CHAPTER III

THE INITIAL STAGE : 1894-1903

The beginning of educational activities of the Missionaries:

The first world Christian educational institutions were opened after 313 A.D., when Christianity became a legal religion in the Roman Empire. Schools to train monks, priests, and other religious workers continued in monasteries during the Dark Ages. A big advance came during the reign of Charlemagne (742-814) when a powerful European monarch invited Alcuin, a devout Christian from York, England, to direct an educational programme. Under Alcuin's guidance elementary schools were set up for children in local communities. So began the first movement towards general education.

The Reformation marked the beginning of compulsory universal education. The launching of the modern missionary movement sped Reformation ideas on education to the far corners of the earth. The model was set up by William Carey, the English founder of the movement who supervised the setting up of 126 mission schools and a college in India. This was followed by other missionary societies and started

2. Ibid.
3. Ibid., p.76.
educational activities among the hill tribes of North-East India during the middle and the last part of the nineteenth century.

The primary object of the missionaries was to convert the people into Christianity. Side by side, it was also necessary to provide the convert with intelligent leadership which demanded Christian education under the auspices of the missionaries. Rev. James C.R. Ewing, Principal of the Forman Christian College, Lahore, thought that 'the upbuilding of the church through the training of the children and youth of the community, was one of the essential aims of missionary education. 4

From their experience, the missionaries of Mizoram learned that mere religious preaching would not bear much fruit nor could it take a deep root in the mind of the Mizos. Unless they had education these ignorant and primitive people could not understand or appreciate the facts, evidences and doctrines of the scriptures. This factor would always stand as obstacle to win them over to Christ. As the Rev. W.S. Stanton of the American Baptist Telugu Mission pointed out: "The real purpose of educational missionary work is not merely to educate, nor merely to remove obstacles and break down barriers, but to win pupils to

Side by side with the conversion of individuals, there was the dominant need for training the young Christians in a Christian atmosphere. "Education was to be the Praeparatio Evangelica, a leaven in the midst of this non-Christian land and an instrument for bringing the Kingdom of God to this nation." Educational activities gave the Christian missionaries easy access to the people to preach them. It was easier to influence the mind of the young children through education. Moreover, the school houses served as centres for social intercourse and religious worship.

It was necessary also to start schools to educate the illiterate converts so that they could read the Bible, a qualification that was essential for all Christians. For the same reason they were compelled to introduce printing presses to print scriptures and other Christian literature in the local language. The missionaries believed that by promoting Christian education, the agnostic and materialistic tendencies could be checked.

The missionaries, in their educational efforts, were also inspired by the Gospel. They believed education

5. Quoted by S.M. Pathak, op.cit., p.142.
6. Ibid.
7. Ibid.
as one of the best means for Christianizing the whole social order. They also believed in the democratic ideals of education. As Rev. Clough comments, "an aristocracy of learning, as represented by the Brahmanas was foreign to my way of thinking."  

The missionaries tried to promote ideas of liberalism, democracy, freedom for women in their educational institutions. With these aims in view the Christian missionaries took up the work of educating the Mizos while the Government remained completely indifferent. As Herbert Kane aptly remarks: "Education has always been an integral part of the missionary movement".

Early Literature dealing with the Mizos (Lushais) before the coming of the Missionaries:

The Mizos in some of their folk-tales claim that had script which was written in the form of scroll or parchment but lost it in their endless wanderings. According to a legend it was devoured by a dog due to their negligence and carelessness, thus depriving them of any record of

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9. Ibid.


their past history. During the pre-British period, they had therefore no script. All information passed on orally from father to son, from mother to daughter, from older generations to younger generations.

However, the British administrators published some books and articles on the Mizos and their language before the coming of the missionaries. These were the earliest sources available on the history of the Mizos. They provided general information of the habitat and character of the people, the nature of their country, their beliefs and practices. From the list of publications it may be noted that more emphasis was given on their language. It was because knowledge of their language was considered a key to better understanding of the people and hence better administration.


- do - Progressive Cooolquial Exercises in the Lushai Dialect of the 'Dzo' or Kuki language, with Vocabularies and Tales, Calcutta, 1879. Contains on p.2. a vocabulary, Lushai, etc.
Campbell, Sir George, *Specimens of Languages of India, including those of Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*, Calcutta, 1877. Vocabulary, Lushai etc., pp.189ff.


Saha, Brajo Nath, *A Grammar of the Lushai Language*, to which are appended a few illustrations of the Zau or Lushai popular songs and translations from Aesop's Fables. Calcutta, 1884.


Soppitt, C.A., *A Short Account of the Kuki-Lushai Tribes in the North-East Frontier (district Cachar, Syhlet, Naga Hills, etc. and the North Lushai Language and a Comparison of Lushai with Other Dialects*, Shillong, 1887, Lushai Vocabulary, pp. 6ff.


Chambers, A.O., *Handbook of the Lushai Country* - compiled ... in the Intelligent Branch, Calcutta, 1889, contains Vocabularies, Lushai (Kuki), etc.


Introduction of the Alphabet:

The Mizos never came within the pale of Hindu civilization, and as such the Hindu system of education through tol and pāthsālā, or the types of Muslim educational institutions, the maktab and the madrassa were unknown to them.

The Charter Act of 1813 and 1854 which made the East India Company to accept the responsibility of educating the Indians and the Wood's Despatch for educational improvement did not have any meaning to the Mizos. The famous Education Commission of 1882 under its President, Sir W.W. Hunter, did not concern the Mizo tribes.

