

# Lorrain's Logbook



# LORRAIN'S LOGBOOK

Notes from a Missionary in Mizoram, Northeast India  
(1891-1936)

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We have aimed to ensure that this resource is as accessible and usable as possible. There are currently no known accessibility issues. The following items have been identified but are non-actionable; each reflects the transcription's fidelity to the original archival document.

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Location of issue	Need for improvement	Timeline	Work around / Rationale
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Throughout	Suspicious link text: "Click."	N/A	See above ("Work around").
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Chapter: 1930-36	Two images containing textual information without transcription, alt text, or caption.	N/A	Images contain non-English textual information in an unusual format. No current work around.
Chapter: 1892, 26 Oct 1892	Image with long alt text.	N/A	Alt text reflects the contextual information related to the legend within the text.

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We are indebted to the custodians of Lorrain's physical Logbook. Today, reproductions are held at the Baptist Church of Mizoram Centennial Archives (Serkawn, Mizoram) and the Aizawl Theological College (Durtlang, Mizoram), while the original is stored at the Angus Library and Archive (Oxford, United Kingdom).

Acknowledgments can also apply to land, and we gratefully acknowledge and honour that our transcribers completed this digital resource while living on traditional Lands lovingly and continually held by the q<sup>w</sup>a:n<sup>l</sup>ən', q<sup>i</sup>c<sup>c</sup>əy', and scəwaθən məsteyəx<sup>w</sup> peoples (respectively: Kwantlen, Katzie, and Tsawwassen), and the x<sup>w</sup>məθkwəyəm, Skwxwú7mesh, and Səlílwətał peoples (respectively: Musqueam, Squamish, and Tsleil-Waututh).



# INTRODUCTION

Kyle Jackson and Joy L. K. Pachuau

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James Herbert Lorrain was one of the most significant missionaries and linguists to operate in the Indo-Burma borderlands in the late nineteenth and early twentieth century. His Logbook—a record spanning four decades and some 147 handwritten pages—contains descriptions of his everyday experiences as well as interactions with local people, from his arrival in Bengal in 1890 to his departure in 1932 from the Lushai Hills District (today: Mizoram).<sup>1</sup> The Logbook preserves shorter summaries of the newsy letters Lorrain sent home to his parents, as well as to associates at the Baptist Missionary Society (BMS) and beyond. For Lorrain (or Pu Buanga, “Mr. Blond,” as he is known in the Mizo language), the Logbook thus represented a second, if partial, record of his time in Northeast India were his memories to fade or posted letters to go astray. Today, the original letters are seemingly lost to the historical record. Only the Logbook remains.



**Figure 1.** Eleanor Mabel Atkinson (left) and J. H. Lorrain (centre), who married in 1904. **Source:** Endangered Archives Programme (hereafter EAP), British Library, [EAP454/6/5](#). On the right, Lorrain's Logbook at the Angus Library and Archive, Regent's Park College (Oxford). **Source:** photograph by Kyle Jackson, 2013.

That the Logbook was never intended for a public audience makes it a particularly valuable resource for

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1. J. H. Lorrain, “Logbook,” BMS Acc. 250 Lorrain, Angus Library and Archive, Regent's Park College, Oxford, United Kingdom.

students of history: It is comparatively free from the strategic self-censorship and self-consciousness incentivized by official mission reports, funding letters, and other public records. An example of what historian Collette Sirat calls “personal writing,” the Logbook was produced by someone in a “familiar environment [and] writing for themselves.”<sup>2</sup>

But despite being one of the most important written sources in the early colonial history of Mizoram, the Logbook has until now been relatively inaccessible, the original available only for in-person consultation at the Angus Library and Archives at Regent’s Park College (Oxford). Issues of access for distant researchers are compounded by other inequalities, including what sociologists call the “global mobility divide”.<sup>3</sup> At the same time, existing physical reproductions available in India have introduced complications of their own. One facsimile known to the authors is a photographed copy of a xeroxed copy of a handwritten copy of the original! And while a handful of other primary source collections on the wider region’s history do exist, these are published commercially in physical formats by regional presses. The memoirs of colonial administrators, such books tend to spotlight the same sorts of agents who wrote them, offering carefully curated and top-down perspectives that often left little room for local voices.

Though the perspectives and experiences of diverse local peoples (for instance, Lushai, Kuki, Chin, Mru, Chakma, Mara, Lai, Naga, Assamese, and Bengali) remain mediated to varying extents, the Logbook is unique in recording much of what local peoples said and did during important moments in decades prior to mass alphabetic literacy in the region. It contains vivid descriptions about how local historical actors in this era were savvy knowledge brokers, go-betweens, translators, performers, dreamers, and experimenters. It reveals how a range of colonized peoples navigated complex processes of colonial modernity, even as they were barred from equal membership within it. In today’s era of increasingly complex contact between the Northeast and the rest of India, the need to challenge enduring stereotypes about the region—especially its supposed primitivism, remoteness, historical stasis, and exclusion from urban history—is more urgent than ever. The Logbook offers current and future generations of students some critical raw materials for doing just that.

As a primary source transcription and online educational resource (OER) for Northeast India, *Lorrain’s Logbook: Notes from a Missionary to Mizoram, Northeast India (1891-1936)* aims to “expand the archive.”<sup>4</sup> Lorrain’s historical observations are decades deep, encompassing a wide range of fields: From notes on labour and clothing to comments on climate and prices, and from observations of non-human life-forms to remarks

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2. Colette Sirat, *Writing as Handwork: A History of Handwriting in Mediterranean and Western Culture* (Turnhout, Belgium: Brepols, 2006), p. 430, quoted in Elizabeth A. Lambourn, *Abraham’s Luggage: A Social Life of Things in the Medieval Indian Ocean World* (Cambridge: Cambridge University Press, 2018), p. 8.

3. Steffen Mau, Fabian Gülzau, Lena Laube, and Natascha Zaun, “The Global Mobility Divide: How Visa Policies Have Evolved over Time,” *Journal of Ethnic and Migration Studies*, 41.8 (2016), pp. 1192-1213.

4. Yasmin Saikia, “History on the Line: Beyond the Archive of Silence: Narratives of Violence of the 1971 Liberation War of Bangladesh,” *History Workshop Journal*, 58 (2004), pp. 275– 87, quoted in Willem van Schendel, “A War Within a War: Mizo rebels and the Bangladesh Liberation Struggle,” *Modern Asian Studies*, 50.1 (2016), pp. 75-117 (p. 78).

on historical linguistics, the source certainly emphasizes, but also goes far beyond, Lorrain's evangelical concerns. It is an invaluable record to students of history in and of the region.

This Introduction to *Lorrain's Logbook* aims to provide students and scholars with some tools for thinking about and using this primary source. A first section (§I) briefly sketches the wider contexts of missionization in Northeast India. We then turn to Lorrain (§II) and his Logbook (§III), and the ways in which this primary source can be used not only to reconstruct history but also for developing new questions. The fourth part of this Introduction considers materiality (§IV): Much is gained, but what is *lost* with the digital transcription of an original source? The essay closes (§V) with technical notes on the transcription, as well as practical advice on how to use and further contextualize the Logbook.

## I. Wider contexts of missionization

Lorrain's brand of evangelism was nothing new. His work followed in the footsteps of various Nonconformist denominations in Europe—people who were profoundly moved and prompted by the felt need to proclaim and to make known to the world their ideas about God's love. Such movements began with the Pietist movement in northern Europe in the seventeenth century and stretched through to the Nonconformist evangelicals of Britain, whose missionaries spread across the globe in territories colonized and beyond. But these movements cannot be seen as a homogenous category: they had evolved and undergone several changes in organization, emphases, affiliations, and compulsions. Their commonality, however, was framed by the Protestant movement led by Martin Luther, which drastically changed the nature and understanding of Christian doctrine and devotion. Going beyond the Reformation ideal of making scripture available in local languages, the Pietists took it a step further, stressing their felt need to make alphabetic literacy and numeracy universal.<sup>5</sup>

The Nonconformists were also tied together by a religious zeal that enabled them to endure a range of material, emotional, and physical hardships. A self-styled spirit of adventure and discovery, as well as interest in the newly developing fields of anthropology, linguistics, biomedicine, and the natural sciences, seem to have been their portion too—not unlike what has been written of administrator-ethnographers in many frontier zones.<sup>6</sup> In India, Bartholomäus Ziegenbalg and his friend Heinrich Plütschau were the first of the Pietist missionaries to arrive, establishing themselves in the Danish colony of Tranquebar (Tarangambadi) in Tamil Nadu in 1706. Beyond their desire for the spread of Christianity, their allied work of translation and providing access to education in local languages to all sections of society is well-known. Moving away

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5. Andrew Porter, "An Overview, 1700-1914," in Norman Etherington, ed., *Missions and Empire* (Oxford: Oxford University Press, 2007), pp. 40-63; and Robert Eric Frykenberg, *Christianity in India* (Oxford: Oxford University Press, 2008).

6. Angma Dey Jhala, *An Endangered History: Indigeneity, Religion and Politics on the Borders of India, Burma and Bangladesh* (Delhi: Oxford University Press, 2019).

from an earlier tradition wherein the Bible was presented in synoptic or paraphrased forms, the Pietists were interested in translating the Bible word for word. They were likewise deeply involved in trying to understand the environmental and political worlds around them. In their view, the ‘Book of nature’ was as important as the ‘Book of Grace’ (the Bible) for understanding how God worked in the world. Experiments such as the ‘cabinet of wonders’—with the aim of showcasing new ‘discoveries’—became an important aspect of their Christian endeavour, and descriptions and artifacts of all kinds were sent back to Europe.<sup>7</sup>

## II. Who was J. H. Lorrain?

Lorrain and his close friend Frederick William Savidge (whose association with the Lushai Hills was as deep and enduring as Lorrain’s) belonged to a similar category of missionaries. Evangelical work did not merely mean presenting the Gospel to the ‘heathens.’ Instead, they followed the example of their predecessors and peers by emphasizing converts’ introduction to the world of colonial modernity. Converts were to be provided with the tools to participate in colonial modernity by making their faith a tool of self-transformation. While neither Lorrain or Savidge authored ethnographic studies, their constant touring, in addition to their work on grammars, dictionaries, and the Logbook itself, makes it clear that understanding and recording the cultures of local peoples was very important to them.

The mission to the Lushai Hills was not the first foray of Christian missionaries to Northeast India. Through the course of the nineteenth and twentieth centuries, the region came to be heavily evangelized. Except for present-day Arunachal Pradesh, the region hosted different mission groups with differing theological and missional practices. The missions were not always successful, according to their own benchmarks, as in the cases of the Serampore mission (early nineteenth century) and the Roman Catholic mission of the mid-nineteenth century. Working among the Nagas, the American Baptists attracted significantly more local interest, as did the Roman Catholic mission of the late nineteenth century, and the Welsh Presbyterians (Calvinistic Methodists), whose mission took them to the Khasis and Jaintias (in present day Meghalaya) and to the Lushais (Mizos).<sup>8</sup> Today, however, many more denominations exist (Salvation Army, Pentecostals, Lutherans, Seventh Day Adventists, to name a few) whose members tend to be converts from other, more established denominations.

