CHAPTER II

ORIGIN AND GROWTH OF MIZO LANGUAGE

2:1 The Mizo and other languages:

The Mizo language belongs to the Assam-Burma branch of the Tibeto-Burmese family of languages. As already discussed in the Introduction the Mizo are of Mongolian origin and their original home, it appears, was somewhere in Tibet and China where from they migrated to Burma and then to Mizoram through many centuries.

The Burmese probably migrated from Tibet to occupy their present habitat. The Mizo, too, lived in Burma. During the long period of their stay in Burma the Mizo must have had close relationship with the Burmese. There are certain similarities between them in speech and traditional way of living. The Mizo bear a closer affinity in language and modes of life to the Burmese than the Tibetan. Further, there are much more resemblances between the Mizo and the Manipuri in their physique, customs and manners. It is, therefore, most probable that the Mizo and the Manipuri inhabited together some parts of the country now known as Burma. Though they speak different dialects a number of words are exactly similar or nearly the same in both the language and they bear a close affinity to each other.

Till today there are uses of common vocabularies having the same meaning in both Mizo and Manipuri language. Some words with slight difference in pronunciation are also used in both of them. Some of the vocabularies having exactly or nearly the same pronunciation with their meanings are given below:

<table>
<thead>
<tr>
<th>Mizo</th>
<th>Manipuri:</th>
<th>Meaning in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hmai</td>
<td>mai</td>
<td>Face</td>
</tr>
<tr>
<td>Thla</td>
<td>Tha</td>
<td>Noon</td>
</tr>
<tr>
<td>Theihai</td>
<td>Hei no</td>
<td>Mango</td>
</tr>
<tr>
<td>Mang</td>
<td>Mang</td>
<td>Dream</td>
</tr>
<tr>
<td>Mei</td>
<td>Mei</td>
<td>Fire</td>
</tr>
<tr>
<td>Mit</td>
<td>Mit</td>
<td>Eye</td>
</tr>
<tr>
<td>Hming</td>
<td>Ming</td>
<td>Name</td>
</tr>
<tr>
<td>Lei</td>
<td>Lei</td>
<td>Tongue</td>
</tr>
<tr>
<td>Na</td>
<td>A na bah</td>
<td>The sick</td>
</tr>
<tr>
<td>Zawng</td>
<td>Zawng</td>
<td>Monkey</td>
</tr>
<tr>
<td>Nam</td>
<td>Nambah</td>
<td>Stinking</td>
</tr>
<tr>
<td>Sam</td>
<td>Sham</td>
<td>Hair</td>
</tr>
<tr>
<td>Sakei</td>
<td>Kei</td>
<td>Tiger</td>
</tr>
</tbody>
</table>

2. An interview with Mr. H. Bachan Singh (Manipuri), P.G. Student, Gauhati University.
<table>
<thead>
<tr>
<th>Mizo:</th>
<th>Manipuri:</th>
<th>Meaning in English:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pho</td>
<td>Phoubah</td>
<td>To expose (to the sun)</td>
</tr>
<tr>
<td>Khup</td>
<td>Khu</td>
<td>Knee</td>
</tr>
<tr>
<td>Pum</td>
<td>Puk</td>
<td>Belly</td>
</tr>
<tr>
<td>Lawi</td>
<td>Irawi</td>
<td>Buffalo</td>
</tr>
<tr>
<td>Thei</td>
<td>Hei</td>
<td>Fruit</td>
</tr>
<tr>
<td>Pa</td>
<td>Pa bah</td>
<td>Father</td>
</tr>
<tr>
<td>Vawk</td>
<td>Ok</td>
<td>Pig</td>
</tr>
<tr>
<td>Savawm</td>
<td>Sauawm</td>
<td>A bear</td>
</tr>
<tr>
<td>Vun</td>
<td>Un</td>
<td>Skin</td>
</tr>
<tr>
<td>Vut</td>
<td>Ut</td>
<td>Ash</td>
</tr>
<tr>
<td>Nangmah,1</td>
<td>Nang</td>
<td>You</td>
</tr>
</tbody>
</table>

The languages of the Mizo, the Burmese, the Manipuri, the Kachyen and the Tibetan have generally certain affinities in accent and intonation. The sound is also identical with one another. Some of the basic words of everyday use having affinities and the same meaning are shown below:  

<table>
<thead>
<tr>
<th>Tibetan:</th>
<th>Burmese:</th>
<th>Kachyen:</th>
<th>Manipuri:</th>
<th>Mizo:</th>
<th>English:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chig</td>
<td>Tit</td>
<td>Al</td>
<td>Ama</td>
<td>Pakhat</td>
<td>One</td>
</tr>
<tr>
<td>Nyi</td>
<td>Hnit</td>
<td>Ni</td>
<td>Anih</td>
<td>Pahnih</td>
<td>Two</td>
</tr>
<tr>
<td>Sum</td>
<td>Thon</td>
<td>Masum</td>
<td>Ahum</td>
<td>Pathum</td>
<td>Three</td>
</tr>
</tbody>
</table>

The above vocabularies except English show that the languages of these tribes bear a strong resemblance to each other. It is obvious that they are all from one parent stock and that they all belong to the Tibeto-Burma of Mongolian origin.

The Mizo language formerly known as Lushai (or Juhlian as sometimes called by the tribesmen themselves) belongs to the Kuki-Chin group of languages. Of the Assam Burman section of the Tibeto-Burmans, the Kuki-Chin group is an important branch to which the Mizo belongs. Thus the Mizo language belongs to the family of languages of the Assam-Burma branch of the Tibeto-Burman group of the Tibeto-Chinese race.

Of the various tribes belonging to the Tibeto-Burman race, the Mizo are more identical to the Manipuri, the Burmese and the Kachyen than the others. All the hill tribes inhabiting Assam and Burma are descended from the Tibeto-Burman and their customs, manners, cultures, speech, etc. are in many ways resembling one another. Various sub-tribes like the Pawi, the Matu, the Thaodo, the Paihte, the Hmar, the Kawn, the Zoho, the Chiru, the Aimawl, the Khawl, the Tarau, the Anal, the Kurum, the Tikhup, the Rangte, the Vaiphei, the Lakher, the Langrawng, the Chawrai, the Bawng, the Mualthuam, the Kaiphen, the Pangkhua, the Tianglau, the Biate, the Hrangkhawl, the Bawmzo, the Miria, the Dawn, the Takam, the Kumi, and the Darlawng who are now living in the border areas of Mizoram are all the more related to the Mizo and they can be grouped under the head of 'Mizo'. Their customs, habits, social practices, general mode of life, sacrifices, method of cultivation and dialects are inter-related to one another and are almost the same as that of the Mizo. If they had settled in Mizoram they would have been collectively called 'Mizo'.

The people of Mizoram who are now known as Mizo are of various clans having different sacrificial rituals and dialects during the early years of the British administration.