It is for the first time, the coming of the Christian missionaries to Mizoram that the Mizos had been exposed to western education. The pioneer missionaries, F.W. Savidge and J.H.Lorrain, soon after they settled down at Aizawl, set about learning the language in real earnest. When they began to speak fluently, the people looked upon them as members of their own community and they became
friends.¹² They spent the next two years among the Mizos ministering to the sick, advising the people and in general, identifying themselves with the people. Since there was no alphabet and no literature in the Mizo language, they took up the stupendous task of reducing that language to writing. For this purpose they chose the simple Roman script with a phonetic form of spelling based on the well-known Hunterian system of transliteration.¹³ The first alphabet they prepared was as follows:

\[
\begin{array}{ccccccccccc}
\text{A}(\text{aw}) & \text{B} & \text{C} & \text{D} & \text{E} & \text{F} & \text{G} & \text{H} & \text{I} & \text{J}(\text{chei}) & \text{K} \\
\text{L} & \text{M} & \text{N} & \text{O} & \text{P} & \text{Q} & \text{R} & \text{S} & \text{T} & \text{T}(\text{thraw}) & \text{U} \\
\text{V} & \text{W} & \text{X} & \text{Y} & \text{Z} & \text{CH}(\text{chaw})
\end{array}
\]

M. Suaka and Thangphunga were the first Mizo students to study this new alphabet. They later became the chiefs of Durtlang and Chaltlang respectively.¹⁴ They learned their lessons in the verandah of the Missionaries' house. Earlier to this, they were taught Devanagari script by a Bengali babu, and found the Bengali kaw, khaw, gaw very difficult. Now they found the new letters much easier and could

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master and could master the alphabet within a week. The next learners were Khamliana (who later became the chief of Lunglei) and Babua (Rahsi) of the Superintendent's staff. However, Khamliana was the first Mizo who could read and write and was therefore known as the 'first educated Mizo.'

Later on Rev. Edwin Rowlands modified the alphabet as below:

<table>
<thead>
<tr>
<th>A</th>
<th>A</th>
<th>AW</th>
<th>AW</th>
<th>B</th>
<th>CH</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>E</td>
<td>E</td>
<td>F</td>
<td>G</td>
<td>H</td>
<td>I</td>
<td>I</td>
</tr>
<tr>
<td>K</td>
<td>L</td>
<td>M</td>
<td>N</td>
<td>O</td>
<td>P</td>
<td>R</td>
</tr>
<tr>
<td>S</td>
<td>T</td>
<td>T</td>
<td>U</td>
<td>U</td>
<td>V</td>
<td>Z</td>
</tr>
</tbody>
</table>

Hminga rightly pointed out that these two pioneer missionaries arrived exactly at a time when the British Government, for its own convenience, was intending to impose the Bengali language on the Mizos as a court language. Had that intention materialized, he said, it might have meant the dying out of the Mizo language. By their vision and policy, the two missionaries gave to the Mizos

17. Ibid.
people the supreme gift of a written language and a literature and prevented Bengali from becoming the medium of instruction for the Mizos. They may, therefore, be considered to be the "Fathers of Mizo Education", for they not only gave a script to the language, but also started the process of formal education in Mizoram.

Schools in the earliest stage:

There were now two different agencies for imparting education to the Mizo people. One was the administration and the other was the missionaries. The main objective of the former was to maintain law and order in the territory, while that of the latter was to work for the conversion of the local people to Christian faith. As the administration did not pay much attention to education, it was almost entirely left to the Christian missionaries. The missionaries, who had accepted education as their main ministry, objectively accepted the burden. This was the case not only in Mizoram, but also in the other hill areas of the north-eastern territories of India. However, till 1902, education in primary school level, in Naga, Garo and Mizo hills remained under the control of the Superintendent or the Deputy Commissioners of the respective districts.

Lorrain and Savidge, started a primary school on April 2, 1894 which ran successfully for some time, but was closed before they left Mizoram. This they did to devote themselves fully to complete their literary works.  

Although Lorrain and Savidge did not remain in the Mizo hills to see much of the fruit of their four years' labour, they, however, laid the foundation of a pioneer work that lasted for many generations to come. On their departure, Jones began his work by gathering a few children and young men together, and taught them how to read and write. But soon he intended to establish a new regular school for those children. Accordingly, in February, 1898, he celebrated his twenty-eight birthday by re-opening the school started by Lorrain and Savidge. The school, which was built with poles of solid tree, walls of bamboo, and thatch, could accommodate about 50 pupils, but only about 15 came to school at the beginning. They were mostly boys, for, Mizo boys then as now, were freer than the girls to do as they please. The attendance, though very irregular

23. J.M.Lloyd, On Every High Hill, p.34.
24. Ibid.
at the beginning, gradually increased to above 30 in number, and became more regular. About 60 had attended at different times of the year. The pupils were mainly from four or five villages, but some boys came from villages of several days' journey. Such students carried enough rice to last for some time and stayed in the small hostel built by Maj. Shakespear, the Superintendent. These students stayed in the school hostel for a month or two, and after acquiring the skill of reading and writing, they returned to their homes where they taught the knowledge they acquired to their friends. Several boys were self-supporting and earned their livelihood by cleaning the Sepoys' utensils in their free time. The school was also attended by some adults, and a few girls, who backs thus doing baby-sitting and learning. In his statistical report of missionary movement, submitted at the end of 1899, Jones gave the number of pupils in the mission school as 56 of whom 50 were boys and 6 girls.

