperscript{109} \textit{Ibid.} p. 179
Education among the Mizo males. In course of time, girl’s education was introduced and many women were educated. As a result of it, their position in the society gradually changed. In reality, the Mizo women were liberated by Christianity. They came out from behind their traditional barriers due to the spread of education among them and equally shared the responsibility of their family in particular and society at large with their male members. At present, many of the Mizo women are serving in the administrative services in responsible posts. Besides, their position in regard to religious matters too were changed. There were many women who joined the Theological colleges and served as fulltime workers in the Missions. As a result of a series of women conferences on religious affairs, the growth of women members in the church and their active participation in the religious field was increased.

In short, the introduction of Christianity together with the spread of education among the Mizo had helped in raising the status of women so that they achieved a position of parity with their male members. Now a days, women in many spheres of activities outclassed men. It is, therefore, concluded that the position of Mizo women in the society had changed and the Mizo women have the freedom of action in the society and they can take part in every work of life, official, commercial and social.

(3) Custom Connected with Birth:

In the pre-Christian Mizo society the birth of a male child was preferred to that of a female child. However, both are welcomed. When a male child was born, the Upa(elder) blessed him as ‘Mipha huaisen Sai kap tur’ meaning a valiant, an elephant killer and a female child was greeted as ‘Se man tur’ which means “She would cost a

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111 Dr. J.V. Hluna: “Role of Women in the Politics of Mizoram through the ages”, Paper Presented at a Refresher Course at Aizawl on 27th Sept. 2001
Sial (mithun). However, in the present Mizo society, all these are no more practiced. The birth of both male and female children were hailed with the same joy. Some parents even preferred girl child to a boy child. When a child was born, after some days, the child was taken to the church and prayer for the new baby was offered by a pastor or a church elder.

When a mother died during or after childbirth in the pre-Christian time, the child was smothered and buried with the dead mother, thinking that the baby could not survive without the mother. When the Christian Missionaries came to Mizoram, they taught the Mizos how to bring up the orphaned babies. In this manner, the lives of many babies were saved. At present, the old customary practices are no longer found among the Mizos.

In the pre-Christian Mizo society the birth of twins were regarded as dreadful and one of them believed to be an incarnation of Ramhuai and was abandoned in the jungle. However, with the spread of Christianity, this belief and practices was eliminated among the Mizos. Now a day, twins are no longer regarded as dreadful but are welcomed by the Mizos.

(4) Custom Connected with Death and Burial:

After the coming of the gospel among the Mizos, many modifications have been made on their traditional custom of burying the dead. In the pre-Christian period, the custom of burying the corpse near the house was practiced with the exception of the chief and his wife. When a chief or his wife died, Kuang-ur was practiced which means that the corps was put inside a wooden coffin which was placed near the wall in the

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112 Dr. Sangkima: Op. Cit. p. 29
dead person's house and a special hearth build near to it. A bamboo tube was fixed to
the bottom of the coffin and the other end of the tube runs into the ground. The coffin
was sealed and made airtight. As the flesh rots in the heat, it is drained off through the
bamboo tube into the ground underneath the house, The process usually lasts about
three months by which time, only dry bones are left in the coffin. The dry bones are
collected and kept in a special basket.\footnote{\textit{Ibid.} p. 294}

Christianity had changed all these customs. The practice of Kuang-ur was
stopped and burying the corpse near the house too. There was common burial ground or
cemetery for every village or locality to bury the dead which is known as Thlanmual or
cemetery. All dead bodies whether of chief or commoner, rice or poor were all buried in
the Thlanmual which shows an equal treatment to all the dead in Mizo society.

When a person died, a bell was tolled to apprise everyone of the event.
Sometimes, it was announced from the information centre of the village. People in the
locality would come together to console the bereaved family. They will then sing
Christian hymns together. If it is in the evening or during the night, the dead body will
be kept throughout the night and young people will sing Christian hymns the whole
night in the house where the dead body is laid out. As soon as the death is announced,
young ladies collect firewood and rice from every family in the area for the bereaved
family who are not supposed to do their normal work at least for few days. The
youngmen dig the grave voluntarily, friends and relatives bring extra-supplies of food
or money to buy necessary things for the funeral.\footnote{\textit{Ibid.} p. 295} Singing of Christian hymns may
continued for many days in the house both day and night.