At the first census taken in 1901 no one called himself a Mizo. According to this census the population of Mizoram was as under: 6

<table>
<thead>
<tr>
<th>Name of Clans:</th>
<th>No. of persons:</th>
<th>Males:</th>
<th>Females:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lushei</td>
<td>36,382</td>
<td>16,730</td>
<td>19,652</td>
</tr>
<tr>
<td>Hmar</td>
<td>10,411</td>
<td>4,683</td>
<td>5,728</td>
</tr>
<tr>
<td>Paihte</td>
<td>2,810</td>
<td>1,315</td>
<td>1,495</td>
</tr>
<tr>
<td>Ralte</td>
<td>13,827</td>
<td>6,205</td>
<td>7,622</td>
</tr>
<tr>
<td>Pawi (Zahau)</td>
<td>15,039</td>
<td>6,960</td>
<td>8,079</td>
</tr>
<tr>
<td>Others</td>
<td>3,955</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Total: 82,424

The numerical strength of members of different sub-tribes of Mizoram excluding other tribes residing in Mizoram as shown by the census of 1961 is given below: 7

<table>
<thead>
<tr>
<th>Name of sub-tribes:</th>
<th>No. of persons:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mizo</td>
<td>213,261</td>
</tr>
<tr>
<td>Hmar</td>
<td>3,119</td>
</tr>
<tr>
<td>Pawi</td>
<td>4,587</td>
</tr>
<tr>
<td>Chakma</td>
<td>19,337</td>
</tr>
<tr>
<td>Lakher (Mara)</td>
<td>8,790</td>
</tr>
<tr>
<td>Others (including Riang &amp; Tripuri)</td>
<td>11,677</td>
</tr>
</tbody>
</table>

Total: 260,771

6. Allen, B.C., Gazetteer of the Khasi & Jaintia Hills, Garo Hills, Lushai Hills, 1905, Shillong, p. 49
From the above tribe-wise population for the year 1961 it is clear that the Paihte, the Lushei, the Ralte and the majority of the Pawi and the Hmar called themselves 'Mizo' and they gradually overwhelmed the whole people. It is obvious that the Paihte, the Hmar, the Ralte, etc. living among the Lushei particularly in the central and northern area of the land who had lost their original dialects willingly called themselves 'Mizo'. Thus the dialects of minor clans got merged with the main stream of the Mizo language in many places. However, most of the Hmar, the Paihte and the Pawi who live outside Mizoram since olden times do not yet identify themselves as Mizo.

During 1951 census the Ralte and the Hmar, etc. refused to identify themselves as Lushai. In the census of 1961 the term 'Lushai' was replaced by a blanket term 'Mizo'. In course of the middle of the present century the feeling of Mizo nationalism and a sense of social and political unity began to develop and the people wanted to use the word 'Mizo' instead of 'Lushai'. In 1935, a voluntary organisation known as Young Lushai Association (Y.L.A.) was established and in 1947 the

8. Roy Burman, B.K., Census of India, 1961 (Demographic and Socio-economic profiles of the hill areas of North East India Part I), p. 221.
name was changed to Young Mizo Association (Y.M.A.). In 1955, the Lushai Sunday School Union (L.S.S.U.) which was formed in 1935 came to be known as 'Mizo Sunday School Union' (M.S.S.U.).

The Lushai Students' Association (L.S.A.) was formed in 1925 firstly in Calcutta, Shillong and Gauhati after which it was also formed in Mizoram. This association changed its name to 'Mizo Zirlai Pawl' (M.Z.P.) meaning Mizo Students' Association, on the 1st September, 1946. The first political party founded in 1946 was called 'Mizo Union' and it was joined by majority of the people. Another political party known as 'United Mizo Freedom Organisation' (U.M.F.O.) was also set up in 1947. In the first General Election held in 1952, the Mizo Union Party came to power and changed the name of the District from Lushai Hills District to Mizo District in 1954. (Vide notification No. DCL. 19/55-4/14 of the 9th September, 1954).

The word 'Mizo' had been politicised for general unification of the sub-tribes and was popularised to bring about unity and integration of various clans. The Mizo Union party rapidly took up measures to spread and inculcate in the minds

10. Resolution passed by the General Meeting of the L.S.A. held at Aizawl on the 1st September, 1946.
of the commoners a sense of patriotism which further resulted in political integration of the ethnic diversities and made the people conscious of their responsibility and importance of making united efforts for their own interests. The Mizo Union was, therefore, an instrument for establishing social and political relationship among the members of different sub-tribes and it urged the people to popularise and use the word 'Mizo' in place of 'Lushai'. Thus the term 'Mizo' is a blanket word and became an important epithet to designate the tribesmen. 11

It has to be noted that the political party only employed the word 'Mizo' so as to arouse nationalism and co-operation among the different classes of the people and cause solidarity of the ethnic groups. The fact was that the people had already designated themselves as Mizo long before the British established contact with them.

As soon as the Roman Script for the Mizo language had been introduced by the missionaries the word 'Mizo' had been incorporated in the printed literature of the Mizo. The Mizo Primer published in 1897 was also called 'Mizo Zirtir-na Bu'. 12

11. An interview with Pu R. Vanlawma, the first Secretary of the Mizo Union, the first political party in Mizoram.

Another book was published in 1914 under the name and style 'Mizo leh Vai Tawng Bu'. J.H. Lorrain in his 'Grammar and Dictionary of the Lushai Language' published in 1898 also explains that Lushai means Mizo or Zo.

According to 'Chanchin Bu', a monthly bulletin published by the Superintendent of the Lushai Hills, Christmas was enjoyed for the second time in Mizoram in 1904 in which eleven Mizo, seven Khasi, three Bengali, six white women and nine white men participated in the celebration. A service of worship was held in which the Mizo participants dividing themselves into four groups had a singing competition. A song entitled 'Mizo kan ni lawa ilangin' (We are Mizo, let's be happy) was the song of the competition.

It is also known that the tribesmen always identified themselves as 'Mizo' in their writings published in the 'Krista Tlangau', a monthly magazine which has been regularly published by the church since October, 1911.

While delivering a speech in the Presbytery meeting held on the night of the 4th October, 1913, J.H.Lorrain, a pioneer missionary to Mizoram used the word 'Mizo' as many as 19 times for reference to the inhabitants of Mizoram. 17

In 1871, Mary Winchester, a six year-old girl was carried off alive by the Mizo and they named her 'Zolutl'. After one year's imprisonment in Mizoram she was rescued by the British. Mary (Zoluti) wrote an account of how she was taken captive and of her experience in Mizoram. In her writing she referred the people of Mizoram as 'Mizo'. 18 Moreover, from the beginning the missionaries from England are known to Mizo as 'Zosap' which literally means Mizo's Sahib. Thus the above noted facts clearly indicate that the word 'Mizo' has been applied to the occupants of Mizoram.

2:2 The wide-spread language of the land:

When the British came to Mizoram in the latter part of the 19th century they found that the Sailo clan of the Lushei group had been the dominant rulers establishing supremacy in the land and that the Lushei language was spoken by majority of the people and was the medium of communication

throughout the land. Other dialects which belong to the Kuki-Chin group which were spoken in the Hills were Zahau (Pawi), Lakher, Hmar, Paihte, Ralte and Ngente.

The people were of different clans who were differentiated from one another by distinctions in their sacrificial rituals and dialects. Among the indigenous inhabitants of the Hills the great majority were the Lushei but there were also a considerable number of the Pawl, the Hmar, the Paihte, the Ralte and other immigrants from the Chin Hills. 19

It has to be mentioned that many of the Hmar, the Paihte, the Ralte, the Pawl and the Hualngo who spoke their own dialects lived with the Lushei who dominated them for a long time and they were inter-married with the Lushei group. They constantly spoke only the Lushei dialect and forgot their own. After some years the new generations of these clans had to know only the Lushei dialect. Consequently, the modern youths of the Hmar, the Ralte, etc., living in the town do not even know that their fore-fathers spoke distinct dialects of their own. They are now collectively known as Mizo. The sub-tribes like the Hmar, the Pawl, the Paihte and the Lakher have different branches of their respective dialects which are almost the same and

closely allied to one another and they have diverged so little that communication is easily possible among the members of each group.