Lorrain and Savidge made attempts to enter the Lushai Hills well before the district came under total control of the British. These initial attempts failed. When in 1894 they were able to enter the Lushai Hills, Lorrain was only twenty-two years of age, and Savidge ten years older. Lorrain seems to have been the one with more

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7. Frykenberg, *Christianity*, pp. 146-9. Also see the [seventy-two cultural objects](#) deposited by Lorrain at the British Museum between 1899 and 1924.

8. F. S. Downs, *History of Christianity in India: North East India in the Nineteenth and Twentieth Centuries* (Bangalore: Church History Association of India, 1992).

initiative; he, for instance, had enrolled them both for mission work in the first place. Lorrain—the more prolific of the two—also has a larger archival presence. Their lengthy stay in the Lushai Hills unfolded in two stages, the first lasting from 1894 to 1899 (in Aijal/Aizawl), under an independent mission known as the Arthington Aborigines Mission; the second stint was from 1903 to 1932 (in Lungleh/Lunglei) under the Baptist Mission Society of London, with Savidge retiring in 1925.

The work of a missionary required more than spiritual proclivities. In fact, neither Lorrain nor Savidge were theologically trained: Savidge was a professional photographer with a studio in Ely, London, while Lorrain was trained as a telegraph communicator, having worked briefly at a Post Office in Holborn, London, prior to becoming a missionary. Missionary work required them to be versatile, and both moulded themselves according to the needs of the hour. This included learning an oral language and assisting in the construction of a workable script and orthographical system—not easy tasks. Prior to their venture into the Lushai Hills, they had spent time in Bengal and amongst the Abors (Adi) of Arunachal Pradesh, becoming proficient in both languages.

In the Lushai Hills, Lorrain and Savidge decided to adopt the Roman script and the ‘Hunterian’ system of orthography. Working from countless interactions with local peoples, and benefiting considerably from local linguistic expertise, they published a Lushai-English dictionary of more than 7,000 words not long after their arrival, along with a basic Lushai grammar in 1897. Lorrain would later bring out a more complete dictionary (of over 30,000 words) in 1939—his dedication to the project evident in how he remained in Calcutta for three years after his retirement in 1932 to see its completion. Proficient in Hebrew and Greek, Lorrain also played a significant role in the gradual translation into Mizo of the books of the Bible. And both Lorrain and Savidge enriched the literature of the Mizo people through the composition and translation of Christian literature in Mizo (*Pilgrim’s Progress*, *Spurgeon’s Sermons*, etc.), the creation of texts for newly established schools (from *Aesop’s Fables* to geometry textbooks), and the translation of hymns.<sup>9</sup>

Missionary presence in the Lushai Hills lasted less than a hundred years. Today, despite it being more than fifty years since the last of the foreign missionaries departed Mizoram, the Mizos have generally not been antagonistic to the work of the missionaries—this despite the burgeoning criticism of colonial missionaries’ work elsewhere. Similar to the Dalit theology that has emerged in other parts of the country, Mizo Christian theologians have aimed to re-interpret and understand the nature of Christianity and conversion from within local and nativistic frames.<sup>10</sup> But as to the historical missionaries themselves, the overarching narrative remains a sense of deep regard and respect. Such feelings do not differ from the ‘Raj nostalgia’ evinced and articulated by ethnic minorities at the time of independence for colonial rule and its officials, according to historian

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9. P. L. Lianzuala, *Zofate Chanchin Tha Rawn Hlantute* (Lunglei, Mizoram: Joseph Lalhlipua, 2012).

10. See, for example: Lalsawma, *Revivals: the Mizo Way* (Aizawl: Lalawma, 1994); Vanlalchhuanawma, *Christianity and Subaltern Culture. Revival Movement as a Cultural Response to Westernization in Mizoram* (New Delhi: ISPCK, 2007); and Zolawma, “A Critical Assessment of the WCC’s Study Project on ‘Ecclesiology and Ethics’ from a Tribal Perspective,” *Mizoram Theological Journal*, 8.1 (2008), pp. 14-44.

David Zou.<sup>11</sup> A large part of such an attitude perhaps stemmed from the fact that the two main mission agencies—the Welsh Calvinist Methodists (Presbyterians) and the Baptists—consistently worked together through what was called the ‘comity arrangements.’ Adopted in the Lushai Hills and elsewhere, such an approach to missionization brought a geographically broad sense of unity and purpose, a consciousness of identity connected to, but expanding beyond, an earlier, more fractured landscape. Missionary efforts to push forward literacy, knowledge, and education in the faith, as well in the knowledge systems of the wider-world, significantly contributed to the making of the Mizo people—something that perhaps continues to be recognized and acknowledged in the region. Moreover, the long tenures of missionaries—some lasting several decades—coupled with their intensive touring of the region (and the relationships thus cultivated), paved the way for longstanding associations, multi-generational relationships, and connections across space.

While Lorrain and Savidge’s work in the Lushai Hills was generally well-regarded, loved, recognized, and respected by those in the region itself, one suspects that the missionaries’ return to their home country was not always easy. Many European missionaries remained in India for several decades (in the case of Lorrain it was four). They returned to their home country changed, and to changed circumstances. While they were often regarded with deep respect in the lands of their missions,<sup>12</sup> they retired to lives of relative anonymity upon their return. One can imagine that the contrast in their receptions would have been difficult to bear. And for missionaries who returned to Europe after the Second World War, the decline of the imperial project itself, alongside the fundamental questioning of religion and its role in an increasingly secularizing society in Europe, led some missionaries to question their faith and their role in the enterprise.<sup>13</sup> Not much has been written about missionary lives post-return to their home countries, but Lorrain—who lived only for another twelve years (d. 1944) after his return—seems to have spent this time systematizing the knowledge he had acquired, writing in mission journals about his work, and constantly being in touch through letters with the Mizo people he had encountered and loved. Just before he died, Lorrain was able to send greetings to the people of the Lushai Hills by posting a gramophone recording. An early and literal form of ‘voice mail,’ Lorrain’s record was played for keen audiences in the region’s two mission centres during their jubilee celebrations of Christianity’s arrival.

### III. The Logbook as a source

The Logbook highlights for us Lorrain’s viewpoints, from minute details regarding initial attempts at

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11. David Vumlallian Zou, “Vai phobia to Raj nostalgia: Sahibs, chiefs and commoners in colonial Lushai Hills,” in Lipokmar Dzüvichü and Manjeet Baruah, eds., *Modern Practices in North East India: History, Culture, Representation* (New York: Routledge, 2018), pp. 119–43.

12. Savidge was said to have received over 2,000 letters from people in the Lushai Hills from the time he retired in 1925 to his death in 1934, showcasing people’s affection for him—and a fact made more exceptional by the relative financial poverty of the people and the difficulties in communication; see Lianzuala, *Zofate Chanchin*, p. 368.

13. Joy L. K. Pachauu’s interview with the spouse of a well-known Welsh missionary in the Lushai Hills.

establishing camp to the challenges of establishing a relationship with a people they knew next to nothing about. While the Logbook was written by a missionary as an account of his work and activities, thoughts and ideas, one can also glean local voices, and Indigenous ideas about the foreigners, through recorded reactions to the missionaries' work. Scholars P. Thirumal, Laldinpuii, and C. Lalrozami use the Logbook to highlight local agency in linguistics, demonstrating how local men like [Khamliana](#) and Suaka were in fact vital partners in an accomplishment often solely ascribed to Lorrain: the creation of a writing system for the Mizo language.<sup>14</sup> The text likewise speaks to a host of historical topics both tangible (food, clothing, medicine, architecture, the materials of everyday life) and intangible (ideas, spirituality, preconceptions, humour, and emotion); at the same time, it preserves evidence of rapidly increasing local interest in Lorrain's earliest biblical translations, providing an opportunity to explore the understudied demand—as opposed to solely the supply—side of missionization in the region. So, while the Logbook can be used to study Lorrain's self-styled image as a “pioneer,” it also reveals the myriad ways his life fundamentally entangled with local materials, plants, and non-human animals, and even how his central religious mission—and indeed his own personal wellbeing—did not merely involve but depended upon hosts of local individuals.

Historian John Thornton argues that the general, nineteenth-century Christian missionary predisposition against Indigenous religions did not necessarily preclude thorough descriptions of those religions.<sup>15</sup> Lorrain was no different. Globally, missionaries at the time were intensely interested in the existing traditions and thought-worlds they encountered, though primarily for their own evangelical reasons and often in a search for the “parallels” with Christian doctrines that could demonstrate not only “common humanity” but also the global breadth of God's grace.<sup>16</sup> Lorrain's biases in observing, interpreting, and recording such details can be easy to anticipate, providing a useful—and, in the case of some of his earliest observations, an exclusive—record of local spirituality and ceremony.

Another theme commonplace in the global paper trail of evangelism is the highlighting of “first achievements,” dates that Lorrain often emphasizes in the margins of the original Logbook by drawing “Xs” in bright, orange-red pencil crayon: the first mission house, the first convert, the first church, and so forth. In their colour, form, and sacred significance, these symbols can be read as Lorrain's way of marking “red-letter days”—a phrase he uses explicitly in an April [1903](#) entry—invoking the old practice of using red letters to denote holy days in church calendars. For Lorrain and later Christians in the region, these moments came to represent the sacred first fruits in an ordained harvest of souls. Moments as heavy as these left their mark

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14. P. Thirumal, Laldinpuii, and C. Lalrozami, *Modern Mizoram: History, Culture, Poetics* (New York: Routledge, 2019), pp. 49-54 (esp. pp. 49-50). On Khamliana, see Lalhmingliani, “Khamliana,” *Historical Journal Mizoram*, 12 (2011), pp. 1-11, and Kyle Jackson, “A chief and his wheelbarrow: Digitisation and history in India's Northeast,” 4 November 2014, Endangered Archives Blog, British Library, London, <https://blogs.bl.uk/en/dangerredarchives/2014/11/mizoram.html>, accessed 4 March 2023.

15. See John Thornton, “European Documents and African History,” in John Edward Philips, ed., *Writing African History* (Rochester, New York: University of Rochester Press, 2005), pp. 254-65.

16. Bronwen Douglas, “Encounters with the Enemy? Academic Readings of Missionary Narratives on Melanesians,” *Comparative Studies in Society and History*, 43.1 (2001), pp. 37-64 (p. 43).

not only in the Logbook but also in the physical landscape: In 1917, for example, churches in the North Lushai Hills took up a collection to erect a towering monument to Khuma, “our first Lushai Christian” (Figure 2).<sup>17</sup> Another stone marker stands today in Zarkawt, a locality in Aizawl, to mark the location of Lorrain and Savidge’s first church in the region (see the related Logbook entry in [1896](#)).



**Figure 2:** Liangkhaia at Mission Veng Church, Aijal, 1919. Khuma’s monument appears in the bottom-right.  
**Source:** [EAP454/13/22](#).