\footnote{\textit{Ibid.} p. 294}
\footnote{\textit{Ibid.} p. 295}
With regard to death, different names are given to it according to its nature. As such, the names Awmlai, meaning natural death Sarthi meaning unnatural death, Raicheh meaning death at child birth and Hlamzuih meaning immature death. All these names are still recognised in the Mizo society but the only marked changed is that in todays Mizo society, hardly any death is treated as Hlamzuih except if the child is less than a week.\textsuperscript{116}

(5) Superstitions:

In the pre-Christian society, the Mizos believed in their own primeval religion and their faith and belief made them extremely superstitious. As a result, they suffered from many difficulties in their day-to-day life. For instance, if two members of the same family undertake a journey in opposite directions on the same day, misfortunes would befall on either of the two members. This conception is still prevalent among the Mizos.\textsuperscript{117}

With the advent of Christianity, the Mizos belief in superstitions under went a change. They now no longer interpret superstitions as seriously as they did in the past. The Missionaries helped the Mizos to remove some superstitious beliefs in their society. Because of the influence of Christianity the belief of some places to be the abodes of evil spirits where the Mizos dared not to go has been eliminated.

However, the influences of Christianity and the British administrators had a limit in regard to the Mizos superstitious beliefs. They could not completely uproot all the indigenous beliefs and practices in the Mizo society. Thus, the complete annihilation or disappearance of superstitions from the Mizo society was not possible and the

\textsuperscript{116} Dr. Sangkima: \textit{Op. Cit.} p. 141
\textsuperscript{117} \textit{Ibid.} p. 142
teaching of Christianity did not focus on indigenous rituals which were not in opposition to Christian beliefs. Instead, superstitions, omens and misfortunes still prevail in the present Mizo society.

B. Religious Transformation:

In the pre-Christian Mizo society, the people believed in their primeval religion. They believed that there was one supreme being which created the universe but they did not believe in God who created this world.

With the British occupation of the Hills, followed by Christianity, the attitudes of the people were changed. Because of the efforts of the Christian Missionaries, some of the Mizos were converted to Christianity. This was the beginning of religious evolution in Mizoram. The Missionaries preached the gospel among the people and converted many people to Christian faith in due course. Slowly and steadily, the people were converted to Christianity and the revivals in Mizoram also greatly helped in the increase of the Christian community in the Hills.

In the present Mizo society, most of the people called themselves Christian and it is shameful to called it as non Christian. Thus, most of the Mizos became Christian because of the work of the Missionaries together with the outbreak of revival movements in Mizoram, influenced by the revivals in the Khasi and Jaintia Hills.

1. The Revival Movements:

The Welsh churches had witnessed many revival movements in the early decades of the 17th century. It also had witnessed revival movements which continued into the 18th and 19th centuries reaching to a climax and in the same ways, to a halt at
the beginning of the 20th century in what is known widely as the Welsh Revival of 1904.

The Religious revival movements that began in Mizoram was an extension of the Welsh Revival of 1904 which focused on the confession of sin. This Welsh Revival spread all over India in 1905 and 1906 in a climate with great emotional ferment. The main characteristics of this revival in India were: first, its sudden appearance and in a few cases sudden disappearance; secondly, its manifestation among believers; thirdly, the deep conviction of sin accompanying it; fourthly, the general confession of sin that followed it; fifthly, the simultaneous audible prayer; sixthly, the laughing and singing that accompanied a realization of forgiveness and cleansing; and lastly, the visions, trances and other manifestations that concerned chiefly the sufferings of Christ on the cross.118 This revival spread all over the Khasi and Jaintia Hills of the then Assam and then to Mizoram. The Welsh Revival of 1904 actually did not come directly to Mizoram from Wales but through the Khasi and Jaintia Hills. Thus, the Revival of 1904 after fleeing over oceans and continents reached the Khasi and Jaintia Hills from where the Mizo delegates at the Mairang Assembly carried the revival to Mizoram.