In January 1900, Rev. Edwin Rowlands, a gifted musician and an experienced teacher who taught for sometime
at Texas in the United States took over the school from D.E. Jones.\textsuperscript{30} Earlier in 1899, he organised two temporary schools, one at Chingchhip village the other at Thompawnga village for a month and taught the pupils reading and writing. The school at Thompawnga was conducted by Modon Gopal, a Khasi missionary, who had earlier resigned from government job and joined the mission at Mizoram.\textsuperscript{31}

The Mission School at Aizawl was opened from the middle of January and the regular session was held for about nine months in a year. Modon Gopal helped Edwin Rowlands in the school throughout the initial stage.\textsuperscript{32} The school was organised, into elementary school and the advanced or training school.\textsuperscript{33} This division became a regular feature and in 1903 the elementary section became the Lower Primary section which had upto Class III and the advanced section became the Upper Primary section with Class V as the highest class.\textsuperscript{34}

\textbf{Experimental or Temporary Schools with Mizo Teachers :}

The missionaries wanted that the first Mizo pupils who were taught teaching methods by then to open schools

\begin{itemize}
\item \textsuperscript{30} Edwin Rowlands, \textit{Report of 1901}.
\item \textsuperscript{31} D.E. Jones, \textit{Report of 1899}.
\item \textsuperscript{32} Ibid.
\item \textsuperscript{33} AR, No.158G, dt.20.5.1901.
\item \textsuperscript{34} D.E. Jones & Edwin Rowlands, \textit{Report of 1903}.
\end{itemize}
by their own. In 1901 the first batch of Mizo teachers were appointed on trial basis. They were Thanga, Chawnga, and Tawka. These new teachers were sent out to conduct elementary schools for a period of three months. Thanga was placed at Khawrihnim, Chawnga at Phulpui and Tawka at Chhingchhip. They were supported on temporary arrangement made by their missionaries. While they were out in the villages they got their food by public subscription of so many tinfuls of rice, etc. The school buildings were also built by the concerned villagers.

In 1902, two more temporary schools were started by the Mizo students on voluntary basis. One was for the Naga community. A few Naga boys and girls were taught in Mizo language by a Mizo student at Aizawl in the morning who himself attended the school later in the daytime. Another one was opened at Maubawk, about two miles away from Aizawl and was also looked after by an unpaid Mizo student. In the same year, Mr. Rowlands also ran a school at Lalhrima's village, about 20 miles away from Aizawl.

In the same year three temporary girls schools were started at Hriangmual, Thakthing and Chaprasis villages.

Here the girl students of Mission school viz. Nui, Saii, and Pawngi taught without pay.  

At the same time, in 1902, the boys of the regular Mission School also two Night Schools on voluntary basis at Aizawl and the Chaprasis village where they had religious service in addition to teaching, reading and writing of the Mizo language. In the same year, one young man, Hauchhunga, also opened a Night School in his own village, Muallungthu, 13 miles away from Aizawl, and taught the children at night. He had six boys in his register.

The attendance in these temporary schools was not good in general. Taking the October 1903 figure, the aggregate number of pupils in the register was 87, and the average attendance was 38. But their contribution in the development of education in Mizoram was commendable. They produced many literates among the boys and girls, and also adults many of whom attained leadership in their villages and in the whole Mizo society.

First Regular School in the Villages:

When the missionaries saw the fruits of the temporary schools, they adopted a new policy. They now decided

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41. Ibid.
42. Ibid.
to establish new regular schools in place of temporary ones even in the villages. In this connection, it may be mentioned that on the Government side also the Chief Commissioner of Assam, in his reply to the D.P.I., Assam's proposal, expressed his opinion in 1903 that five new Government schools be opened annually in Mizoram up to a maximum of 20 schools. He further instructed the D.P.I. to utilise the service of the missionaries in this matter as far as possible, especially regarding the inspection and management of the schools.

Conscious of the policy of the government, the missionaries opened the first village regular school at Khandaih (now Phullen) in January 1903, followed by eight schools in October of the same year at Khawrihnim, Phulpui, Zukbual, Lungtan, Biate, Khawreng, Hunpui, and Maite. There was an aggregate enrolment of 465 in these schools. but the average attendance was 165. At the end of 1903, the Honorary Inspector of Schools, Edwin Rowlands, reported that there were 15 Lower Primary Schools in the district.

43. ASR, No.459 P.I-9987G, dated Shillong, the 19th November, 1903. Letter from the Secretary to the Chief Commissioner of Assam to the Director of Public Instruction, Assam.

44. Ibid.


46. ASR, Home B, August, 1903, Nos. 351 -370.
The number of Mizos on the roll reached well over 400. The attendance fluctuated considerably.

However, the *Mizo leh Vai Chanchin Bu*, a monthly magazine officially published by the Superintendent of Lushai Hills in Mizo language reported the position of Mission Schools in Mizoram in 1903 as below:

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Name of Teacher</th>
<th>Average daily attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aizawl Boys' School</td>
<td>Rev.E.Rowlands and Modon Gopal</td>
<td>56</td>
</tr>
<tr>
<td>Thakthing</td>
<td>Pi Saii</td>
<td>7 These were</td>
</tr>
<tr>
<td>Hriangmual</td>
<td>Pi Nui</td>
<td>7 mostly</td>
</tr>
<tr>
<td>Rahsi Veng</td>
<td>Pi Pawngi</td>
<td>6 girls</td>
</tr>
<tr>
<td>Mirawng Veng</td>
<td>Petera Pa</td>
<td>5</td>
</tr>
<tr>
<td>Maubawk</td>
<td>Pu Thuama</td>
<td>10</td>
</tr>
<tr>
<td>Khandaih</td>
<td>Pu Hranga</td>
<td>40</td>
</tr>
<tr>
<td>Maite</td>
<td>Pu Chhunruma</td>
<td>29</td>
</tr>
<tr>
<td>Phulpui</td>
<td>Pu Dorikhuma and Pu Lianhruali</td>
<td>20</td>
</tr>
<tr>
<td>Khawrihnim</td>
<td>Pu Chhunruma and Pu Dohleia</td>
<td>11</td>
</tr>
<tr>
<td>Zukbual</td>
<td>Pu Thanghrima and Pu Ngaihtangvunga</td>
<td>Not available</td>
</tr>
<tr>
<td>Lungtan</td>
<td>Pu Lalhuta</td>
<td>&quot;</td>
</tr>
<tr>
<td>Khawreng</td>
<td>Pu Bawiha and Pu Dokhama</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ngopa</td>
<td>Vanluti Pa</td>
<td>&quot;</td>
</tr>
<tr>
<td>Biate</td>
<td>Pu Chawnga</td>
<td>&quot;</td>
</tr>
</tbody>
</table>

47. AR, Letter No.677 dt.Aijal, 28.1.1897. From A.Porteou, Political Officer,North Lushai Hills to the Secretar. to the Chief Commissioner of Assam.

