CHAPTER- 4

The Endeavour of the Christian Missionaries among the Karbis

The endeavour of the Christian missionaries can be studied under the following heads - Proselytisation, Introduction of a written script, Education, Literary, Medical, Eradication of social evils and Uplift of women.

Proselytisation: The American Baptist missionaries tried their best to convert the Karbis so as to make them see the light of modernity. In the report from the Nowgong field of Assam Baptist conference of 1893, Rev P.H Moore stated that, Nine Karbis were members of the Nowgong Baptist Church. Rev P.H Moore further writes, "The future in the opinion of the two (Rev P.E Moore and Rev J.M Carvel) now on the field is hopeful. There are six Mikir boys in the Nowgong School two of whom have been baptized. There are about 10 Mikirs who have been baptized, most of whom studied in the same school. We hope soon to locate and build among them that the work maybe done at closer range and are more constant. We desire that the light may so shine through us that they may see and feel its power, its living, life giving, efficacy and learn to know its author whom to know is life eternal. This in His own good time God will grant."

According to the missionary report of 1899, three Mikir youngmen were baptised in 1899 at the Mikir Headquarters at Observatory Hill. It was proposed to organise a Church at Observatory Hill and two Mikir members were dismissed by letter from the Nowgong Church in 1898 to join the new church there.[1]

During the initial years, Deobar, a school teacher and preacher joined Rev Carvel at Tika where he worked until December 17 of 1897. Another Karbi youngman a domestic helper of Rev Carvel became a Christian and he gave valuable information about the tribe to the missionaries. He has often conducted the Sunday services and has accompanied both Rev Moore and Rev Carvel when touring. Another man, Rev Moore's bearer for nearly two years preached almost daily to the people who came to the bungalow. He also visited the nearby villages frequently. He composed three or four hyms, one of which has been used by Rev P.E Moore. He left Moore's employ and went to Nowgong. These few early Karbi converts have been really useful to the misssionaries who helped them in all aspects of missionary activities.

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1. Report of Rev. P.H Moore, 5th Treinnial Conference, Dibrugarh, February 11-19,1899

Sunday services were held regularly in the Verandah of the mission houses. No Church has been organised and no meeting house has been built so far. For the last two years, Rev Moore and Rev Carvel have been employed in preaching. The people have come to the Mission singly, by twos and threes and by scores. They stopped to rest on the way to and from the market, to hear the singing, to see the pictures and various curiosities, to borrow money, to settle quarrels, to ask advice, to buy medicine, to sell their produce and very often they stopped just they were invited to do so.[2]

After the Dibrugarh Conference Rev P.H Moore toured for about three months and Rev Carvel for about four months visiting many villages where the Gospel had never been presented nor a white face seen. Around this time the Mikirs have not organised a Church but maintained Sunday services regularly. The Sunday congregation has taken collections amounting to Rs 31-12-9 and Rs 14-0-6. The amount came from the Mikirs alone. The congregation had also collected a fund for the victims of famine. The amount came to Rs 14-0-0. An Evangelist Rongbong by name was designated with a salary of Rs 2/- per month. The missionaries felt that the fear of God has not yet taken the Mikir heart around this time.[3]

Not all proselytisation efforts were met with success. Rev P.E Moore failed miserably as was reported by him. He writes, ".over a year ago I tried to have some of the ablest Christians preach and teach and sing at these places but they seemed to think that I was laying a trap to deprive them of their beloved hours of gossip at the market, and I failed utterly."[4] The Church members show considerable ability in seeking their own profit. Many neglect the Sunday school. Some seemed to avoid Church service as if they thought the House of God was specially infested with most dangerous microbes. Of the first three whom we baptised at Tika, one has died an opium eater, the other two will follow in his tracks unless God rescues them as brands from the burning for they are now confirmed users of the drug and man can not save them."[5] Despite such dissapointing results, Rev P.E. Moore amidst trial and suffering preached to the dear Mikirs daily. In the three years under review there have been four Baptism at Tika. The present membership of Tika Church is 32.

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2. Opcit, Milton Sangma, *History of American Baptist Mission in North East India, Vol-I,* PP-93
3. Opcit, Rev. P.H. Moore, 5th Treinnial Conferrence.
4. Report of Rev. P.E Moore, 9th Biennial Conference. Gauhati, January 5-12, 1907
5. Ibid. PP-75

Three Mikir young men have been engaged in evangelistic work, these have received their support from the mission fund.[6] By 1913 there were four organised churches in the area. Of course two of the churches, the one at Sidgamari and the other at Omru were started for the Adivasis living near the Sidgamari Tea Estate and a few Garos respectively.[7] These men have worked as evangelists, the greater part of the two years, and in addition to their labours some six months was put in by others, part of which was donated. i.e, it was preaching without pay. The Sunday school has been kept up in three places with different attendance. Also the day schools have had Sunday schools, but with one exception that they have been very weak.[8] The missionary has baptized at 33 different times. The total number in the two fields for the two years being 87.

By 1915 the slow progress made from the Tika field led to the thinking of closing down of the station inorder to concentrate more in other stations. The Mission Board suggested the matter but A.J Tuttle, the Mission Secretary was not fully convinced of closing down the Tika station. In the report of Mission's Secretary, A.J Tuttle writes, "In addition to the recommendation made by the Reference Committee concerning this work there is nothing more to add except in regard to the suggestion of the Board that this work may be closed in the interest of developing work in other stations. This does not commend itself to me as wise. Present developments in the responsiveness of the people, the hopefulness of the present interest manifested by the Mikirs generally and by the Chief and most prominent men in the tribe who live specially on the section worked from Tika on the other hand I can not feel that it would be wise to spend much in the way of equipment for Tika. Mr. Moore himself does not feel that it would be best to put in more than would be required for an outstation and suggests that Jamunamukh on the railway would probably serve as the best place from which to do the Mikir work in the Nowgong district. It has not been postponed because it does not seem to be urgent, since Mr and Mrs Moore both which to continue their work from Tika"[9]

The proselytisation effort which was so far discouraging underwent a slight change by 1916. This development gave a little ray of hope to the missionaries working in the field. Rev J.M Carvel writes, "During the part of the hills in my care has proved most interesting. Work

6. Ibid, P-104.
7. Report of Rev P.E Moore, 12th Biennial Session, Gauhati, January 4-13, 1913.
8. Ibid.
9. A.J Tuttle, Secretary Report, 13th Session of American Baptist Missionary Conference Golaghat, January 9-18, 1915

in other places has so monopolised my time that I was able to make about four visits during the year, but inspite of this the blessing of God has been on the christians and many of the people have turned to Christ. The evangelistic campaign of that past year was another special time of seed sowing and I feel that it will bear fruit in the near future. For 12 days during the campaign I was able to be with the workers and 19 of the people went with me from village to village preaching the Gospel"

The change in sentiment among the whole tribe is most marked and is perhaps the most encouraging feature of the whole work. The entire people will now listen to the Gospel and the old folks instead of their former active opposition often consent that young men may become Christians though they themselves follow their old practices.

The general development of the Christian community is most encouraging. Among the things which show this is the fact that 40 men and women have attended the meeting of the All Assam convention this year.

The evangelistic campaign is planned on a larger scale than last year and with the number that have waited since last year for Baptism and these under instruction, the promise for the present year is for more fruitful than ever before.

The total number of Christian is 150 during the year the Baptism were 36.16 were recruited for Baptism. Two evangelists gave full time service. 14 teachers and schools also are centres for definite Christian influence.[10]

The report of Rev J.M Carvel was from the eastern part of Karbi Anglong. From the Tika Station of west Karbi Anglong Rev P.E. Moore too has something to say about the work of proselytisation. He writes, "fewer Baptism are reported and the year has in some ways second less successfull, much teaching of the word may bear much fruit in the years to come, this year having been the year of germination. Many are thinking, and some express the desire to become Christians."

The Tika Church and its four branches have Sunday school in the morning, a preaching service at noon and, a prayer service in the evening, and a week day evening service. The

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10. Report of Rev J.M Carvel, 14th Session of American Baptist Missionary Conference, Nowgong, Februay 17-24, 1916.

Sunday school service lasts an hour and a half. Several hyms are sung then study of lesson follows then each class stands and repeat the Golden Text. There have been services regularly held at five places, we hope this seed planting, though very imperfect may bring some fruit. Only 17 have been baptized and they came early in the year.

The death of two men who had come out from Heathenism less than a year ago, seemed against Christianity at the start as some of the heathens are glad to talk about anything that seems against us. The heathens at once circulated the opinion that this was the case of the offended Demon taking possession of the man. Sar Ingti was baptized on December 27, 1914 and died on December 10, 1915. Mang Phangcho was baptized on November 19, 1914 and died on October, 1915.[11]

One interesting development that took place is the cooperation extended to the missionaries by the non-Christian Karbis in making religious programme a success. In 1915, Rev J.M Carvel writes, "The work for Mikirs from Golaghat has given me great encouragement during the last year. On account of being in charge of the building operations at Gauhati and Jorhat during the year. I was able to spend but 24 days among the people. The very incident development of the churches as well as the individual Christian proves that the Lord can prospect His work out all propotion to the amount of time that men give to it.[12]

The tendency of this development as well as the enthusiasm and keeness of the people is shown as well by work they did during the association which has just closed, that the story of that meeting is in itself almost sufficient for my report.[13] For years it had been the practice of the churches to hold association in heathen villages of possible. Usually, there are one or two Christian families one of which will be that of a teacher, as was the case this year. The Christians from miles around gather to build the houses and do the other work necessary for entertaining the visitors. Even the heathens do the store. The headmen none of whom were christians gave 8 rupees this year towards the expenses of the meeting. Some of the villagers worked hard with the christians for they were glad to entertain the Association. Huge pile of

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11. Report of Rev P.E Moore, 14th Session American Baptist Missionary Conference Nowgong, February 17-24, 1916.