2. **The Revival Movement in the Khasi Hills:**

The Revival Movement that had affected the Khasi Hills was due mainly to the work of Rev. John Roberts of Cherra, Principal of the Theological College for Pastoral Training, who had conveyed the good news of the so-called ‘Great Revival’ of the Churches of Wales, 1904. J.H. Morris in “The story of our Foreign Mission” records that Khasi Christians had been holding prayer – meetings day and night “to ask God to

remember the Children of the Mother-Church".\textsuperscript{119} As a result of the prayer meetings, some foretaste of revival was experienced in the Cherra Assembly held in February 1905. After three weeks, revival began in earnest in the Pariong Presbytery. It is estimated that the revival had converted 4,000 persons with in the space of the first 12 months.\textsuperscript{120} The revival which began among the Khasis in February, 1905 achieved maximum momentum at the Assembly of the Presbyterian Church of Assam held at Mawphlang-Mairang in March, 1906. After this Assembly, the revival spread rapidly to different places in the Khasi Hills which was also experienced in the later period in Mizoram.

3. **Sending of Mizo Delegates to Mairang Assembly and Their Return Home:**

Newspaper accounts of the revival movement in Wales in 1904-1905 as well as letters from friends were reaching the Missionaries in North Mizoram. Both D.E. Jones and Rowlands gave resumes of the reports in weekly meetings of the Mizo Christians in North Mizoram which aroused a deep desire to see revival movements amongst themselves in Mizoram.\textsuperscript{121}

In the rainy season of 1905, Thanga, one of the earliest Mizo converts was sent along with Dala from Aizawl to Lunglei to help the Britist Missionaries in their work. From Thanga, the Baptist Missionaries knew about the prayers offered in the north, asking the Holy spirit to revive the Mizos. J.H. Lorrain thought it a splendid idea and thus prayer meetings were started from July 1905 at Serkawn, asking for a revival in Mizoram.\textsuperscript{122} Thus, the Christians in both the North and South Mizoram offered prayers

\textsuperscript{120} Ibid.
\textsuperscript{121} Ibid. p. 89
\textsuperscript{122} Ibid.
for revival movements in their churches. These prayers were prominently mentioned in
the annual reports of the BMS Missionaries in the south.

Expecting a similar revival in Mizoram, D.E. Jones sent an urgent telegram to
J.H. Lorrain in the south, suggesting a joint north–south delegation to be sent to the
annual assembly of the Presbytery Churches in the Khasi Hills which was to be held in
March, 1906 at Mairang. As the Southern Christians thought that this would provide a
good opportunity to divert their attention from their recently experienced tragedy with
the death of two of their members during an annual meeting, they agreed to the
proposal.\textsuperscript{123} They, therefore, sent four (4) delegates—Thangkunga, Parima, Zathanga
and Lenga to attend the Assembly. However, Lenga had to drop out at Aizawl due to
leg injury.\textsuperscript{124} The three of them, after they reached Aizawl, went down to Sairang to join
the other delegates from the north. Thus, the ten (10) delegates of the Mizos Chawng,
Khuma, Thanga, Pawngi, Thankungi, Vanchhunga and Siniboni (a Khasi woman) from
the north and Thangkunga, Parima and Zathanga from the south set out on their journey
to Mairang with high hopes of bringing the revival to Mizoram.