In this stage about 20 youngmen from the hills of Manipur and the Chin Hills came to Mizoram and joined the Aizawl Mission School and lived in the Mission compound for some months. The missionaries expected them to work among their tribes. Edwin Rowlands said three of those students were deep in faith and seemed likely to make teachers of their tribe.

**Government Schools:**

At the beginning, the Government paid no interest to the education of the Mizos. In a despatch by A. Porteous, the Political Officer of Northern Mizoram in 1897 wrote:

"I desire to point out that, although it is now seven years since Aijal was occupied, nothing whatever has yet been done by the Government in the way of commencing to educate the Lushais."

The first formal school started at Aizawl on November 1852 was meant for the children of the sepoys. Its teacher was a Military Police Havildar who received the staff allowance of Rs.5/- per month in addition to his pay, and the average attendance of the children was 15, all non-Mizos, and the medium of teaching was Hindi. The school was not

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50. Ibid.
51. AR, No.277 dated 17th July, 1896. From A. Porteous, Political Officer, North Lushai Hills to the Secretary to the Chief Commissioner of Assam, Shillong.
52. Ibid.
53. Ibid.
available for the Mizos. Similar schools were opened at Lunglei and Demagiri in 1894. These two schools were maintained by the subscriptions given by the Military Police, assisted by an annual grant of Rs.100/- from the Chittagong Hills Tracts Primary Education Fund. The school master's pay was Rs.25/- monthly, and Rs.3.8.0. was paid by the School Fund for his rations.

In 1896, for the first time, A. Porteous, the then Political Officer, submitted a proposal to the Secretary to the Chief Commissioner of Assam for sanctioning a grant for the establishment of one school for the benefit of the Mizo children. He also requested the sanction to employ one schoolmaster at Rs.40/- per month and one servant at Rs.10/- per month. In his proposal Porteous said that the language taught should be Bengali, for he felt that very soon Bengali would make its way into use as the language of trade and official intercourse. He, therefore, strongly recommended that "the initial step of starting a Government School to teach Bengali in the first instance, and later English, should be taken as soon as possible". He further

54. Ibid.
55. No.35G, dt.15.4.1898, from Major Shakespear, Superintendent of the Lushai Hills to the Secretary to the Chief Commissioner of Assam.
56. Ibid.
57. Ibid.
58. AR, File No.1 Collection-XII Education No.211, dt.22 June, 1896.
59. AR, Letter No. 677 dt. 28th January, 1897.
recommended that the teacher of the school should learn Mizo and that it should be made a condition of appointment; that he qualified himself within 18 months in the language; and that until he passed the examination for qualification his salary should be Rs.30/- only, to be increased to Rs.40/- after passing the Mizo language examination. He further said that besides the Mizos, the children of Kachari sepoys and others will also no doubt attend to this school.

The proposal was approved and the amount for the purpose was sanctioned by the Government under the Head "22-Education in the North Lushai Hills Budget for 1896-97". Accordingly, a government school for Mizo boys was established on 21st August, 1897 with Kalijoy Kavyatirtha as its schoolmaster. In his first report to the Political Officer, Kalijoy submitted the daily attendance as follows:

<table>
<thead>
<tr>
<th>Months</th>
<th>Mizos</th>
<th>Non-Mizos</th>
</tr>
</thead>
<tbody>
<tr>
<td>August,1897</td>
<td>4.0</td>
<td>10.89</td>
</tr>
<tr>
<td>September,1897</td>
<td>13.26</td>
<td>11.73</td>
</tr>
<tr>
<td>October &quot;</td>
<td>7.11</td>
<td>7.6</td>
</tr>
<tr>
<td>November &quot;</td>
<td>3.92</td>
<td>0.71</td>
</tr>
<tr>
<td>December &quot;</td>
<td>5.15</td>
<td>0.88</td>
</tr>
<tr>
<td>January,1898</td>
<td>6.5</td>
<td>1.31</td>
</tr>
<tr>
<td>February &quot;</td>
<td>11.60</td>
<td>3.0</td>
</tr>
<tr>
<td>March &quot;</td>
<td>5.0</td>
<td>2.12</td>
</tr>
</tbody>
</table>

60. Ibid.
63. AR, File No.3 Misc.Collection-III-Political (General Branch).From Kalijoy Kavyatirtha to the Political Officer, dt.5th April, 1898.
64. Ibid.
About the progress, he wrote that of the 68 students who had been taught to read and write, 7 could work out sums on addition and substraction of whom 3 could solve sums of multiplication. 65 They were also taught manners and the way as to how they should show respect to their teachers or officers visiting the school. Kalijoy said that they stood at attention respectfully if he happened to meet them while sitting at the shops. 66 He strongly recommended that Bengali should be adopted as the medium of instruction and argued that since literature on science, philosophy and other subjects was available in that language the students could study by themselves to improve their knowledge. And this would enable them to read newspapers in Bengali to have an idea of the civilized world. 67

