

CHAPTER V

Education and School Text Books:

The missionaries knew that it would be futile to make an attempt to spread christianity without making the children literate. The missionaries, therefore, started schools for primary education of the people. The schools comprised different classes which were divided according to the age level of the children. They made a school syllabus and included the teaching of the three R's and other subjects like geography, history, English, etc. in addition to the Scripture lessons.¹ The medium of instruction was Mizo.

5:1 School text books prepared by the Missionaries:

The missionaries prepared the school text books in Mizo and they brought out the books at different times as follows :-

With the assistance of a Mizo the pioneer missionaries compiled a New Primer which included moral and religious lessons and some articles on general knowledge.² This Primer had been an important text book in the school for many years.

1. D.E. Jones, Report for 1899

2. Ibid.

Administration Report of the Lushai Hills for the year 1898-1899, p. 15

In 1900, few people took more advanced subjects such as Geography, Arithmetic, English, Mizo composition, Scripture lessons, Catechism and Tonic Solfa. The Mizo composition included writing of the history of their native religion, i.e. demons, gods, etc. and also of christian subjects. In the elementary section, Scripture lessons, Catechism, Tonic Solfa, Reading and Writing had been taught.³

In 1901, Edwin Rowlands prepared an Arithmetical Primer, and a Second Reader was also jointly prepared by D.E. Jones and Edwin Rowlands. They also distributed a large number of tracts which had been printed without any expense to the Mission.⁴ In addition to the above mentioned subjects, the rudiments of the art of teaching was introduced in the advanced class.⁵

The Director of Public Instruction promised to institute some Lower Primary Scholarships for Mizoram and the

3. Edwin Rowlands, Report for 1900

4. D.E. Jones, Report for 1901

5. Edwin Rowlands, Report for 1901
Administration Report of the Lushai Hills for the year
1901-1902 (XII Education) p. 10

subjects and text books in which candidates were to be examined had been selected.⁶

Referring to the rules of the award of the Primary scholarships and Pass Certificates, on 5th June, 1902 Edwin Rowlands asked Major Shakespear, Superintendent of the Lushai Hills if Euclid and Sanitary Primer could be suspended and proposed the "Thu-Ra-Bu" (the new Reader) to take the place of the "Sanitary Primer".⁷ It is evident that "Geometry" and "Sanitary Primer" were already introduced in the school in 1902. The new Reader "Thu-Ro-Bu" was, therefore, introduced in the advanced class.

Edwin Rowlands' report of 1902 stated that a "Lushai Arithmetic", "Hymn-book" and an "Advanced Reader" were being printed which would probably appear at the beginning of the following year.⁸

In the same year 1902, "Lushai-English Reader" (Hma Bu) and "English Readers" were prepared by the missiona-

6. Administration Report of the Lushai Hills for the year 1901 - 1902, XII Education, p. 11

7. Edwin Rowlands' letter to Major Shakespear, Superintendent of the Lushai Hills, dt the 5th June, 1902.

8. Edwin Rowlands, Report for 1902.

ries and were sent to Shillong for printing.⁹

The School text books which appeared in 1903 were "Arithmetic Part I", "Advanced Reader" (Thu Ro Bu) "Arithmetic Part II", "First Reader", "Paihte Reader" and "Lushai-English Primer" (Hma Bu). They were prepared by the missionaries and were printed by the government.¹⁰

"Thu-Ro-Bu" (an advanced Reader) was a text book in the upper Primary School. It contained short stories of the well-known persons such as Newton, Florence Nightingale, Pandita Ramabhai, etc. including Biblical men like Isaiah, Moses, Jesus and his disciples, Saducees, etc. There were also Aesop's fables health, general knowledge, etc. This book was jointly prepared by D.E. Jones and Edwin Rowlands and was reprinted at Vepery, Madras in 1914.

"Hma Bu" (Lushai-English Primer) by D.E. Jones and Edwin Rowlands contained some of the grammatical topics as well as conversational sentences in Mizo and English. It was a great help to the pupils of the Primary schools to learn English.

