The Modification of Alphabet:

As stated in Chapter III that the pioneer missionaries, Lorrain and Savidge had adopted the Roman script for the Mizo language. On their departure when the Welsh Calvinistic Methodist missionaries, the Revs. D.E. Jones and Edwin Rowlands, took over their work and started teaching people to read and write, they felt the necessity of modifying the alphabet introduced by their predecessors. Accordingly the symbol  used for the sound of long  was replaced by  with a circumflex accent, and the symbol  used for the short vowel sound of  was changed to  without any accent. When Savidge and Lorrain came back to South Mizoram as Baptist missionaries, they accepted the change introduced by the Welsh missionaries.¹ Lorrain wrote, "We could therefore see the necessity of making an alteration in our original Lushai system, and as we could discover no better solution than that suggested by the Welsh missionaries..."

we agreed to their proposal."²

The alphabet as amended and adopted by the Welsh Presbyterian Missionaries of North and Baptist Missionaries of South Mizo Hills was as follows:³

\[
\begin{aligned}
a, & \hat{a}, a w, â w, b, c h, d, e, e, f, g, h, i, i, \\
k, l, m, n, o, p, r, s, t, t, u, û, v, z.
\end{aligned}
\]

**VOWELS**

A a ... like u in English sun and cut, but often rather longer when placed at the end of a syllable.

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

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

Âw âw ... Like aw in English word saw, or like a in tall; fall, etc.

E e ... Like e in English words tell, pet.

Ê ê ... Like the first e in the English word there.

I i ... Like i in the English words sit, it, but often longer when placed at the end of a syllable.

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2. Ibid.
3. Ibid.
Like i in the English words *police*, and *machine*. The accent is often omitted when i comes at the end of a syllable or is used alone.

O o ... Like o in English words *lo*, *no*, *so*.

U u ... Like u in the English word *full*, or like oo in *took*.

Ü ü ... Like u in the English word *rule*, or like oo in *fool*. The accent is often omitted when ü comes at the end of a syllable, or is used alone.

**CONSONANTS**

B b ... As in English.

Ch ch ... As in English *chop* (the letter c is never used in Lushai without h)

D d ... As in English.

F f ... As in English.

G g ... Used as initial letter only in Foreign words. It is then pronounced like g in the English words *guns*, *goal*. In Lushai word g is always preceded by n, and the combined ng is used as in the English word *sing*. Ng is also often used at the beginning of a word in Lushai, as in *ngai*, *ngei*, etc. The initial ng when aspirated is written ngh as in *nghak*, *ngheng*, etc.
H h ... 1. An aspirate preceding a vowel, like h in the home.

2. An aspirate used with a consonant, eg. chh as in chhung, chhip.
   kh as in khal, khup, etc.
   hl " " hla, hling, etc.
   hm " " hming, hmasa, etc.
   hn " " hnen, hnun, etc.
   ngh" " nghak, ngheng, etc.
   ph " " pho, phawng, etc.
   hr " " hria, hrilh, etc.
   th " " tha, thun, etc.
   th" " tha, thingthi, etc.

3. Not an aspirate, but used at the end of a word or syllable to denote that the preceding vowel sound is abruptly cut off or shortened, as mah, fah, etc.

4. When h comes between t and l as in thli, th'ei thlawp, etc. it is not an aspirate but represents a peculiar hissing sound which accompanies the pronunciation of such words.

K k ... As in English

L l ... As in English

M m ... As in English

N n ... As in English (See note under G above, re: ng)

P p ... As in English
R r ... As in the English word rock. (In Lushai r is always rolled-never mute)

S s ... Like s in the English word sip, and also like ch in the English word ship. The Lushais never differentiate between these two sounds. Some use one, and some use the other, without detecting any difference between them. (Cf. Sibboleth and Shibboleth in Judges 12:6)

T t ... Pronounced with the tip of the tongue touching the teeth.

T t ... Pronounced with tongue against the bars of the roof of the mouth.

V v ... As in English.

Z z ... As in English, occasionally more like s in the English word pleasure.

The above amended alphabet thus solved the problems of writing and reading the Mizo language, and it is still in use.

The Policy of the Government of India:

The policy of the Government of India regarding western education was always too advanced for Mizoram due to the late introduction of formal education. The Assam Government did not expect the Missions concerned to implement all those resolutions and policies adopted by the
Government of India in handling the Mizoram education. The Government policy was that even to fill the lowest office like Chaprasi, due consideration was to be given to those who could read and write for better efficiency in Government services. The Resolution of Lord Hardinge, the Governor-General of India, on 11th October, 1844, had already laid down this policy to be enforced throughout India. In response to the above Resolution, Cole, the Superintendent encouraged the Mizos in their education, and ordered in 1907 that henceforth all Mizo Government servants must finish Lower Primary Examination. He also imposed the same condition on the Khawchhia (Village Recorders) who were practically the Secretaries of the hereditary village chiefs.

Earlier, when Sir Bomfylde Fuller, the Chief Commissioner of Assam, visited Aizawl in February 1904, he also visited the Mission and Government schools at Aizawl and promised silver medals to the best boy and the best girl. This was done to encourage education among the Mizo. One medal was won by Chhuahkhama (who later became a Pastoor) and the best girl silver medal was won by Saii.

The Government of Assam also considered to implement the famous Wood's Despatch of 1854 regarding the extension of primary education through the direct instrumentality of the state and the system of grants-in-aid in various hill districts. But this could not be carried out due to the Sepoy Mutiny of 1857.

On February 3, 1882, Lord Rippon, the Viceroy of India, appointed the first Commission on Education in India headed by William Hunter "to enquire into the manner in which effect was given to the principles of Despatch of 1854, and to suggest such manners as it might think desirable in order to carry out the policy already laid down". The Commission recommended private efforts or local enterprises of educational institutions, for the Government's financial situation had already been strained due to the Second Afghan War, and the Third Burmese War. It also recommended an indigenous school for mass education. In view of this recommendation, the Missions in Mizoram were given almost free hand in the educational management in the Mizoram hills after 22 years of the Hunter Commission.

When Lord Curzon (1899-1905), a statesman and a man of dynamic personality, came as the Viceroy of India, he

clearly saw the urgency of spreading education among the masses on an extensive scale. In a resolution passed on 11th March, 1904, he, therefore, proclaimed:

"The Government of India fully accept the proposition that the active extension of primary education is one of the most important duties of the State."

In pursuance of this resolution, the Government of Assam sanctioned one lakh of rupees for the encouragement of primary education, and decided that new schools should be established in those remote localities, where people were deprived of sufficient facilities for education. As a result, in 1904-05, about 700 new Lower Primary schools were established for both boys and girls in Assam. Sir Bomfylde Fuller, the Chief Commissioner of Assam granted Rs. 2,030 to the Mission at Aizawl, and Rs. 1,440/- to the Mission at Lunglei, when he visited Aizawl in February, 1904.

In 1913, the Government built up a special class by granting kuli awl (exemption from doing compulsory duty of coolie) to boys who passed the Upper Primary Examination.

10. ASR; Home B, July 1905, Nos. 1601-16 vide B, Education.
11. AR, No.548 DC, 30th September, 1913.
The Government observed that the Mizos were distinctly intelligent race, and were more intelligent even than the Khasis. According to H.W.G.Cole, the Superintendent of Lushai Hills, who had come in contact with all the hill tribes of North East India on various capacities with the exception of the Khamtis, the Mizos had a great adaptability and obedience, and represented a more likely field for educational progress than any other hill tribe on the frontiers. The Government officers, therefore, always stood by the missionaries in their efforts to grant benefit to the people. Major Shakespear, the former Superintendent, had already pointed out that a time might come when the Government would like to hand over the education of the Mizo entirely to the Missions.

Government Schools Handed Over to Missions:

Sir J.B.Fuller in his visit to Aizawl was very pleased by the result and appearance of the Mission school. He had already found that the system of Mission education with the Government grant-in-aid had proved successful in

13. AR., No.158G dated 20th May, 1901, from Maj.Shakespear to the Secretary to the Chief Commissioner of Assam.
Khasi and Jaintia Hills, where education had been completely in the hands of the Christian missions since 1863. The Chief Commissioner, therefore, instructed the Superintendent to submit proposals for handing over the education of the Lushai Hills District to the missionaries.

In compliance with the Chief Commissioner's order, the Superintendent, in consultation with the Welsh Missionaries at Aizawl, proposed the transfer of Government schools to the Missions. The proposal was thus approved, and from 1st April, 1904, the Government schools and the teaching staff were transferred to the Mission and put under the supervision of Rev. Edwin Rowlands, the Honorary Inspector of Schools. However, the schools where the children of the sepoys were having education were allowed to continue as usual till such children attained proficiency in Mizo language. Thereafter, their administration was transferred to the Missions. But no religious education was to be


15. No. 962 G. dated Aijal, 26th February, 1904, from Major Shakespear to the Secretary to the Chief Commissioner of Assam.
imparted. Thus the process was completed only in 1905-11 when all the Government schools were handed over to the missions at Aizawl and Lunglei.