In 1899, the Superintendent, Major Shakespear framed certain rules for the management of the Aizawl School. According to this, the school would be managed under the order of the Superintendent by a committee composed of three members, one nominated by the Commandant of the Military Police, Superintendent, and the other from the clerical

65. Ibid.
66. Ibid.
67. Ibid.
establishment. It was provided that the children of the Lushais who were below the ranks of Jemadar or Sub-Inspector would get education free, those of Military Police and Civil Police were to pay fees of annas -/4/- per month per child, or annas -/8/- per month per family, those of Gazetted Officers of Military Police and Civil Police were to pay annas -/6/- per month per child, or -/12/- per month per family. The children of other government servants drawing Rs.30/- and above were to pay the same amount as those of gazetted officers and those drawing less than Rs.30/- were to pay fees as those of Havildars and Sepoys. The children of others were to pay fees of annas -/8/- per month per child. Non-payment of fee by the 10th of the succeeding month would disqualify a child from attending the school till the fee was paid. The fees were to be paid monthly to the schoolmaster who would hand over collection to the Secretary of the School Committee. He would keep all accounts which would be made accessible to all the members of the committee. The committee would submit proposals for any expenditure to the Superintendent for sanction.

68. No.1150 dated Aijal, 18th February, 1899.
69. Ibid.
70. Ibid.
The Government did not prescribe any regular course of studies, and the chief attention was paid to introducing rudimentary education among the Mizos. Shakespear felt the necessity of making the instruction more systematic, and wrote to the Director of Public Instructions of Assam for advice on the subject. 71

Shakespear, the Superintendent was impressed at the progress made by the Mizo students at Lunglei Government school. In his inspection note on 24th November, 1898, he wrote -

I am very pleased to see the progress made especially with the Lushai scholars. Previous to the 1st April, no Lushai had been admitted, and the schoolmaster knew no Lushai. I deputed an interpreter from Aijal to start teaching the Lushais to read and write, and the schoolmaster has taken energetically to the work; he has made great progress with the language and has got with his pupils very well, especially in simple arithmetic.

He further mentioned that there were 5 Hindu and 18 Mizo students with an average attendance of 12. 73

Though the students of the government schools at Lunglei and Demagiri were less in number in comparison with


72. AR, File No.2, Collection-III Political, General Department Inspection remarks on the Lunglei Sub-division. 24th November, 1898.

73. Ibid.
that of Aizawl, they made a great progress since the visit of Shakespear. The Sub-Divisional Officer, Lungleh reported the progress of the government schools at Lunglei and Demagiri for the year 1898-99.

| Total boys admitted | 44 |
| Total number of attendance of Lushai boys | 1718 |
| Daily average attendance | 5.1 |
| Other boys (non-Mizos) admitted | 18 |
| Total number of attendance of non-Mizo boys | 1044 |
| Daily average attendance of non-Mizo boys | 3.12 |

He said that one Mizo boy had finished reading *Zirtanbu* (First Book) in Lushai and learned up to compound addition in Arithmetic. Two Mizo boys finished *Zirtanbu* and learned up to simple division and other five boys finished *Zirtanbu* and learned up to simple addition, with 7 more boys finishing up to *Zirtanbu*.

**Literature:**

As noted earlier, during their four years' stay in Mizoram, the two pioneer missionaries not only reduced the language into writing and taught the new alphabet to the Mizos, but also prepared several valuable books for the students as well as for the converts. By using the new alphabet, they wrote *Zirtanbu* (Lushai Primer), *Hla Bu*.


75. Ibid.
(hymn book), Zawhna leh Chhana Bu (book of questions and answers) in 1896. These were used as text books in their school. Their translation of the parts of the New Testament (Luke, John and Acts), and the compilation of their Grammar and Dictionary of the Lushai Language were also almost completed.

During the same period, the first newspaper in Mizo language, Mizo Chanchin Laisuih (The Highlanders' News) was published. It was edited by a Mizo and was circulated by the Government in the villages. This newspaper featured local news of different villages and conveyed the orders of the Government to various chiefs.

When the two pioneer missionaries left Mizoram, they took with them their unfinished works of translation of the Gospels of St. Luke, St. John and the Acts of the Apostles, and their other work Grammar and Dictionary of the Lushai Language containing seven thousand words and completed after they left Mizoram which were published by other agencies. The Dictionary was published by the Government of Assam Secretariat Press, Shillong, in the later part of


77. Letter from Rev. J. H. Lorrain to Col. T. H. Lewin, cited by T. H. Lewin, A Fly on the Wheel, p. 316 (The name of the Mizo editor here unfortunately cannot be traced out either from the Mission Reports or the Administrative Reports)
It became the foundation of all educational works in Mizoram. Sir G.A. Grieson rightly remarks: "Standard if comparatively well known. Several grammars have been written of it, the most important being that of the pioneer missionaries, Messrs. Lorrain and Savidge, which is accompanied by a very full dictionary."

The Welsh missionaries continued the literary work started by the Arthington Aborigines Mission. They now realised the necessity of publication of Christian literature and books for the teaching of Christianity. Therefore, at their instance in June 1899, the British and Foreign Bible Society published Chanchin Tha Luka Ziak, Chanchin Tha Johana Ziak and Tirhkohte Thiltih (The Gospel of Luke and John and the Acts of the Apostles - translated by Savidge and Lorrain). D.E.Jones reports that they were in great demand, and about 150 copies were sold before the end of the year.