In short, the dialects of minor clans were gradually absorbed in many places because they were overwhelmed by the Lushei clan. According to census of India, 1921 (Volume III, Assam Part II Tables) by G.T. Lloyd, the number of speakers of different dialects are as under:  

<table>
<thead>
<tr>
<th>No. of speakers of Lushei language</th>
<th>......</th>
<th>73655</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Lakher &quot;</td>
<td>......</td>
<td>3229</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Hmar &quot;</td>
<td>......</td>
<td>4031</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Painthe &quot;</td>
<td>......</td>
<td>3598</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Ralte &quot;</td>
<td>......</td>
<td>3315</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Tripuri/ Mrung &quot;</td>
<td>......</td>
<td>945</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Gurung &quot;</td>
<td>......</td>
<td>1394</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; Nepali &quot;</td>
<td>......</td>
<td>1070</td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; English &quot;</td>
<td>......</td>
<td>24</td>
</tr>
<tr>
<td>Others</td>
<td>......</td>
<td>5286</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>96547</td>
</tr>
</tbody>
</table>

20. Lloyd, G.T., Census of India 1921, (Volume III, Assam Part II Tables) 1923, p. 60
According to Census of India 1961 (Part I) by B.K. Roy Burman the number of speakers of different languages are indicated below:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chakma</td>
<td>17,497</td>
</tr>
<tr>
<td>Lakher</td>
<td>9,522</td>
</tr>
<tr>
<td>Pawi</td>
<td>6,865</td>
</tr>
<tr>
<td>Riang</td>
<td>9,815</td>
</tr>
<tr>
<td>Hmar</td>
<td>2,912</td>
</tr>
<tr>
<td>Kuki Unspecified language</td>
<td>487</td>
</tr>
<tr>
<td>Vaiphei language</td>
<td>99</td>
</tr>
<tr>
<td>Tripuri</td>
<td>822</td>
</tr>
<tr>
<td>Nepali</td>
<td>2,042</td>
</tr>
<tr>
<td>Assamese</td>
<td>275</td>
</tr>
<tr>
<td>Bengali</td>
<td>456</td>
</tr>
</tbody>
</table>

Total: 261,568

The Chakma are recent immigrants to Mizoram from Bangladesh. The census of 1931 does not show the Chakma population in Mizoram. But some chiefs of the south Mizoram used to employ the Chakma and the chiefs allowed them to settle in the villages under their rule. Limnhnuna, chief of Tiante also

brought many Chakma of his village to Lunglei on the occasion of Silver Jubilee Celebration of the reign of King George V held on the 6th May, 1935 and the Chakma performed their traditional dance before a large gathering. In Mizoram the number of Chakma was gradually increasing. During the Second World War 'Chakma Transport Corps' consisting of the Chakma coolies were formed. To stop the constant migration of the Chakma to Mizoram A.G. Mc Call, Superintendent of the Lushai Hills issued an order in 1941 as below:

**Political order No. 12 of 1941:**

No fresh village sites are to be sanctioned by any chief in the case of village settlements of non-Lushais at present situated within their lands on 30th September, 1941. If a chief allows such pemming (Migration) or sanctions cultivation by fresh immigrants he will be liable to removal. Non-Lushai include Tuikuks, Chakma, Maghs, Cacharis, Naga, etc.

According to the Census of 1941, there were 383 Chakma in Aizawl Sub-Division and 4705 in Lunglei Sub-Division (South Mizoram). This means that there were altogether 5088 chakma in Mizoram in 1941. The population of Lakher was


23. *Pol. order No. 12 of 1941 issued by the Superintendent of Lushai Hills published in the Mizo leh Vai Chanchin Bu, October, 1941*, p. 156
In 1944, E.S. Hyde, Superintendent of South Lushai Hills put certain restrictions on Chakma settlement in the south Mizoram. (Vide order No. 173/D - CIII - 19 of the 22nd March, 1944). In brief the order was that no further applications for settlement would be considered and no passes for new separate houses would be issued except for the grown-up married son of a Chakma who had been settled for at least ten years in the Lushai Hills and that the chiefs would be responsible for general control of Chakma living in the land under their respective jurisdiction.

In spite of such restrictions their population came to 11,435 according to the census of 1951. It is, therefore, evident that there was constant migration of Chakma to Mizoram. They have been involved in the political activities of Mizoram since the Independence of India.

The Lushai language became more and more popular among the other sub-tribes having their own dialects, customs, rites and rituals. Such differences were slowly disappearing owing to the enormous influence of the Lushai clan. However,

the Hmar, the Raihte, the Halte, the Pawi, the Matu, the Hualngo and the Pang living in the corner or remote places of the state are still speaking their own dialects in their respective villages or families. The Lakher (Mara) and the Chakma occupying the southern part of the land and the Tuikuk (Riang) mostly in the western part are speaking their own languages which are quite different from the other ones. The dialectal differences among the above mentioned seven clans are so little that they could understand each other. Of these sub­tribes the Tuikuk and the Chakma, though they have permanently settled in Mizoram, are not regarded as Mizo because they are culturally and linguistically different from the rest and they, too, introduce and call themselves by their traditional names.

2:3 **Introduction of an alphabet:**

The Lushei language (also known as Duhlian) belonging to the Huki-Lushei group of languages was the lingua franca of the land. Messrs. J.H.Lorrain and F.W.Savidge, the two pioneer missionaries from England rendered yeoman service by preparing an alphabet for Mizo language for literary use in March, 1894 and they were also instrumental in putting the

language to writing. Before this time there was no script and alphabet in Mizo. The missionaries adopted the Roman script with the phonetic form of spelling. Before the advent of pioneer missionaries two Mizo namely Suaka and Thangphunga used to learn Bengali alphabet, "Kaw, Khaw, Gaw, Ghaw, Ngaw," etc. Sometimes they were taught by some military personnels who were acquainted with them but they found it very difficult to know the Bengali alphabet. The missionaries asked them to learn the alphabet they composed which is shown below:

a, aw, b, d, e, f, h, i, j, k, l, m, n, o, p, r, s, t, u, v, z, ch.

In the above alphabet the Welsh missionaries discovered that it was a mistake to use two different symbols 'aw' and 'o' for the long and short sounds respectively. A letter 'aw' is used for the long vowel sound as in the English words 'law', 'awl', etc. and the letter 'o' for the short vowel sound as in the English words 'pot', 'ox', 'on', etc. Accordingly the Welsh missionaries adopted 'aw' to represent both the long and short sounds placing a circumflex accent on the long one when necessary. In 1903, the missionaries of the south

28. Suaka, M., Mizoram sawrkar lo aaw tirh chanchin, Aijal siam tirh chanchinte. (Unpublished manuscript)
and the north Mizoram met together and made alteration in the
original alphabet as suggested and already adopted by the
Welsh missionaries. 29 Thus the amended alphabet has been in
use although it does not express adequately every sound in the
modern Mizo language. In modern times, names of persons or
things which had been foreign to Mizo are now commonly known
and used in the land and many of foreign words have crept into
mizo vocabularies. That is why the original alphabet is not per­
flect for every sound of the modern Mizo language. The second
edition of the Lushai Primer "Mizo Zir Tir Bu" printed in 1901
contained the amended alphabet which has not been altered till
today. The present alphabet is as under:-

A AW B CH D E F G NG H I J K L M
N O P R S T T U V Z

The pronunciation/sound of each letter:

A - a= Like U in English words, sun, submit, unreal, etc.
Or like a in English words father, agenda, etc.

AW - aw= Like O in English words pot, on, etc.
Or like aw in English words awl, bawl, etc.

B - b= As in English.

CH- ch= As in English chop, chance, etc.

D - d = As in English.
E - e = Like e in the English words tell, elephant, exempt, etc.
F - f = As in English.
G - g = Like g in the English words gum, goal, etc.
Ng-ng = Like ng in the English words sing, bring, king, etc.
H - h = As in English (Like h in the English word home)
I - i = Like i in the English words sit, it, police, etc.
J - j = As in English.
K - k = As in English.
L - l = As in English.
M - m = As in English.
N - n = As in English.
O - o = As in English. (so, no, etc.)
P - p = As in English. (Like p in the English words pack, paddy, etc)
R - r = As in English (rock, roll, etc.)
S - s = As in English.
T - t = As in English.
T - t = Like t in the English words tin, ticket, try, today, etc.
U - u = Like u in the English words rule, true, etc., or like oo in fool.
V - v = As in English.
Z - z = As in English (like z in the English words zeal, zone, etc.)

