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Christianity and Modern Education in Manipur

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Abstract:

In this work I discussed the condition of education system prevailing in Manipur in seventeen century. My work also deals with how the Christian missionaries impressed the people of Manipur about the necessity of English education when the British administration failed to impress its necessity.

I also discussed how the first missionary, William Pattegrew, took the hardship in order to introduced modern education in Manipur. What strategies and techtics were taken up by the missionary to pursuit the superstitious people of the hill tribes in order to trained them and taught them proper behaviour and discipline.

My work also deals with how the engaged as a missionary and as an officiating state officer in all matters affecting the day to day administration of the hills. The discussion also included how the British officials helped the missionary for opening village school on a three-year basis in about a dozen villages. How the missionary took the advantage to spread gospel message to the neighbouring tribe of Tangkhul when he was appointed as the superintendent of the census which was to be taken in the hill areas of Manipur for the first time.

This work also deals with the hardship taken by missionaries in order to keep education among the women. What strategies were taken up by the missionaries to win over the negative thinking of the people about women education. The discussion also included the mission education policy. How the mission schools try their best to provide adequate facilities to the students. The Missionaries firmly believe that unless proper atmosphere is provide for the child to feel at east in the school premises, nothing can be taught to the child and if the teaching goes on nothing may retain.

How the mission school try to impress upon the mind of the children, good conduct, moral character, honesty and truthfulness apart from imparting sound knowledge. Again how the Missionary education maintained the age old moral values and kept a balance with currents of new values that are flooding the society.

This work also deals with the growth of literature among the tribal of Manipur. Before the arrival of the Missionaries the dialect were just spoken and nothing was written much nor must any one have bothered to. So, how the missionary took the hardship in order to reduce the dialects to writing in Roman scripts.

1. Introduction

Education and Missionary work in the context of North-East India seem to go hand in hand. The Missionary found itself under tremendous pressure to begin with the teaching of the 'ABCD'. The Missionary made it as a condition that if an individual had to worship God aright, he must be able to read. Therefore, the involvement of missionaries in educational programme was to be viewed as supplementary to the primary task of communicating spiritual message to the people. Before the arrival of the Missionaries the dialect were just spoken and nothing was written much nor must any one have bothered to. The foremost thing the Missionaries did was then to reduce the dialects of writing in Roman scripts. In fact, the Christian Missionaries put their best foot forward and exerted themselves in the first place to educate those people who did not even know or understand the necessity and importance of literacy. And the English Education imparted by the Mission school has begun to pay off in more than one sense.

The seed of English Education was first sown by Capt. Gordon when he organized a primary education centre in Manipur in the beginning of the 19th century. Due to his untimely death the task remained incomplete. In 1872, Major General W.E. Nuthall the then Political Agent of Manipur opened a school at Imphal with English language as the medium of instruction. For this, the government of Bengal presented books, maps, and other requisites of the value of Rs.40,500. But the school did not function properly due to want of co-operation and encouragement of the local people.

When the number of European visitors to Manipur increased, the deep feeling of untouchability slowly disappeared. Side by side the English Missionaries became active in Manipur and made the people feel the necessity of English education. Maharaja Chandrakriti gave his consent to Sir James Johnstone for establishing an English school in Imphal. The king allotted a plot of land where the school building was constructed. Thus Sir James Johnstone established an English school in 1885 at Imphal which is now known as Johnstone Higher Secondary School.

Later, English education and William Pettigrew became almost synonymous with regard to the growth of Education in Manipur. When William Pettigrew reached Imphal his main target was to make necessary preparation for advancing education and literacy among the people. His first aim was to provide tuition for the children of the officials to impart western education, which was extremely new and foreign to them. But this was also the means employed to spread the Gospel among the people. He strongly

believed that education alone could not illuminate the individual from blindly following age-old custom. He believed that Gospel would bring conviction in their heart to come to grips with reality and give up their superstition.ⁱ