There was an increase both in the number of students and average attendance in 1904. In December, 1903, there was 77 enrolled in the register, with an average attendance of 52; at the end of 1904, there were 135 names with an average attendance of 92.17

Separation of the South from the North:

When Savidge and Lorrain returned to Mizoram and settled at Lunglei on 13th March, 1903, the Welsh Mission transferred the southern portion of Mizoram to their care purely for the purpose of speedy evangelization of the receptive Mizos.18 Savidge and Lorrain followed the same pattern of evangelism as in the north, i.e., through singing and schooling.

In his first report submitted in 1904, Savidge expressed satisfaction at the attendance and progress made by the pupils in the Mission school. The difficulty they

16. No.61 P.I./-2005 G dated Shillong, 1st March, 1904. from the Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.
encountered was the non-availability of teachers. This was overcome at the end of 1904 when several boys got themselves qualified to teach elementary schools. In his visit to Mizoram, Sir B. Fuller expressed his willingness to put the education of the whole of South Mizo Hills under the separate care of the Christian missionaries, and would like to entrust this to F.W. Savidge, whose proposal for any scheme he would gladly consider.19

Savidge, therefore, proposed the separation of educational administration of the South from that of the North since they were under different Mission agencies. This proposal was formally submitted to the Superintendent of Mizo Hills and was accepted. Accordingly in February 1905, education of the Lungleh sub-division (South Mizoram) was transferred to the Baptist Mission.20

The Lunglei Government school, after its transfer to the Mission in 1904, was shifted to Serkawn, the Mission station, about 3 kilometres away from Lunglei. In the beginning, the school was housed in a temporary building. The old small school building at Lunglei was demolished.

20. No. 1275C, dated Aijal, 20.2.1905. From Maj. Shakespeare to the Secretary to the Chief Commissioner of Assam. No. 254 Education.
its materials were used for other Government buildings. The Superintendent sympathetically considered the problem of Serkawn Mission regarding the school building. He, therefore, moved the Government and obtained the sanction of a grant of Rs.1500/- towards the cost of building a permanent school building at Serkawn. According to the rough estimate prepared by the District Engineer the building was to cost Rs.3,270/-. The balance amount was to be funded by the Mission.

As stated earlier, Rev.Edwin Rowlands was the Honorary Inspector of Schools for the whole of Mizoram, but with the separation of southern Mizoram from the northern half under a separate missionary agency, Rev.F.W.Savidge was appointed the Honorary Inspector of Schools for the southern Mizoram and Rev. Rowlands of the Welsh Mission continued to act as Honorary Inspector in respect of all the schools in the Aizawl sub-division. Thus the division between the north and the south was completed in respect of school as well as Mission administration, although both

21. Ibid.
22. Ibid., No.253.
23. File No.1, Collection 3, No. 660 P.I.-6216 G dated Shillong, 19th September, 1904. From the Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.
24. Ibid.
sub-divisions were under the control of the Superintender of Lushai Hills with his headquarters at Aizawl.

Administrative Problems:

As the spirit of tlawmngaihna which always demands a highly desirable conduct, is deeply rooted in the mind of the Mizos, the problem of discipline in the school did not pose any great difficulty. But the inveterate habit of smoking among them sometimes created awkward situations in the schools. Men, women and children alike all smoked, men vaibel and women tuibur almost from cradle to grave. It was almost impossible to compel the Mizo students to stop smoking inside the class-rooms, and the missionaries could not enforce strict abstention from that. Sometimes, they were in dilemma whether or not to prohibit smoking inside the class rooms.

The schools at Aizawl and Serkawn were attended by many boys from remote villages of several days' journey. Except for the sons of the chiefs who employed others.


26. Vaibel is a smoking pipe made out of a special type of bamboo as the bowl of the pipe. Tuibur is also a smoking pipe, a kind of small hookah, and the smoke is drawn through the water contained at the bottom.

to carry their belongings, others carried their articles by themselves or by their fathers. It was therefore, not easy to insist on their timely arrival on the reopening day of the school after Sunday or holiday. To find accommodation at Aizawl or Serkawn was also a problem for newcomers for the hostels in the Mission Schools had a very limited seats.

Lack of knowledge of the social life and customs of the Mizos on the part of the missionaries also caused some difficulties. To cite an example, a boy at Aizawl Boys' School asked the Headmaster Rev. E.L. Mendus for a special leave to go home to his village for some days. When the Headmaster asked him the reason, the unexpected reply he gave was that his father was going to make feast by killing a pig. The Headmaster considered the reason inadequate. Moreover, he discovered that it was not the boy's father who intended to make the feast, but his uncle. Mr. Mendus was, therefore, not inclined to grant the leave. However, upon further enquiry, he came to know that the occasion which was to be celebrated was quite an important event in the family, and also that the father's brother was often called a "father" among the Mizos, and that the uncle sometimes occupied a position of importance equal to that of the father in a Mizo family. 28

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had to grant the boy the leave he asked for.

The difference of age among the students presented some problems. Generally, those who came from the villagers were older in age than those from the towns of Aizawl and Lunglei. As a result in the higher classes some boys of fourteen had to sit side by side with those who were already above twenty. This difference in age could create some problems for the teachers in trying to communicate with them.

Another problem arose in teaching Nepali in addition to English and Mizo, for the fact that the central schools at Aizawl and Serkawn were attended by some Nepali students. According to E.L. Mendus, they understood Mizo language and could speak it though they claimed that they could not. 29 They looked down upon their fellow Mizo students, and regarded their (Mizo) language as inferior. But the missionaries did not know the Nepali language. 30 Besides, English was used as the medium of instruction, and most of the text books in the higher class were in English.

In case a student was declared unsuccessful in the examination, especially due to the shortage of a few marks, the parents often approached the Inspector of Schools, who

30. Ibid., p.27.
was also a missionary preaching about grace and forgiveness, and asked his 'grace' and forgiveness, and to declare him pass. This was the opportunity for the missionary Inspector to exercise what he was preaching about 'grace' - by giving 'grace marks'! The Mizo understanding of forgiveness and grace had a very practical connotation. To talk about forgiveness without expressing it practically meant very little to them. On such occasions, the missionary teachers often found it difficult to convince them that to do such thing was unethical.

Sometimes, manual work done by students in the school posed a problem. For instance, E.L. Mendus, the Headmaster at Aizawl, in order to improve a playground engaged the teachers and the boys to slice off the top of a hillock by hiring necessary picks and shovels from the Public Works Department. The smaller boys carried off the soil. As such, the usual physical drill was stopped in the 1920s. The boys were reluctant to do such manual work. The parents of some of the boys did not approve of this type of manual work and complained that they did not send their boys to the school for such purpose. 31

The greatest problem faced by the Mission in running educational institutions was finance. At this period, the

Government expenditure on education of the Mizos never exceeded 16 paise per head per year. In spite of the paucity of funds, the Missions contributed much to raise the literacy rate to 6.28 per cent in 1921 against the all India percentage of 7.16. Considering the late introduction of education in Mizoram, the progress made by the Mizos was very encouraging.

Besides, the missionaries had other problems as well. Their headquarters in Britain were mainly concerned with spreading of Christianity and were not conversant with the administration of education in far away places like Mizoram. Differences of opinions among the missionaries too often caused some problems. Shortage of missionary workers was another problem. In the absence of any other means of communication than walking, the small number of them could not have direct personal contacts with all the families on educational work. The Welsh Mission had only four missionaries to contact people while the London Baptist Mission in the south had nine missionaries for the purpose.

32. Census of India, 1981 (Series 1, India), and Statistical Handbook of Mizoram, 1981.
therefore better personal contact in the South than in the North.

As the bulk of the funds for education of the Mizos had been supplied by the Missions, it was only natural that the teachers were selected with due regard to their standing with the Church. This resulted in the selection of teachers who were acquainted with logical technique rather than educational one.

**Attendance:**

Regular attendance at school was a serious problem among the Mizos. All sorts of extenuating circumstances were occasions for the absence of students which had not many parallels in other parts of India. Attendance was always minimum during the harvest season. Besides wedding feast in the village even the missing of a cow or domestic animal of the family or breaking the fence of a garden which needed immediate repair were occasions for the absence of their children. The advantage of education was not yet fully realised by the Mizos in general.

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Since every village did not have its own school many boys had to walk a great distance daily to attend the school in other village. Sometimes the boys were not willing to walk a long distances merely for the purpose of learning how to read and write, and to remain confined within the four walls of the school. Instead they liked to roam freely in the outskirts of the villages with their pellet-bow hunting jungle fowls and played with their friends.