Since the advent of the missionaries the Mizo were taught the alphabet and soon they became literate. J.H. Lorrain mentioned in his letter addressed to Colonel T.H. Lewin dated
the 25th April, 1899 about the early days of their services in Mizoram as follows:—

Meanwhile we began to teach the young men and children to read and write, adopting Sir William Hunter's system of transliteration, and they prove most intelligent pupils, soon beginning to teach others, so that the new, strange and wonderful art of reading and writing spread over the whole of the northern Hill country. The Government Officers always stood by us in our efforts to benefit the people, and, after a time, the Political Officer, Major Shakespear, opened a school for the Lushai people. Little houses were built near the Fort, and every chief who came in to learn was provided with board and lodging free for three months. This plan worked well, and a considerable number of chiefs and influential men became learners...

214 Standardization of Mizo:

The establishment of schools by the missionaries led to the standardization of the different dialects of sub-tribes into a standardized form which came to be known as the Mizo language. As already mentioned in Chapter I, the pioneer missionaries opened the first school in 1894 and the school was re-opened by the Welsh missionary in 1898. Since then the Welsh Mission had been running the school without any break and after a few years more schools were established in many villages.

With the establishment of schools it became necessary to prepare the lessons of different subjects and text books

had to be produced for the schools. The missionaries, therefore, prepared the lessons and wrote the text books in the Lushei language because it was the lingua franca of the land. Therefore, as a natural corollary the Lushei language became the medium of instruction in all the schools.

Rev. D.E. Jones, a Welsh Missionary to Mizoram also mentioned in his annual report of 1899 the supremacy of the Lushei language as follows:

.... Although there are about half a dozen dialects spoken in the country, Lushai is supreme and other tribes soon learn it although they may retain their mother tongue on the heart. The literary work done by our predecessors had given the language a written form which will probably be permanent. 31

When the school was first started by the missionaries no book written in Mizo had yet been published. At first Mizo were taught alphabet, reading and writing. After some time a good number of adults as well as children attended the school, some coming from distant villages. After remaining for a month or two until they were able to read a little they returned to their homes. 32

The Administration Report of the Lushai Hills for

31. D.E. Jones, Report for 1899
the year 1896-97 stated that Messrs. Savidge and Lorrain had been wonderfully successful in introducing education. Reading and writing had been taught in the English character. The missionaries had prepared a Hand book and Dictionary of the Lushai language for publication.33

With the assistance of the Mizo the pioneer missionaries earned the skill to translate the Bible and hymns into Mizo. They prepared a Lushai Primer for use in the school and children's catechism and taught the Mizo some verses of the Bible, the hymns and catechism.

The Lushai Primer 'Mizo Zir-Tir-Na Bu' compiled by the missionaries was printed on the 22nd October, 1897. This small book contained an alphabet, moral and religious lessons, as well as some articles on general knowledge. Second edition of this book with a few changes and additions was printed at the Assam Secretariat Printing Office, Shillong on September 28, 1901. Since then it was entitled "Mizo Zir-Tir Bu"34


D.E. Jones, Reports for 1899 & 1901.
It is also to be mentioned that a prominent place was given to Biblical teaching in the school in addition to other branches of elementary education. An English class was also held for the more advanced pupils. Meanwhile three government schools were already established. ^35

In the school the boys were taught to read and write Lushai, Arithmetic, Geography and English in addition to the Scripture lessons in 1899. The children were examined at the end of the year and several of them gained prizes. ^36

In 1900, Edwin Rowlands took over the school work for the first six months. The school was re-opened in January and gradually grew until they reached an attendance of 40. Most of the pupils learned only to read and write. Few of them took more advanced subjects like Lushai Composition, geography, arithmetic, English. In their Lushai composition the pupils were required to write the history of their native religion—demons, god, etc. and also christian subject. Some of them taught the junior students. All of them learnt Scripture lessons, the catechism and the tonic soifa. ^37

---

In 1901, an Arithmetic Primer was prepared by Edwin Rowlands and a Second Reader was also jointly prepared by J.E. Jones and Edwin Rowlands. The school was divided into two parts—elementary and advanced. The subjects introduced in the advanced section were Geography, Arithmetic, English, Teaching Method, the Acts of the Apostles, etc. During the year 1901, Major Shakespear, Superintendent of the Hills, set an examination in Lushai reading, composition and arithmetic. The missionaries sent up seven students for the examination and on the whole they did fairly well. They held a prize distribution ceremony which was presided over by Major Shakespear. The prizes were umbrella, slates, clothes, etc. 38

In 1902, a Lushai Arithmetic (Part I) and an Advanced Reader were printed and were received in Mizoram in 1903. There also appeared Arithmetic (Part II), First Reader, Raihte Reader and a Lushai English Primer, the latter prepared by the missionaries and published by the Government in 1903. 39

The first Lower Primary Examination was held on the 25th June, 1903. Out of 27 candidates, 19 passed the examination and all the 13 students of the Mission school appearing in the

   Edwin Rowlands, Report for 1902.
examination came out successful. This means that the number of examinees from the Government school was 14 out of whom only six got through. The subjects in the examination were as follows:

I. (a) Punctuation of a given Lushai passage and hand-writing.
   (aw) Explanation of the contents of 'Mizo Zir-Tir-Bu' (Lushai Primer).
   (b) Translation.

II. Arithmetic.

III. English.

From the above it is clear that all the lessons and text books for the school were prepared by the missionaries in the Lushai language. As the years passed, the Mizo came to realise that the education imparted to them was for their own progress and benefit and they highly esteemed the educated. The number of schools and pupils was increasing and all the pupils got their education through the medium of the Lushei language. Therefore, it is to be noted that the missionaries played a vital role in bringing the different speakers of various dialects to accept the Mizo language as the vehicle of their literatures for years to come.

40. Ibid.
Mizo Leh Vai Chanchin Lekhabu, September, 1903, pp. 1-2.
In July, 1870, Mr. Robert Raikes started the first Sunday School at the house of Mrs. King in Gloucester (Scotland). Mrs. was the first teacher in the Sunday School. Initially children were taught reading and writing. After a few years Sunday School came into existence in England and Wales. Gradually the number was increasing in different countries.

A Conference of missionaries serving at different places in India was held at Allahabad in 1876. It was decided to organise a body under the name and style "India Sunday School Union" (I.S.S.U.) in this very Conference and a General Secretary was appointed for this purpose. During the early years the Headquarters of the I.S.S.U. was not permanently located. Sometimes it was at Allahabad or Calcutta or Jabalpur wherever the appointed General Secretary resided. At present the I.S.S.U. has had a permanent Headquarters at Coonoor in Tamil Nadu. The first I.S.S.U. Examination was held in Bengali language in 1896.

In Mizoram the first Sunday School was started by pioneer missionaries. It was held at Aizawl under the leadership of F.W. Savidge during the pioneering days. They began to hold a regular service of worship in Mizo language on the 2nd October, 1895. It has been a centre of learning from the beginning to the present day, and occupies an important place in the
development of literature in Mizoram. The sacred duty of the christians is to observe sunday and attend a service of worship. The Sunday School is held on sunday morning in the north Mizoram. In the afternoon and at night there is a preaching service. Every member of the church is expected to be able to read for knowledge of the Bible. Whenever a Mizo was converted to christianity he was taught alphabet, reading and writing in the Sunday School in addition to the Scripture lessons prepared by the missionaries. Reading and writing had been taught in the Sunday School from the beginning to 1930s and even to 1940s in some places. The Sunday School has become very popular and has been best attended service even today.