9. Edwin Rowlands' letter to Mr. A.R. Giles, Asst. Superintendent of the Lushai Hills, dt. the 21st February, 1903.

10. Edwin Rowlands & D.E. Jones, Report for 1903.

"Chhiar-kawpna (Arithmetic) Part II & III"

(Combined) prepared by Edwin Rowlands was published in 1903 and was reprinted at Vepery, Madras in 1906 and in 1926. It remained an important text book for many years and contained 138 pages. Another important text books may be mentioned as follows :-

One of the text books prepared by Edwin Rowlands was "Khawvel Thu" (Geography of India and Assam). In the second Lower Primary Examination held on the 26th February, 1904 "Khawvel thu" was for the first time one of the subjects of examination.¹¹ Out of the 29 candidates 23 came out successful, 13 passed in the first division, 5 in the second division and 5 others in the third division.¹²

Edwin Rowlands in his annual report of 1904 stated that the Lower Primary Examination was held on the 24th June, 1904 in which 23 Lushais came out successful. Among them 18 were from the Mission School, Aizawl and 11 passed in the first division. Two girls, Pawngi and Vanhnuaithangi were

11. Mizo leh Vai Chanchin Lekhabu, May, 1904, pp. 2, 5

12. Mizo leh Vai Chanchin Lekhabu, June, 1904, pp. 2-3

among the successful examinees. Two boys, Thanga and Dula finished their Upper Primary Course at the end of October.¹³ Five students completed the Upper Primary Course in 1905 and three in 1906.¹⁴

Edwin Rowlands wrote a small book of "English Primer" for learning English and it was printed at the S.P. C.K., Press, Vepery, Madras in 1906.

Another text book jointly prepared by D.E. Jones and Edwin Rowlands was "India Chanchin" (History of India) of 103 pages with fine illustrative pictures.¹⁵ This became one of the subjects in the Upper Primary Examination held in November, 1906. Other subjects for this examination were Khawvel thu (World Geography), Sap tawng (English grammar), Euclid Book I (Geometry), Thu=Ro=Bu and Arithmetic (Part II & III)¹⁶ Since 1908 Geography of Asia was included in place of the World Geography in the Upper Primary Examination.¹⁷

13. Edwin Rowlands, Report for 1904.

14. Welsh Foreign Mission Reports for 1905 & 1906.

15. Thu leh Hla, October, 1908, p. 18

16. Lalhmuka, Zoram Zirna lam chhinchhihna (The Records of Zoram Education) 1981, pp. 101-102, 105-110.

17. Chanchin Bu, October, 1908, pp. 180-182.

"English First Reader Lushai Translation" (Zo tawng leh linna) consisting of 27 pages written by Edwin Rowlands was printed at the S.P.C.K, Press, Vepery, Madras in 1907.

In 1907, Edwin Rowlands listed school text books which are as follows :-¹⁸

Lushai Primer
 Lushai Advanced Reader
 Lushai Arithmetic Part I (Simple 4 rules)
 Lushai Arithmetic Part II (Compound rules & reduction)
 Lushai Arithmetic Part III (Rule of three, interest etc.)
 Lushai Notes on Stl Luke's parables
 Lushai-English Primer (Printed by government, in Shillong)
 Lushai Translation - English Primer.
 Lushai Annotations - English Primer.
 Lushai Translation-English First Reader.
 Lushai Annotations-English First Reader.
 Lushai History of India
 Lushai Catechism

In Printing :-

Lushai Advanced Arithmetic
 Lushai Geography of Assam
 Lushai Geography of India

18. Unpublished notes on Education, North Lushai Hills by Edwin Rowlands.

Lushai Annotations-English Second Reader

Lushai Annotations-English Third Reader

Lushai Adaptation-English Grammatical Primer

Lushai Middle Reader I (A lai bu)

Lushai Middle Reader II (Bu lai)

All the books were prepared by the Welsh missionaries, published for the Welsh Mission and printed by S.P.C.K. Press, Vepery, Madras.

Some of the above mentioned books in Mizo are as follows :-

First Reader hrilhfiahna spel bu

Second Reader hrilhfiahna spel bu

Third Reader hrilhfiahna spel bu

These mean annotations or explanatory notes on the first, second and third English Readers and these were printed and published separately.

"English Primer hrilhfiahna"

(Explanatory notes on the English Primer)

"English Primer lehlinna" (English Primer translation)

and "English Primer lehlinna, First Reader"

(English First Reader Lushai translation) prepared by Edwin Rowlands were very useful to the students for learning English.