Under the circumstances the missionaries had to work very hard to spread education among the Mizos, and they often had to give preference to education than their mission work, and had to adopt many measures to attract the young people. As the prophet Isaiah said, "The ox knows its owner, and the ass its master's crib," the Mizo children also soon regarded the missionaries as their favourer. Rev. Robert Evans, who left Aizawl, after working in the school, to work among the Khasis in 1907, received a number of letters from Mizo boys. Two of those letters clearly showed how much affection the Mizo children had on their missionaries. One letter said, "When my father was starting for home from Aijal, I was able to keep from crying, but when I saw you turning your back on our country, my tears flowed."

Another letter ran thus, "I should like to see your gentle face and moral character again among us."\footnote{37} With such mutual affection between the missionaries and the children, the attendance in the school was also improving. By the end of 1904, there were 135 names in the \textit{Register} at Aizawl Mission school, and the average attendance was 92, with the percentage of attendance at 68.14.

In order to encourage regularity in school attendance, they gave prizes of cakes of soap and combs at the end of the year to those who had the best record of attendance during the school year. These articles were purposefully given so that the students kept themselves clean and tidy. Many Mizo boys were very unclean and the girls were the worst. The prizes, thus, not only encouraged good attendance but also ensured cleanliness to the children, and thus, "two birds were killed with one stone."\footnote{38} Such encouragement gradually brought positive results.

\textbf{Construction of School Buildings}:

In 1905, Major Shakespear, by an order asked the people of the village to give free labour for the construction of school buildings.

\footnotesize{\begin{itemize}
\item \textit{37. Welsh Foreign Mission Report of 1907.}
\item \textit{38. J.M.Lloyd, On Every High Hill, p.36.}
\end{itemize}}
construction and repair of village schools. There had already been the system of "forced labour" by which each household was liable to supply one coolie to work for at least 10 days per annum. In view of that system, Shakespeare allowed 120 days' labour to be credited to each village which built a school house and 120 days' labour for the school master's house, and 50 days labour for annual repairs. He instructed all the officers to explain this order to all concerned and to see that proper entries were made in the labour registers.

The Mizos were thus forced to build their school buildings as well as houses for the schoolmasters in the early stage. Gradually they realised the need for education so much so that almost every village demanded to have its own school, and volunteered themselves (without being forced) to raise the school buildings and the schoolmaster's house. By the 1920s, it was no longer necessary to enforce the Superintendent's order of 1905 for the construction of school buildings. Consequently, the order became a dead letter.

40. AR, Letter No. 391 P, dated Calcutta, 8th February, 18__. From C.W. Bolton, Chief Secretary to the Govt. of Bengal to the Secretary to the Government of India.
41. ASR, Memo No. 1087 G, dated 4th January, 1905.
The Government, however, retained one Bengali school each at Aizawl and at Lunglei for the children of Bengali employees posted at these places. The construction of building, administration and other matter of these Bengali schools were at the hand of the Education Department of Assam. In 1922, the Government paid Rs.800/- as advance for the construction of the Bengali school building at Lunglei.42.

**Government Grants**:

With the beginning of the Twentieth century, the financial position of the Government of India was considerably improved and the deficit budgets were over. This was due to the cessation of natural calamities and hostilities in the North-West Frontier on the one hand, and the successful working of the State undertakings on the other. As a result, the Imperial Government was in a position to give the Provincial Governments larger grants, both recurring and non-recurring, for education. In Assam, of the special grants received for the year 1902-04 amounting to Rupees two lakhs, Rs,50,000/- were allotted to Local Boards for the improvement of primary education, and Rs.1,02,209/- as the special grants for the improvement of lower primary school houses. The balance was reserved to meet the initial expenditure in connection with the establishment of training institutions.

42. ASR, Education B. February, 1922. Nos.74-77.
In Assam, out of the recurring grant of one lakh of rupees in 1904-05, the Local Boards received an annual subsidy of Rs.50,400/- for primary education and Rs.35,000/- for school furniture and apparatus, and Rs.14,600/- was reserved to meet the cost of new Inspecting Staff. Grants were also made to Local Boards for opening seven hundred new primary schools and for building houses for them; while a sum of Rs.7,581/- was spent for various purposes, such as, (i) the maintenance of training classes, (ii) establishment of state girls' school at Habiganj, Jorhat and Dibrugarh, (iii) grant of Garo Hills' Mission, and (iv) the appointment of a new Deputy Inspector of Garo Hills and six Sub-Inspectors for primary schools. From 1906-07 to 1911-12, the total amount granted under this head for the improvement of primary education amounted to Rs.4,69,548/- and the amount spent was Rs.4,63,155/- as specified below:

(1) The establishment of a system of Board for local primary schools with improved buildings and equipments;

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the encouragement of female education by the grant of capitation allowances for the attendance of girls in the boys schools;

(3) the encouragement of Muhammedan education by granting capitation allowances for the teaching of Urdu in upper primary schools;

(4) the secularization of muktabs, and

(5) the payment of salaries to teachers of Board for lower primary schools at increased rate of rupees eight in case of trained teachers and rupees five in case of untrained teachers.

In 1918-19 the total amount of Imperial grant amounting to rupees one lakh a year was made for general improvement of primary schools under the following heads: 46

(i) Improvement of primary schools under Local Board and Municipalities by taking over muktabs and venture schools, and increasing the staff of existing schools.

(ii) Provident Funds for teachers in the employment of local bodies.

(iii) Reorganization of the Inspecting staff dealing with primary education.

(iv) Establishment of two training schools for primary school teachers, one in each Valley, and the reorganisation of the training school at Jalaw in Khasi-Jaintia Hills.

In Mizoram, eight schools out of nine each received a monthly government grant of five rupees in 1904. To five of these, grants were sanctioned in 1903 on condition that they must secure an average attendance of 16. According to Rowlands, the Honorary Inspector of Schools, a further grant of five rupees monthly for three schools were to be given during the next four years raising the total number of schools to 17. In 1904 all the teachers of eight schools received Rs.65/- along with other teachers in Assam. While the trained teachers of schools in Assam received an annual salary of Rs.96/- the school teachers in Mizoram received Rs.75/- in 1905.

The Assam Government provided financial aids to the Missions in Mizoram in addition to the salaries given to the teachers. The table below shows the annual expenditure from the provincial funds of Assam till the end of 1904.

48. AR, Letter No.61 PI/-2005 G dt.Shillong, 1st March, 1904. from the Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.
In 1905 the provincial fund towards the Mission education was increased. The Mission at Aizawl received an annual grant of Rs.2030/- and the Lunglei Mission received Rs.1440/-. Building grants were separately provided after amalgamation of Government and Mission schools. To enlarge the schools and the extension of the school buildings, the Government granted a sum of Rs.2300/- and Rs.1500/- for the construction of Mission school buildings at Aizawl and Lunglei respectively. Moreover, an annual grant of Rs.6/- was made since 1904 for the education of Mizo chiefs' sons at Aizawl and Lunglei, and Rs.150/- was sanctioned for residential quarters of the chiefs' sons. The Government gave due importance to the sons of chiefs not only in education but also in moral and physical training because they would one day become the chiefs. In 1905, four of the chiefs' sons attended the Mission school at Aizawl, but no information...

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49. ASR, Home B, July 1905, Nos.1601-16 vide B.Education.
50. Ibid.
51. Ibid.
of such case is available at Lunglei.  

In 1915, the Mission at Aizawl completed the construction of a splendid stone building which was used as the school as well as the hostel, and the expenditure incurred was more than Rs.12,000/-. The Government grant of Rs.1,000 was received for this building and an additional monthly grant of Rs.25/- towards the cost of maintenance. The school accommodated 200 boys who came from all parts of north Mizoram.

In 1908, the Government raised the recurring grant for education from Rs.5,477/- to Rs.8,720/- and also raised the annual grants to the Mission schools at Aizawl and Lunglei from Rs.2,860/- and Rs.1,897/- to Rs.5,000/- and Rs.3,000/- respectively. On the whole the Mission bore about one-third of the expense and the Government about two-thirds.

The Administration itself, however, faced acute difficulties during the 1920s, consequent upon the passing of the Government of India Act, 1919. From the direct control of the Chief Commissioner, Mizoram passed to the control

52. ASR, File No. IG/12 Genl.Misc B. Aug.1908, Nos.84-85. vide XIV-Education.
54. ASR, File No. IG/12 G.Genl.Misc.B.Aug.1908, Nos.84-85. vide XIV-Education.
of Governor-in-Council. The bureaucracy, under the leadership of Ministers as popular representatives of the people, found themselves heavily absorbed in an adjustment to conditions of partial autonomy. However, the cost incurred by the Government on the education of the Mizos had never exceeded 16 paise per head of the population per year during the forty years of British administration. Therefore, the Government expenditure for the Mizo education is calculated approximately to be Rs. 14,590/- yearly between 1910 and 1920, and Rs. 15,740/- annually in the 1920s for the whole Mizoram.