At that time the present Johnstone Higher secondary School was the only Upper Primary (UP) School and it was inadequate. It did not pay proper attention to the teaching in the lower classes. Moreover, the medium of instruction was Bengalee. William Pettigrew in consultation with the state authorities opened one ideal school by writing books in Manipuri and by teaching this language in his school. He wrote Manipuri Primer and Manipuri Grammar, several Manipuri textbooks, English- Bengalee-Manipuri Dictionary and some other books, which were his outstanding and most laudable contribution to Education in Manipurⁱⁱ. He was enthusiastic to carry on his work and without losing much of his time, he started two other Lower Primary (L.P.) Schools. The present Thangmeiband U. P. School and the Tera Keithel U.P school, which apart from the oldest Johnstone Higher Secondary School were the two oldest schools in Manipur. The state authorities seeing the contribution of Mr. Pettigrew in the field of education appointed him as an Honorary Inspector of schools. Pettigrew held this office of Inspector of schools for two years.ⁱⁱⁱ

Despite all the commendable works of William Pettigrew, the then Maharaja of Manipur raised objection to his religious activities. He feared the introduction of the new religion of Pettigrew in the name of educating people. He became suspicious of the white man. Seeing the confusion springing up in the valley, due to the objection of the people to his religious activities, the state superintendent Major Maxwell had to serve an ultimatum to Pettigrew to discontinue his work among the Meiteis. Though Maxwell was his personal friend, he was more concerned about the political fallouts of Pettigrew's work. Therefore, Maxwell suggested him to go to the hill areas to start his work. Pettigrew had to discontinue his work in the valley and reached Ukhrul. In the first place, he wanted to start a school because it was the only means by which to communicate with the tribal Tangkhul and through which he could also impart Christianity. Pettigrew started his school in a temporary building and the villagers of Ukhrul were invited to learn to read and write. But the people in those days were so superstitious, ignorant and wild that no one was willing to respond to his appeal. The greatest hindrance among the Tangkhul Nagas was that they had a strange legendary notion that, long ago, they had a written language. Their stories and records were written on the dried skin of animals. But all that was eaten by a dog according to their belief. They were desperate and thought it would mean hopeless and eternal loss of all their chance of learning.^{iv}

Thus, Pettigrew fought a lot of hardship in helping the people to get over this superstition. He thought of a plan and told them that he had met the dog that ate those parchments and had brought them back and that was what he wanted to teach them now. However, it was a very difficult task to deal with such people who were living in darkness, who were head hunters and spirit worshippers.

At such a time, Maxwell came to Ukhrul on his way to Burma. He met William Pettigrew and received all the information about the condition of the villagers. The superintendent warned the stubborn people that if they were found absent from the school, they would be given heavy punishment or send to jail. Reacting to this warning, the Chief of Ukhrul Mr. Raihao consulted with William Pettigrew and agreed to send 20 boys to the school. Mr. Raihao himself was one of the students. On hearing the agreement made between the Ukhrul Chief and Pettigrew, the Hundung Chief voluntarily sent 15 boys to the school from his village. Thus, these two elders were the main supporters of the school work.^v

These students attended school with big, heavy bangles dangling from both wrists, which were used as weapons in fighting the enemy. The bangles were so heavy that when it struck the slate in the course of their work, they were broken by its weight. The students behaviour in the school was wild having no discipline, some sat quietly, some lay on benches, some read, some wrestled, some sang their folk songs and while some came late, some would go home as they pleased.^{vi} With much patience and love to Christ, the apostle teacher trained them slowly and taught them proper behaviour and discipline. He used to distribute sweets and other articles to attract the students to school. The first school was established on 11 February 1896 and regular classes began on 1 April. The names of first 30 boys, "Pioneers" to attend this school were from Ukhrul: 1 Hamring 2. Mapha 3. Kuipang 4. Heitheng 5. Sakha 6. Ramkaiphy of Yarnao 8. Pheiko 9. Hollei 10. Khungsan 11. Yuishi 12. Maninglum 13. Shangmayang 14. Kaphungkui 15. Thisan 16. Mangaleng 17. Shangam 18. Shakhayang 19. Fasing 20. Leishisan and from Hundung: 1. Haora 2. Thiso 3. Makheishai 4. Luiraphang 5. Mashokring 6. Thingai 7. Ngakapthi 8, Changkar 9. Shimkhangei 10. Thitai. The 31st student was Raihao, chief of Ukhrul himself. He was an interpreter pupil out of this 31 students, 12 of the boys were baptized into Christianity in 1901.^{vii}