And yet historian Jean M. O’Brien reminds us that such narratives of “firsting” need also to be approached reflexively and critically. They can paint pictures that foreground only Europeans as “the first people to erect the proper institutions of a social order worthy of notice.”<sup>18</sup> Without minimizing the significance of these moments for Lorrain—a valid research topic in itself—nor the genuine emotional power these events still carry for many Christians in the region today, O’Brien asks students of history to also remain attentive to how discourses of “firsting” orient focus, highlighting what is “worthy of notice” in ways potentially dispossessive. In her own study of narrative “firsting,” historian Lauryn Beck reminds us that colonized “peoples [...] experienced firsts just as much as Europeans did.”<sup>19</sup> Lorrain’s “red-letter days” are not the neutral or authoritative markers of history they are sometimes made out to be. We might instead ask: How did ideas of

17. F. J. Sandy, “Chief matters dealt with at the North Lushai Presbytery, Sept 20-24, 1917,” National Library of Wales, CMA 37 335, p. 1.

18. Jean M. O’Brien, *Firsting and Lasting: Writing Indians Out of Existence in New England* (Minneapolis: University of Minnesota Press, 2010), p. vii.

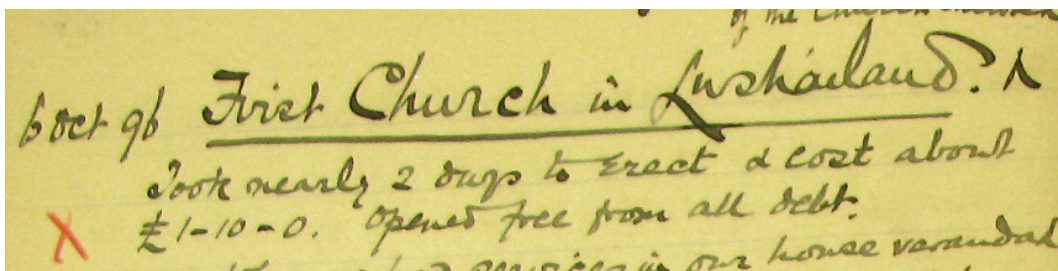
19. Lauren Beck, “Introduction” in Lauren Beck, ed., *Firsting in the early-modern Atlantic world* (New York: Routledge, 2020), p. 1-22 (p. 3). Also see Kyle Jackson, *The Mizo Discovery of the British Raj: Empire and Religion in Mizoram, Northeast India (1890-1920)* (Cambridge: Cambridge University Press, 2023).

gender, race, and class, for example, impact the character of how these firsts played out and were documented? What exactly did these firsts mean, to whom, when, and why? What is their function today?

## IV. The costs of digitization

Scholar Paul Duguid tells a story about a Portuguese archive in which he encountered a researcher behaving bizarrely.<sup>20</sup> Instead of slowly reading through a collection of eighteenth-century letters, the researcher was energetically sniffing them, pausing only to note an occasional date and place of writing. Mystified, Duguid asked the researcher what he was doing. The man replied that in the 1700s, towns affected by cholera would ensure that outward-bound letters were sprinkled with pungent vinegar—a measure to stop the spread of disease. He was using his nose to map a history of cholera outbreaks.

The example shows how the digitization of a physical source—a digital photograph of a letter, a transcription of a Logbook—is not merely a neutral act of “preservation”; rather, digitization implicitly delineates where a source’s value begins and ends.<sup>21</sup> In English, historical documents “*contain, hold, carry, and convey* information”—verbs evoking materiality, like the scent of vinegar preserved in a Portuguese archive.<sup>22</sup> In short, the digital version of Lorrain’s Logbook that follows is not a “copy” but something new, separated from what sociologist Brenda Danet calls the “physical stuff of texts – the surfaces on which they are inscribed, the materials used to do the inscribing and the aesthetic aspects of their creation and manipulation.”<sup>23</sup> While our transcription preserves Lorrain’s celebratory “red-letter day” markings, approximating them with pixels in the shape of an orange-red “X”, it cannot preserve the physical aspect of these markings (Figure 3), how in these moments Lorrain pressed his pencil tip into the paper *firmly*, leaving decided strokes and dark pigment that mirror, and even physically embody, his understanding of the weightiness of these achievements.



**Figure 3.** Detail from the 6 October 1896 entry in the Logbook: “First Church in Lushailand.”

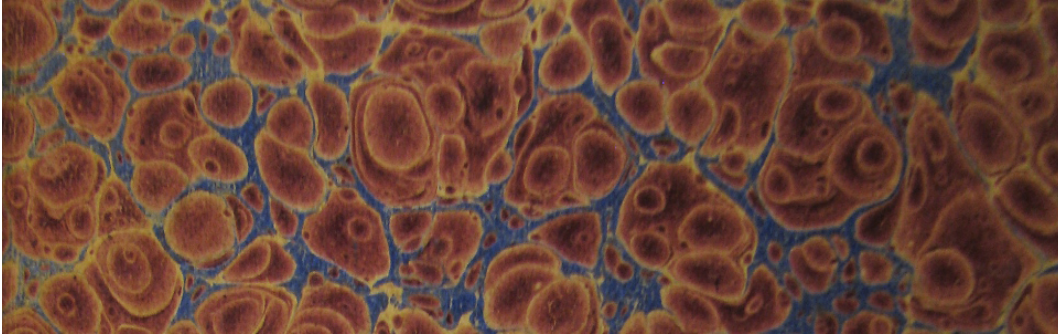
20. John Seely Brown and Paul Duguid, *The Social Life of Information* (Boston: Harvard Business School Press, 2000), 173-4.

21. Brown and Duguid, *The Social Life*, p. 189.

22. Brown and Duguid, *The Social Life*, p. 184.

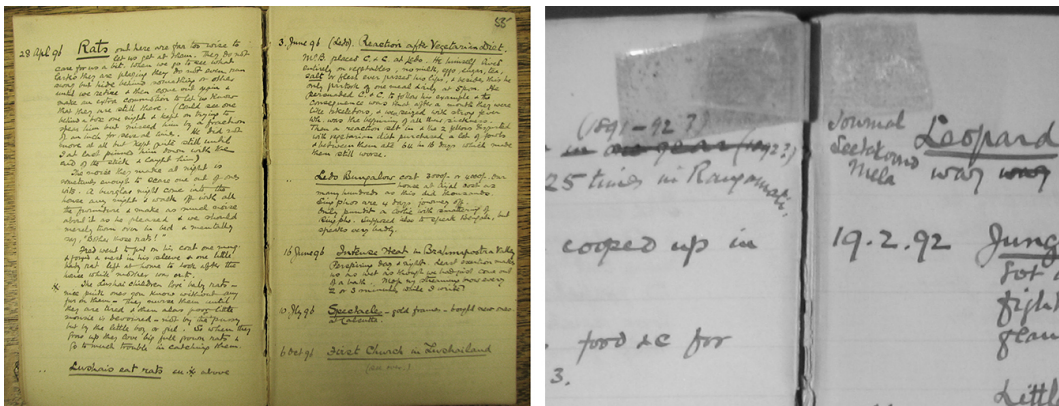
23. Charles Jeurgens, “The Scent of the Digital Archive - Dilemmas with Archive Digitisation,” *BMGN - Low Countries Historical Review*, 128.4 (2013), pp. 30-54 (p. 34); and Brenda Danet, “Books, Letters, Documents: The Changing Aesthetics of Texts in Late Print Culture,” *Journal of Material Culture*, 2.1 (1997), pp. 5-38 (pp. 5-6), quoted in Lambourn, *Abraham’s Luggage*, p. 243.

What is the physical stuff of the Logbook? A black vinyl cover (see Figure 1) encloses the string-bound pages of light-brown, lined paper on which Lorrain handwrote over 60,000 words in black inks, pencil leads, and orange-red pencil crayon. In person, the object feels small, a compactness conducive to transport and storage. Marbled endpages feature one-of-a-kind designs handmade by an artisan who dipped papers onto floating ink drops (Figure 4). A final section inside the Logbook bulges with ephemera cut-and-pasted by Lorrain—typewritten letters, newspaper articles, and obituaries—a material feature we have attempted to preserve in the digital version by including images of the clippings.



**Figure 4.** Detail of the Logbook's marbled endpaper.

The Logbook also bears the marks of physical environments and age. Some of the page spreads are split at the inside joint (Figure 5, left), while the outer spine is corroded and torn open, evincing not only age but also years of opening and closing. Visible attempts, probably Lorrain's, to repair the Logbook are an interplay between materiality and text: Where adhesive bands (Figure 5, right) hold split bindings together, nearby entries read “umbrella over me in bed” (February 1891) or remark upon significant swings in daily temperature (December 1891). The legendary humidity of Northeast India infuses the Logbook on multiple levels, from the written word to the molecular.



**Figure 5.** Left: Typical Logbook pages (1896), showing damage to the notebook's central joint (2013). Right: Detail showing failed adhesive (1892).

Finally, the material character of Lorrain's handwriting itself conveys one of his hallmarks as a missionary: his enduring presence in the hills. Lorrain “stayed on” far longer than any other foreign missionary in the region—or indeed any British administrator. The sheer regularity of the handwriting in the Logbook, largely

consistent across decades and geographies, shows little evidence of any meaningful change in writing conditions. The consistent movements of his pens, the relative lack of errors or struck text, and the careful organization indicate that the handwriting took place in predictable places and on clean, flat writing surfaces. For the most part, these were not entries scribbled on the go, on a lap, or in a hurry.<sup>24</sup> Things change only towards the end of the notebook, where Lorrain crams more than forty tiny lines of handwriting to a page, compared to the twenty-seven typical of earlier, roomier entries. This, we believe, also comes down to materiality: Paper is running out. In such sections, our transcribers sometimes had difficulty deciphering the prose, resulting in one of the few digital artifacts from the Logbook's physical form: parenthetical notes that read "illegible."

Given that the Logbook was physically written in Northeast India, our digitization project can be viewed in some measure as an act of its partial repatriation, if only in virtual form.<sup>25</sup> When Lorrain departed the Lushai Hills, the Logbook probably followed a typical route out of the region, first powered on roads by the muscles of humans or oxen, then over the waters of the Tlawng and Barak rivers by the tightening sinews of Bengali boatmen. Coal-fire would have driven it down the Brahmaputra River to the Goalundo terminus of the Eastern Bengal State Railway, from where it would have travelled southwestward to the port of Calcutta and, later, beyond. Abstracted to crude lines, this is horizontal travel across some 8,000 kilometres and a vertical descent of some 700 metres, to an eventual below-ground storage room in the Angus Library and Archive, in which the Logbook has sat undisturbed save for the rare research request or a slight, one-in-a-generation earthquake (1986). And yet, as this section has shown, the Logbook is first *a thing in this world*. We acknowledge that the "accessible and open" transcription that follows unfortunately keeps much—material qualities, physical environments, and even certain research questions—inaccessible and closed.

## V. Notes on the transcription

Our transcribers have tried to create as accurate and precise a transcription of the original text as possible, with only minimal annotations. If the Logbook punctuates incorrectly, the transcription does also. Square brackets signal an editorial intervention: While the parenthetical note (sic) means that Lorrain is signalling a grammatical error, [sic] means that the transcription editors are signalling Lorrain's error. The text appears essentially as-is in the original, save for two racial slurs omitted under our guiding principle of doing no further harm; here we also follow current practices in archival studies by linking to scholarship on the wider history of

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24. Sirat, *Writing as Handwork*, p. 430.