12. Report of Rev. J.M. Carvel, 15th Session, American Baptist Missionary Conference, Sibsagar, Jan, 15-22, 1917.

13. Ibid.

logs and firewood were collected and each night we had large fires in front of each house The purpose was to fold, for in addition to the warmth which was greatly appreciated there was large number of tigers this year, and to keep them away it seemed necessary to have the fire.

In addition to the long low buildings for the native visitors, they had build three nice little bungalows for Sahibs as they were hoping that several missionaries would come with me this year. They had even been so thoughtful as to buy a tin of biscuits the kind that I almost dislike and I had to eat them. The collected rice sufficient to feed the 850 people who attended in addition to the other work involved.

The bussiness of the Association was well conducted. The intelligent discussion of the subjects before them pleased me because it was an evidence of growth in their mental and scriptural lives. The question, 'which is more important, the Sunday school or the Preaching Service' gave rise to an interesting discussion. They came to the conclusion that a good Sunday school is more helpful than the ordinary Preaching service alone.

The heathen chiefs also held a meeting to consider what a Chief gains or loses if he becomes Christian. They freely admitted that there was no loss but they would not admit that there was much gain. Their attitude is very friendly and there is much hope that many will in time come to Christ. One of the preachers who are licensed to baptize, has done very good work. There have been over 50 baptized during the year. Of these quite a number were husbands and wives. Formerly, the men and school boys came alone and though we knew that the house is the only foundation of stable work we could not but except them until the stage of development had been reached. There are now 147 live Christians on this field.

The schools of which there are 17 are doing good work. Each is a centre for evangelistic work. The teacher is the preacher and in addition to teaching the school he preaches in the sorrounding villages. In fact, the one and only purpose of schools and educational work with us is that there may be centres of Christian influence. The prospects for the coming year are bright, so far as the promise of spiritual growth is concerned. The result in definite turning to Christ has been seen, and I hope that there will be even greater success this coming year.[14]

In 1936 both the 33rd session and 34th session were held, one in early February and the other in December. In the report of 33rd session Rev W.R Hutton writes, "Two Bible classes

14. Ibid

were held the past year, one at Tai-ikpi near Tika and one at Kakojan. At the first class about 25 attended regularly, at the other there was an enrolment of about 75 but a very irregular attendance. This year has been a notable one for the whole Hutton family attended both Mikir associations. Mrs Hutton was able to teach several of the songs from the new Hymnal that came from the press last Christmas. This year Mathew, Luke and Mark have been translated. The great need among the Mikirs is for conscreted, self sacrificing Mikir leadership."[15]

In December, 1936 Rev W.R Hutton reported that the four Gospels have had their final revision complete and was waiting for the Authority in London where it will be printed.[16] In the evangelistic side, two Bible classes have been held, one at Tika and one at Kakojan. The latter was the first class by far that Rev Hutton has ever held. A total of 80 or one quarter of the whole Christian membership was enrolled. One Evangelist has been at work through the year doing good work and getting results. He, Haliram has been growing through the years in knowledge of the Bible and in spiritual strength and influence. Another Evangelist was appointed in September and has been energetically at work since then. We have leaders but we are praying to the Lord of the Harvest to appoint more leaders who will be able to win others for our Saviour.[17]

The never ending proselytisation work shows promising results by 1937. Rev W.R Hutton writes, "The one thing that stands out in the work of the year is the interest taken in the Annual Bible classes. At one there was a registration of 101 and at the other 75 registered the first morning and this worked upto 93. To have a full house at the opening meeting on Saturday afternoon indicates interest and is much different from what our first class was a few years ago. The people pay their own expenses and I have no concern for the preparation at all. This year Hebrews was studied."[18]

In 1938 as some churches including pastors have not realised the value of Annual Bible classes, Rev W.R. Hutton devised a new plan that is to prepare questions from the Bible and supplying to each member for daily study at home. Rev Hutton Plan to start preparing

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15. Report of Rev. W.R Hutton, 33rd Session, (centennial) Assam Baptist Missionary Conference. Jorhat, February 3-6, 1936
16. Report of Rev. W.R Hutton, 34th Sesion, Assam Baptist missonary conferece. Gauhati, December 1-6,1936
17. Ibid.
18. Ibid, 36th Sessiom, Assam Baptist missionaryConference, Sadiya, December 8-13, 1937

such questions from the book of John.[19]

In 1940 the number of Baptism reported from the two associations was 121. This was the largest for any year in the history of the work. As shifting of small Christian groups and thereby forming a new village is often seen, the people themselves resolved that no recognition shall be given to any new Church until it has a minimum of ten houses. Annual Bible classes were held as usual teaching Phillipians and Collosians.[20]

In March 1940, when Rev W.R Hutton and Mrs Hutton left for furlough, Rev R.W Holm took over the charge of the Karbi field in the Golaghat district area. In giving his reports, he writes, "In September we conducted a week's Bible class with over 100 in attendence. One of the joys in this work is to see the interest and spiritual growth among the young people as they come together for the meeting. The report given at the Annual Association showed that in the 16 churches there are 393 baptized believers in 98 Christian homes. During the past 24 were baptized."[21] From the Tika field of the Nowgong district Rev J.M Forbes writes, "There are 14 churches and unorganised groups of christians in three other places atleast that it is the number I found and visited during my tour in December. A casual observation of the work and the people and compassion of the Christian and non-christian villages are sufficient testimony to the transforming and life giving power of the Christian religion. The tragic fact that there are so few Christians and fewer still evangelizing christians in this thousands folk is not cause for discouragement but a pledge of Christ's power over strongly entrenched suspicion and heathen customs. Ther are now some 1050 in the Nowgong Mikir area. Five workers under Mission are teacher-evangelists and maintain village schools as the work to win the non-christians."[22]

In 1943, Rev W.R Hutton reported that the Bible classes were well attended inspite of upset conditions. All but one Church on either side were represented, and on the Golaghat side the class was attended as last year by several women some of whom came from a considerable

19. Ibid, 36th Session, Assam Baptist Missionary Conference, Nowgong. December 13-18, 1938
20. Ibid, 37th Session, Assam Baptist Missionary Conference, Jorhat, January 4-9, 1940.
21. Report of Rev R.W Holm, 38th Session, Assam Baptist Missionary Conference, Kohima. January 23-28, 1941.
22. Report of Rev J.M. Forbes, 38th Session, Assam Baptist missionary conference. Kohima. January 23-28, 1941.

distance. The Book of Romans was studied in parts.[23]

Inspite of holding the Annual Bible class every year very few understand its value. In 1944, Rev W.R Hutton reported in the following ways, "The Mikir work on the Nowgong side lacks unity and a feeling of responsibilityfor the work on the part of the people. The people have not learned the value of Annual Bible class and will make no sacrifice to send their leaders. The work on the Sibsagar side is most promising. Three whole villages of Rengma Nagas in that area have become Christians and through their effort other villages say they also wish to become christians. Two Mikirs and one Naga have been appointed to lead these people. One of the Mikirs Kangnek Phangcho whom I have Known for 17 years can testify to his Christian life; the other Joseph Hanse is younger but is an earnest Christian who is growing and it is fortunate we have these two for the beginning of the work."[24]

By 1945 the membership of the Mikir Churches on the Tika side is 653 and for the Sibsagar side is 614. Of these latter, 226 are Rengma Nagas. The Annual Conference and Bible class was held at December with 143 registered.[25]

The report of Rev W.R Hutton in 1946 says that on the Nowgong side of the Mikir work the people conducted their own Association and Bible Classes using materials Rev Hutton had prepared for them.

In 1947 while Rev W.R. Hutton was away Miss Paul took the charge of the Mikir work specially editing the Karbi Newsmagazine 'Birta'. Rev Hutton planned to publish a Mikir Magazine for pastors and Christian workers as he thought it could be of immense help to the churches. A year ago Rev Hutton sent a revised copy of the Mikir New Testament for printing but to his surprise upon his return he found the copies had just been bounded at the Calcutta Press. The work of the churches seems to be going on as usual though Rev Hutton has not had reports of all of them. It was good to hear upon returning home from one teacher that 36 in his neighbourhood had become Christians while he was away. Another teacher joyously reported that his parents and family had become Christian. This was good news for

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23. Report of Rev. W.R Hutton membership of the Assam Baptist missionary conference. Nowgong, November 5-9, 1943.

24. Ibid, 41st Session, Assam Baptist Missionary Conference, Nowgong. November 9-13 1944.

25. Ibid, 42nd Session Assam Baptist Missionaries Conference, Jorhat, November 8-12, 1945

Rev Hutton have been trying to pursuade these folks for 20 years.[26]

In 1949, Rev W.R Hutton reported that, the opportunity for evangelism is as good as ever. There have been around 400 Baptism during the year. The larger share of these was in Sibsagar district among the Rengma Nagas who live in the Mikir hills. The Bible class for that section was held at Panchan where we had our largest Bible studying group. I have published a Magazine especially for Christian workers since June and it is expected that even at the high price of Rs. 5/- there will be 50 or more subscribers as the Associations voted that each Church should take it for its Pastor.[27]

The year 1950 saw the changing of the name of the Baptist Association of Assam. A new name, Council of Baptist Churches in Assam was given with its first Annual Session held at Gauhati. In the report given by Rev W.R Hutton, he mentioned that evangelistic work in both the Mikir areas was as usual hopeful and encouraging. It was the year when Mrs Hutton came back from America to give her final service. A disappointing phenomenon is that those Karbi christians who joined Government services have not done much for the spread of the Gospel. The year also saw the printing of the Old Testament in Mikir by the Bible society.[28]

In 1952, Rev W.R Hutton writes, "It has been interesting to receive requests from non-Christian young men for The New Testament and Pilgrim's Progress to be sent by V.P.P. and to have enquiries from them regarding the Christian religion. One class of four boys in a Government M.E school out from Dimapur sent in money for 16 subscribers and they are all non-christians. A 9th class boy attending Hojai High School was baptized and other boys have corresponded with me and some have been getting instructions from the Christian Manipuri Pundit there."[29]

The year 1952 was an eventful year in the history of proselytisation effort among the Karbis. Rev W.R Huuton writes, "Two events of the year 1952 are worth mentioning.