Sunday became a useful day for those who were unable to afford to attend the daily school to learn reading and writing. A large number of men and women as well as children became literate owing to the introduction of learning to read and write in the Sunday School. Many of the present old men and women of Mizoram are literate because of the fact that they had attended the Sunday School. There was no day school in every village. In a village having no day school the Sunday School was the most important place where the people, young and old learnt to read and write besides the Scripture lessons. As a result, the growth of percentage of literacy in Mizoram became more rapid than that of India. The contribution of Sunday school was valuable and worth-mentioning. The following
The table shows the percentage of literacy as against all India percentage as shown by the census figures from 1901 to 1981.

<table>
<thead>
<tr>
<th>Year of census</th>
<th>Percentage of literacy in India</th>
<th>Percentage of literacy in Mizoram</th>
</tr>
</thead>
<tbody>
<tr>
<td>1901</td>
<td>5.35</td>
<td>0.93</td>
</tr>
<tr>
<td>1911</td>
<td>5.92</td>
<td>3.98</td>
</tr>
<tr>
<td>1921</td>
<td>7.16</td>
<td>6.28</td>
</tr>
<tr>
<td>1931</td>
<td>9.50</td>
<td>10.71</td>
</tr>
<tr>
<td>1941</td>
<td>16.10</td>
<td>19.48</td>
</tr>
<tr>
<td>1951</td>
<td>16.67</td>
<td>31.13</td>
</tr>
<tr>
<td>1961</td>
<td>24.02</td>
<td>44.01</td>
</tr>
<tr>
<td>1971</td>
<td>29.45</td>
<td>53.79</td>
</tr>
<tr>
<td>1981</td>
<td>36.17</td>
<td>59.50</td>
</tr>
</tbody>
</table>

The interesting feature is that literacy rate in Mizoram is very high in comparison with that of its neighbouring states, e.g., the rate of literacy in Assam is as high as 36.2%.

The following statistics of Sunday school of the Baptist Mission for the year 1913 show the importance of Sunday school for progress of literacy in Mizoram. [41] (The term 'boys' and 'girls' include the growing up scholars.)

41. J.H. Lorrain, Report for 1913
Christian: Non-christian: Total:

<table>
<thead>
<tr>
<th>Boys</th>
<th>Girls</th>
<th>Boys</th>
<th>Girls</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>336</td>
<td>286</td>
<td>311</td>
<td>74</td>
<td>1007</td>
</tr>
<tr>
<td>391</td>
<td>59</td>
<td>78</td>
<td>528</td>
<td></td>
</tr>
<tr>
<td>148</td>
<td>325</td>
<td>135</td>
<td>49</td>
<td>655</td>
</tr>
</tbody>
</table>

Those who were unable to read and not learning were too old or too cumbered with young children to be able to undertake such a task. In the 'Kristian Tlangau', March, 1932 at page 55 it was published that there were 1306 pupils learning to read in the Sunday school of the Baptist Mission.

In 1898, Rev. D.E. Jones of the Welsh Mission became in charge of the work started by the pioneer missionaries. He started the Sunday school at Aizawl in 1898. In the report of his first year's work, D.E. Jones mentioned that on Sunday morning a prayer meeting was held to ask more especially for the blessing of God upon the work. At about ten o'clock a meeting for the Khasi was held in which the Evangelist, Rai Bahajur preached. From 10 to 30 persons used to attend the meeting. A Bible class was also held for them and the children had been examined in Biblical knowledge. In the afternoon the Lushai Sunday school was held. The same children who came to the
day school attended on Sunday. Very often a few of the frontier Mountain Police, the Gurkhas came and read with the children and portions of the Scriptures printed in Mizo were also distributed among them. On Sunday evening, as on other days they went to the surrounding villages for evangelical campaign. The people found it difficult to retain what they had heard from the preachers and it was necessary to repeat it often. 42

In 1899, two services were held in the school room on Sunday for the Khasi and the Mizo. As many as seven meetings were held on Sunday when the missionaries were on tour, besides personal conversation and classes with those who were able to read. At the end of 1899, there were seven communicant church members. Four adults and one child got baptism. There was one Sunday School consisting of five teachers and forty-one scholars. 43

In 1900, some of the Mizo helped the missionaries in their work both in teaching and preaching. From thirty to eighty attended the religious meeting on Sunday. Two Mizo, Khuma and Khara who were baptised on the 25th June, 1899 went together on a long journey for preaching. They went to the south until they reached villages whose dialects they did not understand and they also accompanied the missionaries when on tour and proved

42. D.E. Jones, Report for 1898.
43. D.E. Jones, "Report for 1899."
a real help. Besides these, three others had been under instruction and took part in prayers and even in public meetings. They committed verses to memory for Sunday and learnt the Gospel of John by heart. They made a few remarks on the verses learnt in the church meeting. In some parts of the land great opposition was shown towards those who wanted to become Christians, so that it was difficult for the latter to live in the village. 44

In 1901, a prayer meeting and Sunday School were held in the morning. With the increase of the number of converts it was found convenient to hold the Sunday School in the morning. Three meetings were held in the school room on Sunday and at least two or even six villages were visited regularly where meetings were held. In the afternoon the largest meeting was held at Aizawl which was sometimes attended by 100. The people clung with greater tenacity to their old customs. Parents objected to their children embracing Christianity for they believed that it would be certain death to them. 45

The number of church members increased every year through the efforts of the missionaries. In 1904, meetings were held at five different places in Aizawl every Sunday and in nine

44. D.E.Jones, Report for 1900.
villages there were day schools. The missionaries received some assistance from their boys and girls in the Sunday school and church meetings. But the Sunday schools had not been a great success in the surrounding villages. People preferred a public meeting. About 200 attended the meeting held on Sunday afternoon after which they had a class for those who were candidates for baptism. Three male evangelists and one woman evangelist popularly known as Bible woman were supported by the native church in 1904. 46

In the south Mizoram where the Baptist Mission had started work since 1903 they had morning service on Sunday after which they divided up into parties for evangelising the surrounding villages. The school boys were great help to the missionaries in their evangelical work. They had Sunday school in the afternoon and evening service on Sunday. 47

In 1906, the Baptist mission had 9 Sunday schools with 187 names on the books and an average attendance of 127. Every three months each teacher of the Sunday school sent the missionaries a copy of the attendance and those who attended without missing once during that period were given a small

46. J.E. Jones, Report for 1904
47. J.H. Lorrain, Reports for 1905 & 1907
present to encourage them and to stimulate others to follow their example. 48

2:6 Sunday School Examination:

The first All India Sunday School Examination in Mizoram was conducted at the Baptist Mission Station on the 19th July, 1906 in which 11 passed and received Certificates in the Middle Division and 4 in the Junior Division. The top boy of each Division was awarded a Silver Medal. 49

The annual All India Scripture Examination connected with the Sunday School Union was conducted for the second time at Serkawn in July 20, 1907. Children of Serkawn school sat for the examination and they were, according to their ages, divided into three divisions. Of the 19 scholars who sat for the examination 17 passed and three of them won Silver Medals. Besides, all the 15 children who orally answered the examination were also successful and earned Certificates. 50

In 1908, All India Sunday School Examination was held in July at the Baptist Mission Station. Out of 47 examinees,

49. Ibid.
44 passed and earned Certificates and three of them won Silver Medals.51

Also in 1909, All India Sunday School Examination was held at Serkawn in which three candidates won Silver Medals, three others obtained Certificates in the teachers' division, 31 passed in the Senior, Junior and Oral divisions, making a total of 37 successful candidates.52

In 1910, scholars sat for the All India Sunday School Examination at the same place in which 46 passed in the different divisions, 5 of these were in the Teachers' Department and four candidates won Silver Medals. This year 50 candidates from north Mizoram also went in for the examination but the pupils of the south were much ahead of their friends of the north Mizoram. This is the first time that the pupils of the north Mizoram participated in the All India Sunday School Examination.53

In 1911, the same Examination was held in the south Mizoram and the passes were as follows:— Teachers's Department 6, Senior Department 7, Intermediate Department 10, Junior Department 17 and Oral Department 6. Altogether 46 boys and girls