25. Librarian Todd Michelson-Ambelang highlights "the cultural importance of ownership" of historical sources, even in digitized forms; Todd Michelson-Ambelang, "Our Libraries Are Colonial Archives: South Asian Collections in Western and Global North Libraries," *South Asia: Journal of South Asian Studies*, 45.2 (2022), pp. 236-49 (p. 247). On the repatriation of a facsimile of another set of sources from Oxford to Northeast India, see Arkotong Longkumer, "'Lines that speak': The Gaidinliu notebooks as language, prophecy, and textuality," *HAAU: Journal of Ethnographic Theory*, 6.2 (2016), pp. 123-147.

racism and traumatic text, as well as relevant scholarship authored by members of the communities who the terminology disparaged.<sup>26</sup>

The formatting of the digital version of the Logbook gestures towards the original, imitating the original indentations and other non-textual markings. Drawings are preserved in image form. Our version is divided into two parts. Part 1 (1891-1897) is a straight-forward year-by-year account, while Part 2 (1903-36) includes entries recorded after Lorrain returned from furlough in Britain to the Lushai Hills, a distinction he also makes explicit in the original text. In the latter section, Lorrain pays less attention to precise chronology, and pastes scrapbook materials towards the end of the notebook. While we have introduced these two overarching sections to provide structure to the OER, the entries themselves appear sequentially and verbatim, with fidelity to the original.

Publishing a record that Lorrain did not intend the world to see brings up complex issues of consent. Lorrain himself was aware of this problem, recording a Henry Wadsworth Longfellow poem about how documents can outlive authors (Logbook section: [1930-36](#)):

“Lives of great men all remind us  
As these pages o’er we turn.  
That we’re apt to leave behind us,  
Letters that we ought to burn.”

While our publication respects the formal rules of copyright, and while we have received [permission](#), for example, to publish Lorrain’s photograph as a cover image for this OER, we are mindful that we cannot receive Lorrain’s permission to disseminate his notes so widely, a dilemma rarely remarked upon but common to many digital repositories of history.

Doing so also elevates this source into a new prominence. We anticipate that it will join the records of early colonial administrators in historiographical visibility, not only because of its vivid detail but also simply because of its availability. Recent scholarship on digital history tracks the “growing tendency among researchers to expect that informational resources will be available online” and to ignore sources that are not.<sup>27</sup> The National Archives of Australia, for example, has digitized and made accessible online just two percent of its holdings. But this tiny slice nevertheless enjoys the same overall consultation as the *entirety* of the physical collection.<sup>28</sup> While our OER gives the Logbook a new and user-friendly digital afterlife, we also encourage you to consider the spotlighting nature of digital transcription.

This is particularly important because the Logbook provides just one perspective, and from a person who eventually enjoyed relative power and prominence. One entry, for example, records the boyhood memory of a Lushai man called Zakhama, who recalled witnessing a moment of compassion during the British invasion of

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26. Kate Holterhoof, “From Disclaimer to Critique: Race and the Digital Image Archivist,” *Digital Humanities Quarterly*, 11.3 (2017).

27. Jeurgens, “The Scent,” p. 45.

28. Adrian Cunningham, “The Postcustodial Archive,” in Jennie Hill, ed., *The Future of Archives and Recordkeeping: A Reader* (London: Facet Publishing, 2011), pp. 173-189 (p. 182), quoted in Jeurgens, “The Scent,” p. 45.

the hills decades prior, when Col. John Shakespear had guarded and fed of a group of elderly individuals and several other people with disabilities, all of them abandoned after a battle. Lorrain documents “Shakespear’s Kindness” (section [1919-1929](#))—but not the reason these vulnerable individuals were left behind in the first place. The rest of the villagers at Chhipphir had run for their lives, fleeing the violence unleashed by Shakespear’s army, leaving people with less mobility behind. In fact, the shocking brutality that immediately preceded Lorrain’s tenure in the hills is almost entirely absent from the Logbook, save for a brief [1895](#) reference to cultural disruption: Years of warfare had so fully dislocated regular village life that traditional Lushai sports and games were on the verge of being forever forgotten. The Logbook is almost silent on the shadow of violence over the land.<sup>29</sup>

And so we encourage you to explore this invaluable primary source in its new and text-searchable format, but also to seek out other materials—in oral, visual, archaeological, ecological, digital, and physical forms—to illuminate it more fully. The Mizo-language newspaper [Mizo leh Vai Chanchinbu](#) (digitized by Aizawl Theological College) represents one starting point, as do the multilingual [collections available online through the Endangered Archives Programme](#) or the [Further Reading](#) section of this OER, which highlights a range of physical and e-books to explore. Lorrain’s Logbook represents a complex bundle of assumptions, preconceptions, and gaps that needs to be assessed and disentangled with care and a critical eye, even as it offers much of interest to a wide range of historical fields.

## Focus questions for students

1. How does Lorrain’s **tone**, as well as the **topics** he deems worthy of recording in his Logbook, **change across time**? What **stays the same**?
2. The lone “pioneer missionary on the frontier” is a trope of sorts in the history of Christian missions. Can you “**read against the grain**” to find evidence of the **agency of local people** or **lay Christians** in Lorrain’s Logbook? How would you characterize this agency?
3. It is often implied that “history” refers to **human** history. But life on this planet is

29. See Joy L. K. Pachau and Willem van Schendel, *The Camera as Witness: A Social History of Mizoram, Northeast India* (Delhi: Cambridge University Press, 2015), chapter 6; and Jackson, *The Mizo Discovery*, chapter 1.

interconnected. How does Lorrain's Logbook reveal the **connected histories of human and non-human life**?

4. **Emotions** do not only suffuse the human experience of history, but also shape how history itself unfolds. What evidence can you find of **Lorrain's emotional life**? How do **emotions shape Lorrain's world**? How do they shape his **curation of the Logbook itself**?
5. As a **missionary**, Lorrain is fundamentally concerned with **beliefs**, Christian and otherwise. How does he **characterize these various beliefs in his writing**? Do you notice any changes in how he characterizes them **over time**?
6. Lorrain worked extensively on **Lushai-English grammars and dictionaries** (e.g., 1898, [1940](#)) and translated books from the Bible. Do you notice any trends or themes in how he **uses the Lushai/Mizo language** in his Logbook? What are his **thoughts on the language**, and are those thoughts **static or dynamic**?
7. Lorrain assembles a **scrapbook** of sorts in the final section of his Logbook. How do you think that historians should **interpret this material**—not only the clippings that Lorrain decided to include but also the **creative and physical act of scrapbooking itself**?

# PREFACE

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Notes from J. H. Lorrain's letters to his parents and other items of interest chiefly in connection with his life among the Lushai Tribe.

The dates in the margin are those of the letters from which the notes have been made.

(Where no date appears the note is not extracted from any particular letter.)

If the letters, indicated by the dates in the margin, are referred to, a more detailed description of the subject will be found.

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# PART 1: 1891-1897



# 1891

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**Biscuits in Heaven.** Khawngnibula asked Challiana “Has Jesus got any biscuits in heaven, because if He has I want to go there.” K. always has a biscuit in early **mng**: & loves them.

**Coffee strained through sock.** Native servant ~~convicted of~~ scolded for straining coffee through Master’s sock, answers “Please sir, it was not a clean one.

**Flying fish** pursued by porpoises & or large fish which devour them in hundreds, leap into air & fly away to avoid their enemies, pounced upon by birds of prey. Red sea.

**Mirage**, seen when passing through Suez Canal

**Wrecks in Red Sea.** Sea full of dangerous rocks. Arabs attack & plunder wrecks.

**Whales spouting**– saw 6 of them – 15 Jan 91

**Arrived at Brahmanbaria** Mon 2nd Feb- 1891.

**Arrived at Calcutta first time** Wed. night 21 Jan 1891. Met on way from Diamon harbour (on rail), by Mr & Mrs Dr Rouse, Mr & Mrs Summers, Herbert Anderson, Miss Lynn & other Zenana lady.

**Noise of insects** deafening.

**Old man of 60 married to 14 girls** at same time ages from 3-26 years. Had them arranged before him in a row in a semicircle. (Indian witness 1891)

**First meeting at Akaora**– see Circ. letter dated 13 Feb 1891

**First meeting in native house** Circ. letter page 8 dated 13 Feb 1891. When men came to invite us to come to house said “I have come for Bertie.” Boy reading “Little Jim”. see letter.

**Jackals** noise like ~~board school~~ children come out of board school mingled with cries of a London Milkman on a Sunday morning.

**Idols** said to me made alive by priests – not really stone **&c** can see and hear. 13 Feb 91

**Crowds to listen** at bazaar preaching, only Dr Salwas able to speak a little

## 19 Feb 1891. Will Westons illness

delirium, (his going home 4 Mar 1891.

## 24 Feb 1891 First Thunderstorm

White ants

**White ants**

**Umbrella over me in bed.**

## 4 Mch 1891 Starting for Dacca

**Bananas** – 16 a penny.

**Noise of Frogs** like several policeman's rattles

**Noise of Insects** like boy sharpening slate pencil

## Dacca, 10 Apr 1891

After meeting ~~Brahmin~~ Brahmin priest took up his position to preach and gave us tract

**Brahmin Tract.** "If a man give a present to a Brahmin of fruit or other food it will be counted as a very good act; but will not give the donor the new birth. If the present be of horses or land it will surely secure for the giver eternal life in the future world in which all the desires of the flesh will be fully satisfied."

**Nor'ester**

**Sudden change of temperature**

**Lightning**

## 1 May 1891

**Nor'wester**, good description pages 2-3

**Insect pests** in Dak Bungalow- good description page 2

**Boat, Fearful storms.** Boat nearly lifted on land. 5 hours cooped up. Hot wind. Brilliant sunset behind. In front sky inky black, riven from end to end by forked lightning, & whole place on fire with sheet lightning.

## 22 May 1891

**Recognize man through wall** of bungalow. not made of bricks but of bamboo mats.

(2b) sad to see old heathen without hope or certainty as to future

(2d) Programme of Day's work when at Brahmanbaria.

## 16 Jul 1891

**Publicity of Indian Houses.** People walk in & out. Stare through doors. Bring cows, sheep, goats and lamb to graze in our compound (at B'baria) not realizing that the land has been leased to us. They eat up whatever is planted.

**Inquisite Natives.** Man came & asked Mrs St D, when she was writing letter what she was writing & would not go away. Does same to me. Got rid of him by reading it out in English.

**Sunday School,** B'baria. Give away each Sunday copies of (Boupali?) "Child's friend"

If come 4 Sundays get extra coloured text. If 8 Sundays get 8 marbles, to be called for on Monday. Children come around 6am for same. Perhaps been awake half night thinking about the marbles. Tried to teach them the difference between Sunday & week days.

## 26 Aug 1891

B'baria. On tour. Writing home. Boat anchored. Window opened. Crowd outside on bank gazing at me as at lion or monkey at zoo.