Compulsory Primary Education:

Gopal Krishna Gokhale, an eminent political leader of the age, held the view that the only way to ensure wide diffusion of elementary education among the masses was to make it compulsory. In 1910 he introduced a bill in the Governor-General's Council for making better provision for the extension of elementary education. The object of the bill was to provide gradual introduction of compulsory elementary education in every part of India.

57. Ibid., p.203.
58. ASR, Education A. Proceeding July to December, 1911, No. 1, Sept. 1911.
59. Ibid.
Gokhale's Bill induced the Director of Public Instruction of the Province of Eastern Bengal and Assam to elicit opinions from officials and non-officials alike on the question of compulsory education. The Rev. G. C. Evans, Headmaster, Shillong High School, wholeheartedly supported it. Miss Garrett, the Inspectress of Schools, Assam, though not opposed to the bill in principle, pointed out many practical difficulties in its execution. In Mizoram, the Rev. F. W. Savidge, the Honorary Inspector of Schools in the South was in favour of compulsory elementary education even before the introduction of Gokhale's Bill, and when the Bill was introduced he was of the opinion that compulsory elementary education would highly benefit the Missions in Mizoram. He said that no one in Mizoram was enthusiastic to attend school daily for the mere purpose of learning to read and write and attendance was for the most very irregular. Under the circumstances, he was wholeheartedly supporting the idea of compulsory elementary education for at least a year or two.

The Superintendent of Lushai Hills, Major H. W. G. Chitt, opposed the idea of compulsory primary education in Mizoram. He argued that education generally was progressing fast.

60. Ibid., No. 42 September, 1911.
enough in these hills without any such drastic measures. He was of the opinion that such improvement might be attained by increasing the pay of village school teachers and proper inspection, and by adding to the numbers of free boarderships at Aizawl and Lunglei. He said that it would be an unwise step to educate the Mizos in advance of their status, which in ninety-nine of one hundred cases, must be that of primitive agriculturists. 62

A storm of protest against compulsion came from those whom the Bill was intended. The rural people of Mizoram opposed any form of education which made their boys reluctant to follow the advocaton of their parents. Similar objections were also raised in other parts of India, and, as such, the Bill did not receive the approval of the Supreme Government.

Though Gokhale's attempt was thus unsuccessful, there is no denying of the fact that owing to this agitation, primary education received a great impetus in India under the Resolution of 1913, which says:

"Fresh Upper Primary schools will be established at suitable centres and the existing Lower Primary schools be necessarily upgraded into Upper Primary schools and expansion will be secured by means of

62. ASR, File No.IG/15 G.Genl.Misc.B. October, 1909 Nos.36-37 vide XIV - Education
Board's Schools. Besides, the liberal subsidies must advantageously be given to tols, muktabs and pathsalas which are ready to undertake simple vernacular teaching of general knowledge.  

In accordance with the Resolution of 1913, several recommendations were made on the subject of elementary education at the annual conference of the Educational Officers held at Shillong in October, 1913. These include:

(1) arrangement should be made for a full elementary course upto Class III;

(2) to link the primary to the secondary stage, English should be adopted as an optional language in the vernacular primary schools wherever local people would be willing to make satisfactory arrangements for its management and costs;

(3) elementary education should be put under the particular care of the Local Boards and secondary education under the State.  

In Mizoram, as the whole management of education was taken over by the Mission with Government grants since 1904-05, both primary and secondary education was under their care.

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63. ASR, Education Proceedings, July to December, 1911 No.9 Sept.1911.  
Tols is an indigenous educational institution for Brahmins.  
Muktabs or Madrassas " " " "  
Pathsalas " " " "  
and exercised a measure of independence in appointing the
staff, fixing the rates of pay, deciding locations of scholl
e, etc. No separate local board had ever been made. Ac
ording to the recommendations of the Educational Offices' 
Conference of 1913, the Lower Primary was made upto Clas,
in which English subject was adopted as an optional lan
go so as to make the pupils more advanced in secondary scholl
where English was the medium.

Middle English School

The increase in the number of primary schools and
scholars naturally resulted in a growing demand for secondar
schools in Mizoram. When in 1907 the number of primary scholl
in Mizoram rose to 22 with 781 scholars, the Upper Primar
School at Aizawl was raised to the status of a Middle English
School. At first there were six pupils namely - Saitawun,
Ngaihthangvung, Khianga, Saptea, Kawlkhuma and Lianhmanthi
. The new Middle English School was made two years cour
and those who finished would be able to join English Medium
High School anywhere. Rev. Rowlands, by introducing the Mid
English School, re-arranged the course of Lower Primary. Upper
Primary, and even the Middle English as follows:

<table>
<thead>
<tr>
<th>Course</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower Primary</td>
<td>4 years</td>
</tr>
<tr>
<td>Upper Primary</td>
<td>2 years</td>
</tr>
</tbody>
</table>

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65. ASR. File No.IC/12 G.Genl.Misc.B.August 1908, Nos.84
85 vide XIV - Education.

66. Edwin Rowlands, "Sikul Thu - Middle English", Chanch
July, 1907, 1907, p.118.
In Khasi-Jaintia Hills, Middle English Schools were opened at Shillong, Shella, Jowai, and Cherrapunji in 1871-72 by the Welsh Mission. In 1878, when the number of pupils in these four schools rose to 445, a Government Zilla school was started at Shillong. But in other hill districts, including Nagaland and Garo Hills, no secondary school was established till the end of the last century, mainly because in these hills progress of Upper Primary education was very slow. Even in 1903-04, the number of schools in Garo Hills was three with 113 pupils, and only one in Mizoram with 16 pupils. In Naga Hills one Middle English School was established in 1900 with 79 pupils.

According to the Resolution of 1913, no new Middle English school should be opened which essentially differed in standard from those recognised in High Schools. On special considerations, the Government of Assam sanctioned, in course of four years, one Aided High School and two Middle English schools for the Garos, three Middle English schools for the

67. Ibid.
69. Ibid., 1878-79, p.11.
71. Ibid., Vol.No.IX, p.85.
Nagas, and one for the Mizos.\textsuperscript{72}

The Resolution of 1913 was made with due consideration of the recommendation of the Educational Officers' Conference of 1913. With regards to the Middle School, the Conference recommended that\textsuperscript{73}

(1) Middle School education should become the direct responsibility of the department;

(2) No new Middle English School should be recognised unless it was well founded in every respect or the standards of the Middle English section of the recognised High School;

(3) Existing Middle English School should continue to be recognised as such, but inferior ones should be reverted into Middle Vernacular Schools to be controlled by the Board;

(4) Middle English Schools should ordinarily confine themselves to the English teaching classes, namely IV to VI to which free vernacular instruction in primary levels might be attached.

After this Conference, only one Middle English

\textsuperscript{72} R.P.I.A., 1913-14, p.12. Also Report on the Progress of Education in Assam, 1913-17, pp.54-55.

\textsuperscript{73} R.P.I.A., 1913-14, p.12
School was opened in Mizoram. This was the Serkawn Middle School started in 1914. This was also the second Middle English School in Mizoram. Till 1944 only two Middle English Schools, one at Aizawl for the whole of North Mizoram under the Welsh Presbyterian Mission, and another at Serkawn for the South Mizoram under the Baptist Mission of U.K. were there to provide secondary education to the 1,52,786 Mizo population and 22 Primary schools with nearly 800 pupils. Thus, the Middle English schools in Mizoram were not taken up by the Education Department of Assam.

Fourteen Vernacular schools were established in the hills districts (excluding Mizoram) with a view to diffusing vernacular education in their own languages. To give further impetus to the education of the backward communities, concessions were allowed in favour of the children of the hill tribes and aboriginal races appearing in the Matriculation Examination of the Calcutta University. The Khasi, Garo, and Naga languages were recognised for the examination in vernacular composition, and the pupils were no longer required to take the alternative paper in English. In lieu of a classical language, candidates of these hill tribes

and aboriginal races were allowed to offer composition in vernacular language or an alternative paper in English. 76 At first Mizos were not given this opportunity in the Matriculation Examination and did the alternative paper in English. They were – Leta in 1910, Thanga in 1911, and Nutpui in 1911. 77

To carry out a satisfactory system of secular education through the missionaries with their evangelical spirit was an almost unattainable ideal. The Mission authorities in the past had concentrated their attention on equipping their converts with books written on the basis of Christian ideology. Naturally, there was a dearth of suitable secular text books which straggled all hopes of progress. 78 The adoption of the tribal languages as medium of instruction in primary schools led the secondary education in a blind alley. In the absence of literature, such primitive pupils practically had no chance to reach a good standard of education. Attempts had been made to get over these difficulties by the publication of books; but these met with very little

success. Most of the hill tribes had no language worth the name. The Duhlian dialect, no doubt, was known to all the sub-tribes of Mizoram, and was standardised by the missionaries in 1894. Other hill tribes faced greater problems in this regard, and time was needed for the publications of text books in these languages. For the pupils who finished upto Upper Primary with vernacular medium of instruction the standard of Middle English Schools where English was used as medium of instruction was too difficult.