51. J.H. Lorrain, Report for 1908
52. F.W. Savidge, Report for 1909
53. F.W. Savidge, Report for 1910

D.E. Jones, Report for 1910
successfully passed and four of them gained Silver Medals. 54

In 1912, Sunday School scholars sat for the same
Examination and 69 pupils obtained Certificates in the diffe-
rent divisions and four of them won Silver Medals. 55

The Sunday School in which the International
Lessons were studied was only in the Baptist Mission Compound.
In the All India Sunday School Examination held in 1913 the
number of passes were as follows:-

Teachers' Department 4, Senior Department 10,
Intermediate Department 15, Junior Department 27 and Oral
Department 18. Only one girl failed in the oral department.
The top most successful candidates in the first four Depart-
ments won Silver Medals. 56

Results of the All India Sunday School Examination
held in the whole of Mizoram in 1914 were given below:- 57

54. F.W. Savidge, Report for 1911.
<table>
<thead>
<tr>
<th>Department</th>
<th>Name of Mission</th>
<th>No. of pass</th>
<th>No. of failure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher</td>
<td>Baptist Mission</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Teacher</td>
<td>Welsh Mission</td>
<td>37</td>
<td>1</td>
</tr>
<tr>
<td>Senior(16-20 yrs.)</td>
<td>Baptist Mission</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Senior(16-20 yrs.)</td>
<td>Welsh Mission</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Intermediate(12-16)</td>
<td>Baptist Mission</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Intermediate(12-16)</td>
<td>Welsh Mission</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>Junior(8-12 yrs.)</td>
<td>Baptist Mission</td>
<td>29</td>
<td>1</td>
</tr>
<tr>
<td>Junior(8-12 yrs.)</td>
<td>Welsh Mission</td>
<td>9</td>
<td>1</td>
</tr>
<tr>
<td>Oral Adult</td>
<td>Baptist Mission</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>Oral Adult</td>
<td>Welsh Mission</td>
<td>22</td>
<td>2</td>
</tr>
<tr>
<td>Oral Primary</td>
<td>Baptist Mission</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Oral Primary</td>
<td>Welsh Mission</td>
<td>4</td>
<td>1</td>
</tr>
</tbody>
</table>

The Sunday School Examination greatly increased the Biblical knowledge of the Sunday School goers. Prizes given to the scholars for their good attendance and their proficiency in the examination greatly stimulated others.

The progress of Sunday School and church membership of the Baptist Mission from the year 1903 to 1938 was as under:—

58. B.M.S., Annual Reports for the period from 1903 to 1938.
<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Sunday</th>
<th>No. of pupils</th>
<th>Christian community</th>
<th>No. of communicants (Full church members)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1903</td>
<td>1</td>
<td></td>
<td>125</td>
<td>13</td>
</tr>
<tr>
<td>1904</td>
<td>1</td>
<td></td>
<td>259</td>
<td>36</td>
</tr>
<tr>
<td>1905</td>
<td>1</td>
<td>59</td>
<td>314</td>
<td>68</td>
</tr>
<tr>
<td>1906</td>
<td>9</td>
<td>187</td>
<td>304</td>
<td>86</td>
</tr>
<tr>
<td>1907</td>
<td>12</td>
<td>316</td>
<td>368</td>
<td>108</td>
</tr>
<tr>
<td>1908</td>
<td>13</td>
<td>418</td>
<td>500</td>
<td>136</td>
</tr>
<tr>
<td>1909</td>
<td>14</td>
<td>470</td>
<td>608</td>
<td>152</td>
</tr>
<tr>
<td>1910</td>
<td>13</td>
<td>472</td>
<td>805</td>
<td>182</td>
</tr>
<tr>
<td>1911</td>
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<td>1130</td>
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<tr>
<td>1912</td>
<td>55</td>
<td>1395</td>
<td>1544</td>
<td>199</td>
</tr>
<tr>
<td>1913</td>
<td>76</td>
<td>2190</td>
<td>2647</td>
<td>348</td>
</tr>
<tr>
<td>1914</td>
<td>74</td>
<td>1979</td>
<td>2739</td>
<td>447</td>
</tr>
<tr>
<td>1915</td>
<td>78</td>
<td>1980</td>
<td>2772</td>
<td>714</td>
</tr>
<tr>
<td>1916</td>
<td>-</td>
<td>-</td>
<td>2686</td>
<td>854</td>
</tr>
<tr>
<td>1917</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-(Not available)</td>
</tr>
<tr>
<td>1918</td>
<td>73</td>
<td>1945</td>
<td>3630</td>
<td>969</td>
</tr>
<tr>
<td>1919</td>
<td>73</td>
<td>2324</td>
<td>3670</td>
<td>1017</td>
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<td>1218</td>
</tr>
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<td>1921</td>
<td>80</td>
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<td>5583</td>
<td>1559</td>
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<tr>
<td>1922</td>
<td>91</td>
<td>3720</td>
<td>7820</td>
<td>2059</td>
</tr>
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<td>1923</td>
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<td>1924</td>
<td>85</td>
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<td>8770</td>
<td>3198</td>
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<td>1925</td>
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<td>8965</td>
<td>3335</td>
</tr>
<tr>
<td>1926</td>
<td>93</td>
<td>5541</td>
<td>9720</td>
<td>3354</td>
</tr>
<tr>
<td>Year</td>
<td>No. of Sunday Schools</td>
<td>No. of pupils</td>
<td>No. of Christian community</td>
<td>No. of communicants (Full church members)</td>
</tr>
<tr>
<td>------</td>
<td>----------------------</td>
<td>--------------</td>
<td>---------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>1927</td>
<td>84</td>
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<td>1929</td>
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</tr>
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<td>1932</td>
<td>106</td>
<td>8350</td>
<td>13380</td>
<td>4846</td>
</tr>
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<td>1933</td>
<td>111</td>
<td>9110</td>
<td>14815</td>
<td>5792</td>
</tr>
<tr>
<td>1934</td>
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<td>1935</td>
<td>114</td>
<td>9774</td>
<td>17449</td>
<td>6448</td>
</tr>
<tr>
<td>1936 &amp; 1937</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>(Not available)</td>
</tr>
<tr>
<td>1938</td>
<td>116</td>
<td>10820</td>
<td>19343</td>
<td>7196</td>
</tr>
</tbody>
</table>

Statistics of the Sunday School and the church members of the Welsh Mission for different years are shown below:

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Sunday Schools</th>
<th>Number of Teachers</th>
<th>Number of Pupils</th>
<th>Number of communicants (Full church members)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1899</td>
<td>1</td>
<td>5</td>
<td>41</td>
<td>7</td>
</tr>
<tr>
<td>1900</td>
<td>1</td>
<td>4</td>
<td>46</td>
<td>5</td>
</tr>
<tr>
<td>1901</td>
<td>1</td>
<td>5</td>
<td>50</td>
<td>8</td>
</tr>
<tr>
<td>1902</td>
<td>1</td>
<td>6</td>
<td>50</td>
<td>34</td>
</tr>
<tr>
<td>1903</td>
<td>1</td>
<td>12</td>
<td>45</td>
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<tr>
<td>1904</td>
<td>2</td>
<td>-</td>
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<td>1905</td>
<td>11</td>
<td>11</td>
<td>142</td>
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59. Welsh Foreign Mission Reports of the above different years.
<table>
<thead>
<tr>
<th>Year</th>
<th>No. of Sunday School</th>
<th>No. of Teachers</th>
<th>No. of Pupils</th>
<th>Number of Communicants</th>
<th>No. of Christians</th>
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<td>9</td>
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<td>10</td>
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<td>1909</td>
<td>17</td>
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<td>73</td>
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<td>552</td>
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<td>341</td>
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<td>40292</td>
<td>90658</td>
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</tbody>
</table>

From the above figures it may be asserted that the Sunday schools of both the mission and the churches made progress within a few years. The progress of the church and
Sunday Schools is the progress of Mizo literature. The organised Sunday Schools stand for the spread of literacy and elementary knowledge of health and hygiene in the villages. The scholars learned by heart many selected passages of the Bible and hymns as well. Thus the Sunday School had been the important centre of learning the three R's especially for those having no opportunity to attend the day schools.