With the increase in the number of literates, there was also an increasing production of literature. In 1899,

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78. Lorrain and Savidge, Among the Head-Hunters of Lushai, p.384.
79. Quoted by Grace R.Lewis, The Lushai Hills, op.cit., p.34.
81. Ibid.
Zirtirbu Thar (New Primer) was compiled by the missionaries with the assistance of Khamliana, a Mizo Christian and the first Mizo literate. 82 It included moral and religious lessons as well as some articles on general knowledge. In the same year, Kristian Hla Bu, a collection of hymns which included translation from English and some original Mizo composition, was compiled. 83 In 1902, Edwin Rowlands introduced two new text books in Mizo language, Thu Ro Bu (a New Reader) and Hriselna Bu (Sanitation Primer) for the students. 84

The Superintendent published a monthly paper-Chanchinbu and afterwards renamed as Mizo leh Vai Chanchinbu from November, 1903, and a great deal of the matters concerning education, Government orders, and various items of news were included in it. The missionaries distributed many copies of this paper. 85

Medium of Instruction:
The missionaries were always in favour of having

82. Ibid.
83. Ibid.
education through the medium of one's own language because it was far more easier to communicate the young minds by means of their mother tongue than by any other tongue. 86 But in other hill areas of Assam, the missionaries were confronted with such questions as whether instruction should be given through several dialects of the hill peoples or through one common dialect for all, whether the language should be taught in Bengali script or Roman script, and whether Bengali or Assamese should be taught along with a hill dialect. 87 Due to the existence of a large number of dialects in the hills, it was difficult to adopt a common hill dialect. Moreover, in view of the absence of written character in any dialect, the proposal to make the people read their own vernacular was considered premature. 88

As regards the medium, the general opinion was in favour of the adoption of Bengali character because of its association with the hill population. 89 But it was not without some practical difficulties. If it were adopted, 

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86. S.M.Pathak, American Missionaries and Hinduism, p.56.
89. B.E.P., 1863; 27th August, No.18, Houghton to the Director of Public Instruction.
it would be necessary to recruit an entirely new group of teachers or to train up the existing ones. It would also necessitate to re-print all the text books and would involve a heavy expense and a great amount of labour. Further, Bengali alphabet, according to grammatical rules, could not represent correctly the too much vowel-ridden words in the dialects of the hills. No argument could be adduced for its adoption in preference to English which seemed to express fully all that was required. Moreover, some books had already been published in Roman character by the missionaries. Considering all the aspects of the problem, in 1864, the Governor-General-in-Council had laid down that henceforth instruction should be given entirely in English or in the indigenous languages of the hill people expressed in Roman Character.

Nevertheless, Bengali continued as the medium of instruction and there was a public demand in favour of its use. The people of the Garo and Khasi-Jaintia Hills represented to the Government of Assam.

91. Resolution of 8th January, 1864; B.E.P., 1864; 8th January, No.25.
"Give us schools where we can learn Bengali, a far easier language to acquire than English, and one that will be of greatest use to us, and where religion will not form part and parcel of the institution."

As a result, in Garo hills\textsuperscript{93} and in Khasi and Jaintia Hills\textsuperscript{94} all the text books, other than the scripture which were written in Roman character, were written in Bengali. However, their mother tongues were in use for the beginners. In North Cachar and Mikir Hills, and in Naga Hills, Bengali was taught as the vernacular language with simple introduction in English.\textsuperscript{95} For the Cacharis and Mikirs of Darang and for the other pupils of backward communities of the districts of Sibsagar and Nowgong who were under the Mission supervision, the course of elementary education consisted of certain catechism, primers, both in Assamese and Bengali.\textsuperscript{96}

In Mizoram, before the coming of the Arthington Mission, Bengali was taught to two Mizos, M.Suaka and Thangphunga, chaprasis in the office of the Political

\textsuperscript{93} Report of the Administration of Garo Hills, 1875-76. p.28.
\textsuperscript{94} Report on the Administration of Jowai, 31st March, 1878, p.28.
\textsuperscript{95} Report on the Administration of the Province of Assam 1886-87, p.8.
\textsuperscript{96} B.E.P., 1871; 3rd October, No.18, Commissioner of Assam to the Secretary, Government of Bengal.
Office. As the Resolution of the Governor-General in Council of 1864 was still in force which laid down that instruction was to be given entirely in English or in the indigenous languages of the hill people expressed in Roman character, the pioneer missionaries, who entered the Lushai Hills in 1894, found no problem regarding the medium of instruction. They introduced alphabet, prepared the curriculum in Mizo and imparted instruction in Mizo. There was no demand for either Bengali or Assamese as medium of instruction.

In 1903 the Welsh Mission brought out some advanced text books which included *Lushai, Arithmetic Part I & II, Kristian Hla Bu* (an enlarged version of the Hymn Book containing 80 hymns), *An Advance Reader, First Reader, Pahle Reader* and *Lushai-English Primer*. 97

In the curriculum, a prominent place was given to biblical teaching and other subjects of elementary education were considered of secondary importance. 98 In order to attract the sons of the Mizo chiefs or their representatives to the mission school who would normally be sent to the

Government School at Aizawl where Bengali language was taught. The missionaries too introduced English. Mizo language thus continued as the medium of instruction.

Due to the increase in the number of students, in 1900, the missionaries divided their school children into two sections - elementary and advanced. As the school building could not accommodate both sections at a time, the class of the elementary section was held in early morning, and that of the advanced section later in the day. In latter section were taught more advanced subjects like Lushai composition, Geography, Arithmetic Part II, English, Teaching Method and the Acts of the Apostles. The Lushai composition involved writing of Mizo native religion such as spirit, demons, gods, etc., and also on Christianity. Both sections took lessons on Scripture, learnt verses, catechism and tonic solfa.