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26. Ibid, 45th Session, Assam Baptist, Missionary Conference, Jorhat, December 10-14, 1947
27. Ibid. 45th Session, Assam Baptist Missionary Conference, Jorhat, January 11-16, 1949.
28. Report of Rev W.R Hutton, 1st Session, Council of Baptist Churches in Assam, Gauhati. December 30, 1950 - January 5, 1951.
29. Ibid, 2nd Session, Council of Baptist Churches of Assam. Nowgong, Decemer 29, 1951-January 4, 1952.

(1) The Ordination of Rev Mongve Ronghang of Deithor. He was unanimously chosen by the representatives of all the churches in the Nililp Association. Rev Ronghang is a fine man whom we have known and respected ever since he was a school boy. Since his Ordination, he has been helpful in reviving two churches.

(2) The appearance of the first Mikir Old Testament the translation of which was begun in March, 1949. The 3rd revision of the New Testament in Mikir is also completed."[30]

The year also saw a seperate report of Puta (Tika) Mikir Baptist Association and Nilip (Sibsagar) Mikir Baptist Association by two local workers. S. Ingti gave his report for Puta Mikir Baptist Association. He writes, "In our Association we have 23 churches with a total membership of 753. Number of Baptism during the year was 30. Our Association supports one primary school. The Sunday school and the young people's work continue with increased attendance. From our income during the year, we have contributed altogether Rs. 280 amd Rs 283 to the C.B.C.A, Bible Society etc."[31]

M. Rongpi gave his report for the Nilip Baptist Association. He Writes, "Our Association consists of Mikir and Rengma Nagas. In 34 organised churches we have 1400 enrolled members with an income of Rs 1200/- for 1952. We have 8 primary schools and 5 preachers maintained by both the Association and the Mission. During the year emphasis was given to get individual Church to do bazar preaching. Also, in 1952, we ordained Rev Mongve Ronghang. Our Association requests the CBCA to open a Mission Field at Siloni, the proposed Governemnt Headquarters so that the work in our Association may be advanced."[32]

In 1955, Mr Edward Singha, the Promotional Secretary of the Council of Baptist Churches in Assam and Manipur gave his report for both the Mikir fields in the following ways. In that year a special joint meeting of both the associations was held at Borthoipi Baptist Church under Puta Mikir Baptist Association. The churches are small and scattered. They lack trained leadership, but the field is fertile and will yeild rich harvest if trained consecreted labours are employed.[33]

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30. Ibid, 3rd Session, Council of Baptist Churches in Assam. Jorhat, January 3-9, 1953.
31. Report, S. Ingti, 3rd Session, Council of Baptist Churches in Assam, Jorhat January 3-8, 1953.
32. Report of M. Rongpi, 3rd Session Council of Baptist Churches in Assam, Jorhat January 3-9-1953.
33. Report of Edward Singha, 5th Session, Council of Baptist Churches in Assam and Manipur. Gauhati, December 30, 1954, January 6, 1955.

Rev R.G Bears too wrote about Evangelistic work in the Assam Valley in Para V of the report where he mentioned about the Karbis. He writes, "The effort to spread the Good News of Christ in remote places still continues. Worthy of special mention is Mr Chance's floating cinema adventure up the Barapani River into Mikir territory. All the equipment was carried by boat two days up the river and then carried overland to Kakojan and Tika, where Bible classess were to be held. The Christians there had already been preaching the Gospel, but this was still another way of telling the story."[34]

Rev K. Savino who took over the charge of both the Mikir fields after the demise of Rev Chance gave his report in the following ways, "There are two Mikir Associations, Puta and Nilip. The membership is about 3000. There are 34 small churches in the Puta Association. Three evangelists are working in the area. The 'Birta' is being published regularly and there are about 700 subscribers. The Forward Movement has helped in stirring the churches to a more faithful living."[35]

We thus see that the effort of proselytisation was in full form even right from the beginning. This intention went on with equal zeal till they departed from the field. By 1958, the total churches and members in West Karbi Anglong called Puta Mikir Baptist Association and Nilip Mikir Baptist Association as reported by Thomas Tisso and Thanglong Rongpi respectively are as follows.

Puta Mikir Baptist Association.

1. Total Churches - 34
2. Total membership - 1015
3. No. of workers - 2

Nilip Mikir Baptist Association

4. Total Churches - 31
5. Total membership - 1505

34. Report of Rev. R.G Beers, 5th Session, Council of Baptist Churches in Assam and Manipur. Gauhati, December 30, 1954, January 6, 1955.
35. Report of Rev K. Savino, 7th Annual Session, Council of Baptist Churches in Assam and Manipur, Nowgong 31st December 1956- 6th January, 1957.

1. Total No of workers - 6

Thus the total number of Baptist churches and membership stood at 65 and 2520 respectively in 1958.[36]

Introduction of a written script: In the by gone days where myth and legends dominated the course of history, it is said that the Karbis have a well preserved script, and books. But unfortunately, the books were eaten up by them.[37] An almost similar story appeared in the Old Testament of the Bible where God told the Probhet Ezekiel to eat up the scroll.[38] But myth and legends can not be fully relied upon unless supported by other sources and generally speaking, the Karbis like other hill tribes of N.E India donot have a script.

In selecting what scripts should be used and introduced to the hill tribes, Archana Chakravarty writes, "They (The missionaries) had also to confront with the problem of medium of instruction in the hill areas. Questions arose firstly, whether instruction should be given through several dialects of the hills or through one common dialect for all, second, whether language should be taught in the Bengali or Roman character; thirdly, whether Bengali or Assamese should be taught along with a hill dialect.[39] Regarding the first question it was found that the infinite varieties in the dialects of hill prevented the adoption of a common hill dialect. Moreover, the proposition of raising the people to a state of being able to read their own vernacular as the first necessary base upon which to erect the superstructure of the consecutive and higher branches of education was considered premature owing to the absence of a recognised written character of any dialect.[40] On the second question the general opinion was in favour of Bengali characters because of its associatedness in the hill population.[41] But there appreared some practical difficulties. If it were adopted it would be necessary to recruit an entirely new group of teachers or to train up the existing ones. It would also be required to print all the text books and works involving a heavy expense and a great amount of labour. Further Bengali alphabets according to grammatical rules couldnot

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36. Report of Thomas Tisso and Thanglong Rongpi, 8th Annual Session, Council of Baptist Churches in Assam and Manipur, Jorhat, January, 21-26, 1958.
37. Opcit, B.I. Kathar, *Karbi History*, Page-8
38. Opcit, The Bible Ezekiel, 3:1-3.
39. Archana Chakravorty, *History of Education in Assam,* Mittal Publication, Delhi-110035, Page-63, Year-1989
40. Ibid, Page-63
41. Ibid, Page-64.

represent the too much vowel-ridden used in the hills correctly. Hence, the effort of writing a hill dialect in Bengali character appreared much the same as the attempt of writing English in Persian.[42] But no argument could be adduced for its adoption in preference to English which seemed to express fully all that was required; morever, some books had already been published in Roman character by the missionaries on voluntary measure. In consideration of these facts in 1864, the Governer-General in Council laid down that instruction was to be given either in English or in the indigenous languages of the hill people expressed in Roman Character."[43]

Like the British Baptist missionaries and the Welsh Calvinist Methodist missionaries who printed books for the Khasis in Bengali scripts[44] some earliest books printed for the Karbis by the American Baptist missionaries using the Assamese scripts are,

a) "Mikir Bhasa Dharmo Upadesh", compiled by Bapuram Christian, Nowgong. Published by, Gauhati Mission Press. Year -1888.

b) "Arnam Alun" (Mikir hyms), in Assamese, published by, Gauhati Mission Press Year-1890.

c) "An English-Mikir Vocabulary with Assamese equivalents to which have been added a few Mikir Phrases", by Sardoka Perrin Kay Published by Authority, Shillong, Printed at Assam Secretariat Office. Year 1904

d) "Dhorom Alam Aphrang Ekethan" (First catecism in Mikir), Published by American Baptist Missionary Union. Printed at the Baptist Mission Press, Calcutta, Year - 1892.

e) "Arleng Aprosorok pen pinpo kachingki Akitab", by Mosendro Nath, 1st edition, Published by the American Baptist Missionary Union Mikir hills Assam. Year-1901

The Missionary who thought of providing the hill tribes a written script in Roman letters was the American Baptist miissionary Oliver Cutter.[45] The arrival of Rev Phillips and

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42. Ibid, Page-64.
43. Ibid, Page-64.
44. Ibid, Page-64.
45. Prof. David R. Syiemlieh, Seminar Paper Title, "*Education and Tribal Societies, National Consultation on Education as Mission",* Organised by Ishwani Kendra Pune, January 10-14, 2004.