In June, 1907, Middle English School was started with six students. The School Courses were designed as follows.¹⁹

M.E. School - two years

Upper Primary - two years

Lower Primary - four years

In 1909, "A Lai Bu" (First Middle Reader) "Bu-Lai II" (Middle Reader II) "Geography of India and Continents" (Khawvel Thu) "English Grammar in Lushai" and second edition of the "Lushai Primer" prepared by the missionaries for the Schools were published and printed in Madras.²⁰

In the same year 1909, "A Manual of Hindusthani Language" for Mizo and the "First Book of Euclid" were prepared for school lessons.²¹

"The Grammatical Primer Hrilhfiahna" (Explanatory of the Grammatical Primer) by Edwin Rowlands went through the

19. Edwin Rowlands' notice published in the Chanchin Bu, July, 1907, p. 118.

20. D.E. Jones, Report for 1909

21. F.W. Savidge, Report for 1909

second edition in 1914, the third edition in 1926 and the fourth edition in 1949. "A LAI BU" (Middle Reader I) by Edwin Rowlands had also been reprinted from time to time and had been an important text book in the Primary school for over 60 years.

In 1910, "Tonic Solfa" by Rev. R. Evans, a Welsh missionary, two "Geography books" and two "Arithmetic books" were published by the Welsh mission.²²

"Hriselna BU" (Hygiene) of 43 pages written by D.E. Jones for school text book was printed at the Welsh Mission Press, Sylhet in 1911.²³

Lushai Dictionary for students was also among the books which were advertised for sale in the Kristian Tlangau, January, 1914.²⁴

Besides the books already mentioned, the following were among the School books advertised for sale in the Kristian Tlangau, February, 1914.²⁵

22. D.E. Jones, Report for 1910

23. Thu leh Hla, October, 1988, p. 18

24. Kristian Tlangau, January, 1914

25. Kristian Tlangau, February, 1914

- (1) Chhiarkawp Bung 4-na (Arithmetic Part IV)
- (2) Grammar Hrilhfishna (Explanatory notes on Grammar)
- (3) Solfa Bu (A book of Tonic Solfa)
- (4) Blackbird first & second solfa

Revised editions of a "History of India" printed in Madras, a "Lushai Primer" printed in Sylhet and a "Primer to learn Hindustani" (Mizo leh Vai Tawng Bu) appeared in 1914.²⁶

In 1915, a small Primer, "Zirtan Bu" by D.E. Jones was printed in Aizawl for use both in the day and Sunday schools and was full of selected verses of the Bible.²⁷

Lushai Primer, First Reader, Second Reader, the Treasury (Thu-Ro-Bu) Arithmetic Parts I, II, III & IV, Geography of Asia, Geography of the World, Hygiene, Geography of Assam, History of India, Introduction to the Study of English Language, Explanatory notes on the English Primer, etc. were also the school text books in the south Mizoram.²⁸

In 1916, a "Lushai-English Primer" (Hma Bu) and a "Lushai Reader" were reprinted with few alterations.²⁹

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26. D.E. Jones, Report for 1914
 27. D.E. Jones, Report for 1915
Kristian Tlangau, April, 1915, p. 68
 28. J.H. Lorrain, Report for 1915
 29. D.E. Jones, Report for 1916

On the 11th July, 1916 Rev. F.J.Sandy, in charge of school education in North Mizoram notified in the Kristian Tlangau the different subjects indicating the full marks against each in which the students had to be examined in November, 1916. They are as follows :-³⁰

<u>M.E. Examination</u>	<u>Full marks</u>
Scripture : Gospel of Mark	75
English Reader & Translation & Essay	75
English Dictation 15 and Reading 15	30
English Grammar	30
Geography (including physical geog)	60
Arithmetic	75
Mental Arithmetic	15
Lushai Grammar & Composition	45
Geometry	30
History	50
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Total : 505	

<u>Upper Primary Examination</u>	<u>Full marks</u>
Scripture : Gospel of Mark	75
Geography	50

30. F.J.Sandy's notification dt. the 11th July, 1916 published in the Kristian Tlangau, August, 1916, p. 146

	<u>Full marks</u>
English Reader, Translation & Essay	75
Arithmetic	75
Mental arithmetic	15
English Dictation	15
Lushai Grammar	45
History	50
English unseen Reading	15
Geometry	30
English Grammar	50
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Total : 495	

<u>Lower Primary Examination</u>	<u>Full marks</u>
Scripture : Gospel of Mark	75
Arithmetic	75
Mental Arithmetic	15
Hriselna (Hygiene)	45
Dictation	10
Letter writing & Composition	25
English	50
Lushai Reading	10
Recitation, "Bei nawn rawh" (Try try again) "Hla 194" (Hymn no. 194) "Sam 1-na" (Psalm No.I)	15
Geography of Assam	50
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Total : 370	