## Diary B'baria Tour

**Page 96** Fisherman struggling with turtle on hook. Let rod & line go. Went away down stream towed along by the captive

**P. 99** Old cook dipping up filthy water from stinking Khal with couple of dead bullocks rotting in water close by Khal

**P.99** Boating among Rice Fields – good description.

**P.108** Insects. Terrible time. Mrs St D eating dry bread on roof in dark.

**P110.** Sold 100 gospels at Faudouk.

**P111.** Postmaster been at Faudouk 6 years never seen a missionary there. Old man remembered missionary & 2 native **Xns.** visiting place 15 years before.

**P.15** Tipperahs have no word for MILK – which is not used by Hill Tribes & is considered unclean.

**P.42, 43** Hindoo schoolmaster, wife and servant want to become Xns. Cheers our hearts

**P.77-82** Great Bazaar 20,000 present, Ramchandrapur.

## 18 Sep 1891.

**Adventure with Mad Man** at Kasba. Mr & Mrs St D's adventure at same time with boat nearly sinking  
**Attacked by Red Ants** in bed at Kasba Dak bungalow.

## 2 Oct 1891

**Distribution of Prizes** B'baria School by Mrs St D. She was introduced by the school Babu to the boys as "A very respectable lady"

**Young men sang**, but as not considered the thing to sing before women they were surrounded by a curtain hiding them from view (of Mrs St Dalwas in particular).

600 boys in the school.

**Tale of the good** little Chinese boy and Mosquitos. Mother and father too poor to buy mosquito curtain. Used to go to bed first. Submit to be bitten all over. When all mosquitoes full, his parents would retire & have peaceful night through their boys self sacrifice.

## 7 Nov 1891

**Snakes**. Snake with two heads, one at either end. Holds victim in one mouth injects poison with other. Alternate bands of black and yellow. 6 ft long. Reported as the King of Snakes. Rare. Called by the Police Inspector at Brahmanbaria to see it.

## 18 Nov 1891. – Calcutta

**Fearful Storm in Bay of** Bengal a week or two ago. Pilot Bry disappeared. 40 or 50 souls said to have perished.

## 3 Dec 1891. – B'baria

**Boys fond of fun**. Ask boys to come to school. Decline (in fun) to come unless give them Hymn Books. Come all same. Boys like fun all world over. Sunday School.

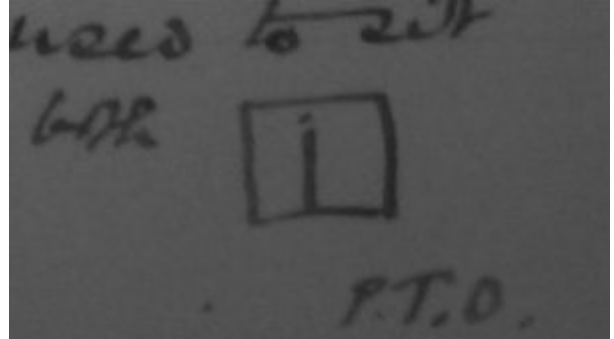
**Coolies die**. Place outside B'baria compound where coolies often camp for night or two & then go on. If any ill leave them behind to die or get on as best they can. Three men died thus just outside our compound in four months of fever &c.

## 18 Dec 1891

**Native School** at Portulla. Three compartments. One for master's living room – one for boys & one for girls. Sometimes only one master for boys & girls – he used to sit in gap in wall where could see both.

Children learn book by heart. Little girl going on like little steam engine after book shut up – (some read up side down all the same) would have gone on to end of book after it was shut up if I had not stopped her.

**LaBarte** never had “square meal” since been out in India. Didn't count fowls & vegetables.



[A small diagram of where the master sits.]

## 25 Dec 1891

**Changes of Temperature.** Heat in sun & tent in daytime so great that when glass stands at 60° in morning at 6 o'clock feels like several degrees of frost. At home a room kept at 60° in winter quite takes the breath away when coming into it from outside, feels so hot. So when Eddie had rheumatic fever.

# 1892

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## 20 Jan 1892, Chittagong

**Tiger**– man eating – 2 prowling about. One captured 2 or 3 days ago. No 2 cannot be caught – has killed and eaten some 20 natives. We have to come home from meeting in dark (special meeting of Chittagong) & like to carry lantern.

**Delevigne**. How small the world is. Delevigne used to sit behind us at Highgate Road Church come to Chittagong as magistrate. Engaged to Miss Enid Willats whom I know at Hanwell.

## 26 Jan 1892

**X Saw at Chittagong Dr. Moir** who had been to Lushai some time. His verdict re the Lushais was “The country is rotten, the people are rotten & the language is rotten”...”the people are not men but animals and are quite happy without the Gospel.” Not much use getting information from such a man. Had hopes to get much help from him.

**Cobras**. Five in Chittagong rice godown killed last Tuesday. Place swarming with them. Were going to be weighed there but thought better of it when heard this cheering news. Rats come after rice, cobras come after cobras [sic: rats]. Houses next to Chapel veritable cobra nest. At Silchar rat caught in trap, cobra squeezes through bars, swallows rat, cannot get out (Trotman’s godown).

**Cheap John** sign in Chittagong for “Cheap Jack” which seemed too vulgar for the English speaking owner.

## 5 Feb 1892

**River Boat and its Discomforts** – good description (from Chittagong up River)

**Lushais lament re occupation of their country** by the Sahibs. A chief told **Asst. Supt of Police** (Daly?) that now the white men had come to Lushai life wasn’t worth living for they wouldn’t let them fight & take human heads & he didn’t see how any of them could get to heaven now for the more heads taken down here the better their state there after. (One animal of every kind including man must be killed. **Thanchhuah**.)

**Fever**– From Apl to Feb ~~in one year (1892?)~~ 1891-92?) **Asst. Supt. Police** had fever 25 times in Rangamati.

**Cooking Difficulties** while cooped up in boat (page 3)

**Price of Bazaar articles** food &c for boat journey – end page 3.

DeCruz's madness pages 4-5.

## 11 Feb 1892

Fever. During last few months at Chittagong Mr. Fergusson has had fever 30 times

Tiger. Fred sees tiger cub outside our bathroom – was going out to get better view when remembered that he was in Indian & that tiger cubs are apt to have their mothers hard by. I could not get out in time to see it (End page 2)

Cow dung for floors Floors smeared almost daily with mixture of cow dung and mud. Said to be healthy. Not good for hob nailed boots. Used universally in Bengal. In Lushai too some of the rest house floors treated thus. Smooth when enter – very soon cut up by boots, chairs &c.

Cow dung cakes for fuel. These are made every morning, stuck on wall on sunny side of house to dry. Used for fuel & for smoking out mosquitoes from houses and stables in evening. Village enveloped in smoke every evening. Old Christian woman unable to shake hands as hands dirty with making these cakes.

Journal Seetakoond [Sitakund] Mela

Leopard jumping between ox carts when on way ~~way~~ back from Seetakoond [Sitakund]

## 19 Feb 1892

Jungle fire. Bungalow nearly caught. Got all furniture out. Men on roof – fighting flames – wind changed when flames only 12 ft from thatched bungalow.

Little bird trying to rescue young from flames & nearly getting killed themselves.

DeCruz – more of his ways

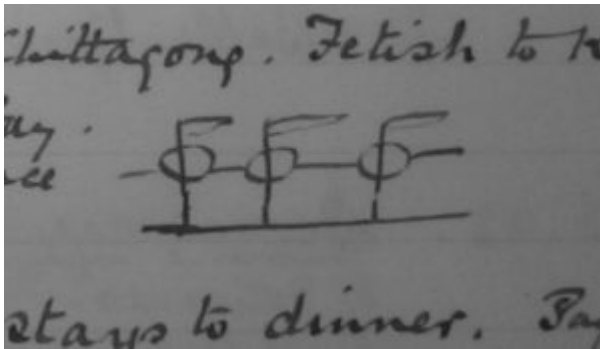
## 1 Mch 1892

Bengali School where children learn to write on the ground instead of on slate

Village Children rolling in mud all day long, occasionally rolling in sand or going into water for a change. Fashionable dress – string – bangles &c.

## 2 Mch 1892

Cholera in Chittagong. Fetish to keep the disease at bay. Flags, discs, fence



[A diagram of the materials arranged to counter an epidemic of cholera in the area.]

**Delevigne stays to dinner.** Pays us a visit. Stays late. Invited. Tell boy. “Not much to eat today, sahib.” Fred’s clean sheet. 3 plates knives, forks. Saucer in centre of table. Few grains of dirty salt. DeCruz got all out things out with him. Little mince and one potato each. Waiting for usual fowl. None comes – made shift pudding toast covered with sweet water made up with bread, butter and Ball fruit. Waterman with lantern accompanies him home. “Khana Lao” directly he arrives. Fred making up mind to go without chicken so as to use his knife to carve – intending to have some after company gone. D – wont have idea that missionaries live luxuriously.

## 10 Mch 1892

### **More about DeCruz’s ways!**

**Jungle fires.** Fires so numerous in jungle that use to take money into bed room every night in case house burned down. Flames 60 ft high licking up all before them.

## 14 Mch 1892

**Bengali Times.** The best that can be said of them is that if you happen to forget the time you can make it up as you go along & no one will be any the wiser.

### **Mrs Ballantyne’s verdict re DeCruz.**

## 23 Mch 1892

**DeCruz requests to be buried** by side of Johannes. No stone required. My works shall testify. Great outburst.

**Chittagong Prison.** Visit to. Saw my first Lushai (Poi) Caught hold of our wrists. Through an interpreter & by sign told us that tired of bread & rice – wanted some whisky.

## 31 Mch 1892

**List of things** & English prices (@ 1/3 to the rupee which we purchased in Chittagong & took to Kassalong with us.

24 lbs flour 2/6  
 2 Tins Kerosine 5/-  
 82 lb rice 5/4  
 30 lb split peas 2/4  
 12 " onions 17 1/2  
 41 " potatoes 2/6  
 41 " salt 2/6  
 4 tins condensed milk 2/6  
 4 pots jam 2/6  
 12 boxes matches -/1 1/2  
 6 tins arrowroot 1/ 4 1/2  
 60 lbs sugar 10/6  
 6 " sage 1/-

If 3 or 4 lbs weight of sugar &c is purchased the shopman put it in earthenware pot.

Pot to hold 30 lb of sugar cost -/1-

**Reliable (?) Information re Kassalong** The following are specimens of the sort of information we obtained.

(a) As flat as a pancake

Water very bad

No Kukis (Lushais) anywhere near

No Post Office

(b) Splendid place

As hilly as you like.

Large numbers of Lushais living all around.

Water excellent

Oh yes & Post Office there too.

(c) Awful part; would not go there for anything

Gospel will do no good.

All they care for is skulls

If a girl is asked to become a wife, the first thing she says is not "Ask Mamma!" but "How many human skulls have you to show?"

It is interesting to note that these conflicting statements are made by men who profess to have "been there time after time" & "know it well" &c.