Pettigrew had to be engaged heavily as missionary and as officiating state officer in all matters effecting the day to day administration of the hills. At this juncture he could manage to get two assistants to help him namely Profullo an Assamese, probably from Silchar and Gokul Singh, a Manipuri Meitei^{viii}.

Gradually, the school continued to grow in 1903, other students were added and the school was raised upto upper primary standard. A total of 57 boys had been enrolled in the school. At the same time, a Lower Primary School with 15 students was established at Hundung. Between 1896 and 1905, the progress was conspicuous, for years Pettigrew was the head teacher "Head everything". Hesitant and suspicious at first, people gradually came to realize that elementary education was necessary and therefore, worth learning.

With the help and encouragement of the British officials, village schools were opened on a three-year basis in about a dozen villages. The services of the young men from class VI of the Ukhrul School were utilized to teach the students of newly opened primary schools.

These schools were located at 1. Chingjaroi 2. Paoyi 3. Huining 4. Tolloi 5. Phadang 6. Nungbi 7. Nambasi 8. Khangkhui. The first teachers appointed were I.V. Yarnao of Ukhrul 2. Honlie of Ukhrul 3. Yuishi of Ukhrul 4. S. Mapha of Ukhrul 5. K. Maninglum of Ukhrul 6. L. Phikhu of Ukhrul 7. Makuishai of Hundung 8. Leiraphang of Hundung.^{ix} The entire management of the school was from the state government funds for school building, textbooks, salaries of teachers and other miscellaneous

expenditure. After 1920, the education budget became limited and as a result, the mission was called upon to make appropriation towards the expense of the Ukhrul School. The situation changed rapidly in later years as the number of churches and the Christian population increased. Curtailed by the government, some financial assistance was still given by the state government for the teachers at Ukhrul and to the Middle English Schools established by Dr. Grozier at Kangpokpi when the Mission moved its head quarter there in 1917-1918 from Ukhrul.

In 1910-1911, Pettigrew was given unexpected opportunity to visit the other hill areas of Manipur at government expense. He was appointed as the superintendent of the census which was being taken in the hill areas for first time. Many of the Christian teachers and students helped Pettigrew in this work.^x This was a great opportunity for the Missionary to reach out to many non-Tangkhal areas. At that time Pettigrew was the only man who knew the language of the hill tribes. When the work of census was going on, the headmen or the chiefs of the villages he had visited invited him to start a school in their respective areas.

In 1911, Rev. Mr. U.M. Fox and his wife came from the United States of America to Ukhrul to help Pettigrew. Mr. Fox and Pettigrew worked together for a year after which Pettigrew had to go on Furlangh. Mr. Fox not only took great care of the work but he made further advances. It was Mr. Fox who started the higher education for the boys. He also introduced the carpentry as trade to the hill people.

Of all the schools opened in the hill areas, the Middle English School at Ukhrul and Kangpokpi rendered notable services throughout the year. With one or two exceptions all the mission workers came from these two schools. They served the Christian community all over the hill areas as elementary school teachers, Evangelist and Church pastors. Thus, the work of evangelization and education progressed together strengthened. By 1932 all the Baptist Mission schools, both lower and upper primary and Middle English schools started working under the same curricula. Today, there are numerous primary schools, High schools, Middle schools, colleges, all over the state. It is thus seen that Christian missionaries were the pioneers in bringing modern education to this state as in fact, to other parts of India. However, the progress of education in the state, when compared with other parts of India had been much more rapid.^{xi}

2. Women's Education

As we have seen, schools were opened by the missionaries exclusively for boys because it was just a far cry for the people to be convinced to send their daughters to school in Ukhrul. Their outlook on women education was totally negative thinking that only the lazy people go to school as a means of escape from hard work in the forests and the fields, and simply wasting their time.