There was also the difficulty in getting adequately qualified teachers with a very meagre remuneration in the hills where the state of communication was anything but primitive. Aizawl and Serkawn Mission Middle English Schools were manned by the missionaries. The first Mizo Headmaster, Chawnga, joined Aizawl Middle English School on May 2, 1924.

Above all, the semi-nomadic life of the Mizos, who has been shifting residences in their quasi-permanent villages and the changing jhum fields quite often discouraged the Government to sanction necessary grants thus hampered the progress of secondary education in Mizoram like other hill areas of north east India.

Boarding Schools

The general standard of the Mizo students was very low due to irregular attendance, their migrating habit, and many other factors as stated earlier. Most of the students were engaged by their parents in the fields during the harvest time. Moreover, the parents and the chiefs did not understand the importance of attending the school for every whole day. To have more consecrated influence throughout the district and to have more regular students, the Missions considered the construction of Boarding School at Aizawl and Serkawn.

The Superintendent, Major Cole, too, expressed his desire to have a hostel built at Aizawl for boys and girls where they would be placed under strict supervision, for it was of much more importance to teach and to assist the young people building up strong moral character than merely learning the three R's. Cole discussed this issue with the Executive Committee of the Welsh Calvinistic Methodist Mission, Assam Division, when he visited Shillong in the month of November, 1905.80

It was difficult to establish schools in the villages, for as soon as teaching had just begun to pass the

elementary stage, the people moved to a new spot more suitable for their cultivations. There was a strong desire among the lads to learn, but the parents often opposed that desire because they lost their children's help at weeding and sowing time. Although they understood the advantage of having education, but they were not yet prepared to make any sacrifice for that. In view of these problems and the difficulties of inspection and non-availability of suitable and qualified teachers, the Honorary Inspector of School for the South, Mr. Savidge, in 1905, suggested the establishment of permanent central school with boarding houses. The Superintendent fully agreed with this opinion and considered that the moral and physical training of the students was ever more important than purely education work which could be better achieved in a boarding school. He therefore, submitted, in 1908, a proposal to the Missionary in-charge of Aizawl and Lunglei that Government would bear the cost for the construction of hostels and should have the right to nominate forty students at Aizawl and twenty at Lunglei who should be boarded in the Mission Hostels to receive free education, and this was accepted by the missionaries.

82. Ibid.
terms the Government provided an initial expenditure of Rs.10,000/- as a contribution towards the cost of providing a hostel and an additional school accommodation. In the case of the South, the Arthington Fund Committee contributed Rs.15,000/- for the construction of hostel, teachers', houses, cooking quarters, and other Mission buildings. With this small amount the Missions completed the construction of hostels where they could accommodate seventy boarders each. This could be done only because all the labour works were free of cost, and the money was spent only for materials and skilled labours. Earlier to this, the Government had already constructed small residential quarters at Aizawl and Lunglei for the sons of the chiefs who studied there. The Mission at Lunglei had also in 1907 started an experimental Girls' Boarding School with great success.

As expected, the Mission Boarding Schools soon became the centres of education. In 1908-09, Savidge reported that the best results were obtained in the Mission Boarding School where the pupils were away from the influence

83. Ibid.
of their parents. Every year the Mission Boarding School both at Aizawl and Serkawn produced a good number of teachers, evangelists, and Government employees.

In the year 1913, Mr. Herbert Anderson, the Indian Secretary of Baptist Missionary Society, Calcutta, accompanied by Rev. L.G. Webb of Chittagong, visited the South Lushai Hills on the occasion of the tenth anniversary of the Baptist Missionary Society works in South Mizoram. They arrived in the middle of January and left in the early part of March after covering almost all the Baptist Missionary centres in the South and spent a good portion of their time at the Serkawn Mission School. Anderson had a very good impression of the Mission Boarding School, and recorded his appreciation in his report. According to him, it was a highly efficient Christian Boarding School with 70 boarders conducted on the model of English Public School.

These Boarding Schools did not employ any Fourth Grade employees. There were no peon, cook, washermen, sweepers, water or firewood carriers. Each student had a provision of husked rice brought by himself or his parents from home, and in the case of the sons of the chief, they

were provided by the villagers. At every cooking time, rice was collected from every one. The boarders worked as cooks, water carriers, fire-wood collectors, and shared in other duties of the hostel in turn. Each student contributed money every month for the purchase of vegetables, dal, etc. and this money was given to the Hostel Warden who issued the money for their daily expense. The Boarders could not afford to eat meat.  

Saturday was allotted for washing. On that day the cleaned their garments of every description. Every night the boarders conducted prayer meeting and formed into parties every Sunday after the morning service and visited villages within walkable distance. Masters and pupils all liked preaching. Even the youngest boys were quite ready to take part in the church service. The older boys trained in the Boarding Schools had a growing influence on the villages.

As the aim of the Boarding School was to build character and to give the power of knowledge to the Christian community, the students were taught to be independent and self-sufficient in every way. Each boy had to do

90. Savidge, B.M.S. Report of 1911
91. Ibid.
everything for himself. He was responsible to keep the hostel and the school scrupulously clean. Each day the boys gave an hour to recreative labour - clearing jungle, carrying firewood and water, attending to their gardens; some of them were allotted a plot of garden to keep. Whenever there was a construction of school building, for example, the labour works were done by the boys. The spirit of the school was fine, and obedience was an outstanding mark of the school. Discipline was strictly observed and with this aim religious education received full attention. Quite a number of chiefs' sons and non-Christians were also given religious instructions and training in the Boarding School.

Examinations, Syllabus and Scholarships

In the second Lower Primary Examination held on 24th June, 1904, the number of examinees increased to 29, of whom 13 passed in the First Division, 5 in the Second Division and 5 in the Third Division. There were two girls among the successful students. The subjects included Dictation, Zirtanbu (Lushai Reader), Geography of India and Assam, and Simple Arithmetic. 93


In the third Lower Primary Examination held in 1901 on modified course, of 27 students attempted 16 passed. The percentage of pass was much below that of the previous year.94

Rev. Rowlands tried to raise the standard. He encouraged the school teachers and the students as well whenever he inspected schools and had often issued instructions and guidelines in the Chanchinbu for school teachers. To run the classes smoothly and systematically, he even prepared time table for Lower Primary schools in North Mizoram.

The first Upper Primary Examination was held in October, 1904, in which the two candidates Thanga and Dula passed the examination.95 In 1905 five Mizos passed the Upper Primary Examination.96

The first Middle English Scholarship Examination at the end of Class VIII was held in the year 1909. It was jointly conducted by the north and south missions

94. Mizo leh Vai Chanchin Lehkhabu, June, 1905.
96. Ibid., 1905.
<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>5:45 - 6:30</td>
<td>Hming lam, hita sak, Solfa zir</td>
</tr>
<tr>
<td>6:30 - 7:30</td>
<td>(Bible call) Singing and Tonic (Solfa Class)</td>
</tr>
<tr>
<td>7:30 - 8:30</td>
<td>(Arith) Hand Writing</td>
</tr>
<tr>
<td>8:30 - 9:00</td>
<td>(Arith) Reading and Writing</td>
</tr>
<tr>
<td>9:00 - 10:00</td>
<td>(Geography) Knowing Thu zirtu</td>
</tr>
<tr>
<td>10:00 - 11:45</td>
<td>(Arith) Character kampana</td>
</tr>
<tr>
<td>12:00 - 1:00</td>
<td>(Character) buatsaih zhiar &amp; ziaik</td>
</tr>
<tr>
<td>1:00 - 2:00</td>
<td>(Arama, reading, writing)</td>
</tr>
<tr>
<td>2:00 - 3:00</td>
<td>(English Composition, Hand writing &amp; English composition)</td>
</tr>
</tbody>
</table>

 ninety-seven. Mizo leh Vai Chanchin Lehkhabu, April, 1905.
for they followed the same syllabus. All the six pupils who appeared the examination were declared to have passed the examination. They were Saitawna, Khianga, Ngaiithang-gvangna, Saptea, Kawlkhuma and Lianhmingthanga. The subjects included - An Outline of World History Book III, The Legend of Old Lushais (in English), Arithmetic, English Grammar, and Geography. In the middle English Examination held in 1916, there were only 7 candidates and all of them passed of whom three received Government scholarships. The scholarships introduced in 1903 were continued by the Government even after the whole educational administration in Mizoram was taken over by the Missions, on condition that award of scholarship should be made to students whom the Mission considered to be the deserving ones.