**Brahms Farewell Dinner** to us just as we were leaving Chittagong for Kassalong. House decorated with evergreens. Many Brahms friends invited who sat and watched as they were vegetarians. 2 Chapters of Bible, hymns & prayer before meal. 14 Courses. Managed to escape 3 or 4 courses with great difficulty. Soup, fish, sausages (?), cutlets, liver, stew, and another sort of stew, Bengali pudding, 3 **diff** kinds of sweetmeats, fruit, tea.

## 3 Apr 1892

**First Arrival in Kassalong**, on 8th April 1892

**Buffaloes** sit in water all through heat of evening and morning. Felt that we should like to follow their examples, the heat is so great.

P.1. met at Rangamati Dr Brajanathshaha who lent us his grammar of Kuki Dialect. Of great use to us. Copied the whole out while at Kassalong see letter Man 18.

**Ants** are everywhere in the country, some large, some small, some red, some black, some white. You cannot think of a place where you will not find them – even in your dinner. Have eaten quantities.

**Jungle at Kassalong** Sort of jungle makes one first cast a look at the path for snakes, then on this side and that for tigers, leopards &c, then up for monkeys to see that they are not thinking of dropping a coconut on one's head.

**Hyderalli's bread** – kind of wafer about consistency of leather, not bad eating.

**Koshu Jam** made bael jelly– like stewed apples mixed with turpentine.

**Wakened by snorts and groans** outside the bungalow. Large buffalo wallowing in a puddle made by rain. Fred had impudence to say that he at first thought it was a tiger but afterwards decided that it was only one snoring.

## 19 Apr 1892

**God supplies our needs**. Short of food. God put it into hearts of Chakmas to bring presents of honey, milk, fruit & eggs. Will sell nothing give what they can afford.

**Wind coming through floor** sends all mats flying.

**Washing on Good Friday**. Did not know until evening that it was Good Friday. “Copper” ~~emblem~~ pot got a hole in it. Sheltered by umbrella. Given up on wearing white suits & using white handkerchiefs. No blue. Fred got blisters, I burns.

**Noise of frogs, lizards, insects** something tremendous at night. Awakened by “Chokke”.

## 27 Apr 1892, Flight from Kassalong

**Last Friday** hastened from Kassalong to Raugamati in fear of Lushais. 2/3rds of our goods left at Kassalong. Sat on roof of boat for 5 hours. Gave us little house near Police Stn & **P.O.** Rangamati patrolled nightly. Mr. Hunt. Sometimes desperate with hunger at Kassalong. Try to catch cat for food.

**Hunger.** So hungry sometimes at Kassalong that once tried to catch a cat for food. Been longing to taste piece of bread & butter or nice plate of steak. Mother's last 2 letters ended with "Dinner is on the table", which makes us feel desperate. Study price lists while eating our food. Rice, sea biscuits, honey principle food with few eggs & a small fowl occasionally.

**Bread** Mr Ballentyne promised to send 12 small loaves every week.

**Chakmas** said to be very treacherous & great thieves and rogues.

## 27 Apr 1892

**Fever; Fred's first attack of fever** at Rangamati

**Sick coolies** 250 arrived from the front.

**Terrific storms** – very cold.

**River rises** 60 ft within 48 hours great masses of bamboo and debris.

**Loneliness**, but for the love of Christ would be all but intolerable.

## 6 May 1892

**Insect pests**, at Rangamati & elsewhere during rains make life almost unbearable. Messengers of Satan. Don't give us a moments peace, Hard job to keep one's temper with eye flies.

**Hunger.** Fred says he is getting weaker & weaker every day for want of proper food.

**Gun.** Mr Murray gives us one clumsy muzzleloader each to protect ourselves at Kassalong.

**Preached in Rangamati Bazaar** twice. Maghs, Chakmas, Bengalis, Mohammedans, Lushais (Kookis) & hill tribes. Everything seems very clean & nice in Rangamati.

**Expedition Coolies.** Many killed – many died of Cholera &c. Live ones more dead than alive – can hardly walk

**Wounded Sepoy**, with wound in his chest who with 12 men overcame 200 of the enemy (Lushais),

**Kassalong Bungalow** promised to us for our use as long as we like, if we consent to give up one of the two rooms if any traveller shows up.

**Europeans very lax re Sunday.**

**Fred's 30th Birthday** Tues May 3.92. Hunt had cup of tea with us.

**Mr Williams died** of typhoid fever (Jones say Mrs visited Aijal 1890)

## 11 May 1892, Kassalong

**Sick Coolies and Sepoys.** Down countrymen suffer much from climate. A man told me that out of 200 coolies conducted to Lungleh only 10 returned alive. Hunts 70 sepoys all ill & some invalided home.

**Sick coolies,** in wretched condition waiting on bank of river at Rangamati for steamer to take them down to Chittagong. Some of them in dying condition. Nor'wester came on. Must have been soaked. Sleep in open in all weathers. Of 200 who went up river only 10 returned alive.

**Insect stings &c** Fred counted on hands alone 56 boils and blisters on one day & 87 bites on the next day – all the handiwork of biting insects & climate combined.

**A day's work at Kassalong** described on page 2

**Small Pox** at Kassalong. In village opposite our house. 8 died. 25 lying ill. No medicine. Patient when seized with disease is shut up in bamboo hut. No one allowed near but priest. At head, foot & on one side are places little oil lamps burning and on the other side and earthenware pot. Rowed about between the lamps and in the pot are placed certain large red flowers which are supposed to please the spirit which causes the disease.

**Bathing** near two crocodiles which were in the pool below our house – we bathed in the shallows.

**Tormented while bathing** by a kind of bee which used to buzz around us & bother us until we got on our clothes again – killed some but always more followed.

**Post Office Stupidity.** **Pmr** at Raupaumati would not send up ~~lette~~ requested letters and parcels by ordinary dak boat even if we signed receipts & returned them beforehand. Some one had to go for them. Sent our man other day with authority to sign for a **Reg'd** letter. When he got there there were 2 parcels also for us, which **Pmr.** would not give him without ~~an additional authority from us~~ our own signature on the slip. So man came back without them. Took man 3 days to go to the **P.O.** & back.

**Uncle Andrew's Death**

**Abbey Wood,** mother & father going to live at.

## 26 May 1892

**Burma Column** pass down the river from Lushai expedition.

**Small Pox.** All well ones left village. Leaving stricken ones to die. Coming daily to bury dead. Perhaps false report. That and all hamlets closed (taboo).

**Bread.** Every week. Police constable at Raupaumati kept it a week. Too mouldy to eat. Were longing for a piece of bread – greatly disappointed. Throw all away. Like moss covered bricks. Used always to be mouldy in a smaller degree than this batch. Used to cut it up, dry it in the sun. Toast over lamp & keep for consumption.

Always more mouldy than a beggar would eat at home. Heat of toasting drives out ants which have made their home within.

**Hunger.** Two days without meat. God sent by the hand of the Chakmas food, eggs, honey &c.

**Insects** intolerable. Writing with large piece of muslin thrown over our heads.

**Insects Hunger.** Perfectly startled when I look in the glass – am quite lean with insects and climate combined. There will be nothing left of me to go home in 5 1/2 years time.

**Cook leaves for Chittagong**

## 1 Jun 1892

**Bachelor Cooking** when our cook away at Chittagong. Very good description.

**Mud Mason.** nests on cushions under bed pillows, behind pictures, everywhere. Mud nests – eggs – dead spiders, all sealed up. Noise while making nest fidgety.

## 9 Jun 1892

**Both Sick** at Kassalong at the same time with malarial fever – while cook away.

## 17 Jun 1892

**Return to Bengal from Kassalong.** Letter written partly at Chittagong, partly at Calcutta.

**Mosquitoes.** The night we slept at Raupawati on way to coast were nearly eaten up by mosquitoes. While Hunt, with whom we put up, had a good night (“beautiful night” he said) Before he had always been annoyed by them. They evidently preferred the new comers – Little chinese boy who used to go to bed first & be bitten to save his parents the discomfort.

**Hyder Alli's Deceit.** Our cook Hyder Alli having told us that his wife & dear little children were sick – we gave him 9/- to pay Doctor's bill, & let him go down to coast to see them. Also gave him money to buy stores for us (this was when we were at Kassalong) When we got to Chittagong we found that his wife not ill at all & his “dear little children” the description of which had moved our susceptible bachelor ~~hart~~ hearts to pity, consisted of a grown up married daughter. He had kept the money for his own use. Made him pay it all back.

**Fred goes into Hospital.** General Hospital at Calcutta. (I go in with him. We have two private rooms ?)

**My Verdict re going to Lushai** after our Kassalong experiences “If I go to Lushai it will not be because I like it, but because god wishes it”

## 24 Jun 1892

**Filthy Indian Bazars** – filthy state of. Written at General Hospital and Mr Kerry's.

**Roguish Bengalis** – Clerks, Coolies &c

## 6 Jul 1892, Brahmanbaria

**Ant** bite on eyelid causes swelling & brings on fever.

## 15 Jul 1892

**St D's ways.** (Brahmanbaria)

**Rats** in one (of my?) boxes found in a rat & family of six whom I taught to swim in a bucket of water. Clothes ruined by them.

**Sketch of me Preaching**

## 20 Jul 1892

**Madman in Ladies' House.** A madman broke into the Zenana Lady Workers cottage at Brahmanbaria and stole jug, 2 glass bottles & a cup. When arrested & tried he gave statement in court thus: "I was going past the sahib's house when I heard some one calling me. I went toward the house & putting my ear against the wall I heard the Miss Sahib (whom he thought to be an angel) whisper to me from within and tell me to come later on and she would give me something. Later on I visited the place again, entered the house & immediately I found myself in Heaven. Everything around me was so beautiful. Then the angels came & gave me a cup to drink from, a jug to keep water in & 2 bottles, one of which contained oil to anoint my head & body with, and the other was full of medicine in case I should be taken ill."

When questioned about several other things **wh.** he had stolen from native homes he said, "That's all right. I went to the houses, found no one and asked "May I take this?" When I received no answer I took the things & cleared off.

He didn't call it "stealing" if he said "May I take this?" But the comical thing is that he always took care to ask the question when there was no one present to answer.

**Roadside Fishing.** Boys at sides of road catching fish. rod & line; net; bundle of pointed arrows tipped with tin. Wide ditches at road side from **wh.** soil had been excavated to raise roads above floods. abounding in fish deposited by flood. Dazzling to the eyes.

## 27 Jul 1892

**S.S. Children.** Sunday School Class. Little boys. very little clothing – spend most of their time playing around in water & mud or looking after herd of cows and preventing them straying into field of rice & eating crops. If raining the [sic: they] tuck their small loin cloth under their arm & come to Sunday School naked.

**Bengali Hymns,** drum, fiddle (one stringed). Inspiring when nicely sung. Find it hard to keep from dancing round to rooms. Never seem to want to stop. Much repetition.

## 6 Aug 1892

**Rapid journey with Fred to Calcutta** in company with LaBrite

## 15 Aug 1892

**Lecture v Sermon.** Bengalis will come to hear a lecture, but will stop away if there is to be a sermon. So we call our sermons and addresses “Lectures” & have a chairman and get a good audience.