To make the girls attend the school was a difficult task for Mrs. Pettigrew. The parents of the girls considered sending their daughters to school as an unnecessary interference in their life pattern and shunned it. Keeping the views of parents in mind the missionary thought of giving them education without disturbing their daily domestic duties. Classes for the girls were, therefore, conducted after they return from the field. Even for this, the teacher had to plead to the parents to allow their daughters to attend in the night. In the beginning, a few girls responded and came along with some elderly people, to learn, read and write in their own language.

Mrs. Pettigrew, in her earnest attempt to mobilize girl students, went to the nearby villages. Ultimately she could gather nine girls from nearby villages to come to Ukhrul. The names of the first batch of girl students were 1. R. Sanamla 2. Hargaila 3. Mahongai, all from Ukhrul. 4. A. Chorane 5. A. Ngaliu 6. A. Kasum 7. A Senew, from Chingjaroi, and 8. Shurila 9. Lang Zarla both of Paoyi also joined the school but stayed on only for year and left. They were taught not only how to read and write but to sew and knit and also lesson of personal hygiene to keep their dormitory, garden etc clean. These girls were also converted into Christianity. Later, 7 of the brighter girls of the hills were given training at Nowgong, Galaghat and nurses training at Guwahati. They were 1. R. Salamla 2. R. Mohongai 3. R. Lasangla all from Ukhrul 4. Ngalew from Chingjaroi 5. H. Philalu from Bungpa 6. Pesi 7. Thannem from Thadou Kuki (According to R. Wonkhuimi). Later, a girls' school was started at Kangpokpi. Girls from Tangkhal, Anal, Kuki, Kom, tribes attended the school. In this school for the first time there were two trained graduate teachers of the staff.^{xii}

Thus, slowly the parents changed their outlook toward girl's education. Gradually girls' schools were opened. In later years co-education schools were also established. Today there is a sea change in the people's outlook because of the education introduced by the missionaries. Everyone admits its immense contribution so achieved.

Z.Z. Lein admits that the introduction of Western Education was an event of astonished significance. The western education rapidly transformed the society. Since then every effort was directed towards sound education and even some had the fortune of going to foreign countries like the United State of America, United Kingdom etc. in order to receive western education. It was thus definitely a boon to the tribal people who had been toiling day and night to make both ends meet. But with the advent of Christian education, everyone was made responsible for his /her own welfare, fate and living standard. The creation of salaried posts made them a sense of new awareness toward life.^{xiii}

It is on record that the first batch of students, who received British style of education in Manipur, appeared in Matric examination at Sylhet in 1909. As there were no High Schools, there was no Matric examination centre in Manipur by then. Till 1921 many children could not continue their secondary education in Manipur as there was no such institution for this stage. In 1921 Johnstone M.E. School was upgraded to High school level and it was affiliated to Calcutta University.^{xiv}

During 1931-41 many more High Schools came up as there were increasing demands for schools. To attract more children in the school, many incentives in the form of scholarships, free distribution of textbooks, exercise books etc. were provided and people had started welcoming the modern system of Western education slowly. As Modern education expanded, there arose the need for setting up administrative machinery and for this the department of education was established in 1910.

During 1939-1943, education in Manipur was at doldrums because of the outbreak of World War II. It was only after 1944 that few schools started functioning in Manipur. In 1946, a college was established at Imphal in the name of Maharani Dhanamanjuri

Devi who donated a large sum of money i.e. Rupees Ten thousand for the cause of higher education with the establishment of Dhanamanjuri College, Manipur entered into the arena of Modern (Western) Higher education just on the eve of Indian Independence.^{xv}

After the independence of India her constitution provides free and compulsory education to all children of the age group 6-14, irrespective of caste, creed and sex. As a result, there has been rapid expansion in primary education in Manipur and in other states of India. The following data will give an idea of the expansion of education in Manipur.