Mason in Tura, the district Headquarters in December 1874 was significant. These missionaries brought with them a Remington type writer, perhaps one of the earliest models and with this they began to propagate the use of the Roman scripts for the Garo langauge. They first prepared and printed a few primers and found visible signs of interest in reading among the Garos.[46] Experimenting further, they realised that twenty-one Roman letters were sufficient to represents every needed sound in the Garo language. Two thousand copies of a primer were printed as a feeler to substitute the Bengali for Roman characters. The American Baptist Mission Conference of 1893 meeting in Tura resolved that the Roman alphabet was best suited for the hill tribes of Assam who didnot have their own written language.[47]

It is also true to the case of the Karbis that like the Garos, only 21 alphabets are enought to accomodate all the sounds. The 21 alphabets also donot require other symbols and signs. The letter F. Q, X, Y and Z are never used. Moreover, the Assamese scripts are not comfortable with some of the sounds of the language. Keeping this in mind, the American Baptist missionaries barring some few books wrote all the books in Roman Character.

It is most unfortunate that a little incident which happened during the time of Rev W.R Hutton led to a huge impact where an agitation had to be launched for using the Roman script. Of course, the state Government is to be blamed for this sorry state of affairs where Assamese medium and Assamese scripts were introduced in the lower primary, M.E and high school from the time where the Karbis were granted a district on 17 November 1951.

Semsonsing Ingti, the Father of Karbi Nationalism was the first person to have passed the B.A Degree examination from the tribe. When Rev W.R Hutton who was busy translating the Bible and other literatures into Karbi language came to know of this, he invited Semsonsing Ingti to help him in his endeavour. Semsonsing Ingti was already in the Government service serving as a Sub-Inspector of schools. But to the surprise of Rev W.R Hutton, Semsonsing Ingti could not explain many of the idioms in Karbi to Rev Hutton. To this, Rev Hutton criticised Semsonsing Ingti and the latter was highly offended. A quarrel broke out between them prompting Rev Hutton to pull out his revolver.[48] Semsonsing Ingti in disgrace left the place saying that the translation work using the Roman script by Rev Hutton

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46. Ibid.

47. Ibid.

48. Samsing Teron, *Phurkimo Apunsir, (Droplets of History),* Karbi Lammet Amei (Karbi Sahitya Sabha), Diphu, Page-39, Year-2004

will be made useless as he will start writing books in Karbi using the Assamese script. To this effect, Semsonsing Ingti deputed one Basapi Ingti Katharpi of Tika to write books in Assamese script for children to be read in primary schools.[49] This childish incident had a far reaching effect on the tribe as many Karbis joined the Assamese medium schools following their leaders's endeavour who was a role model to them.

The Roman Script Movement: From 1952, the year when the Karbis were granted an Autonomous Council, the medium of instruction in Governemnt schools was in Assamese using the Assamese script. In 1973, the educated Karbi youths felt the need of having a script of their own and in order to decide what script is best suited for their language, they convene a meeting on 31 May, 1973 at Diphu Club. The meeting was Chaired by Joysing Doloi, then Chief Executive Member of Karbi Anglong Autonomous Council. In the meeting Roy Inghee delivered the objective of the meeting saying that, there should be a script of our own and in this regard the Roman script is best suited for the Karbi language, he felt. He however invited the members present to give their opinion and it was found that majority of the members present gave their opinion for using the Roman Script. As the views of the majority were in favour of Roman script, it was resolved that the Roman Script shall be used in preparing textbooks and other literary programmes. The meeting ended with the formation of Script Implementation Committee with the following persons as members of the Executive Committee.

a. Bronson Ingti - President

b. Indrasing Ingti - Vice President

c. Roy Inghee - General Secretary

d. Longki Phangcho - Joint Secretary

e. Jiban Ch Bey - Joint Secretary.

f. Madhab Ch Terang - Treasurer.

g. Horikanta Ronghang - Adviser.

h. Sunaram Terang - Adviser.

49. Ibid Page- 40.

i) Shushil Rongpi - Member.

k) Chandrasing Teron - Member

l) Bonsing Terang - Member.

m) Pari Rongpi - Member

n) Ghana Kanta Kro - Member

o) Rupsing Tisso - Member

p) Lawrence Teron - Member

q) Gaonbura Timung - Member

r) Mohon Ingti - Member

s) Dhanira Phangcho - Member

t) Prahlad Terang - Member

u) Harsing Teron - Member

v) Longsing Teron - Member

w) Longsing Bey - Member

x) Harsing Ingti - Member

y) Norendra Millik - Member

In the coming rainy season, the members of the Script Implementation Committee didnot take any major programme but the general secretary, Roy Inghee wrote and distributed leaflets to the people favouring the use of Roman Script. On 2nd September, 1973, a meeting of the Executive Committee was held at Diphu Club for taking future course of action. The resolutions of the meeting were. (1) It was resolved that in the coming Autonomous Council Session which will be held from 28th September, 1973, the members of the Autonomous Council shall be approached by the Script Implementation Committee to pursuade and

convince them for passing a resolution for the Implementation of the Roman Script. (2) The Chief Executive Member shall be approached by the Script Implementation Committee to bring up the matter in the Council Session and thereby pass the resolution. In this regard a memoramdum was presented to the Honourable CEM of KAAC. (3) If no importance is paid by the Council Authority, a non-violent democratic agitation shall commence with immediate effect.

A delegation party was formed and the party met Dorsing Terang then E.M. (Education) K.A.A.C and apprised him of the urgency in passing the resolution of Roman Script Implementation. On 23 September, 1973 an emergency meeting of the Script Implementation Committee was held and resolved that the Committee shall approach, pursuade and convince all the members of Autonomous Council for passing a resolution favouring Roman Script in the Council Session. Unfortunately, nothing was discussed nor resolution adopted and it therefore, compelled the Script Implementation Committee to start an agitation. From 22nd October, 1973, upto 23rd December 1973, Branch committees were formed all over Karbi Anglong. A total of 17 branch committees were formed in the following places, Balipathar, Dillai, Hidipi, Tumpreng, Dongkachingthu, Mohendijua, Bakulia, Central Branch Committee Diphu, Phuloni, Tekelangjun, Dokmoka, Howraghat, Dongkamokam, Sarihajan, Dengaon, Samelangso, and Jengkha.

While branch committees were formed in different places, the Central Committee of Script Implementation Committee undertook a 'Tour Programme' all over the district inorder to popularise their demand among the people. The Tour Programme was led by the General Secretary Roy Inghee and under his leadership a total of 21 places were sucessfully toured by them.

The Tour Programme ended on 31st October, 1973 and on 14th November of the same year, an Executive Committee meeting was held where the General Secretary Roy Inghee gave his report on the 'Tour Programme. On 25th November, a meeting was again convened inorder to discuss the future course of actions. The meeting was chaired by Moniram Ingti. At the meeting, the President and Secretary of the 17 branch committees attended it and gave their report.

On 21st December, 1973, an Executive meeting of the Script Implementation Committee was held at Diphu Karbi Club Chaired by Indrasing Ingti. In the meeting the

General Secretary Roy Inghee brought out some thought provoking points of discussion before the members. The meeting passed a unanimous resolution fixing 28th December, 1973 as a 'Demand Day' where a peaceful Demonstration shall be observed. The state Government inorder to derail and stop the success of the 'Demand Day' promulgated under Section 144 of Cr.P.C and deployed adequate Police force. But as per the resolution as many as 3000 supporters including students gathered at the Govt Boys High School Playground in the early hours on 28th December which caught the Government Authority unaware. Around 8 AM, when the meeting was in progress, the Police arrived and started beating the crowd and many persons were injured. The Police also arrested some 16 persons and took them for preventive custody. Inspite of the Police action, the crowd took out the procession heading towards Manja which is 16 miles away from Diphu. While the procession was on, Roy Inghee the General Secretary too joined the crowd and when the crowd reached Birla L.P. School, they rested there and a meeting followed. While Roy Inghee was delivering his lecture, the Police arrested him and took him to Diphu Jail.

In the Jail, Roy Inghee and the other arrested members demanded better food and amenities from the Jail Warden where the latter relented. The arrested members were later released on bail, but Roy Inghee refused to come out of Jail demanding 'Unconditional release'. He thus stayed back in the jail for another two days. On the third day, Sai Sai Terang a well known citizen of Diphu and the members of Script Implementation Committee went to the Jail and convinced Roy Inghee that he would be released on bail. Roy Inghee had to come out of Jail as he felt at this point that sitting inside the jail would make the agitation handicapped.

After the release of Roy Inghee from jail, the Script Implementation Committee convened a meeting and demanded before the Government that all cases filed against them should be withdrawn and a 'Relay Hunger Strike' was observed infornt of the D.Cs Office prompting the Government to withdraw all the cases.