When the Mizos reached Mairang, they found a place to stay right by the
Chapel. The Assembly met from 15\textsuperscript{th}–18\textsuperscript{th} March 1906. During this period, some of the
Mizo delegates were infected by the revivalist spirit. The greatest event of the Assembly
for the Mizo delegates was the meeting held on Sunday afternoon in the open air in
which the congregation was estimated to be over 8,000. In this meeting, Missionaries,
church leaders and preachers for the day were seated on an elevated platform.
According to the Lloyd, Robert Evans, the local Missionary, whom the Mizo called

\textsuperscript{123} Mangkhosat Kipgen: \textit{Op. Cit.}, p. 217
\textsuperscript{124} B. Lalthangliana: \textit{Mizo Chanchin, Op. Cit.}, p. 651

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“The Stammerer” shouted out and said, ‘Mizo friends, come and stand in front of this table and we shall offer prayer for you.’ He also said to the congregation, “Now let us all join together in prayer on behalf of these Mizos and their land.” Lloyd further says that Thanga, one of the Mizo delegates at the Assembly writes as he looked back on that event, “At once all the people present were united in a mighty chorus of prayer. We stood there weeping and trembling. Not one of us remained unaffected.”125 As the people present in the meeting were praying for the Mizos, they understood that the spirit had descended upon the Mizos and they were very happy.

At the end of the Assembly, the Mizos left Mairang and came to Cherra where they stayed at a Khasi Christian house. The owner of the house prayed for the Mizos. However, on the return journey of the Mizos, they were depressed, as their spiritual experience at the Assembly seemed to have produced no tangible result.126 Instead there arose a sudden and bitter disagreement between them which was so serious as to prevent them from speaking to one another.127 After traveling nearly for a week, they drew near Aizawl and finally became reconciled. They were filled with delight and song. When they reached Chaltlang, they offered a short prayer of thanks giving. As they prayed, the delegates experienced what they described as a strange joy that made them enter Aizawl singing. However, this feeling soon subsided and during the welcome meeting held in their honour, this emotion was absent. Even the nightly prayer meetings held under D.E. Jones at Aizawl before the departure of the Southern delegates did not produce any similar kind of revival in Mizoram which broke out at

Mairang. However, it was the Mizo delegates, who carried the revival to Mizoram from Mairang in the Khasi Hills.

4. Revivals:

There were four great revival movements recognised by the Mizos. These movements spread rapidly in Mizoram and some of the movements even crossed the boundaries of Mizoram and were also felt in parts of Manipur, Tripura and Burma.

(1) The First Revival Movement, 1906:

Though prayers had been offered by Christians at Aizawl every evening on behalf of the Mairang delegates to bring the revival in Mizoram, there was no sign of any revival when a welcome service was held at Aizawl on the night the delegates returned. The southern delegates dropped in at Aizawl for some days and during those days, prayers continued at Aizawl, in anticipation of a similar kind of revival in Mizoram. The people were expecting revival and believed that the Holy Spirit would descend on them at the public meetings on Sunday but it was not so. In the Sunday evening meeting, D.E. Jones announced a farewell meeting to send off the three south delegates, who had stayed at Aizawl for some days and invited all who could to come. In the morning of Monday, 9th April 1906, a few people came together to bid farewell to the southern delegates who had some days journey yet ahead of them. The meeting began early and was supposed to end with singing the farewell hymn, “God be with you till we meet again.” It was during the singing of this hymn that the expected revival finally took place among the Mizos. According to Lloyd, the congregation in the meeting felt the power of the spirit come upon them in a remarkable manner. The

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128 Ibid. p. 94
congregation had made strange noises which attracted the people living in the
neighbourhood who soon joined the group in increasingly large numbers. Children on
their way to school joined the congregation. Even the residents of the two nearby
villages went and joined the congregation after hearing the sound and they all were
swept along by the emotion of the revival. Thus, the meeting which had began as a brief
farewell prayer service ended up continuing for six hours and thus began the revival
movement among the Mizos which all gathered experienced.

After this, similar meetings went on for several weeks, sometimes continuing till
midnight. Believers were confirmed in their faith and a considerable number of non-
believers were converted.