In the year 1947, there were only 278 primary schools in Manipur with 2,540 students in the role. The number then rose to over 3000 with more than 20,473 enrolments of students in 1979-80 and over 1000 primary schools with more than 15,000 enrolments of students and at secondary schools in 1947 was 3,705 thereby the number increasing to eleven times in 1972. By the end of 1984-85, there were 195 Government High Schools in the state, having 6218 students. While there was only one college in 1948 in Manipur affiliated to Guwahati University of Assam, in 1988, the number of colleges rose to 48 under Manipur University. Of these, 27 are Government colleges, and the rest are private colleges. All the 27 are Government colleges, 12 private colleges are affiliated to the Manipur University. There are 9 more Private colleges, and they are permitted or recognized colleges.

The enrolment has increased by leaps and bounds. According to 2001 census the enrolment of students in classes I-V was 2,85,580; in VI-VIII it was 1,21,200; in IX-X it was 64,680 and in XI-XII it was 15,620 in 2000-2001.

In order to cope with the expansion of education in all stages and types, the department of education, which was established in 1910, was re-organized. The department is now bifurcated into two sections each with a Director –one to look after the school education and another to deal with the college and university education. All matters pertaining to physical education, sports and games and youths affairs are separated from the general education and kept under the control and management of a Director of Youth Affairs & Sports. Technical Education is under the management of a Controller of Technical Education. The Directorate of Arts and Culture takes care of fine arts education in Manipur. Administration of library, museum, archives, adult education, extension and continuing education are placed under the Directorate of Education. The Directorate of Medical Health and Family Planning service looks after the medical education. Forest Education is managed by the Department of Forests. The Manipur State Kala Academy also was established with the aim of promoting dance, drama, music, literature and other indigenous forms of arts in Manipur. There are three other organizations working for the promotion of Hindi, and these are: 1. Manipur Hindi Prachar Sabha 2. Manipur Hindi Parishad and 2. Manipur Rastra Bhasa Prachar Samiti. Sanskrit education is also patronized by the Government by establishing a Sanskrit Tol.

At the secretariat level there are different secretaries to the Government. The Manipur University was established in 1980 by an Act of the Manipur Legislative Assembly. The university has become the nerve centre of higher education in Manipur. It is upgraded to the status of central university in 2006. There is a college Development council in the university with a Director to serve as an academic guide to the college system and to ensure interaction between the academic facilities in the university Department and those in the colleges.

3. Mission Education Policy

Christian Mission schools keep their doors open to any child of any community who seek education. Mission schools try their best to provide adequate facilities possible to them. That's why their schools are often well equipped so that the children are enabled to enrich themselves with an education that is properly imparted. Good buildings, proper furniture, adequate laboratory, library and playfield are given importance. The Missionaries firmly believe that unless proper atmosphere is provided for the child to feel at ease in the school premises, nothing can be taught to the child and even if the teaching goes on nothing may retain^{xvi}.

The Mission schools also run mess for boys and girls. The Missionaries on their tours of their villages pick up students and keep them in such boarding sometimes free and at other times request the parents to pay according to their capacity. Preference to Christian students in such boarding and hostel are given so that the primary task of Christianizing go side by side whenever it is possible they also admit children belonging to any other community. It is also a fact that a school cannot provide an environment for education if it does not insist on discipline. Discipline, punctuality, love for one's duty are given utmost importance.

Everyone on the campus is required to work hard. The principal, headmaster, teachers, students and down to the peon form a team, all geared towards a good result. The inspiration prevalent in the atmosphere adds to their perspiration a tint of an expectation of good result at the end of the studies. When the students appear for their High School Leaving Certificate examination, ranks, letters, first divisions become within their reach when everything is said and done in a way that is expected of them.

All the subjects taught in the Mission schools are for the H.S.L.C examination. But there is also another subject which is meant for the examination of life. Most of the Mission schools have moral science or lessons on education in values as part of the curriculum. The students being familiar with Christian values as well as the insistence from the part of the missionaries, the young minds do grasp and inculcate in them values that will last their life time.