In 1977, the Janata Party came to power in Delhi and Assam. In the Karbi Anglong Council Election, the members of the Script Implementation Committee contested the election through the Janata Party ticket and they secured the majority seats. In 1978, the then Chief Executive Member, Khorsing Bey, the Chairman Mangalsing Ingti and Executive Member, Incharge of Education, Bidyasing Ingleng brought the matter in the 114th session and passed the resolution in the House accepting 'Roman Script as the future script for Karbi language'

On 14th October, 1984 the Karbi Sahitya Sabha (Karbi Lammet Amei) under the Presidentship of Samsing Hanse and Secretary Ajit Timung formally declared the Roman Script as the future script of the Karbi language. With this Declaration, the Roman Script Movement came to an end.[50]

Education: F.S. Downs writes, "Obviously a written langauge is of little use if people cannot rea. The Bible that can not be read is useless; tracts distributed among an illeterate people are seeds fallen on barren land."[51] The simple reason that a Christian has to know how to read the Bible and most important, education being the weapon of modernization, importance was given to the opening of schools. The Karbis timely felt the need to imbibe modern education for their children. To this, the Karbis who were not yet Christians did not hesitate to send their children to schools ran by Christian missionaries. Sri Chandra Timung was such a person where his parents sent him to the mission school.[52]Between 1892 to 1895 the number of schools and attendence were shown in the report of Rev P.H. Moore.[53]

Year	No. of Schools	Total Pupils 31st March	Average on therolls for the year	Average daily attendance	Amount paid to teacher from Govt Grant-in Aid
1892-93	12	208	192.4	145.2	Rs. 764
1893-94	8	119	118	82.3	Rs. 572
1894-95	7	130	147.2	113.8	Rs. 480

Inspite of the downward trend shown in the table, Rev P.H. Moore reported that the work of education among the Mikirs has met some progress. The Government of Assam has shown real interest in the lower branches of education and, also in the equipment of teacher in village schools. The establishment of a larger number of schools has been encouraged and their support promised. For the equipment of teachers, five stipends of Rs. 4/- each have been granted. Also, the salary of one teacher for the instruction of teachers in the Tika School has been granted.

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50. Roy Inghee, '*The History of the Acceptance of Roman Script for Karbi Language*.' From The Magazine, '*Klirdap*', Published by Karbi Students' Association, Year, 2010, PP-54-60.
51. F. S Downs, *Christianity in North East India*, ISPCK, Delhi, Page-21, Year, 1983.
52. Opcit, An interview with Chandra Timung.
53. P. H. Moore, Triennial Report, 1890-92, Nowgong Field.

There have been in existence four Mikir schools south of the Kopili River and five on the north side of Kopili. The number of pupils in these schools has ranged all the way from 6 to 20 pupils each.

In 1907, Rev P.E Moore writes, "The school work is in an uncertain condition. There is but one stipendiary at present in the Tika School. One small village school has fizzled out and a new apparently more vigorous one started. I think there are no other schools under our supervision. If there are, they are not much looked after by the writer."[54]

An additional report by W.F Dowd on the education situation in Assam was appended in the report of P.E Moore in 1907, which is as follows, "In the hills the missionaries have made the written language produced much of the literature, so far as this has done at all and started most of the schools, but Government has helped by subsidies and Grant-in Aid and is now beginning to take over control of a few of the primary schools".

In the enquiry as to the education situation at present the first question that naturally arises is, what proportion of the children of school age are in school, and what did they learn? From the General Report on Public Instruction in Assam for 1904-05, we find that the percentage of children in a school to all those of school age was 21.6% for boys and 1.41% for girls, and 11.79% for both.

In the 11th Biennial Session held in Gauhati in 1911, Mr Pauls says that there were six Mikir schools in the Golaghat district at the close of 1909. The report of 1905 says that, upto date, nine of the purely Mikir schools have adopted the Mikir text books.

In the 12th Biennial Session of American Baptist Missionary Conference held at Gauhati in 1913, a report titled 'Christian Education' was given giving an optimistic view about opening of schools among the Mikirs in Nowgong district. The report is as follows, "There are about 20 village schools in Nowgong district which are superintended by our missionaries, and received a Government Grant of Rs. 1500/- a year. Nearly half of these are among the Mikirs and several of them used Mikir Text Books and have only Mikir pupils. The total number of Mikir pupils is 130."

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54. Rev P.E.Moore, 9th Biennial Conference of Assam Baptist Missionary Conference Gauhati, January 5-12, 1907.

The boy's primary school at Golaghat has done good work for Mikirs, Nagas and tea garden people. There are at present ten purely Mikir schools in the hills and six schools among the plain people. Village schools work is slow, but there is encouragement in the little improvement that is noticeable from year to year.

In the 12th Biennial Session Rev P.E Moore reported about starting a Kindargarten at Tika.[55] He writes, "All about us are children not in school, and frequent efforts through our teacher Mahoori to induce these to attend have been fruitless. We also have a boy a pure product of Tika, as far as education is concerned, who gives promise of success along lines of primary teachings, for which Mahoori seems not adopted. We decided to make the venture of allowing Simon to start a Kindargarten Department. The first part of November was devoted to securing pupils. These increased during the month to 30, from a beginning. Since November 6th, five others have been added, making an average attendance in December to twenty one. By working constantly for it, we might secure twice this number, but our valuable time have been fully occupied with development what we now have into something like a school. The children are learning, and are happy in doing it. And Simon is learning. This last is not the least asset, for we hope the school may serve as a training school for our older boys who wish to teach."

Two of the elder girls in the school were accepted as members of the Church and received Baptism in December 29th, 1912. Each is in a Christian home, the father and mother of one having received Baptism the Sabbath previous.

Missionaries on the station-Rev P.E Moore and Mrs P.E Moore.

Rev J.M Carvel too gave his report about primary School from Golaghat. He writes, "The Boy's Primary School at Golaghat has done good work for the Mikirs, Nagas and tea garden people. The religious teaching has been first and foremost. Souls have been brought to Christ through efforts set forth by the school. We feel that the cost of carrying on the school is well repaid by the material that is turning out in the villages.

There are at present Ten purely Mikir schools in the hills and six schools among the plains people. Village school work is slow, never the less we are encouraged by the little improvement that we got from year to year. All our teachers are Christian men, and each little

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55. Report of Rev P.E Moore, 12th Biennial Session of American Baptist Missionary Conference, Gauhati, January 4-13, Year, 1913.

school is the centre of evangelistic work." [56]

A.J Tuttle, the Mission Secretary while giving his report mentioned the Government Curricula on Education.[57] He writes, "The Commission recommended that in regard to standards and Curricula there should be uniformity in our mission and that this unformity should be sought by conformity to the Government Curricula.

It is the duty of the Government to provide primary education for all its subjects. But the Government of India has not yet done this great duty and large numbers of the most ignorant of the people of Assam are without educational facilities.

It is a legitimate use of mission resources to expand them in educating those who are thus neglected in the Public School System, if establishing schools for these neglected people the two fold aim of leading the pupils to Christ and the formation of Christian character, predominates with a third and subordinate aim of diffusing Christian ideals throughout the community.

With the yearly Government Grant-in-Aid that the missionaries receive, it became necessary on the part of the Government to introduce its Curricula in such schools run by missionaries. But as the Government is silent on preaching the missionaries foremost duty is to win the children to Christ and the school is an excellent ground for soul winning purposes."

By 1916, Rev P.E Moore reported that, there is a marked tendency toward a desire for better schools and systematic education.[58]But inspite of this, educational activity was not satisfactory. He further writes, "Our schools are in the main not satisfactory. Still, there is some good done by them. Two are supported by specifies, and four by government. The station school pupils have asked to be allowed to attend the Kindargarten making the work heavier, as well as swinging it farther away from its original purpose. However, children are attending more constantly than ever before and seem to be getting a better idea of what a school should accomplish.

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56. Report of J. M Carvel, 12th Biennial Session of American Baptist Missionary Conference, Gauhati, January 4-13, 1913.
57. A.J.Tuttle Secretary Report, 13th Session of American Baptist Missionary Conference Golaghat, January 9-18, 1915.
58. Report of Rev. P.E.Moore, 14th Session of American Baptist Missionary Conference, Nowgong, February 17-24, 1916.

Since its beginning, this school has enrolled 74 pupils of whom 25 have been girls. The girls' donot attend constantly, but some of them, at least, having begun to learn, continue the study with whoever will help them while they are kept at home to cultivate in the home field or in the field of others who will give rice in exchange for this work. Of the 15 pupils in attendence now, only three are in the 'boarding'. The children come from the hills above us. Among the present number, 4 are Gaonbura's (Headman) sons, surely a good proportion. In October 7 girls were on the roll. In December, there are none. Of the 85 reported as under instruction in this field, during the last year, more than 20 are girls. But they donot attend as constantly as the boys. In three outside schools, 12 girls at least are reported.

Three of our girls are now in Nowgong and Gauhati. Several more are asking to be allowed to go. Three have asked repeatedly with quite pathetic earnessness. But where is the fund."[59]

By 1936, due to severe lack of funds, the missionaries who were in the field were no longer willing to continue with the running of schools. Rev W.R Hutton writes, "It has been the policy of the present Missionary to the Mikirs to raise the standard of schools to the place where the Government could or would take them over. Some were taking over about a year ago and for sometime there were almost no mission schools. The number has now increased to a total of ten schools with eleven teachers. Almost all of the christians live where they can send their boys and girls to school if they wish, The missionaries in the future should be able to devote less and less time to education as it comes more and more into Government hands. At the sametime more Mikirs should be able to read the Scripture and new opening for service are appearing."[60]

Around this time, the importance of education was felt more by both the Christians and non-Christians alike. They rendered whatever help they can give, so that their children are admitted in schools. Rev W.R Hutton writes, "A total of 10 schools have been running with an enrollment of 147 boys and 32 girls. At present, three other schools are being taught by Christian teachers as private schools in the hope that Government will take them over. The people at Tika, both christians and non-christians have joined in building a roomy school that

59. Ibid.

60. Report of Rev W.R. Hutton, 34th Session Assam Baptist Missiionary Conference, Gauhati, December 1-6, 1936.

will provide ample accomodation for the 60 or so pupils that will be using it. A woman should be added to the staff of the school to encourage the girls to attend."[61]

By 1944, the Mission School at Golaghat came to a close and the Karbis felt this as a great loss. Rev W.R Hutton writes, "I report five Mikir schools and one Naga with 116 male pupils and 16 female, the other two Naga villages are being taught more or less by the leaders placed in them and one Naga village has a private school. Our Mikirs on the Sibsagar side feel they have lost considerably in a spiritual way because of the closing of the Mission School in Golaghat. They have another project to open an M.E School, at Deithor as a branch of the Jorhat Christian School. They have started out to raise Rs. 5000/- for the School and whether it materializes or not, it is a fine thing to have them planning some thing and trying to stand on their own feet."[62]

In 1945, Rev W.R Hutton reported that the Mikir Baptist Association has started a Middle English School but it is facing a hard time to pay the teachers. The people have not asked for Mission Aid but may need it as they want a strictly Christian School. There are three other village schools with 130 boys and 30 girls attending. The mission has two evangelists, four teacher-evangelists among the Rengmas and two teachers in the Mikir villages.[63]

In 1946, Miss Paul writes, "The Mikirs seem to have a real desire for learning. There are many Mikir boys in the Jorhat High School and we have 17 Mikir girls in Nowgong." [64]

The Tika Christian School: Of all the schools that the American Baptist missionaries started for the Karbis, the Tika Christain School deserves special mention. The School acted as an atternative to those who couldnot enroll themselves in Nowgong, Jorhat and other places run by the missionaries.