As the farewell meeting continued for several hours, the southern delegates
postponed their journey till the next day i.e. on the 10th April 1906. As the southern
delegates moves on, they spoke about their experiences in the Khasi Hills and at
Aizawl. The three delegates reported what they had seen and experienced in the service
held on the night of their arrival at Serkawn. After hearing their reports, the boys of the
Mission school too were attracted to Christ for the first time. However, the expected
revival did not take place, much to the disappointment of many. Slowly some became
disappointed and even gave up prayer for revival. But a few of them continued to hold
prayer meetings at the Mission centre and a few surrounding village, hopes for revival
in the South. Like in the Khasi Hills and at Aizawl, the long awaited revival came in
the south Mizoram at the end of a meeting in Serkawn in April, 1907 when the Holy
spirit suddenly fell upon those present in the meeting with such, wonderful power.\textsuperscript{131}

\textsuperscript{130} Mangkhosat Kipgen: \textit{Op. Cit.} p. 219
\textsuperscript{131} \textit{Ibid.} pp. 220-221
Besides Aizawl, the revival broke out in many villages in Mizoram. D.E. Jones mentioned Khandaih (now Phullen), Muthi, Ngopa, Maite, Sakawruichhun and Sailum as the villages where the revival took place. Rev. Liangkhaia mentioned Bunghmun, Pawlrang and Zokhawsang villages besides the above mentioned villages. In the south, the revival broke out at Serkawn and Sethlun. ¹³² However, this revival did not last long due to the small number of Christians in Mizoram at that time.

Though the revival movement of 1906 did not last long, it brought an evolutionary change in the mind of the Mizos and the Mizo churches. After the revival movement, there had occurred a considerable increase in the number of followers in the various churches. People from remote places came to Aizawl to attend prayer meetings organized by the revivalists. However, in spite of the people’s whole hearted inclination towards the Christian faith, initiated by the revival movement, there had not occurred the spectacular increase in the number of Mizo Christians as expected due to persecution initiated by the Mizo chiefs¹³³ and the set back brought about by the Puma Zai Movement, a cultural upsurge.

Briefly speaking, the centre theme of the revival movement of 1906 in Mizoram was the conviction and spontaneous confession of sins among the people. Hlunziki, a woman present in the congregation at Aizawl when the revival broke out stood up in the midst of the people and made a spontaneous confession of her sins.¹³⁴ People also had erected a stone in memory of the first revival on 4.4.1964 at Chaltlang known as Bethel Lung (Bethel stone)

The revival of 1906 also brought changes in the pattern of conversion among the Mizos. Earlier, the poor, bawis and the commoners were converted by the Missionaries and Mizo evangelists and the government employees and the chiefs were left out. But during the first revival movement, two chiefs, Vankhama, chief of Kolasib and Hrangvunga, Chief of Bungmun villagers were converted to Christianity. In course of time, some chiefs like Suaka, Khawvelthanga joined the church and became active and highly respected Christians. Some government employees also became Christians in course of time.

Thus, it can be said that the revival of 1906 in Mizoram changed the attitudes of the Mizos towards Christianity and Christian churches; firstly, it assessed that a section of the Mizos welcomed the advent of the Christian faith and they were those who had taken active part in the revival movement; secondly, this movement imparted upon a greater section of Mizos and thus brought about sudden growth of the Mizo-Christian church and thirdly, this movement brought out the anti-Christian Mizos to light.

(2) The Second Revival Movement, 1913:

The second religious revival in Mizoram which was more extensive and powerful than the first revival began in March, 1913. Though all the Mizo historians agreed on the date when the revival began, there was disagreement among them about the place of its origin. According to Rev. Liangkhaia, the revival began at the Mission Veng in Aizawl. Other writers like V.L. Siama, Hminga, and Lloyd agreed that the revival began at Champhai. Still there are other writers who believed that the revival

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began at Hmunmeltla near Champhai which was near the Burma border. Soon the revival spread to other places like. Durtlang and then to Aizawl. Besides mentioning the above three places, B.Lalthangliana mentioned places like Serkawn, Lunglei, Theiriat, Tawipui, Sialsuk, Hmuifang, Maubuang, Phulpui, Khawbung, Hualtu, Thanglaitung, Darchhun, Tuisenhnar, Arro, Kawlkulh, Biate, Leisen, Khuangleng, Khuangthing, Khuafoh, Hrangliana village, Khawdungan, Dulte and Haklawn as the places where the revival was witnessed. Out of the above mentioned places. Champhai, Durtlang and Aizawl are the three places that chiefly experienced the 1913 revival.