In 1906, six Mizo students had been sent for the first time to Shillong Government High School and two to Tezpur to learn forestry at the expense of the government. On being satisfied with their performance, Major Cole, in

99. Ibid.
100. Lalthmuaka, Zoram Zirna Chhinchhiahna, pp.31 & 93.
102. Memo No. 2313 Dated Shillong, 11 April, 1904 No.104 PI/2298G.
1907 sanctioned six scholarships of Rs. 10/- each per 
month for the Mizo students who were willing to join High 
School at Shillong. These scholarship recipients were 
eligible to join the government services in Mizoram after 
they passed the Entrance Examination.

At Shillong they did fairly good and their progress 
was satisfactory. The Headmaster of the school, in his 
letter to Savidge, expressed his wish that all of his 600 
students would be as diligent, obedient, and well-behaved 
as the seven Mizo students there in his school. In 1911, 
six boarders of Serkawn Middle English School received 
scholarship and the government made an annual grant of 
Rs.1000/- supporting others.

The scholarships were awarded on the basis of merit 
in the examinations. Though the missionaries aimed at mass 
education, they could not ignore the Government policy 
especially regarding the award of scholarship. Under Viceroy 
Lord Curzon, 'quality, and not quantity' became the key-
note of the new policy. The Government of India's Resolution 
of 1904 clearly laid down -

104. Superintendent Cole's Official Notification in the 
Government monthly journal Chanchin-bu, June, 1907. 
106. Herbert Anderson, Report of a Visit to South Lushai 
"Whether these schools are managed by public authority or any private persons, and whether they received order from public funds or not, the Government is bound in the interest of the community to see that the education provided in them are sound."

In 1904, the Superintendent of Lushai Hills in consultation with the Honorary Inspectors of Schools initiated the modification of the course of studies to the Director of Public Instruction, Assam, and the later with the approval of the Chief Commissioner modified it for the award of Lower and Upper Primary Scholarships among the Mizos. The subjects included in the course of study and the marks carried by each subject for the Lower and Upper Primary Examinations are shown as follows:

<table>
<thead>
<tr>
<th>Lower Primary Course</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Group</strong></td>
</tr>
<tr>
<td>I (a) Hand-writing and Dictation in Lushai (English character)</td>
</tr>
<tr>
<td>(b) Explanation of Lushai Text Book</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
<tr>
<td>II Arithmetic</td>
</tr>
<tr>
<td>(a) Simple Rules</td>
</tr>
<tr>
<td>(b) Compound rules and reductions</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>


108. AR, Memo No.1077 dated Shillong, 22.2.1904. Letter from W.Booth, D.P.I., Assam, to the Secretary to the Chief Commissioner of Assam.

109. Ibid.
Group Paper Marks

III Geography of Assam in particular I 100 and of India in general.

Total marks 500

Upper Primary Course

I Language:

(a) English - (1) Lushai English Primer and translation from English to Lushai and vice versa I 100
(2) Grammar and Composition I 50

(b) Lushai - Thu-Ro-Bu/The Treasury. A Lushai Reader I 75

Total 225

II(a) Geography : General Knowledge of the four quarters of the globe of with special knowledge of Assam and India. I 50

(b) History : An elementary history of India and Geography of India and Assam I 50

Total 100

III Arithmetic : Written. The first four rules (simple and compound) reduction, unitary method, practice, Rule of three (simple), G.C.M, L.C.M., Vulgar Fraction, Simple Interest and Interest and Square root. I 125

IV Euclid Book I to proposition 16 and Mensuration to the calculation of areas of rectilinear figures I 50

Total marks 500

By the order of the Government of India No.105 dated 10th February, 1909, a grant of Rs.96/- was
sanctioned by the Government of India to meet the travelling expenses of the Mizo students studying elsewhere on scholarships for going home once in every two-year.  
This was made to help them to keep in touch with their families and avoid the effect of home-sickness. Lianhnuna, studying in the Murarichand College, was the first Mizo college student to have enjoyed the travel grant.  

In 1915, a proposal was made for the creation of three Upper Primary Scholarships for the whole of Mizoram. Accordingly, a special scholarship of Rs.4/- monthly for two years for three students was sanctioned. The scholars were to be nominated by the Superintendent. The scholarship was to be tenable in two top classes of the Mission Middle English School at Aizawl.

With the object of popularising vernacular education the classification of Upper Primary Schools for the purpose of scholarship and examination was abolished in Assam during the year 1914-15. But it was continued in Mizoram without

111. ASR, No.426. 2-A-33/922, 20th October, 1922. Letter from J.R.Cunningham, D.P.I., Assam to the Second Secretary to the Government of Assam.
any objection from the Government. In 1916, 18 students from the north Mizoram and 15 students from the south Mizoram passed the Upper Primary Examination.\textsuperscript{114}

The missionaries believed that school education should not be isolated from the basic cultural heritage of the Mizos, and that education would be of real value only if it grew out of their native cultural inheritance. In 1904, two conference were held at Aizawl on the curriculum, in which both the Baptist missionaries in the South and the Welsh Prebyterian missionaries in the North unanimously decided that "old Lushai customs should be preserved."\textsuperscript{115} Consequently, Mizo legends and short stories based on the daily life at home, in the jhum, and in the forest, were included in the curriculum. Familiar stories which the children had heard from their parents and grandparents were also included in the course of studies so that they would enjoy them in the books, and that their interest and desire in reading would be stimulated.

Besides, the cultural heritage of the Mizos was also included in general school subjects. The children of primary school studied the history of their own people, their probable origin, their migration to the

present land, and their relationships with their neighbours. In the same way, the younger children explored their school environment, and learned to draw maps of the district and locate the positions of different places therein. In the Middle School, the syllabus included the *Legend of old Lushais*, a collection of Mizo legends, like - Chhung Thawnthu, Tlumtea Thu, Vaichaka, and Tualvungi, and were translated into English.  

English was introduced in the higher classes of Primary School so that the students found no difficulty in purchasing where the medium of instruction was English. Special attention was paid to reading aloud so that they could read the Bible to their people in the villages and in the churches.  

Music was also introduced by the missionaries. Students of Serkawn and Aizawl Mission schools were all well-versed in tonic solfa. Singing played an important part in the academic life. Group singing was encouraged, and boys and girls of the Mission Schools formed choirs of their own and always sang in the church conferences.  

Teaching of Christian doctrines and some portions of the Bible was compulsory in the Mission Schools, as the

propagation of Christian doctrines was the main and final aim of the Christian missionaries. In the Middle English School syllabus of 1916, out of ten papers, one was Scripture, and Scripture lesson carried 75 marks out of the total 500 in the examination.  

Rochunga Pudaite, a careful observer of Mission educational activities in Mizoram, summed up the aim of education under the early Christian missionaries thus:

"Education was aimed strictly at religious instruction. The people were taught the three R's in preparation for Bible reading and understanding of writing and simple arithmetic for their religious exercise...with their conversion to Christianity, primary emphasis was placed upon their ability to read the Bible."

Thus curriculum in educational institutions under the Missions were oriented in the Christian line and the students were taught and instructed in such way that they would become Christians as well as the future leaders of the church.

In the Primary school syllabus, many Bible passages, Christian songs and choruses were included as part of the curriculum.


regular course of study. The daily classes started with devotion to God in the morning, and ended with singing a song for lunch.

"O Lord bless the food
And all the things that thou givest me,
Nurture my soul with thy bread of life
I pray thee in Jesus' name. Amen."

After singing this song they broke for lunch at about 12 noon, and when they came back for afternoon classes at about 1 p.m., they sang another song of prayer -

"O Lord, we thank thee for the food,
And all that thou givest us.
Help us to serve thee,
We pray in Jesus' name. Amen."

When the classes were over in the evening, all the pupils came together and sang another song of prayer -

"Lord keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep
Till morning light appears." 120

In the Lower Primary course, Scripture, Gospel of St. Mark carried 75 marks and Christian hymns including Psalms No.100 carried 15 marks out of the total marks of 370. In the Upper Primary examination, the Scripture carried...

In 1916, the missionaries introduced three ordinary courses at Serkawn Central School. At the suggestion of the Mizos who had their service in France and Mesopotamia, a course of *St. John's Ambulance Lectures and Hygiene* was introduced. Secondly, as the Mizo language was not spoken outside Mizoram, *Hindusthani* language was taught as an ordinary course. This was introduced mainly for those who had to travel outside Mizoram to pursue higher education, and for those who were to hold Government posts, as the knowledge of *Hindusthani* in addition to English was important for government jobs. Thirdly, to broaden the mind and general knowledge of the students in addition to the text book knowledge, lectures on what they termed 'General Information' was conducted during the rainy season. It included lectures on Christianity under the Romans, on to the Huns under Attila, the rise of the German Empire, The stories of Alladin, the Merchant of Venice, Robinson Crusoe, and war stories were also lectured. This class became the centre of attraction and interest, and the subjects of the lectures expanded as the years passed on.