The Tika Christian M.E School was started under the initiative of Rev W.R Hutton and it came into existence on 1st April, 1934. The School happened to be the first M.E School

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61. Report of Rev W. R. Hutton, 35th Session, Assam Baptist Missionary Conference, Sadiya, December 8-13, 1937.
62. Report of Rev W.R. Hutton, 41st Session, Assam Baptist Missionary Conference Nowgong, November 9-13, 1944.
63. Report of W. R. Hutton, 42nd Session, Assam Baptist Missionary Conference, Jorhat, November 8-12,1945.
64. Report of Miss Paul, 43rd Session, Assam Baptist Missionary Conference, Gauhati, December 6-10, 1946.

for the Karbis. Altogether, five pupils enrolled themselves in the first year. They were, Rongbong Kro, Sarthe Timung, Lindok Timung, Ganes Teron and Bong-et Kramsa. The School was handed to the Goverrntment in 1938.

In 1957, due to selfish interest of some polilitial leaders, the school was shifted to Vothatlangso in the plain. Due to this, the children of Tika and surrounding villages faced untold hardship as they couldnot go down to Vothatlangso which is some 7-8 kilometres away from Tika. Right thinking persons of Tika namely, Basa Ingti Kathar, Sar-et Hanse and Chandrosing Timung started another M.E School at Tika in 1958 and help and cooperation immediately came from the villagers of neighbouring villages.

In 1958 when the Annual Bible Class was held at Tika, the members present decided to contribute generously for the school. Sar-ik Terang the Headman of Bordongka promised to pay Rs 100/- for the school. Likewise, Sar-et Hanse would pay Rs. 30/- per month, Rongbong Kro Rs. 25/- per month, Chondrosing Timung Rs. 15/- per month and B.I Kathar Rs. 15/- per month. Each Christian village also decided to contribute Rs. 5/-, Rs. 3/- and Rs. 2/- depending on their capacity for the sake of the School. Four teachers were appointed to run the School. They were, Somonsing Teron of Tai-ikpi village, Joseph Timung of Vodilangso, Bolopsing Rongphar of Tika and Solabor Teron of Dongka.

In the Annual Conference of Puta Karbi Baptist Association held in 1960, it was decided that each Christian family would contribute Rs. 3/- towards the school. In 1963 the 12 churches within the Association resolved to start a High School and it came into being in 1964. Each member of a family volunteered in building a hosted for the school. The CBCNEI also rendered little financial assistance towards the Tika High School.

In 1966 the Home Board in America sent its Secretary Dr Merill to Tika. The Secretary discussed the matter and decided to send Rs. 450/- per month from America. The Home Board also sanctioned Rs. 35,000/- for construction of a School Building and Rs. 5000/- for the Mission Bungalow. The work for construction of these buildings was started by Behin Ingleng and completed by Thomas Tisso.

After the resignation of Julius Hanse as Headmaster, the Mizoram Baptist Association rendered help and deputed Holiana and S. Sapruala as headmasters. The M.E. section of the school was handed to the Government after much pursuasion by the P.K.B.A. The High

School section remain a Government Grant-in-Aid upto the present day.[65]

Literary activities: The literary activities of the American Baptist missionaries surpassed all other activities. A number of books both secular and religious were published by them. While it is true that every Christian has to know how to read the Bible and sing songs of praise in the Church, equal attention was paid to the writing of school books in Karbi language using the Assamese script in the beginning and later replacing it with that of the Roman script. The books are as follows -

(1) "Mikir Bhashar Dharmo Upadesh" Compiled by Bapuram Christian, Nowgong. Published by Gauhati Mission Press. Year - 1888.

(2) "Arnam Alun" (Mikir Hymns in Assamese Script). Published by Gauhati Mission. Press. Year - 1890.

(3) "Arleng Alam" (Mikir Primer). Published by American Baptist Mission and printed at B.M. Press, Calcutta. Year - 1891.

(4) "Dhorom Alam Aphrang Ekethan" (First Mikir Catechism in Assamese Script). Published by the American Baptist Missionary Union. Printed at the Baptist Mission Press, Calcutta. Year – 1892.

(5) "Arleng A Prosarak pen Pinpo Kachingki Akitap", (A conversation between a Mikir Evangelist and a Pastor in Assamese Script). By Mosendro Nath. Published by the American Baptist Missionary Union, Mikir Hills, Assam. Year - 1901.

(6) "Arleng Alam-Plipli Akitap" (Mikir Primer). Published by the American Baptist Mission. Year - 1903.

(7) "Arleng Kalakha Akitap" (Mikir Primary Arithmetic) By Rev, P.E Moore and Rev J.M Carvel, published by Authority, Tika, Assam. Printed at the Assam Scretariat Press, Shillong. Year - 1903.

(8) "Birta Keme" (Glad Tidings) - by Mosendra Pandit and Missionaries to the Mikirs. Published by the American Baptist Missionary Union, Tika, Assam. Year - 1904.

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65. Welson Kro, *The History of the Missionaries in Karbi-Anglong, by the Author, Hamrem, Karbi Anglong,* PP. 12-14, year, 2005.

(9) “Arleng Alun” (Mikir Hymns). Revised by P.E Moore and Pundits Tika, Assam. Published by the American Baptist Missionary Union. Year - 1904.

(10) “Mikir Reader” (Second book). By J.M Carvel and Thengkur Pundit, Tika, Assam. Published by the Government of Assam. Year - 1904.

(11) “St, Matthew in Mikir”, Published by the American Baptist Foreign Mission Society, Golaghat, Assam. Printed at Baptist Mission Press, Calcutta. Year-1911

(12) “Ning Arjan” (The mirror of the heart), Published by W.R Hutton for American Baptist Mission, Gauhati, Assam. Printed at Diocesan Press, Madras Year-1920 1st edition and 2nd edition revised. Year - 1945.

(13) “Arleng Alun” (Mikir Hymns), Tika, Assam. Year - 1921.

(14) “Kecheng Alam Akitap” (Genesis), printed at Baptist Mission Press, Calcutta. Year - 1925.

(15) “Arleng Alun” (Hymns in Mikir), compiled and arranged by R.K. Marak and Mikir workers, 4th edition. Published by Mikir Association, Golaghat, Assam. Year - 1926.

(16) “Tomo Puru” (Mikir Primer), Published by W.R Hutton for the American Baptist Mission, Gauhati, Assam. Printed at Christian Literature Society’s Press, Madras. Year-1930.

(17) “Kapejok Alo Kimi” (New Testament Bible)

Published by British and Foreign Bible Society. 23, Chowringhee Road, Calcutta. Year - 1931.

(18) “Kalakha Akitap” (Mikir Arithmetic), Published by W.R Hutton for American Baptist Mission, Gauhati, Assam.Printed at Diocesan Press, Vepery Madras.Year - 1931.

(19) “Arleng Alun Athui” (Mikir Hymnal), Published by W.R Hutton for The American Baptist Mission, Gauhati, Assam. Year - 1st Edition, 1934, 2nd Edition, 1951

(20) “Arleng Alun Athui” (Mikir Hymnal), Published by W.R Hutton for the`American Baptist Mission, Gauhati, Assam. Printed at The Diocesan Press, Vepery, Madras Year-1934

(21) “Tomo Puru” (Mikir Primer, Revised), Published by W.R Hutton for the American Baptist Mission, Gauhati, Assam.Printed at The Diocesan Press, Madras. Year-1936.

(22) “Bituso” (Mikir Reader, Second Book),- by J.M Carvel and Thengkur Pundit Revised by W.R. Hutton and Mikir helpers. Published by W.R Hutton for American Baptist Mission, Gauhati, Assam.Year-1936

(23) “Mikir Third Reader”, Published by W.R Hutton for American Baptist Mission, Gauhati, Assam. Printed at Diocesan Press, Vepery, Madras. Year – 1936

(24) “Mathaios Ketok Abirta Keme” (The Gospel of St Matthew, revised). Published by L. L. Hodgson, 23 Chowringhee Road, Calcutta. Year - 1938.

(25) “Luke Ketok Abirta Keme” (The Gospel of St Luke) 1st Edition, revised. Year - 1938.

(26) “Johon Ketok Abirta Keme” (The Gospel of St John) 1st Edition, revised. Year - 1938.