The main theme of this revival was the belief in the imminent second coming of Jesus Christ. All the sermons and songs sung in this revival movement were all about the second coming of Jesus Christ. Strange things happened in the revival movement, characterized by people fainting, going into trances and uttering prophecies and the Mizo Christian bodies often shook, they waved their hands while singing and some danced whenever they find any empty space inside the church. The re-introduction of Khuang (drum) which had been banned on account of its association with the old Mizo life featured afresh in the revivalist movement in Mizoram and was an added novelty.

The revival at Aizawl started from the Mission school on 13th April 1913. Every morning, the Mizo Christians were offering prayers. One morning, while such a prayer meet was going on, a boy suddenly began to cry “Lord! Lord!” Then the people around the boy carried the boy to the Mission Veng church which was some distance from the road. They all left the school and went to the church where many people from


other corners of Aizawl and its surroundings, hearing the occurrence rapidly joined the
crowd with strong emotion and excitement.\textsuperscript{142} This movement soon spread rapidly to
other places.

While hearing about the rapid progress made by the revival movement in the
north, the Christians of Serkawn, who used to meet in the home of Zakhama, one of the
church leaders asking for revival made an earnest prayers for the coming of revival in
the south. But like the revival in Aizawl, the revival in the south was not witness in this
group but first manifested in Serkawn among school children.\textsuperscript{143}

The revival movement of 1913 was more powerful than that of 1906 and had a
greater impact on the Mizos in influencing and converting the Mizos. The first revival
of 1906 resulted in converting the Mizos in hundreds whereas the second revival
counted them in the thousands. In 1912, there had been 2455 members in the north
whereas there were 4776 members reported in 1913, an increase of 2321. In the south
too, the Christian community grew rapidly during this time. During the first year of the
second revival, there were 2647 Christians in total in the area, which was an increase of
1103 members scattered in 103 villages.\textsuperscript{144}

As a result of the second revival movement, Tuahhranga went to Burma to
preach the word of God among the people and he became a Methodist Pastor and died
at the age of 102 in 1988. R. Dala went to Manipur and Hrangvunga, Chief of
Bunghmun went to Tripura to preach the Gospel among the people.

\textsuperscript{142} Dr. Sangkima: \textit{Op. Cit.} p.160
\textsuperscript{143} J.M. Lloyd: \textit{History of the Church, Op. Cit.} p. 162
\textsuperscript{144} Mangkhosat Kipgen : \textit{Op. Cit.} p.235
The religious revival movement brokeout in Mizoram for the third time in 1919. The revival brokeout simultaneously on July 26th, 1919, in three widely separated villages namely Nisapui in the North, Zotlang and Thingsai in the South Mizoram. It is strange enough that though the three places where the revival broke out were far from each other, the movement broke out on the same night and bore the same characteristics and had the same emphases from the beginning. This strange and inexplicable coincidence was described by those living at the time as miracle.\(^{145}\)

From the start of the movement, whoever received the Revival believed that the spirit intended to penetrate the whole of Mizoram. As a result, whenever a revival brokeout in one place, the people took it to other villages, whether it was during the day time or at night. When the revival broke out at Nisapui village, Paranga, the evangelist in the area was present. He quickly left Nisapui for Lungdai, his own village, followed by three young men. There, they shared their experiences and as a result, revival began.\(^{146}\) After three days of revival in Nisapui, the villagers went to visit Lungdai village where the revival fire began to blaze. Both the Christians of Nisapui and Lungdai soon visited Thingkhuang village, where revival began and the use of drum in accompaniment to singing was a common practice. Soon, the Christians of Lungdai went to visit Dultlang, where the revival began at the end of two days. In their turn, the Christians of Dultlang led by their chief, Lalsuaka took the revival to Aizawl. In their excitement, they could not wait till the next day but set out immediately, singing to the

\(^{145}\) South Lushai Mission Report, 1913. p. 4
accompaniment of the drum and entered Aizawl and went to the Mission Veng to share their fervour and joy. Thus, the revival of 1919 came to Aizawl.