## 23 Aug 1892

**Fred's Letter** – re St D. & the Ladies. Ladies not allowed to speak to us &c. Miss Bacon not allowed to nurse Fred when he was ill.

**Bengali saying** – The Bengalis say that a mother is eating her child's head where we should say that she is spoiling her child.

**Tropical Preaching** often perspire so much when out preaching in the open air that I can scarcely see out of my eyes.

**Bengali Tobacco.** Tobacco is cut up and mixed with kind of treacle & sold in black looking balls. The pipe is lighted with a live charcoal. Gives forth a typical smell well known to all dwellers in Bengal.

## 30 Aug 1892

**Wreck of S.S. “Anglia”.** an anchor liner. Going down the Hoogly [sic. Hooghly] she cast her anchor in order to tie up for the night. Fifteen seconds after she swung round. touched sand – heeled over. 15 drowned (all below decks). Some poor fellows in fo'castle got heads out of ports which were uppermost after the vessel fell

on its side. Their friends worked hard to saw through steel plates & release them. Tide rose too quickly – were drowned before their eyes.

## 6 Sep 1892

**(p.3) Madman & Mr Kerry** or Unknown Half of the World. A young man wrote to Mr. Kerry stating that he had discovered through reading the N.T. a fact which was before unknown to mankind – i.e. that as nothing could be perfect unless it had 4 directions this world could not be entire as we know it today. There are Eastern & Western Hemispheres known to man which are 2 directions, but if seach [sic. search] be made it will be found that there are two more hemispheres a northern & a southern which have not yet been discovered (It did not strike him that hemisphere means “Half a Sphere.”)

All that remains to be done is to “go in & possess the land.” He further stated that he had informed the dwellers in both the E & W. Hemispheres of his discovery – but he did not say whether they had taken up with the idea.

## 13 Sep 1892

**Jains & Jain Temple.** Went to Jain Temple. A sect of Hindoos who will not take life in any form. When drinking they put a piece of cloth over drinking cup to prevent any insects from going down their throat & meeting an untimely end. Should like them to see drop of water which the [sic: they] do drink placed under the microscope – they would then give up drinking altogether. (Temperance lecturer who was lecturing on the evils of alcohol – put magnified drop of water in screen – swarming with life: added a drop of whisky to show its poisonous effects when all the creatures instantly dropped to the bottom of the water dead. Man at back of hall was heard to say in loud voice “I’ll never touch another drop of water without whiskey in it!”) Heard of a Jain who in witness box kept a piece of cloth hanging over his mouth to keep flies & mosquitoes from going down his throat while he gave his evidence.

It must have been of some such men as these that our own Lord used the expression “Straining at a knat [sic: gnat] (& swallowing a camel)”

### **Queer Shop Signs**

(a) A Tailor who “knows” English has the following notice exhibited

“Male and Female clothes sold here”

(b) A ~~pla~~ bootmaker whose shop I saw described himself as “SLEEPAR MAKER.”

(c) Coffin maker in a country town (? in England or India?) has advertises his trade thus: –

“DD MNS BXS SOLD HERE

“Dead men’s boxes sold here.”

(d) a cheap Jack in Chittagong described himself on a board as “CHEAP JOHN.”

**Christian Fakir** (Rajan Fakir)

Son of Bengali policeman of good standing. Depraved life. Drink &c (Father was a native Christian) Converted. Changed by vision of Cavalry. Grand evangelist. Band of singing boys. Bengalis musical instruments. Never heard anything in Bengal like it. New hymns, new tunes. His brother Editor of **Xn**. Newspaper.

(Later – 1909 – I heard that he has gone back to the old evil life.)

## 24 Sep 1892, Darjeeling

**Trip to Darjeeling.** Filth of natives.

**Strength of women.** One woman said to have carried a piano up the hill from Darjeeling station I think – but died afterwards.

**Dirty Habits of Darjeeling natives** Very filthy. Wear lots of clothes. Story of a man who is said to have had soap given to him – scrubbed for two hours and then came across a second suit of clothes.

They put on fresh clothes over the old ones & never take them off to bathe – The under clothes drop off gradually with age & wear.

## 3 Oct 1892

**Lebong Races** (visit to)

**Tukvar Tea Estate** and grand entertainment (visit to)

## 17 Oct 1892

**Mt Senchal** – visit to

**Tiger Hill** ”

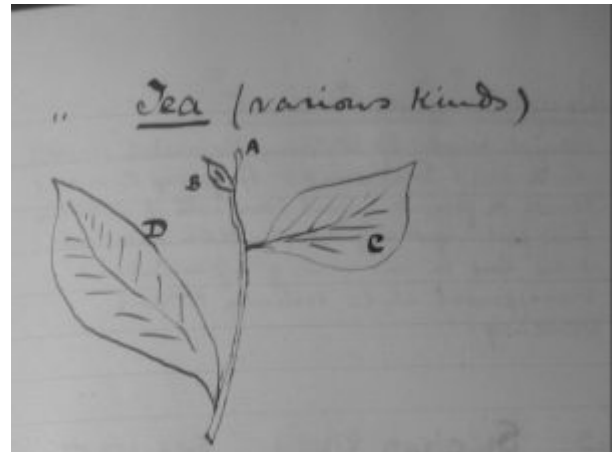
## 26 Oct 1892

**Jhoom Rock** (or 17 Oct?)

**Bloomfield Tea Estate** visit to. (Mr Bald – Manager) Saw process of tea making for first time.

Tea (various kinds)

- A Broken Orange Pekoe
- B if small Broken Pekoe
- ” ” larger Orange Pekoe.
- C Pekoe.
- D Pekoe souchong [sic. souchong].
- ” if large = Souchong.



[Sketch of tea leaves, titled “Tea (various kinds)”]

## 12 Nov 1892, Brahmanbaria

**Fred Fred shaved** off his beard. Our Mr Abdul came in to lay tea – saw Fred – thought he was a new sahib – Put extra cup & plate on table. When all ready I told him to call Savidge sahib. Went off – couldn’t find him anywhere – He said we **wd.** go on without him. Suspicious lit a lamp – placed it so could study Fred’s face. Finally discovered that the “new sahib” was Fred himself.

**Bengali “Gem Cabinet.”** Bengali mode of warming themselves in cold winter day. Earthen pot of glowing charcoal placed on ground. Squat down with it between their feet, gather fold of cloth around & are then in a kind of “gem cabinet” arrangement while listening to our preaching.

# 1893

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## 12 Jan 1893, Silchar

**Silcharmela.** Sold 1025 gospel & Christian books in 10 days. Had 2 meetings every day. Out of above 1025 books sold, we sold 158 on the race course.

**Misuse of Gospels.** One shop man bought 3 or 4 gospels. found out after that he was using them as waste paper to wrap ganja in for customers.

## 23 Jan 1893

**Bigotted** [sic: Bigoted] **Manipuris.** At Manipuri village Pettigrew caught hold of a little girl by the chin to lift her face to his & ask her how she was. Heard her people say “He has touched her!” – as much as to say “We shall have to give her a good bath to wash off the defilement!.”

## 2 Feb 1893

**Rampur Tea Estate** – visit to Mr Jones the Christian manager. 80 **Xn** coolies. Orissa people. Church gong is old ~~Kot~~ Kodali struck with a stone.

## 23 Feb 1893

**Russian Prince.** Interpreter and one Cossak visit Silchar.

**Mr Davis' letter re Lushai** Fort Aijal – 13 Feb 1893

*My dear Sirs,*

*I am in receipt of your letter of 10th Jan enquiring whether it will be possible for you to begin work in the Lushai country. Taking everything into consideration I think it would be as well if you put off Entering the country until November of this year.*

*I am yours truly A.W. Davis.*

## 23 Mch 1893

**How much will you take for it?** People in Bazaar often want to buy our things. Often ask me to sell my Concertina. The other day a man felt my Mackintosh to see if it was good quality & then asked me how much I would take for it. In the bazaar one day a sepoy wanted to buy my watch.

**"Eye Flies"** constantly flying in front of ones eyes & in ones ears making fearful buzzing – & yet they are so small as to look quite inoffensive. Life sometimes scarcely worth living. On hot day they are intolerable.

## 30 Mch 1893, Silchar

**Conflicting Reports re Lushai.** We get glowing accounts one day from a man who has been there, and an opposite account the next day from another who has also "been there". Better go provided for famine & find plenty than to go expecting plenty and find famine as we did at Kassalong.

**A Lushai Chief Migrating.** The following is from a newspaper re Lalluawa. This is how Lalluawa the Lushai chief, who has recently been ally of ours moved his residence from one village to another lately – "The procession moves out in Indian file led by the Chief's heir, a boy of 12 years of age, wearing a quaint grey tall hat (the symbol of his father's rank) & a loin cloth. In hand he carried a bottle of liquor of the country & with the other led a yellow dog. Next came a maid of honour bearing a huge basket of household goods and chattels & smoking the Everlasting pipe of peace the while. She was followed by the Prime Minister leading the Chief's pig, to whom succeeded the Chief's wife clad in a divided skirt of Kuki blue cloth & wearing the royal amber necklace. The chief himself came next. He wore a red helmet, two flannel shirts and an evening dress coat & waistcoat, the latter being arranged outside the coat, & a garment of Lushai cloth. The trousers belonging to the dress suit were gracefully thrown over the left shoulder & a pair of grey socks, unlaced ammunition boots & a flagon of liquor completed the Chiefs travelling costume. Last of all came a gentleman in waiting who carried the royal bedding in a bundle."

## 7 Apr 1893

**Confessing Christ.** While selling books & distributing tracts to shopkeepers in the bazaar after preaching a young fellow stood up in a shop & said, heedless of what others thought, that he believed in Jesus Christ as the Son of God, his Saviour & his friend. He said he had heard of Jesus in Salvation Army Hall in Calcutta & now did not believe in Krisna [sic. Krishna], Durga, Ram & the rest of the heathen gods, but only in Jesus Christ the Son of God. He said that he had been talking about the matter to the shopkeepers & wanted me to corroborate what he had said – which I gladly did.

**Visit to Tawneys & Greggs** "Trumpmara" & "Dwarbund" Tea Estates.

## 28 Apr 09

**Lazy Christians** Orissa Christian family – coolies from tea garden. Water coming through roof of their hut, which was 16 x 9 – in which space lived father, mother & six children – & now if it is wet the cows share the house with them. No furniture. Sleep on wet mud floor without even blanket to protect them. Dark inside, 2 small windows 1 1/2 ft square. not to let in light but to let out the smoke, & to throw out cow's dung.

**Lushai sentence** sent home. “Lekha ziaakna tui leh lekha ziaakna thinpreur sap chaw ei-na a dah rawh a” = Put the ~~pen~~ ink and desk on the table.

**lit** – Put the letter writing water and the letter writing box on the thing from which the Sahibs ~~take~~-eat their food rice.

## 4 Apr 1893

**Liana our Lushai Pundit.** spends the pauses in conversation in catching certain little insects which seem to be very fond of him.