(27) “Mark Ketok Abirta Keme” (The Gospel of St. Mark) 1st Edition, revised. Year - 1938.

(28) “Kristian Kimi A Catechism”, by W.R Hutton. Published by W.R Hutton American Baptist Mission, Nowgong, Assam. Printed by Mahendranath Baruah at Surya Press Nowgong. Year-1st Edition, 1939, 2nd Edition, 1948.

(29) “Karbi Christian Catechism” (Scriptural Instruction), by W.R Hutton. Published by Peter Tusso. Mikir Hills Baptist Convention (CBCNEI). Year - 1st Edition 1939, 2nd Edition 1948, 3rd Edition, 1965.

(30) “Baibel Alun” (The Psalms in Mikir), Published by L.L. Hodgson for The Bible Society of India and Ceylon (Calcutta Auxiliary) in association with the British and Foreign Bible Society. 23 Chowringhee Road, Calcutta. Printed By S.C Bhattacharya

at The Inland Printing works 60/3 Dharamtola Street, Calcutta. Year-1st Edition, 1945

(31) "Hukum Kep" (The Ten Commandments and related Bible verses), Published by W.R Hutton for American Baptist Mission, Gauhati, Assam. Printed at Diocesan Press, Madras, Year – 1945

(32) "Bituso" (Mikir Reader Second Book), by J.M. Carvel and Revised by W.R. Hutton and Mikir helpers. Published by W.R Hutton for the American Baptist Mission , Gauhati, Assam. Year-3rd Edition, 1948

(33) "Mikir Third Reader", Part III, Published by W.R Hutton for the American Baptist Mission, Gauhati, Assam. Year – 1950

(34) "Kristian Kejalin atum Apuru", Published by CBCNEI, Gauhati. Year - 1948-1955.

(35) "Kachejok Alo Barim" (The Old convenant), Published by the Bible Society of India, Pakistan and Ceylon. 23 Chowringhee Road, Calcuta-13. Year-1952.

(36) "Palok Ari" (Pastor's Hand book), Published by W.R Hutton for the American Baptist Mission, Gauhati, Assam. Year-1st Edition 1953.

(37) "Kejong" (Concordance for Bible study), Published by W.R Hutton for the American Baptist Mission, Gauhati, Assam. Year-1953

(38) "Nilip Kerung Amei Alun" (Mikir Hymns). Published by Nilip Mikir Christian Evangelical Union. Year-2nd Edition, 1957.

(39) "Birta Keme Alun" (A new hymnal), Published by the Literature Committee, Baptist General Conference, North Bank Mission, Assam. Printed at Navana Printing works 47, Ganesh Chunder Avenue, Calcutta-13

(40) "Pilgrim's Progress", Part-I, Published By W.R Hutton for the American Baptist Mission Gauhati, Assam. Printed at K.J P. Press, Mawkhar, Shillong.

(41) "Dhorom Arnam Aphrang Ekethan", by Miles Bronson. Year - 1875.

(42) "A Vocabulary in English and Mikir with sentences illustrating the use of word", by Robert Neibour. Year - 1878.

(43) "Mikir Dictionary and Phrase", by Sardoka Perrin Kay, Year – 1886

(44) "Arleng Alam", by Miss Purcell. Year - 1891.

(45) "Sining Purthimi, Ning Arjan, Mikir path lapen Thengtom Akitap", by Thegkursing Ingti, J.M Carvel, P.E Moore, Sarbura Ingti, Mohendra Rongphar. Year - 1900.

(46) "An English -Mikir Vocabulary with Assamese equivalents to which have been added a few Mikir Phrases", by Sardoka Perrin Kay, Published by Authority, Shillong. Printed at Assam Secretariat. Printing Office. Year-1904

In the line of 'Orunodoi' the American Baptist Missionaries also published a Karbi News Magazine called 'Birta'. The word 'Birta' in Karbi language means 'News'. The paper is of high standard and it revolutionised the domain of Karbi literature in the 20th Century.

The year of starting the paper is however a matter of debate. While it is generally agreed that the paper was started by Rev W.R Hutton in 1937, Rev J.M Carvel has written in his report in the following ways in 1905,[66] "In the line of literary work and printing, some progress has been made. There has been presented the Mikir Primer Second Reader and Primary Arithmetic, The Glad Tidings, Mikir Hymn Book, Story of Creation and Fall of Man. The Mikir first Catechism is now going through the press. In addition to the above named books, we have been able to edit and print a little paper called the 'Birta'. It started out as a four page paper. All matter that would usually be put in leaflets is included in this monthly paper. The Birta has done much to stimulate interest among those that have attempted to learn to read.[67] Peter Tisso who is associated with mission work wrote an article in Karbi called 'Christian Missionary lapen Lammet' (Christian Missionary and Literature) in 1986. In the article, he mentions that the American Baptist missionaries started the Karbi Newspaper 'Birta' in 1903.[68] On the contrary; Rev W.R Hutton while presenting his report wrote in 1937, "The main event of the year has been the beginning of 'Birta', a paper for the 'Mikirs'. There are 107 paid up subscribers and before the winter is over, I expect this to run upto 200. Each issue contains general and local news, an article for schools by the Educational Director, the translation of a Psalm, an article on religious topics and usually a Mikir story or some other

66. Report of Rev J.M Carvel from Tika field, Assam Baptist Missionary Conference Report 1893-1915, PP-62-63.

67. Ibid.

68. '*Monjir*', Karbi Magazine 11th Edition, Year 1986, Editor, Dhoneswar Ingti. Published by, Monjir Publication Karbi Club Diphu, Karbi Anglong Page-13.

story of Indian interest.[69] The issues of 'Birta' starting from April, 1949 to December, 1955 were retrieved and compiled in a book form by Rasing Pator of Dongkamokam in Karbi Anglong. He plans to bring another volume of the paper and is in the process of retrieving. His effort in bringing out the past glory is praiseworthy.

In the field of Literature, the Roman Catholic Mission did not lack behind. Except one religious book called 'Sining Atovar' which was published in 1955 and reprinted in 1966, 1978, 1986 and 2000, other books belonging to their publication started from the year 1971 and is still continuing, making it a never ending process, All the books are written in Karbi language using the Roman Script.

It was Fr M. Balawan SDB, who insisted that primary education should be in Karbi Medium and in this regard he prepared books in Karbi upto class-V. When the Roman Catholics started their first school at Sojong it was a Karbi Medium School but due to the opposition of the local people who were more inclined to education in English, the plan was abandoned. They however, introduced one Karbi subject starting from Class I. Fr. Joseph Teron SDB, says that, In the meetings of General Council of Salesians of Don Bosco, it was declared that importance should be given to every people to have education in their own tounge.[70] As per the Declaration, the Catholic Mission followed the 'Mother Tounge' based education and prepared Text books in Karbi upto Class-IV. The Catholic Mission also started Karbi Medium schools at Umswai, Amkachi, Sojong, Karbi Rongsopi, Arnam Longthu, Borkok and Langtuk Apam in West Karbi Anglong. Plans are there to open some more Karbi Medium schools in other parts of the district.[71]

The sharpest development of the human brain starts from the age of four and continued upto the age of twelve. If a child is given the opportunity to learn in his or her own language during this period, the child will learn fast with full utilisation of the brain. But if the child is taught in English he or she is only learning the English language and not education. Learning through other mediums, the educational output is only 5% be it English or Assamese. In imparting education in the Primary level, a language already developed and inserted in the

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69. Report of Rev. W.R Hutton, 35th Session, Assam Baptist Missionary Conference, Sadiya, Assam. December 8-13, 1937

70. An Interview with Fr. Joseph Teron, SDB, on 21st April, 2010, Place, Sojong Don Bosco School, Karbi Anglong.

71. Ibid.

brain is much better and easy for the child. This will also make the child love his or her language and maintain his or her identity.[72] The Father inorder to support his view conducted an experiment in the Kindargarten class. When he sang a lullaby in English, the children did not pay any attention to him but when he started singing a lullaby in Karbi, the children were all listening with interest and curiosity. This has proved that a language already inserted in the brain offers a quicker response for learning. If a child is taught in a language which he or she does not know, how will he or she learn? The Father argued. By teaching English, Assamese etc to the child we are imposing something foreign to the tender mind. Those who learn education in their own langauge like the English, Japanese, Russians, Tamils etc., dominated the world, he opined.