In context with the theological theme of the revival of 1919, mention may be made of the Presbytery conference of Hmunhmeltha near Champhai in 1918. The conference passed a resolution to hold a crusade conference every year in the month of September which aimed at (1) spreading the Gospel to infidels, the heterodox people; (2) strengthening the church. The theological ideas of the conference of 1918 and the revival movement of 1919 seemed alike. Thus, it might be that the revival movement of 1919 was an impact of the Crusade Conference of 1918.147

The Characteristic feature of this revival movement was emphasis on the cross and sufferings of Christ, revealing the love of God for man and demanding the corollary of brotherly love and Christian affection.148 This revival turned the people’s feeling towards how Jesus sacrificed himself on the cross at Calvary for the sins of people at large and the revivalists remained fully occupied with the glorification of the sufferings of Jesus Christ on the cross. The songs sermons, etc. used by the revivalist during this movement all bore a sense of deep feeling and realization about the torture and suffering of Jesus Christ.149 Songs like “Guide me, oh thou Great Jehovah,” “There is life for a look at the crucified one,” “Oh ! for a thousand tongues to sing” etc. are the favourites during this revival movement.

The revival movement of 1919 was also witnessed in south Mizoram. Rev. Liangkhaia is of the opinion that the revival activity was witnessed more in the south

147 Ibid. p. 238
than the north. Describing the revival movement in the south, J.H. Lorrain says, “Companies of joyful, spirit filled young men and women are going up and down the land proclaiming by word and song the Gospel of the cross.”

The revival of 1919 reached its climax at the Presbytery meetings held at Aizawl in the north and Lungrang in the south. The Presbytery meeting at Aizawl was described as the most wonderful Presbytery by Sandy during which an immense crowd crushed into the chapel wherein all day long five days, and even during the time the Presbytery business meetings were being conducted the preaching and the revival services continued. In the south too, the ‘Great Gathering’ of the Lungrang Presbytery created an intense zeal to share their joy in the redemption of the cross.

The third religious revival movement continues for five years from 1919 till 1923. It spread far and wide crossing the boundaries of Mizoram and extended up to Burma, Manipur and Tripura where the Mizo speaking areas are greatly affected. The leaders in this revival movement were Rev. Liangkhiaa and Lalsuaka, Chief of Durtlang.

The rival of 1919 awakened the Mizo people to compose songs and hymns in their own dialect. The first composers of Mizo songs during and after this revival includes R.L. Kamlala (Kawnpui), Patea (Khawbung), C.Z. Huala (Biate), Thanherha (Phuaibuang), Zasiama (Seling), Chhawna (Serchhip), Taivela (Lulam) and Siamliana (Tlangsang, Tripura). They were followed by many later composers. The most

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152 South Lushai Mission Report of 1919, p. 4
famous composers of the later group was Puna of Lungdai village. The songs which
they composed are being used both in the church and in social get-togethers even till
today.

The revival of 1919 was more effective than the former two revivals in Mizoram
due to the large-scale conversion to Christianity in Mizoram. There were 4,000 converts
to Christianity from animism in 1919 itself.\textsuperscript{156} There were 16,125 Christians both in the
north and south Mizoram in 1918. But after the end of 5 years revival, there were
39,797 Christians in total, an increase of 23,672. The largest number came in 1922
when some 7,795 were converted to Christianity.\textsuperscript{157} Thus, the third revival had
produced the most rapid growth of Christian community in the history of Mizoram.

(4) The Fourth Revival Movement, 1930-1937:

Another religious revival movement resurged again in Mizoram for the fourth
time. There was difference of opinions about the precise date of the beginning of this
revival movement which ranged from 1930 to 1937. According to V.L. Siama and B.
Lalthangliana, the revival broke out in 1930. But other writers have given different date
like 1933 given by Lloyd, Rev. Liangkhaia had given 1934, Saiainthanga, Hminga,
James Dokhumu and Dr. Sangkima had given 1935 as the year in which this revival had
began.