Examination:

The mission schools in Mizoram, inspite of the land being isolated and lack of proper curriculum, were not lagging behind in respect of conducting examinations. In 1899, the first examination was conducted by Edwin Rowlands at

99. Ibid.
the end of nine months' regular classes.\textsuperscript{101} Since there was no elementary or higher class, the examination was a test of knowledge of the pupils in their lessons. However, the number of pupils who attempted and passed this examination is not available, although D.E. Jones reported that "several of them gained prizes".\textsuperscript{102}

In 1901, the officiating Director of Public Instruction, Assam, Mr. Protheo, suggested that for starting classes and conducting Lower Primary Examination in Mizoram, the Garo Hills Lower Primary Examination system with certain modifications should be adopted in Mizoram.\textsuperscript{103} Major Shakespear held the view that the system of Lower Primary Examination introduced among the more advanced tribes like the Khasis or the Garos would not be applicable to the Mizos who were at an infant stage of education. He however, was keen in the educational works of the mission and appreciated the D.P.I.'s suggestion. To give an impetus and to encourage both the Mission and the Mizo people, he set the second examination for the students in 1901 as per suggestions made by Mr. Protheo on the subjects of Lushai Reading and Composition and Arithmetic. Seven students

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\textsuperscript{101} D.E. Jones, Report of 1899.
\textsuperscript{102} Ibid.
\textsuperscript{103} AR, No.8010 dated 27th November, 1901.
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attempted this examination and all of them did fairly well. 104

To encourage the Mizo students, the missionaries organised a grand function to distribute prizes to the students who sat in the second examination which was attended by most of the Europeans. Major Shakespear presided over the function, Rowlands said that "through the kindness of friends, substantial gifts and prizes - clothes, slates, etc. were given". The Europeans who were present at this function expressed their appreciation of the singing Rowlands' students. 105 The function was followed by a feast in which some 65 persons sat at a feast of rice, mutton, etc.

In the first Lower Primary Examination held in June, 1903 at Aizawl, 27 students including 13 from the Mission School appeared. Of these 19 were declared passed who included all the 13 students from the Mission School. 106 The following figures indicate the position of the Government school and the Mission school. 107

105. Ibid.
107. AR, No.25684 dt.27.3.1903. Letter from the D.P.I., Assam to the Superintendent of Lushai Hills.
The subjects in this examination were:

I. (a) Hand-writing and Dictation in Lushai ... 50 mark
   (b) Explanation of Lushai text book ... 100 "
   (c) Translation of short and simple sentences... 100 "
       (Lushai to English and English to Lushai) ______ 250 "

II. Arithmetic - questions on the first four rules
    (simple and compound) ... 150 marks

III. English (P.C.Sarkar's First Book) ... 100 "

   Full Marks 500 "

The names of the successful candidates in the First Lower Primary Examination are as follows: 108

Leta, Thanga, Chhunruma, Dala, Nui, Saii, Thuama, Suaka.
Kawhtea, Chawnga, Hmara, Tawka, Chhinga, Chhuahkhama, Maithanga, Dohnuna, Shekaithanga, Challiana, Lalchhinga.

Appointment of Honorary Inspector:

The number of schools gradually increased but there was no proper system of inspection to cover both the Mission schools and Government schools. Realising the need for proper inspection, Major Shakespear suggested to the Director of Public Instruction to appoint Rev. Edwin Rowlands as

108. Mizo leh Vai Chanchin Lehkhabu, September, 1903 issue.
Honorary Inspector of all Government schools in the district. According to him, Rev. Rowlands had considerable experience in school management, and a regular inspection by him would be beneficial to the cause of education. On the approval of Shakespear's proposal by the Chief Commissioner of Assam, Rev. Edwin Rowlands was appointed as the Honorary Inspector of Schools - both of the Government and of the Mission. He held this post from 1903 to 1907.

Rev. Rowlands appointed two advanced Mizo students, Dala and Thanga, who studied the Upper Primary, to assist him in his inspecting works. "They would go to villages and visit schools and stay for a few days to give instructions and encouragement to the teachers and to take part in instructing the boys in the upper classes".

Scholarship:

In 1902, Major Shakespear proposed to the D.P.I. for the introduction of Lower Primary Scholarship. Accordingly, the Government of Assam, in March 1903, accorded

110. No. 12 P.I./1664 G dt. 4.3.1903. Letter from the Secretary to the Chief Commissioner, to the D.P.I., Assam.
111. ASR, Home B, August, 1903, Nos. 351-370 vide B-Education.
112. AR, Letter No. 19 G dt. 11.4.1902. Letter from Superintendent to D.P.I.
sanction for the award of 8 Lower Primary Scholarships annually of the value of Rs.3/- per month, tenable for two years in the case of Mizo students who were in Upper Primary classes. The purpose of this scheme was to help increase the number of lower primary schools in Mizoram. Those who first enjoyed the scholarship were among the 19 successful candidates who passed the first Lower Primary Examination. Since the upper age limit for receiving the Lower Primary Scholarships was fixed at 14 years, of the 19 candidates otherwise eligible for scholarships, only 3 were qualified. This was very disappointing for the Mizo boys. In order to apportion all eight scholarships to the Mizo youths, the D.P.I. moved to the Chief Commissioner to relax the upper age limit in case of Mizo students. The proposal was approved by the Chief Commissioner, and all the eight scholarships were given to the Mizo students.

One of the conditions for getting the scholarship was that the scholars should teach for one year after the expiry of their scholarships on a salary of Rs.7/- per

113. AR, Letter No.225 P.I./2293 G dt.4.4.1903. From the Chief Commissioner's Secretary to the D.P.I., Assam.
114. AR, No.223 dt.Shillong, 17.8.1903. Letter from W. Booth, D.P.I. to the Chief Commissioner's Secretary.
Those who qualified were to be sent out to start new schools in other villages. The salary of teachers who did not enjoy scholarships would be Rs.5/-.

The scholarships were to be given to the students by the missionaries after the result of their examinations was announced.