From the year 1918, it featured as a weekly course of lectures. Conquest of Australia, New Zealand and South Africa, and the Life of St. Chrysostom, the Story of a Cat, etc. had been given and was a source of much pleasure and instruction. Savidge said that the General Information Class had become a recognised curriculum and had given the boys as well as many older people a pleasant course of instruction. In 1920, Savidge collected the history of Mizo orally from the oldest living inhabitants and lectured on the same to the students. Incidents from the Children's Newspaper, the Lives of Nessima, the first Japanese Christian Missionary, Sadhu Sundar Singh, Quo Vadis and many other subjects were taught in this class.123

Gardening was also added to the Mission School curriculum especially for the boarders. At Serkawn Boarding School, each pupil was allotted a plot of land of 18 square feet for which he was responsible. By this way, they got plenty of vegetables and flowers which they would not otherwise have received. At Aizawl, the pupils made a jhum, and were to some extent successful in growing rice and other crops. These outdoor works attributed to the health of the students and it formed a part of physical exercise.

Rules for Granting Ration

At first the Government provided boarding, lodging, and ration free for three months to the chiefs' sons. This was gradually extended even to the commoners. In granting rations, Shakespear in 1904, made instructions and encouraged those who received free rations to obey the Christian missionaries. From the following notice issued by him, clearly shows his real desire to see the progress of Mizo society through their education.

SKUL THU


Dated Aijal, The 25th July, 1904.

Sd/- J.Shakespear, Major.
Superintendent.
Lushai Hills.

124. Mizo leh Vai Chanchin Lehkhabu, September, 1904.
Its meaning is:

All those Mizos who would like to attend school with free ration should obey the instructions of the Christian missionaries including manual works. Manual work is good for everybody. It is not below their dignity even for the sons of chiefs, for they too would like to join the Government service as MUHARIR in the Public Works Department after finishing their education. When such opportunity comes, their present experience of manual works would help them to be more efficient. Therefore, all the students must do all necessary manual works. If they want to join school as per the above instructions, the missionaries will provide them lodging, and it will not be necessary to cook their food.

The above instruction shows that the government schools where education was imparted to the sons of the chiefs were under the control of the Christian missionaries even if their rations were provided by the Government. It also indicates that the Missions gave equal education to the ration receipients and other, and encouraged all possible manual works. It might be due to the fact that many parents used to make excuse by saying that their children wanted to join the school only to escape the hard works in their jhums and accused the school as the place for learning laziness.

Shakespeare's successor, Major H.W.C. Cole in 1908, reviewed the above instruction and framed certain restrictions and rules which were applicable to all. The order
1. All payment of rations will be made on the 1st of each month and no payment will be made without a certificate from the Headmaster that the pupil has attended school regularly and worked diligently on all days on which the school was opened.

2. The only absence permissible are those on account of sickness or when the leave is granted by the Headmaster.

3. No pupil drawing rations is to leave Aijal without the permission in writing of the Superintendent.

4. The father or parents of any pupil leaving Aijal without permission and going home may be called on refunding the ration allowance of the month in which the absence occurred. If any pupil leaves the school altogether without permission, the father or guardian will be liable to refund the whole amount that may have been disbursed by the Government on account of ration compensation.

**Literature and Publication**

One of the first things that the missionaries always did when they entered a new linguistic area in the hills was to begin mastering the language and putting it in written form. As a result, the literacy activity went far beyond anything that could be justified as contributing to the primary evangelistic objectives of the missionaries. Starting...

125. ASR, File No.IG/21G Genl.Misc.B., December 1911 Nos. 5 - 8 vide XIV - Education.
from the adaptation of alphabet and making of dictionary primer they translated English devotional songs into Mizo. published books and composed songs for worship services. The first Welsh missionary, Rev.D.E.Jones (1897-1927) contributed about 60 devotional songs in Mizo and his friend Rev.Edwin Rowlands (1898-1907) composed and translated more than 90 songs in Mizo. These songs are still used in worship services.126 Though the primary purpose in creating a written language was in order to provide materials for use in the schools, and to give them the scriptures in their mother tongue, the indirect contribution was the preservation and safeguard of the Mizo identity.

The missionaries had already printed Lushai Arithmetic, Hla Bu containing 80 hymns, and Hma Bu (Advanced Reader), and the Superintendent published a monthly journal Chanchinbu. In 1905, the missionaries devoted themselves assiduously to the translation of the New Testament. In addition to the portion already translated by the pioneer missionaries i.e. Luke, John, and Acts in 1895-96, the Welsh Missionaries translated the Gospels of Matthew and

126. These are included in the Presbyterian and Baptist Churches' Hymn Book Kristain Hla Bu, published at Aizawl by the Synod Book Room; and also in Jubilee Hlate, 1944, Introduction part.
Mark, and the First Epistle to the Corinthians in 1905. In 1907 all the prescribed text books for the Lower Primary School had already been published and sold earning Rs.1360 in the North Mizoram between 1904 and 1907.

As the number of literate increased, dearth of reading materials for the neo-literates started to pose problem. To meet this problem the missionaries established a printing press. A small printing press presented by one gentleman to the Mission in the South in 1909 was the first printing press ever installed in Mizoram. With the help of this press the Mission printed several leaflets and circulated them among the Christians. In 1910 the following books printed outside Mizoram were published in Mizo.

1. Tonic Solfa by Rev. R. Evans
2. Geography I & II
3. Arithmetic I & II
4. Chanchin Tha Marka Ziak (The Gospel of Mark)
5. Kros Thu by Dr. Fraser
6. Pathian Lehkhabu Chanchin (The Story of the Bible)
7. Kristian Vanram Kawngzawh (The Pilgrim's Progress)

128. ASR, Report of the Progress of Education in Eastern Bengal and Assam, 1907, p.108.
The monthly journal Mizo leh Vai Chanchinbu was published regularly by the Superintendent, and it was edited by Rev. D.E. Jones. This journal was utilised to provide lessons for the general readers so that they could read and learn even without going to school. Lessons of interesting subjects like Geography, General Knowledge, History of Mizo, Hygiene and Health, History of India and the World, Science were published. Besides these, Government orders, circulations and other news were also published. Thus the Chanchinbu provided the neo-literates reading materials for developing their reading ability and gave them the reading habit.

In 1920 there were 412 subscribers all over Mizoram.

The South Mission Printing Press was too small for printing books, and was used for printing leaflets only. In 1911, Dr. Fraser, a Welsh missionary, started a small hand press at Aizawl and named it "Aijal Christian Press", and it became the second printing press in Mizoram in which the following books were printed.

1. **Thufingte** (Proverbs)
2. **Hla Bu** (containing over four hundred Christian hymns and was used by the churches both in the North and the South)

131. Ibid.
Kristian Tlangau was circulated all over Mizoram. The South Mission also sent articles, notices, and church circulars to be published in it. Over 80 copies were subscribed by the South Mizo Christians through their missionaries in 1915. The first issue of Kristian Tlangau came out in October 1911 and has since been continued till today, and it has the largest circulation among the printed journal in Mizoram. The articles of those days were mostly concerning sermons, scripture and school lessons, Government and Mission notifications, news about Mizoram and the world.

The South Mission Press and Aijal Christian Press did not continue long, and all the publications had to be done outside Mizoram. In 1914 several new books and revised editions of the books published earlier were printed outside. The Government offered to help the Mission with a subscription of Rs.1,000/- and the Mission received Rs.2,000/- from the sale of books in 1914.135

In 1915, Major G.H. Loch (who later became Colonel), the Commandant of the Lushai Hills Military Police, donated

a treadle machine press to the Aizawl Mission in appreciation of their works for the Mizos. The press was called after the name of the donor "The Loch Printing Press". This was very helpful in many ways. This press then became the main source of production of Christian literature and various kinds of school text-books.

The Bible translation went very smoothly and in 1916 the Welsh missionaries in collaboration with the Baptist missionaries published a complete translation of the New Testament titled Thuthlung Thar. In 1917, a portion of the Old Testament - Hosea, Joel, Amos, and Obadiah were translated and published. In 1919 the first commentary in the Mizo language on the Gospel of St. Luke was published. Commentaries on the other books of the New Testament were subsequently published. Nearly half a million pages were printed in the Loch Printing Press during 1922.

The first library in Mizoram was established by the Welsh Mission in their headquarters at Mission Veng, Aizawl in 1916, and it was opened mostly for the pastors and evangelist students.