The fourth revival movement had emphasised on the spiritual gift and mystical
experience. The main characteristic feature of this revival movement were healing,
prayer, prophetic utterances and the shaking and trembling phenomenon while dancing
and making hissing sounds. Those Christians who did not participate in the ecstatic

\textsuperscript{157} Mangkhosat Kipgen: \textit{Op. Cit.} p. 241
movement were dubbed as “Thlarauthinghim duh lo” meaning one who rejects the Holy spirit.\textsuperscript{158}

The fourth revival was responsible for the conversion of thousands of Mizos to Christianity each year. According to Lloyd, there were over 6,000 converts in a year during this revival movement which began in 1933 which continued strongly till 1937. This revival movement had reached its climax in 1934, during which there were 7,578 converts, one of the highest number of converts recorded in the history of the churches in Mizoram.\textsuperscript{159}

Some writers believed that this revival movement began in 1935 at a village named Biate.\textsuperscript{160} From there, it spread to other villages and reached Aizawl. From Aizawl, the movement spreaded all over Mizoram.

As about its end, most writers did not even attempt to write when it ended except Lloyd who said that this revival movement continued strongly till 1937. There was sharp decline in the increase of Christians from 1936, a year before the Kelkang episode of 1937 in which McCall, the district Superintendent had suppressed the extremist revivalist at Kelkang.\textsuperscript{161}

After these religious revival movements, there was rapid spread of Christianity among the Mizos. Down had noted the rapid growth of Christianity at the beginning of the 20\textsuperscript{th} century in Mizoram as; “The area in which Christianity grew most rapidly at the beginning of the twentieth century was in Mizoram.”\textsuperscript{162}

\textsuperscript{158} Dr. Sangkima: \textit{Op. Cit.} p. 161
\textsuperscript{159} Mangkhosat Kipgen: \textit{Op. Cit.} p. 246
\textsuperscript{160} Dr. Sangkima: \textit{Op. Cit.} p. 161
\textsuperscript{161} C.L. Hminga: \textit{Op. Cit.} p. 161
\textsuperscript{162} Frederick S. Downs: \textit{Christianity in North East India}, Historical Perspectives, Delhi. ISPCK, in Association with CLC Gauhati, 1983. p. 122
The table below indicates the growth of Christianity among the Mizons.\textsuperscript{163}

<table>
<thead>
<tr>
<th>Year of Census</th>
<th>General Population</th>
<th>Christian Population</th>
<th>Percentage of Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>82,434</td>
<td>45</td>
<td>0.05</td>
</tr>
<tr>
<td>1911</td>
<td>91,204</td>
<td>2,461</td>
<td>2.69</td>
</tr>
<tr>
<td>1921</td>
<td>98,406</td>
<td>27,720</td>
<td>28.16</td>
</tr>
<tr>
<td>1931</td>
<td>1,24,404</td>
<td>59,123</td>
<td>47.52</td>
</tr>
<tr>
<td>1941</td>
<td>1,54,786</td>
<td>98,108</td>
<td>64.21</td>
</tr>
<tr>
<td>1951</td>
<td>1,96,202</td>
<td>1,57,575</td>
<td>80.31</td>
</tr>
<tr>
<td>1961</td>
<td>2,66,063</td>
<td>2,30,509</td>
<td>86.60</td>
</tr>
</tbody>
</table>

It is, therefore, very clear from the above table that Christianity gained a faster rate among the Mizons. The percentage of Christian were raised from 0.05 in 1901 to 86.60 percent in 1961, which was a phenomenal raise, which was not seen in any of the north eastern Indian states. This phenomenal rate of increase of Christian population in Mizoram was undoubtedly the work of the Christian Missionaries together with the revival movements which broke out in Mizoram. The revival movements were, in fact, the greatest fact in the phenomenal growth of Christian population.