Rev. F.J.Sandy who worked in the North Mizoram from 1914 to 1926 wrote several valuable books which are shown below :-³¹

- (1) Legends of old Lushai
- (2) The Lushai verb (published in 1920)
- (3) Lushai Double Adverbs (published in 1920)
- (4) The Elements of Lushai Grammar
- (5) Sunday school thu (The Sunday school)
- (6) Thawnthu fing (Aesop's Fables)
- (7) Ralte Hla Bu (Hymn book in Ralte dialect)
- (8) Hmar tawnga Marka (St. Mark in Hmar dialect)
- (9) Ralte thu dawn dun (A catechism in the Ralte (dialect) (published in 1920)

The Hmar and the Ralte are sub-tribes of the Mizo. The Hmar mostly live in the north eastern part of Mizoram and the Ralte mostly in the north western area of Mizoram. Till today many of the Hmar speak their own dialect and a few of the Ralte also sometimes speak their own dialect but they all know the present Mizo language.

The book of "Legends of Old Lushai" was written in English and the second edition was printed in 1926. It contained 22 Mizo legends and had been a text book in the Middle school for many years.

31. Kristian Tlangau, April, 1927.

"The Elements of Lushai Grammar" published in 1920 and the "Aesop's Fables" were also used as text books in the Schools.

The Baptist Mission in the south Mizoram also produced some books for schools. F.W. Savidge and Pastor Challiana wrote four different booklets of general information, "In-zir finna" (Helps to knowledge) for school use and they were printed in 1919.³² (The year '1920' was printed on the cover page of the fourth book) The first book was of only 9 pages and mainly dealt with geography of the world. The second book of 8 pages contained Mizo stories of olden times (folktales). The third book of 7 pages mentioned how the Bible came into existence and origin of letters. The fourth one contained an account of the discovery of lands.³³

A book consisting of 146 Aesop's Fables translated into Mizo for school lesson was also printed in 1924.³⁴ Mr. E.M. Chapman of the Baptist Mission also wrote a Mizo Primer, "Zirna Bul" for learning to read and write.³⁵

32. F.W. Savidge, Reports for 1919 & 1920

33. Kristian Tlangau, April, 1920, pp. 68-69

34. F.W. Savidge, Report for 1924

35. Mizoram Baptist Kohhran chanchin pawimawh Lakkhawn. Part II, Baptist Church of Mizoram, Serkawn, p. 133.

As the years passed, the Mizo themselves became educated through the educational and literary activities of the missionaries. Pu Pasena, one of the Mizo church leaders wrote many books for school use some of which were edited by D.E. Jones.

In collaboration with Rev, W.H. Williams who worked in North Mizoram from 1929 to 1932, Pu Pasena wrote "Hriselna Bu" (Hygiene) which had been an important text book in the school.³⁶ Rev. H.W. Carter and Pu Lalmana of the Baptist Mission wrote a book of "English zirtir tan dan" which contained 43 pages. It was an elementary method of teaching English and was published in 1951.

G. Ress Roberts, B.Sc(Hons) Dip, Edn. wrote "General Knowledge for class III" which was published in 1960 and also "General knowledge Pawl Ruk Zir Tur" (General knowledge for Class VI). Second edition of the latter was printed in 1965. The fourth edition of the General knowledge for Class III was printed in 1966.

5:2 Drama and Music:

Rev. H.W. Carter, B.Sc. Dip. Edn, a Baptist missionary, working in the south Mizoram for the period from 1930

36. Kristian Tlangau, November, 1932

to 1959 was put in charge of schools of the whole area. He introduced Drama and Music in Serkawn Middle school which were taught regularly from the beginning of every year. They held Annual school Concert from the year 1932 to 1946 and this greatly attracted the attention of the people. Many beautiful songs on nature, patriotism, community, etc. with profound poetical words were composed for the concert and these had been sung beautifully with musical instruments. The Serkawn school had become more popularly known to the whole of Mizoram for the grand musical concert and the people eagerly looked forward to the time of concert which was mostly held during August or September.³⁷ The Drama and the Music introduced by the missionary greatly contributed to the development of Mizo literature.