Ration:

Major Shakespear, who was the Superintendent of Lushai Hills between 1898-1905, always stood by the missionaries in their efforts to benefit the people. In 1898 he built small houses near the Fort, and every chief who came in to study was provided with free board and lodging for three months. The Government supported other Mizos students too by issuing rations to them. In giving education to the Mizos the Government gave more interests to the sons of the chiefs, because they would be the rulers of the villages, and the Government wanted to give them proper training. In Kalijoy's report of 1898 "rations were issued to 12 students, 10 were sons of Lals (chiefs) and 2 were common Lushais".

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118. File No.3 Misc.Dept.-General, Collection-III Political dt. 5.4.1898.
considerable number of chiefs and influential men became learners. 119

The Mission too, supported several boys and girls by giving rations and clothing. In return the boys did the earth work of the school compound and the girls carried fire-wood in their free hours. 120 They did this for two purposes. One was that the poor Mizo parents could not afford to send their children to school, and they did not even see the importance of sending their children to school while they badly needed them in their jhuming cultivation. Without giving free ration the missionaries could not get students through whom they expected to spread the Gospel. Secondly, the Mizo parents had a strong prejudice that their children wanted to go to school because their laziness and to escape the hard work. The missionaries therefore tried to reach their students all kinds of manual works.

Government Policy on Financing the Education:

The Charter Act of 1813 laid down that the East India Company should provide some expenditure for the education of India. It also provided for the admission of

missionaries into its dominion for spreading western "literacy and knowledge". This was the beginning of state system of education and finance in India during the British rule. Accordingly, the East India Company set apart for the education of Indians a sum of Rs.1 lakh annually from 1813. The grant was raised in 1833 by Lord William Bentinck, the Governor-General, when the Charter of the East India Company was renewed.

It was due mainly to the aversion of the Administration to seriously involve itself in the education of the hill people that the subject was almost entirely left to the mission but subsidised by the Government. The Government grants at the beginning were not at all that generous, and many schools were maintained entirely by mission or church funds. Thus a sum of Rs.450/- per mensem was sanctioned by the Government of Bengal towards the education of the Garos in 1826, and Rs. 45/- per mensem to the mission schools in Naga Hills in 1834. In 1836, the

Agent to the Governor-General granted Rs.1000/- to the American Baptist Mission in Assam for their educational institutions.  

The Wood's Despatch of 1854 made perfectly clear that the main tendency of the new grant-in-aid system was to encourage the various missions to engage in the elementary education to a larger extent than ever before.  

In pursuance of the Wood's Despatch a generous interest was shown in the works of the mission by the Chief Commissioner of Assam, Sir J.Bampfylde Fuller, and made grant-in-aid of Rs.50/- monthly to the Welsh Presbyterian Mission of Khasi and Jaintia Hills for the payment of the teachers and Rs.150/- per month, while in Garo Hills Rs.624/- was sanctioned in 1867 for the same purpose.

The sources of income of the schools consisted of Provincial grants, local taxes and municipal assignments, and private sources which included fees, donations, endowments and subscriptions. In 1901-02, the expenditure on

126. J.P.Naik and Syed Nurullah, op.cit.,p.141.
127. ASR, Home Education B. Proceeding, July 1883, No.1-
Primary Education from Provincial Funds for the whole of Assam was Rs.17,708/-.\(^{129}\)

Since the policy of Government was to get involved as little as possible in anything beyond the bare necessities required for maintaining law and order in the hill areas, education was left with the mission. Thus in the Khasi Hills from the 1850s, in the Garo Hills from the 1860s, in the Naga Hills from the 1870s, and in Mizoram and the hill areas of Manipur from 1900s, education was largely entrusted to the American Baptist, Welsh Presbyterian, and the Baptist Missionary Society (British).\(^{130}\)

Finding the financial assistance to missionary agents for education successful in the Khasi hills, the Chief Commissioner of Assam expressed his desire to extend the same system to Mizoram. Financial aids were, therefore provided to the schools in Mizoram. The first Government grant for one mission school in Mizoram was sanctioned in 1897-98, along with three Government schools, and the amount for four schools was Rs.333/-. In 1898-99 it was increased to Rs.902/-.\(^{131}\)

131. ASR, Proceedings of Foreign Dept., October, 1899, No.35.
In 1901, Shakespear proposed to make an annual grant of Rs.1080/- (which included a monthly grant of Rs.50/- to the school and monthly stipends to poor students at Rs.40/-) to the Welsh Mission in aid of its school at Aizawl and also a grant of Rs.200/- for the construction of a school building. The Chief Commissioner, Mr. Cotton, declined the proposal but sanctioned a sum of Rs.50/- per mensem towards the expenses and a lump sum of Rs.200/- as a building grant for the year 1901-02 as a special case. In 1903, the Director of Public Instruction, Assam sanctioned Rs.5/- per mensem to each of the five Mission Schools at Khawrihnim, Zukbual, Maite, Biate and Khandaih.

Transfer of Southern Mizoram to Baptist Missionary Society:


(The total expenditure of the Government for Primary Education for the whole of Assam from Provincial Fund at this time was Rs.17,708—Source: RPIA, 1901-02 from Statistical Table. ARS).

133. AR, No.445 G dated Aijal, 8th August, 1903.


This was done at the invitation of the Welsh Mission for the purpose of speedy evangelization of the receptive Mizos. The educational activities of the Christian missionaries were also separated. This major decision was an important factor in the rapid growth of education of the entire Mizo community.

With 30 Christian families of 125 converts (including children) in the Southern and having the ratio of literates at 12 Mizos per thousand in the whole Mizoram, Lorrain and Savidge started their work at Fort Lungleh. And thus the torch of Christianity and education began to spread the flame which covered the whole of Mizoram within a few decades.

137. Grace R. Lewis, The Lushai Hills, pp.50 & 52.