2:7 Graded Sunday School:

Miss K. Hughes, a Welsh missionary arrived at Aizawl in December, 1924. After a long and devoted service in Mizoram she went home in March, 1962. She had been working so hard for the progress of the Mizoram Sunday School that the Mizoram Synod called her "Mizo Sunday School Nu" (Mother of Mizo Sunday School)\(^{60}\). She left for Wales on furlough in 1930 and returned to Mizoram in February, 1931. When on furlough she studied at the West Hill Sunday School Training College. In 1931, she introduced a Graded Sunday School in Aizawl where the pupils were put in six departments or sections according to their ages. She also conducted a training class for the Sunday School teachers on each Monday. When on tour she used to tell the church

\(^{60}\) Hawla, V., Mizoram Hmar Chan Zosapte Chanchin (Welsh Missionaries) 1897-1968, p. 54.
leaders about the new efforts in Aizawl, and they expressed their great interest. Some villagers attending the Assembly at Aizawl told Miss K. Hughes that they had already started graded Sunday Schools in their villages. 61

A Sunday School conference was held at Aizawl in March, 1931. Several workers from various villages attended the conference and they were told how the Aizawl Sunday School was organised and conducted. Many of them had tried to follow the same methods in their villages. The Assembly held from the 13th to 14th January, 1933 decided to divide the children into two classes—under 9 years and over 9 years. Pu Pasena was appointed to make the lessons for the class of children of over 9 years and Miss K. Hughes for the class of under 9 years. Accordingly they prepared the lessons which were published quarterly from the year 1933. In the whole land division of children into two classes was done in 1934 and they learned the same lessons. In more advanced churches the children were already divided into the two classes even before 1934. 62

In 1933, the graded Sunday School in Aizawl had been carried on and the other villagers were adopting the plan.

61. Miss Katie Hughes, Report for 1931
62. Miss Katie Hughes, Reports for 1932, 1933
   Assembly minute No. 31(c) of 1933
   Kliawvel Sunday School Ni., November 3, 1974 (published by the M.S.S.J.), p. 8
Two conferences for the ministers of the church and teachers were held and demonstrations in the graded system were given. In 1935, the Presbytery of the Baptist church of south Mizoram decided to unite with north Mizoram in the matter of Sunday School and to adopt the Graded School system and Miss Chapman was appointed to take over the Sunday School work.

The children's Sunday School which had been already divided in Aizawl, according to their ages, into Primary, Junior and Intermediate Departments, was adopted in the whole land in 1936. The Beginners' Department and the Senior Department were also formed for the whole land in 1942 and 1954 respectively.

2:8 Sunday School Union:

The Assembly held from the 20th to 24th February, 1935 decided to form a General Sunday School Union under the auspices of the Assembly for the three Presbyteries of the north Mizoram. It was further resolved that every Sunday School be asked to contribute at least one rupee which would make members of all the contributing schools eligible to sit in the examination. Accordingly, the Sunday School Union known as

63. Miss K. Hughes, Report for 1933.
64. F.J. Raper, Report for 1935
"Lushai Sunday School Union" was formed in 1933 and made the Sunday School Examination uniform for the whole of the Hills. The first examination took place in November, 1933. Miss K. Hughes was appointed Secretary of the Sunday School Union and Pu Zalawra was also appointed to assist the Secretary. The workers of the Baptist Mission in the south Mizoram asked if they could join with the Sunday School Union and use the same lesson notes prepared in the north Mizoram. They were very much welcome to do so.

As decided by the Sunday School Committee of the North Lushai Assembly held on the 16th February, 1944, a 'World Sunday School Day' was held throughout the Hills. An adapted programme was sent to each village suggesting subjects for the day. Suitable hymns and Scripture verses were chosen and collections were made in each Sunday School. The total collections throughout the Hills amounted to Rs 500/-. The World Sunday School Day has been observed till today on the first Sunday of November every year.

In 1944, the Indian Sunday School Union Examination for Sunday School teachers was started and the set book for the year 1944 was "The Sunday School of Today" translated

68. Minutes of the Sunday School Committee of the North Lushai Assembly of 1944.
by F.J.Sandy. For the next year's subject "Geography of the Holy Land" prepared by Mrs. Samuel Davies and Pu Pasena. For the third year "The Child and His Religion" was selected subject in which the teachers were to be examined. 69

The Sunday School Union has been functioning smoothly and the examination is also conducted every year. A well-organised Sunday School consisting of Adult, Senior, Intermediate, Junior, Primary and Beginners Departments has been carried on with systematic lessons and it flourishes every year.

2:9 Theological School:

In 1907, Rev. D.E.Jones started a Theological school with five students namely Thangkhuma, Hauchhunga, Rosema, Taitea and Dengruma. The course of study was designed to impart religious education to the students and prepare them for evangelical work and leadership in the church. After completion of the Theological course two of the learners, Thangkhuma and Hauchhunga were sent out by the church as evangelists towards the end of 1909. 70 Later on, they were ordained to the pastorate in 1915.

69. K.Hughes, Report for 1944.
70. Saiaritanga, Mizo Kohhren Chanchin, 1969, p. 30
This school was smoothly run by the Mission till 1937. Some years before its termination it was amalgamated with Teachers' Training School. When the last batch of the students completed their course of study the Theological school was closed down in 1938 because the church could not afford to employ more ministers for want of financial resources.\(^71\)

The church Assembly held in February, 1951 decided to re-open the Theological school to prepare men for the ministry of the church. Accordingly it was re-opened on the 13th March, 1951 with three students namely Thangpuiiana, Thansiama and Lalchama. In the following year another five students were admitted. The subjects taught were Greek, Doctrine, Church History, Bible Background, Pastoral Theology, etc.\(^72\)

As the Principal, J.M. Lloyd went home on furlough the school remained closed temporarily during 1955 and 1956.\(^73\) It was re-opened in 1957 and four men who applied for admission were all accepted by the Synod of 1957.\(^74\)

\(^{71}\) E.L. Mendus, Report for 1938.

\(^{72}\) J.M. Lloyd, Report for 1951.

\(^{73}\) Resolution No. IV (3) of the Synod of the Presbyterian church of Mizo District held in 1955.

\(^{74}\) Minutes of the Synod of the Presbyterian church of Mizo District held in March, 1957.
In 1965, the Theological school was up-graded to the level of college affiliating to the Serampore Theological University and it came to be known as Theological College.

2:10 Missionaries learned Mizo language:

One of the first duties of the missionaries is to learn the language of the people whom they serve so that they can spread and preach the Gospel in their own tongue. Knowledge of the language helps the missionaries in the establishment of closer relationship with the people which further results in the knowledge of manners and customs of the people. With the understanding of the mode of life and other problems of the people the evangelical work become more effective and therefore, the missionaries try to speak fluently the language spoken by the people. Sometimes it may be necessary for the missionaries to follow the manner of living of the people in order to convince them and lead them to the path of religious teachings which they intend to introduce.

The missionaries to Mizoram also used to learn the Mizo language and they not only spoke the language but also prepared many books in Mizo. As already discussed in Chapter I, J.H.Lorrain and F.W.Savidge had tried to learn Mizo language even before they entered Mizoram. It is also learnt that two books namely "Progressive Colloquial Exercises in the Lushai
Dialect" by T.H. Lewin and "Grammar of the Lushai Language" by Brajo Nath Shaha were very helpful to the pioneer missionaries for learning Mizo words and phrases.