5:3 Text books for Nurses' training school,
Durtlang Hospital, Mizoram :

Miss Gwladys Mary Evans having trained as a nurse at Selly Oak Hospital, Birmingham, came to Mizoram in January, 1936 and rendered valuable service at Durtlang Hospital until, in 1954, she devoted herself to dispensary work at villages. She was the first to arrange systematic training of nurses

37. Mizoram Baptist Kohhran chanchin pawimawh Lakkhawn Part III 1986, Baptist Church of Mizoram, Serkawn, p. 350
Thu leh Hla, June, 1984, p. 3

and started preparation of text books for the use of the student nurses.³⁸

She prepared lectures on nursing, medical and surgical subjects in Mizo language and the typed copies were given to the nurses. After a time, the lectures were revised and loose leaf text books were produced through a cyclostyle. All the syllabi were then completed and the student nurses had all the ~~next~~ books in their own language.³⁹

The importance of education imparted to the Mizo by the missionaries cannot be over emphasised. The spread of education made the Mizo educated. The number of educated Mizo and also the literary percentage became high after a few years of introduction of Western education. The spread of education gradually raised the standard of living and enabled them to develop their own literature. They were able to translate religious songs and different kinds of books into their own language. Not only this, they also composed songs of various kinds and wrote books which subsequently broadened the outlooks of the people.

38. Welsh Foreign Mission Report for the year ending December, 31st, 1956.

39. Bounds, May & Evans G.M., Medical Mission in Mizoram. "Personal Experiences," 1987, p. 117

It should be noted here that the University of Calcutta gave due recognition to the Mizo language in 1928 as a vernacular subject for the Matriculation Examination of 1930. It is true to say that all the books written or translated and religious songs composed or translated by the Mizo are indirectly produced by the missionaries whose labours had enabled the Mizo to do the literary works. In short, the Mizo had been awakened educationally, spiritually and economically to adopt modern way of life and came in contact with modern civilisation.

5:4 Education increased the number of Mizo vocabularies:

The Western education introduced by the missionaries increased the number of Mizo vocabularies because it had brought foreign words inevitably and other way of civilised life for which new words had to be introduced. Examples are given below :-

Pen

Pencil

Blackboard

Chair

School

Sunday school

Fee

Training

Almirah

Chalk

pass or failed (in examination)

Exam

Number

Figures (numeral)

Nib

Map

Sofa

History

Geography

Arithmetic

Primary school

Middle school

High school

Nurse

Lecture

Sermon

Coffee

Kettle

Silk

Tin

Hairpin

Battery

Christmas

Party (political party)

Ghiu

Balàon

Member

Committee

President

Chairman

Pastor

Evangelist

Assembly

Cinema

Contractor

Radio

Calendar

Carol

Presbytery

Synod

Secretary

Campaign

Sitting room

Kamis (shirt)

Mawza (sock)

Ahu (potato)

Dal

wardrobe, etc.

With the progress of the social and economic conditions of the people the number of foreign words is on the increase.

Even before the advent of missionaries the Mizo had already had the terms for 'ten', 'hundred', 'thousand', 'ten thousand' and 'a lakh'. Above one lakh the terms for a million (maktaduai), ten millions or a crore (vaibel chhia), a hundred millions (vaibel chhe tak), and a thousand millions (Tluk leh ding awn) were discovered by the Welsh missionaries who printed them in their school Primer in 1901.

Further, the Mizo had no names for the days of the week. At first, they began to call Sunday "Rawsawt lak ni" (The day for drawing rations). Around the year 1900 the days of the week were named partly by the Welsh missionaries and partly by the Mizo themselves but some of the days had more than one name. During the Christmas of 1904, J.H. Lorrain and F.W. Savidge together with their wives went to Aizawl to confer with the Welsh missionaries and the government officials and they gave the name to each of the seven days of the week more or less as they are today.⁴⁰ For some years Saturday had been called "Lei laih ni" (the day for digging earth) and later it was known as "Inrinni" (Preparation day) which became permanent.

40. Thu leh Hla, June, 1983, p. 12

Further, as they did not divide time into weeks and months their main seasonal divisions were 'dry season,' 'rainy season', 'antuan' 'winter' and other seasonal divisions were based upon their works which had been done at different periods or times. They were 'Jhum cutting time', 'rice sowing time', 'weeding time', 'rice harvest time', and they were vague.⁴¹ Hence, the names of twelve months were given in Mizo corresponding to the different seasons or jhum works of the year but the names in Mizo were rarely used and the English names of the months are mostly in use.

41. Chapman, E.M. and Clark, M., Mizo Miracles, 1968, p. 110