Fr. Joseph Teron has also observed another phenomenon, that is, the sudden change of academic results in most of the children from class-IV to class V. Upto Class IV, the progress report of a child is very good securing 90 plus Marks out of 100. But when he or she reaches class V, his or her progress report shows a downward trend. The parents unable to know the cause or causes of this phenomenon blame their child. But the child is not to be blamed for this. It is because of the wrong teaching pattern imposed upon the child. As we know that upto class IV not much of learning courses were offered to children and as the brain of the child during this period is the sharpest, he or she learns by memory like the parrot and the hill mynah. Real learning has not yet begun. But when a child reaches class V the learning curricula is automatically widened making the use of memory power useless. Now, the child has to know it not by memory but by real learning. It is here that the usefulness of mother tounge based education comes.[73]

Fr. John Timung, the first Roman Catholic Priest from the Karbi community felt that the Karbi community has to thank the missionaries for their effort in preserving the Karbi language.[74] The Karbis call themselves a complete tribe but one should bear in mind that if they made the language extinct, no matter, what other cultural traits they may have is sure to become useless. The preservation of the language accoding to him is a must.[75] Since 1914, when the Catholic missionaries started to work among the tribe the light of dawn started

72. Ibid.

73. Ibid.

74. An Interview with Fr. John Timung SDB, Place of Interview, Don Bosco, Diphu, Karbi Anglong, Date - 24/06/2010

75. Ibid.

shining by the Grace of God. The missionaries had started various activities for the Karbis both physical and spiritual. For their physical needs, and inorder to tread the path of progress, they provided water where it is scarce, constructed road etc. In order to live and survive as a complete tribe they initiated the sharpening of the brain through the introduction of education. Of course, it doesn't mean that the Karbis do not have brain to think and reason. But the brain requires thorough sharpening just like the knife which needs regular sharpening if it is to be a working knife. Education was introduced by them as a tool to sharpen the Karbi brain. Through education the Karbi language was strengthened and it was possible only because of the positive attitude of the missionaries.[76]

Nongpoh in present Ri Bhoi district of Meghalaya became the centre for work among the Karbis. It was from Nongpoh that the missionaries came to Marjong, Sojong and other places. Fr Michael Balawan SDB who was then at Nongpoh came to Karbi Anglong and started a Karbi Medium school at Sojong. It was around 1965 and 1966 where the Father (Fr John Timung) himself attended the school taught in Karbi Medium. The English Medium School was started at Sojong in 1967 because the missionaries felt that if the Karbis are to compete with other advanced communities around them, then English Medium School is the answer. After two years, a Don Bosco School was established at Diphu and with the passage of time different schools ran by Catholic Mission sprang up in different parts of Karbi Anglong. Through these schools, educated persons emerged and today we see many educated Karbis holding different professions in offices and other institutions.[77]

Inspite of replacing the Karbi medium with that of English medium, the Catholic missionaries did not neglect the Karbi language. A Karbi subject was made available to the pupils in the English Medium schools right from the beginning. How much they have strengthened it is another matter and the judgement should be left to the people. The printing of books in Karbi language was undertaken even to this day in an ever increasing manner.[78]

Prof Rongbong Terang admits that the contribution of the European missionaries towards the tribes of N.E Indian can not be doubted. But in showering praise to the missionaries' one should not forget the contribution of the British Government officers like

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76. Ibid.
77. Ibid.
78. Ibid.

Charles Lyall who wrote a book, "the Mikirs'. The book reflects the shadow of the tribe. Likewise, G.S Walker's Mikir English Dictionary was another noble effort. Not only the Karbis, but the whole of North-East India owes a lot to the European missionaries and British officers.[79]

Medical activities: It is rather unfortunate that when much had been done in the field of literature little attention was paid to medical activities. The American Baptist missionaries did not established any dispensary or hospital when the need for health services was far greater than other activities. Karbi Anglong is infested with malaria and the missionaries too were victims to this scourge. From the missionary point of view, a hospital would have acted as a centre of proselytisation and conversion. All that the American Baptist missionaries did was to keep the medicines in the Mission Compound and sell them or distribute them freely to the needy.[80] But a dispensary specially for leprosy patients seemed to have started by them with the help of the Government. Rev W.R Hutton writes, "After three years or more of continuous agitation we have secured from the Government a dispensary for leprosy and some other diseases at Malasi. The scourge of leprosy is so severe in that section that I have nicknamed the, 'Valley of the shadow of death."[81]

Eradication of social evils: Opium had created a heavy toll on the Karbis. The Karbis wherever they may be it in Karbi Anglong, Naga Hills or elsewhere, they had become victims to this menace. Jessie T Moore wife of Rev P.H. Moore writes, "One sad result of the Mikirs coming down to the plains is that they are fast learning to take opium, which very soon does it work with these weak minded people. The Mikirs near tea gardens often get their first taste of opium."[82] The American Baptist missionaries tried their best to eradicate this social evil. In the 12th session of the American Baptist Missionary Conference held in Gauhati in January, 1913, Rev Joseph Paul reported on the opium question. Dr G.G Crozier supplemented the above report and added some remarks on liquor and cigarettes. The Conference passed a resolution on the opium question with a signed petition for the entire abolition of the opium

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79. An interview with Prof Rongbong Terang, President, Assam Sahitya Sabha Place-Diphu, Date of interview-24/06/2010.
80. Opcit, Milton Sangma, *History of the American Baptist Mission in North East India, Vol-I,* Page-94.
81. Report of Rev W.R Hutton, 37th session, Assam Baptist Missionary Conference. Jorhat, Assam. January 4-9, 1940
82. Opcit, Hillary Terang and Anderson Tokbi, '*Day Break in the Hills'*, Page-28

traffic. In 1949, Sar Sing Terang of Balipathar wrote an article about the Karbis living in Naga Hills, "There were about 100 Karbi families with a relative of mine among them. In February 1949, I visited my relative and was dissapointed to see a person or two from each family falling prey to the drug (Opium). As I told them about the evil effect of the drug, they were unaware and told me that we the Karbis in Naga Hills are given permission to consume it. Eventhough the sale of opium through proper licence was in vogue in Naga Hills, the drug was consumed not by Nagas but by the Karbis. There was no school in the Karbi village and only two persons could write their names. The sad part is that the two had also become victims to the drug.[83] In 1925, Rev G.R Kamfer wrote that, "The Karbis are the most notorious opium eaters in Assam.[84] Even the first Karbi convert, Rongbong Killing was also an opium addict and he had to be frequently disciplined by the Church at Nowgong of which he was a member. He died while he was still under discipline.[85]To the new converts the missionaries thus made a pledge against the use of opium and gambling before baptizing them.[86]

The opium problem remained even after the Britist left the country. The government of Assam and the District Council Authority had a tough time in eradicating the menace. Two opium de addiction centres were set up at Diphu and Baithalangso. The addicts were treated at these centres. Now, it has become a thing of the past.

Uplift of women: The study of missionaries' activities will not be complete without throwing some light on the uplift of women. As women by nature are easier to win than those of men, the missionaries' job was to find a platform for them. The work for women was undertaken by the wives of the missionaries. In 1913 Charlotte Pursell Moore, the wife of Rev P.E Moore writes, "During the first four months of 1912 special meetings were held weekly for women as during last year, with monthly average of 10 to 15 in attendance. Such meetings have been held regularly, since May 1911, almost a year. When this began, only one of the women had been baptized. Now, the wives of all our village men at Tika have united with the Church and

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83. '*Birta*' Karbi News Magazine. May, 1949. Published by Kali Mohon Baruah Editor. W.R Hutton. Printed at Surya Press, Nowgong, Assam.
84. Opcit, Rev. Tom Horn, USA, *Obituary Notice of Rev. J.M Carvel*.
85. Report of Rev. P.E Moore, 15th Session of American Baptist Missionary Conferennce. Sibsagar, January 15-22, 1917.
86. Report of Rev P.E Moore, 15th Session of American Baptist Missionary conference. Sibsagar, January 15-22,1917

many others also. Of the 44 persons, who joined the Tika Church in 1911, 21 were women and girls. The greater part of these was adults."[87]

A platform was thus organised for the women in the form of weekly meetings. It was here that women were taught the essence of life. Mrs Moore writes, "At these weekly meetings quite a number of our women have learned to sew, and to cut and make little jackets and to knit. But more important has been the Bible lesson presented, accompanied by prayer and singing. This constitutes a part of each meeting and is in charge of Mr. Moore. Our women have appreciated these meetings and we shall begin these again as soon as practicable."[88]

Women's weekly meetings continued under the care of Mrs Moore. In 1915 she writes, "Since our last session of Conference, we have not been able to do as much with the women's work in Tika as we could wish, because of inability to make the strength of one suffice for that of two or three or four. However, for a part of the time, weekly meetings have been held on Wednesday afternoons for about two weeks, the women came twice a week and one week, they came to me daily.[89]

At these meetings we have Scripture lessons, singing and prayer, the women and children joining in the latter though only a few can read. Before this service, we usually spend an hour or more in sewing, knitting and some have learned to cut simple garments.[90]

Many children attend, and toys are supplied to entertain the trying ones while the mothers sew, also primers with which the older children may teach the younger or even the women. The boys are as eager for their needle and thread as the women or girls.[91]

The women and girls completed jackets for themselves which they wore at our Tika Hobha a year ago last March. Miss Long gave enthusiastic commendation to their work.[92]

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87. Report of Charlotte Pursell Moore, 12th Biennial Session, American Baptist Missionary Conference. Gauhati, January 4-13, 1913
88. Ibid.
89. Report of Charlotte Pursell Moore, 13th Session, American Baptist Missionary Conference. Golaghat, January 9-118, 1915
90. Ibid.
91. Ibid.
92. Ibid.

During the past year the conduct of the Kindargarten School has required so much of my time and attention during the winter months when we can best carry on this work among the women and children that I have not been able to attend to it properly. During the rains the women are very much occupied with field work and their attendance is not so easily secured. However, whenever I can find time for these meetings, our women are ready also I regret much that we can not do more of such work. The whole time of one person might well be applied to this development. I feel assured that the women would gratefully respond and give results it may be far beyond our expectations. Some regrettable occurances among our women recently wouldnot have occured probably, had these services been regularly observed. They surely argue toward greater effort to continue them regularly in future."[93]

In 1916, Miss E.Elizabeth Vickland writes, "From Tika top we see another torch blazing. Women's meetings have been held, a Sunday school class of 30 or 40 women and girls, and opening educational opportunities, are some of the good things to report. Among the 47 baptized on the Mikir field, 27 were women. Seven girls are at school in Nowgong and Gauhati, and are doing well, promising future leadership in school and village work."[94]

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93. Ibid.

94. Report of Miss E.Elizabeth Vickland, 15th Session, American Baptist Missionary Conference, Sibsagar, January, 15-22, 1917.

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