138. Ibid., 1917.
139. Ibid., 1922.
140. Ibid., 1916.
General Progress

The administrative report of the year 1904-05 reveals that twenty Mizo students passed the Lower Primary standard at the examination held during the year. There were fifteen schools in the district excluding three unaided girls' schools under the care of the Mission. But there were three Lower Primary Government schools and one Upper Primary School which were yet handed over to the Mission. Altogether eleven schools were opened - nine were in Aizawl sub-division and two were in Lunglei sub-division during the period. 402 boys were shown on the Aizawl school rolls and 66 on the school rolls of Lunglei sub-division. Thirty eight girls attended three girls' schools.141

The Honorary Inspector Rowlands instructed the school teachers not only to teach but also to preach the Gospel to the people. They rendered service for their own people and they received appreciation and mutual helps from the village chiefs, elders and general public. In most of the villages where schools were established, the villagers donated rice for their school teachers and built houses for them.142

141. ASR, Home B. July, 1905, Nos.1601-16 vide B, Education.
142. Mizo leh Vai Chanchinbu, January, 1904.
The policy of the Mission in the South was not to multiply village schools but to employ most of the energy available in the central school at Serkawn. Only such men who were considered really qualified to be teachers were sent out to the villages. This policy produced excellent results. While in the North many teachers of the village schools were not satisfactorily qualified. But at that stage when the main object of education was the production of people who could read the Bible and write letters, those teachers were quite serviceable. They were mostly young Mizos who had come from far distances and had done their schooling at Aijal. Rowlands was of the opinion that those teachers were honest and better in evangelical work than those who were advanced in education.

In the last part of 1907, Rowlands left Mizoram, and Rev. and Mrs. D.E. Jones went on furlough. Rev. and Mrs. Robert Evans of the Welsh Mission working at Shillong were sent to Aizawl to take charge of Mission education. Rev. Evans, in his eighteen months' experience among the Mizos said that the Mizos as a 'nation' were more ambitious than the Khasis, sharper, more obedient, and more anxious to

143. ASR, Report on the Progress of Education in Eastern Bengal and Assam, 1907, p. 108.
144. Ibid.
learn and to get on.  

Rev. D. E. Jones was appointed as the Honorary Inspector of Schools in the North in 1908 in place of Rowlands while in the South Rev. F. W. Savidge continued to hold the post. In his first report in 1909, Jones said:

"It is not long since we could hardly count a hundred who could read and write in Lushai. Now there are about 3000."

In the South the missionaries found it difficult to establish day schools in the villages. Upto the tenth anniversary of their work in 1913, their educational work was still largely concentrated on the Mission Station at Serkawn where they had a boarding school for boys with 57 pupils and a smaller one for girls with 3 pupils, making a total of 60 boarders. Besides the 60 boarders, there were 24 boys who attended the school from outside, most of them from the neighbouring villages. Thus they had 84 pupils in all. Within a radius of about ten kilometres, there were three village schools with the enrolment of 17, 20, and 34 pupils respectively. However, in 1916 the number of village schools was increased to nine.

In the North, the missionaries utilised the services of the first Mizo converts and in 1915 they could manage 48 village schools through the Mizo employees. Almost all the village schoolmasters were supported by the church. Individual members and churches sent their contributions to the central fund and the treasurer paid the village schoolmasters. Contributions were often given in rice, which was sold to anyone who was short of food. Prices varied in different villages and in different years according to the harvest of the crops. The total contribution of the North in 1915 amounted to about Rs.2,130/-, half of which was towards the Education Fund.

Inspite of many problems and humble beginning, a number of the scholars in those days did remarkably well. Since there was no High School in Mizoram till 1944, a few meritorious students were sent by the Government every year with scholarship to study at the High Schools outside Mizoram, mostly to the Shillong Government High School and Serampore Mission School. Those Mizo students had always done very well in the examinations. Mention may be made of a Mizo boy who studied at Shillong Government High School

in 1919, he did so well in over-all activities that when the Chief Commissioner visited the school, he gave him a special holiday.\textsuperscript{152}

Though the progress was very slow due to financial difficulties, the position in the 1920s was rather sound. There were 53 schools in the North with 1906 pupils of which 1650 were boys and 256 girls. 91 pupils passed the Lower Primary Examination including 3 girls. Two boys won Government scholarship in the Middle English Scholarship examination, and one boy joined the Presbyterian High School, Allahabad. By 1925 the number of schools increased to 82 with 2658 pupils of whom 2222 were boys and 416 girls.\textsuperscript{153}

In the South there were 13 schools with 346 pupils on the rolls in 1920. Out of this number 18 passed the Lower Primary Examination, 14 the Upper Primary and 4 Middle English Examinations. Three of them won scholarships of Rs.3/- a month for the next three years.\textsuperscript{154} Perhaps one of the most significant events of the year was the visit of the Chief Commissioner of Assam, Nicholas Dodd Beatson Bell. Such an exalted official had never before visited

\textsuperscript{152} B.M.S., Report of 1919.  
\textsuperscript{153} Welsh Foreign Mission Reports of 1920 and 1925.  
\textsuperscript{154} B.M.S., Report of 1920.
Lunglei. He spent some time at the Mission compound and inspected the schools and tested the knowledge of the pupils in different subjects, and expressed great satisfaction with the progress of education there. Savidge said the Chief Commissioner was particularly pleased with the singing of the boys. As a momento of his visit, the boys presented him a khiangkawi ipte (a gay striped satchel woven by the Mizos), and he pleased them immensely by wearing it all the time he remained at Lunglei.\footnote{155}

He wrote and encouraging report afterwards and expressed his satisfaction with the methods of education pursued in South Mizoram. Not only this, the Chief Commissioner on this visit decorated Rev. F. W. Savidge, Ph.D., by giving him the Silver Kaiser-i-Hind Medal as a mark of appreciation of the educational and medical work which Savidge had done in Mizoram.\footnote{156}

As stated already, all the Mizo students who liked to join High School had to go outside Mizoram, and this was possible only with Government scholarship due to the fact that no parents could afford to send their children for higher education outside Mizoram. Therefore only 7

\footnote{155. Ibid.} 
\footnote{156. Lorrain, B.M.S. Report of 1920.}
Mizos passed Matric before 1920. They were R.D.leta (1910-Entrance), Thanga (1911), Laitea (1913), Thangluaia (1914). Hrawva (1918), Chawngphira and Lianhnuna (1919). 157

In 1922, Buchhawna and Hrangbuanga passed Matriculation Examination in the First Division. They were the first boys to pass that examination from South Mizoram. In honour of their success, the students of Serkawn Mission School were granted one day special holiday, as these two were the former students of the same school. Buchhawna passed from Shillong Government High School, and gained distinction in Mathematics. He was granted a Government Special Scholarship and continued his study at the Cotton College. Hrangbuanga, like Buchhawna, finished Middle English from Serkawn Mission School, and joined Serampore Mission High School where he passed Matriculation. 158

In 1924, there were 22 schools in the South compared to 13 in 1920. There were 568 pupils on the rolls, out of which 37 passed Lower Primary, 14 the Upper Primary, and 6 the Middle English Examinations, and three of them received Government scholarship. 159 In this year, Savidge.

157. Lalhmuaka, Mizoram Zirna Chhinchhiahna, p.89.
159. Ibid., 1924.
retired, and Rev. J.H. Lorrain looked after Savidge's work. In 1925, cane and bamboo work was introduced at Serkawn school as one of the subjects. Zakhama, one of the old schoolmasters who was also Warden of the hostel, gave them lessons in the art of weaving split bamboo into various kinds of baskets, arbawn (chicken coops), kho (winnowing tray), thangchep (rat trap), and many other useful household articles.  

The missionaries were so cautious in giving purely secular education which according to them caused 'unrest', as the students played major role in the non-cooperation movement led by Mahatma Gandhi. They wanted to keep the students of Mizoram aloof from the participation in the national movement, and were successful in keeping their students free from the "evils" which generally prevailed in the plains of India.  

In literacy, Mizoram had achieved 6.29 percent, which was higher than that of several districts, as can be seen from the following table.  

<table>
<thead>
<tr>
<th>Districts</th>
<th>Percentage of literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamrup</td>
<td>7.71</td>
</tr>
<tr>
<td>Khasi &amp; Jaintia Hills</td>
<td>7.64</td>
</tr>
<tr>
<td>Syhlet</td>
<td>7.28</td>
</tr>
<tr>
<td>Cachar</td>
<td>7.20</td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>6.29</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>5.80</td>
</tr>
<tr>
<td>Nowgong</td>
<td>5.48</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>5.30</td>
</tr>
<tr>
<td>Goalpara</td>
<td>4.68</td>
</tr>
<tr>
<td>Darrang</td>
<td>4.48</td>
</tr>
</tbody>
</table>

No doubt the educational progress was slow, but comparing to other hill tribes, the Mizos were educationally one of the most advance. However, education among them was superficial and at heart they remained savages. They were unstable, and had no understanding of abstract political ideas.