When the first two missionaries started works in Mizoram two of the natives, Suaka and Thangphunga helped them in their pioneering works. Suaka used to teach them the Mizo language from 9 a.m. to 10 a.m. and Thangphunga taught them in the afternoon. Subsequently they assisted the missionaries in their literary works for which the missionaries expressed their gratefulness to them. Within a short spell of time the missionaries mastered the language and began to preach the Gospel among the Mizo in their own language. J.H. Lorrain preached his first sermon in Mizo on the 16th September, 1899 and in his letter dated the 25th April, 1899 he narrated the beginning of their relationship with the Mizo as follows:-

75. Kristian Tlangau, May, 1943, p. 14
D.E.Jones also learnt by heart ninety new words of the Mizo everyday. By the end of the year 1898, he was able to preach the Gospel haltingly to the people in their own tongue. He could also compose religious songs for the natives. Three hymns which he composed were contained by the first hymn book published in 1899.

Knowledge of the Mizo language enabled the missionaries to undertake journeys to various parts of the land. During 1898, D.E.Jones went on a journey to the north Mizoram. He visited some villages situated at the Chalfilh range and went as far as Ratu village in the north. In 1899, he travelled to the south and reached Lunglei, Sethlum and Pukpui villages. During the year 1898, he visited regularly the villages which were around Aizawl, some of them being half a day's journey from Aizawl. He also went to Thingsulthliah village where there were about five hundred houses. It was the largest in the north Mizoram and there were six other villages within reach of a day's march to it. As a result of his preaching tours with the knowledge of the Mizo language, a few people began to accept the new faith he propagated. In January, 1900, Khawtinthanga and his family embraced christianity on hearing the missionary's expla-

nation of the Ten Commandments and two hymns while they were taking lunch at Pukpui village. Khawtinthanga was the first convert in the south. Seven days after his conversion two other persons professed christianity and in 1902, four other converts were baptised at Sethlun village in the south Mizoram.80

In the north Mizoram, Khuma who used to earn wages by drawing water for the missionary was converted to christianity in the last part of 1898.81 Khuma and his friend, Khara were the first two Mizo who received baptism on the 25th June, 1899.82 The first convert among the Mizo was Taibawnga. As a result of J.H.Lorrain's evangelical campaign in a small hospital of that day, Taibawnga, a patient embraced christianity on the 30th March, 1896 but he had died in the hospital before he got baptism.83 It is true that the conversion of the natives to christianity was the result of services rendered by the missionaries who had learnt Mizo language.

Edwin Rowlands who arrived in Mizoram on the last day of 1898 earned proficiency in speaking the Mizo language within three months.84 As they had learnt the language,  

82. Record of baptism, Synod Office, Aizawl, Mizoram.
83. Kristian Tlangau, March, 1913, p. 54.
D.E. Jones and Edwin Rowlands went on tour to the south in the late spring of 1899 and witnessed one of the Mizo festivals in which old men and women were muttering in drunken accents. In the second tour Edwin Rowlands was accompanied by a few Mizo boys and they held a school at Chhingchhip village in 1899.  

E.L. Mandus, a Welsh missionary who began to serve in Mizoram in 1922 expresses in his book, "The Diary of a Jungle Missionary" that a missionary has to learn the language of the people and this task is the first big difficulty to be overcome by a missionary. The language must be learnt and properly spoken so that the truth and the Gospel message can be presented to the people in their own tongue.

It was difficult for him to learn the Mizo language which is entirely different from his own tongue. Learning of Mizo was a frustrating and depressing experience to him. One of the difficulties he faced in learning the Mizo language was the pronunciation of certain words having varying tones. Some words have quite different meaning according to the difference in tones and the meaning depends on the varying pitch of the voice. Two Mizo namely Pu Thanga and Pu Pasena taught him the Mizo language and within a short time he was able to convey the

Gospel to the Mizo in their own tongue.  

Other missionaries were also taught the language usually by the leaders of the church at a regular time convenient to them. Among the Christian missionaries, Rev. Lewis Evans, a missionary engineer did not want to learn the language and he did not know the local language throughout the period of his stay in Mizoram from 1929 to 1937. In addition to his pastoral ministry he was placed in charge of the work of building construction belonging to the church. Another missionary, Miss Joyce Mary Horner who was serving for the period from 1964 to 1968, too, did not learn the Mizo language. All other missionaries learned the Mizo language and some of them translated the Bible and wrote other books in Mizo. After the advent of Christian missionaries the Lushei dialect which was spoken by the majority of the people became more and more popular. It also incorporated a large number of vocabularies from the dialects of other clans. Moreover, a good number of English words crept into the area of Mizo language because of literary pursuits.

2:11 Printing Press:

Printing Press started by the missionaries in


Mizoram was very important source of production of Christian literature. The first Printing Press installed in Mizoram was a small Printing Press presented by one gentlemen to the Baptist Mission in 1909. With the help of this press the Baptist Mission of the south Mizoram printed several leaflets for circulation among the Christians. Parts of certain Epistles had been put on those leaflets and were sent to the distant villages.  

Dr. Peter Frazer, a Welsh missionary was presented a Hand Press from England by which a booklet, "Kros Thu" (The Words of the Cross) was first published in Mizo in 1910. 89 Since October, 1911 'Krista Tlangau', a monthly journal of the church had been published in Aizawl and several leaflets were also printed in Mizo. This Press started by Dr. P. Frazer at Aizawl was called 'Lushai Christian Press'. 90

Dr. Peter Frazer, the owner of the Press went home to Wales on the 26th October, 1912. After that he had discontinued his dedicated service in Mizoram because of the controversy on Bawi mentioned in the 'Introduction'. In 1915, he visited Mizoram to collect some of his property and took the Hand Press with him. Due to the removal of the Press the

88. F.W. Savidge, Report for 1909
89. D.E. Jones, Report for 1910
"Kristian Tlangau" (Christian Herald) was printed at the Aryan Press, Silchar for the period from July, 1915 to February, 1916 and it has been printed in Aizawl at the Loch Printing Press since March, 1916. 91

The Lushai Christian Press had been extremely useful for production of books. In addition to the existing hymn book which contained 322 hymns the Press printed another 79 hymns bearing the number from 323 to 401 in 1913. 92 In 1914, a book of Proverbs was printed and the hymn book containing 322 hymns was also printed in the same year. 93

Dr. Peter Frazer supported several poor boys and instructed some of them to operate the Printing Press. He printed some verses of the Bible in leaflets and distributed them to the people who came to his clinic for medical aid. Thus the Printing Press proved very useful for production of books and other reading materials in Mizo language.

Lt. Colonel G.H. Loch, Commandant of the Military Police, Lushai Hills, who was in favour of the Mission donated a treadle Machine Press to the Aizawl Mission and the Press was


    An interview with Pu Lalchunga of Siiphir village, Mizoram.

    Kristian Tlangau, October, 1914, p. 199.
called "The Loch Printing Press" after the name of the donor. 94

Several books such as school lessons, hymn books, Sunday School lessons, commentaries on the books of the Bible, Kristian Tlangau and other religious books had been printed at the Loch Printing Press. This Press had been the main source of production of christian literature and school text books for different classes. The Printing Press is still in use at the Synod Press and Bookroom, Aizawl.

In 1920, the Aizawl Mission bought a Hand Proof Press (Albion Press) which had been used at the Sylhet Mission and this Press has been operating properly since its installation. 95

Mr. Sadler, a friend of Rev. F.J.Kaper, a Baptist missionary to the south Mizoram offered a Printing Press to the Baptist Mission of the south Mizoram which began to operate from the 17th January, 1938. Several text books, religious books, etc., had been printed at the Press. 96 Besides, they began to publish a bi-monthly magazine in 1938 to maintain a fair standard of literacy among the people. 97 Thus the Mizo literature had been greatly developed through the Printing Press belonging to the two Missions in Mizoram.

95. Kristian Tlangau, October, 1951, p. 223.
Synod Publication Board, Aizawl, p. 138.