The role of Christian schools and institutions is not merely to impart sound knowledge but impress upon the minds of children, good conduct, moral character, honesty and truthfulness. In a state where the level of education was so low, it was the Christian schools that have risen up the standard. Standard came about due to the discipline which is instilled into the minds of children studying in Christian schools.^{xvii}

Many parents also openly admit the reason for sending their children to Mission schools. They say that it is for the sake of discipline as well as for academic excellence. Everywhere people find disregard for moral values to a large extent. Missionary education sees to it that the age-old moral values are maintained and a balance is kept up with the currents of new values that are flooding the society. Fear of god, respect for parents/elders/ teachers and sufficient opportunities are provided for the human resource development of the child with a character that would make him/her acceptable to any section of people in the society.

Christian education has to be seen in different perspective too. Christian missionaries have adopted education as a means to spread the gospel and Christian philosophy of life. They give a religious orientation for one's integral development and the progress of the world at large. "For God and Country" is the quintessence of the Christian vision of education. The average literacy rate of the country is 52% which falls below the rates of those states with significant Christian presence, Kerala, for instance, with 21% Christians have achieved the long cherished dream of 100% literacy.^{xviii} The second and third rank literacy rates are occupied by Goa and Mizoram with Christians constituting large percentage of the population of these two states.

Another point which requires to be stressed in this connection is that high rate of literacy has improved considerably the quality of the life of the people, particularly in the state of Goa and Kerala. The church has obviously enabled the people to stand on their own feet, taking up new enterprises and encouraged them to move to all nooks and corners of the world in pursuit of better prospects.^{xix}

In the field of education, Christian churches may be granted a legitimate place of pride because of their dedicated and excellent system of education and institution. The church opens schools in towns and villages. The schools started by missionaries lead other schools in the state.

Literacy in the hills started with the advent of Christian missionaries who reduced the tribal languages into writing in the Roman script.^{xx}

After the arrival of Missionaries in Manipur, education in the hill areas was almost totally under the control of the Christian Missionaries. At that time, the government policy was, however, to discourage higher education because it did not want educated elite to emerge from amongst not only the hill people but also the people from the valley who might question government policies. Thus during the initial period of British consolidation, Christian Missionary Education mainly aimed at producing preachers and was therefore, almost invariably limited to the setting up of middle standard school. Yet it was primarily because of the efforts of the Christian missionaries that the people of the hill areas were opened to the benefits of modern education, however, limited these might have been.^{xxi}

S.K. Barpujari writes: if the Missionaries would not have come to the rescue of the British administration by taking over the charge of the education of the tribes, the progress of education which was slow in the hills would have been slower still. It will not be an exaggeration to say that Christianity and education developed in the Hills of the Northeast, like twin sisters.^{xxii}

Y.K. Shimray in remembrance of Mr. M.K. Shimray writes that M.K. Shimray was one of the first literates from Ukhrul. The tribals received their education from the school where he was the headmaster, first at Ukhrul and then at Kangpokpi. He may be called the Father of Manipur tribal literacy. He was the Headmaster of the first Christian Middle English School in the whole of Manipur. The national figures like Maj. Khating, former Chief Secretary of the Government of Nagaland, Mr. R. Suisa, ex-member of Parliament, Mr. Rishang Keishing, and many numerous other church leaders and government officials are all his literacy products. He was one of the first and best Bible translator and interpreters from English to Tangkhul or Manipuri. He and his friend S. Kanrei helped the missionary in compiling the Tangkhul Grammar and dictionary. Pettigrew's Tangkhul books such as Tangkhul Primer, *Kuipang leirik* and Shimray's *Jesuwui khararchan* (prose) and *Yurkha Eina kata* (poetry) are very much valued and later ones are used as textbooks in schools.^{xxiii}

In fact, the Christian Missionaries put their best foot forward and exerted themselves in the first place to educate those people who did not even know or understand the necessity and importance of literacy. And the English Education imparted by the Mission schools has begun to pay off in more than one sense.

According to Salam Irene, it is an undeniable fact that the tribal who have been converted to Christianity, have a better grasp and understanding of the English language and western culture, and so better in school or colleges or competitive examinations, largely by virtue of the fact that they have greater fluency in the English language.^{xxiv}

4. Growth of Literature

Before the arrival of the Missionaries the dialect were just spoken and nothing was written much nor must any one have bothered to.

The foremost thing the Missionaries did was then to reduce the dialects to writing in Roman scripts. The Missionaries gave the people portions of Bible versions and first books such as dictionaries and grammar for use. They also distributed Gospel tracts and booklets; they learnt songs and set them to indigenous music. It provided a linguistic unity in the hill areas that used the same music, but used in their own dialects. The Christian literature contributed to the development of tribal identity in this sense too.

Many old and young felt bad that they could not read those Gospel tracts distributed to them by the missionaries. So they requested to open school so that the young generation may benefit from them. It is admitted that the written script was first introduced by the missionaries. Rev. Pettigrew introduced it among the Tangkhuls, Dr. Grozeir among the Kukis, and Rev. W.R. Roberts among the Vaipheis all using the Roman script with phonetic form of spelling. In 1917, Rev. W.R. Roberts with the help of pastor Thangkai published the Gospel of St. John in Vaiphei. This was the first Gospel published in Kuki-chin language in Manipur. In 1926, the Tangkhul New Testament was published through the effort of Rev. Pettigrew.^{xxv}

To sing at social gatherings as well as to offer worship at churches every tribe has a hymn book in its own dialect. Most of these hymns are translated from English devotional hymn and other cultural tunes. To suit the need of the people as well as to help the proper singing in churches, foreign Missionaries also introduced *Fonic sol-fa* note in the hymn books.

For the use of the Catholic Christian, Bishop Abraham of the then diocese of Kohima - Imphal, published a Catholic Hymn Book titled. "*All you Hills praise the Lord*", in 1977 with the first edition of 15,000 copies, since all were sold out, the second edition was printed in 1984 and all the 20,000 copies have been sold out. Though it was first brought out in English, the hymns since have an easy and catchy tune, they have been translated extensively in different dialects and are in use in many parts of the North East of India and have gone to other part of India as well.^{xxvi}

Every tribe of Manipur has the New Testament in their languages and now almost all the tribes have the entire bible in the local languages and some others are in preparation. Most of these Bibles have been translated by local men and published by the Bible Society of India and its head office is based in Bangalore, which promotes Bible translation and publication works.

In the course of years apart from publishing religious literature, numbers of books have been written by the educated people, translation, original thinking, text book for school education, theses about the culture and society; all have contributed to the growth of literature in the languages spoken. It is a notable achievement that the tribal students are able to offer a paper for the HSLC examination of the five languages recognized by the Board of Secondary Education, Manipur. It is definitely a result of the hard work of the Missionaries and the educated elites who are the product of the Mission Education.

5. Conclusion

In Manipur the western education was tried to introduce by the Britishers but it was not successful due to want of co-operation and encouragement of the local people. The people of Manipur felt the necessity of western education only when the English Missionaries became active in Manipur. Thus English education and William Pettigrew became almost synonymous with regard to the growth of Education in Manipur. It was William Pettigrew who taught Manipuri language in the school by writing books in Manipuri. Before he arrived in Manipur the medium of instruction in the valley school was Bengalee. When the people of valley raised objection to the activities of Pettigrew, he shifted his station from Imphal to Ukhrul, the Tangkhul area. Literacy in the hills started with the advent of Christian missionaries who reduced the tribal languages into writing in the Roman Script. It was primarily because of the effort of Christian missionaries that the people of the hill areas were opened to the benefits of modern education. If the missionaries would not have come to the rescue of the British administration by taking over the charge of the education of the tribes, the progress of education which was slow in the hills would have been slower still. It will not be an exaggeration to say that Christianity and education developed in the Hills of Northeast, like twin sisters.

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