## 4 May 1893

**Timid Bengali women.** The other evening we were out for a walk & were standing on a bridge when a woman came along. To avoid us she walked straight down the bank of the raised road & stood with her back to us as though she were going to walk into the water. We called to her & told her not be afraid of us, but to come over the bridge. However she was so timid of white men that ~~that~~ she waded through a swamp & across several fields rather than pass us, soaking her clothes almost to the waist. I hope the women in Lushai are not such simpletons.

In B'baria they would fling down water pots & run for dear life as soon as they caught sight of our faces.

## 11 ~~Apr~~ May 1893

**The “Blues” & Language Learning.** When one is learning a language every two weeks or so a wave of depression passes over one's mind & it seems as though the difficulties are too great ever to be overcome, & one frets & fumes & worries & feels almost inclined to throw the whole thing overboard & take the next steamer home to England.

Such fits are a good sign & mark progress in study. If they do not occur it is evident that something is wrong. We call them the “Blues”.

**Cottonseed Snowstorm** One day when we were all at Silchar a storm was approaching & the air was bearing along with it myriads of cotton seeds which gave the atmosphere the appearance of a violent snowstorm.

## 16 May 1893

**Toads.** In every room one or two families of toads. At mealtimes they hop out of their secluded corners and pick up crumbs which fall from the table just as a cat does at home. (When get too many collect in waste paper basket & throw away at distance from the house, but majority always find their way back before long.) They feed on insects &c.

**Spiders.** With great nests of tiny spiders or eggs carried underneath them (If killed the little spiders swarm out all over everything).

**Caste.** Its inhumanity & cruelty.

Going for a walk one day at Silchar I saw something lying by the roadside. Going near I found that it was a poor coolie woman, nothing but skin & bones & too ill & weak to walk. By her side sat a tiny child. Just then a native passed & looking at the prostrate form with contempt shouted in a cruel rough voice, "Get up & go home." I felt like catching hold of him by the scruff of his neck & banging his head on the ground as I have seen St D ( a most mild & gentle missionary of my acquaintance) do to a man for ill using a woman.

Just then a policeman came along & I called him & asked him what he thought had better be done with the poor creature. He hesitated a long time & then a man near said that he had better not touch her as he would be defiled as she was of lower caste, & he would have to go to the trouble of bathing after it. (fancy an English Policeman saying such a thing) After a time I got him to go to the Police Station and get a stretcher to carry her to a hospital on ....

If we had not seen to it she could have been left there all night & would have been dead before morning & carried off by jackals or eaten by crowd of hungry vultures who were waiting on a tree as if they knew that she was ready to die.

What a cruel thing this terrible caste system is. They would treat a cow better than a human being who happens to be of a lower caste.

## 31 May 1893

**Barak River in Flood** at Silchar. River rose 20-30 ft. Island of bamboo gyrating down the stream from the mountains. People putting off in boats, hitching to these floating islands, filling boats with bamboo and turning to shore again away down stream. Huts on shore some 20 ft under water. By boats floating 20 ft above roofs. Many houses in low lying parts of town only roofs showing. Others with water up to doors & inside.

## 7 Jun 1893

**Two Officers Killed in Lushai** exhumed at Changsil, brought to Silchar and buried there with Military Honours.

**Rainfall** in Silchar in one 24 hours 11.43 inches. In district heavier still.

## 14 Jun 1893

**White ants (flying)** coming out like fountains. Numberless toads congregate to devour them. Air above full of birds & bats flying to & fro with wide open mouths (Lushai children eat them raw as they come out from holes)

Awkward when a nest suddenly springs to life under floor of one house & they come out in myriads. Had such an experience at Dak Bungalow at B'baria. We put bath of water near door with lamp standing on brick in centre & they flew to light in such swarms that we could hardly take the handfuls of drowned ants out of the water quickly enough to allow other to fall into the bath.

**White Ants** (Flying &c) (Continued)

These winged ants soon throw away their wings with a jerk & those **wh.** escape their many enemies on earth & in the air go away in pairs (the males following the females exactly as a racing bicycle follows its pacer) to set up houses of their own. The workers building little earthen cover over these. Winged ones only continue for about 2 months of the year. The wingless ones work continuously. Can be heard walking about in their tunnels in a bamboo house wall infested by them.

**Book Boxes** to keep books in 22×9 inches with one shelf in – screw down lids. Stand on end one on top of another when in house forming a very fair book case. Leather on shelf edges greatly improves appearance. Each box full of books a nice [illegible].

**“Eye Flies”** are some days very bad and troublesome and surround one's head in a miniature cloud, buzzing & delighting to dart into ones eyes & ears. Very little trial but when temperature is high very irritating & makes life writing very difficult

**Preserving Books** from insects and damp by painting covers with varnish in which a small quantity of white arsenic has been dissolved.

**Snake & Toad Fight.** Pettigrew sitting at table heard noise underneath. Looked & saw a toad and a good sized snake fighting. Called us. We dispatched the snake with some difficulty it was so nimble. (At Lungleh once rescued a toad which was held in a snakes mouth & was in process of being swallowed)

## 21 Jun 1893

**Manipuri Murderers** are constantly killing planters servants who are travelling with money to bank, **p.o.** etc. Punitive police stationed at Lakipur in midst of thick Manipuri population of 20,000 in Cachar district – European officer in charge. Costs Rs 15,000 per annum. To be paid by a tax of Rs 3/- per Manipuri house in district. It was Manipuris who murdered Planter Cockburn.

**Brutal Murder on a Steamer** An old Brahmin on steamer coming up to Silchar had a beautiful daughter with him. They were put into 1st class as there were no European passengers on the boat. Ticket collector Babu became enamoured of the girl. Enticed the old father down to see the machinery, then to furnace & at a signal from him the native stokers (who were evidently in league with him) pushed the old gentleman into a furnace, shut the door & roasted him alive. They were caught & put in chains for the decision of court. (End of case not known to me).

**Snake** 6 ft long killed in our old cook house by our boy Abdul.

## 28 Jun 1893

**Dew** at night so heavy that it makes up for the absence of rain in hot weather.

**Treacherous Manipuris** so feared by Planters that always sleep with a revolver under their pillows.

**Christian Planter** Mr McKeith, came to see us. Had come into Treasury with money & several armed men & had a revolver himself.

### **How one's views change!**

(a) Pettigrew once a Churchman – ~~became a Baptist~~ – now wont go to Church – seems to think it wicked to worship there with fellow Europeans who are perhaps not consistent Christians. Had been baptised at Baptist Church since coming to India – seems to be a P.B. Eventually joined A.B.M.U.

(b) Craighead. Came to India fully convinced ~~of the~~ that it is “unscriptural” to be ordained & to be called “Rev.” Has now been ordained & is very proud of being Rev J. Craighead. Last year Mr St D in writing to N.Z. happened to mention that Craighead was a Baptist. This appeared in print **&c** – immediately wrote to St D & compelled him to write to New Zealand & say that he had made a mistake & that C- was not a Baptist. This also appears in print much to C-'s delight. Now C- has not only joined the Baptists, but has become a full member of a close Baptist mission. Ah, I wonder whether you can guess why our friend now has an india rubber stamp “Rev Jas Craighead, American Baptist Mission, Dhubri, Assam” which he is very fond of stamping on the outside of his envelopes when he writes to anyone – A girl is at the bottom of it all, & I do believe that down at the root of most men's hearts there is a tendency to be turned hither and thither according to the desire of their chosen lade. If began with Eve, & I suppose it will go on to the End of time. I forget what the poet says unfortunately.

**Beauty only Skin Deep.** Mangoe [sic: mango] fair to look upon but cut it in half & a maggot wiggles out on to one's plate.

**Fowls** – we eat so many that we wonder we don't begin to grow feathers and wings & commence crowing.

## 5 Jul 1893

**Rainfall.** London 2ft = 24 inches. Cherrapunji 30 ft = 360 inches and has been as high as 67 ft = 804 inches. ~~Some years ago as much as~~ Some years ago 366 inches fell in month of June alone. Scarcely to be wondered at that rain sometimes comes through thatch.

**Damp.** Can scarcely imagine how damp the air is, how very uncomfortable our clothes, bedding &c get when rain continues without break for several days & there is no sunshine to dry them.

When clouds disperse & sun blazes out for a few hours all things are hung out on fence in grand array & we have the pleasure of sleeping in dry bedclothes for one night at least. Astounding how we keep free from rheumatism. Clothes are seldom dry & often quite wet.

## 12 Jul 1893

**Hindoo Gods.** Sent some pictures of Hindoo gods home. Mother asked their names. "There are only 33,000,000 different gods & goddesses ~~but~~ in their land but I find it difficult to recognize one from another, except a few of the chief ones.

**Children** of the Christian coolie parents whom I met sometimes climb up on my knees, try on my hat &c. Glad they are not oiled like so many youngsters are in lieu of clothes. I suppose being poor they cannot afford it, & I am thankful.

**Fred's riding** on pony back is progressing nicely. He was able to sit down on a chair only two days after his last ride. He looked in agony during the Bengali service, poor boy (sitting on a wooden form while I was preaching.)

## 19 Jul 1893

**Interview with Mr Davis** of Lushai & comments as to our future hopes for the Lushais.

**Caste** cruelty & inhumanity. Found a woman in an empty shanty in Silchar Bazaar. She had been there 15 days. Gave her few **pice**. Saw her again on Tuesday in same state. Almost useless giving her money for all bazaar people, Hindoos & Mohammedans are of different caste & would not have bought her anything even if she had given them money. No one would promise to feed her although we promised to pay for all she had. So we went to Police. A constable came and called despised Naya sweepers (scavengers) who kindly & gently lifted the

poor wasted form of the woman on to a barrow & wheeled her off to the hospital. Nayas kind hearted though dirty Hindoos &c just like Pharisees

**Mohammedans & Jesus.** If Jesus were on earth now they would kill him for nothing else but that “He made Himself equal with God.” They are up in arms immediately such a sentence as “Son of God” fall from our lips.

**Bengali Student’s “Cheek”.** Pratap Chowdry of Brahmanbaria used to teach us Bengali when we lived here. Had Other day we had a letter from him to say that he had gone to Dacca to study and as his expenses were great he intended to depend upon me for support. This same man wrote on outside of envelope “A sharp reply wanted.” LaBarte asked him once what work he did. He replied “Oh I’m a gentleman.” Se we after that always called him the “Gentleman Pundit.”

## 26 Jul 1893

**Flood.** Went to bazaar to preach as usual (on Sunday) found the who [sic. whole] place flooded & only the roofs of the shops visible above the water.

**River Flats** take a month from Silchar to Calcutta. They are very large taking from 3,000 to 10,000 chest of tea each. Two flats – steamer between. These steamers have to be large & powerful – 4 funnels – white captain lives on board, sometimes with his wife & family.

**Indian Fruit** no where comes up to a good old English apple. Pineapples 3 for a penny a half penny, & bananas 4 for a farthing. Not very expensive!

## 23 Aug 1893

**Fred’s Typewriter.** It only takes 10 or 12 hours to write a letter with the machine. Fred is working away at one now which he hopes to get finished by today week, in time for next mail.

## 1 Sep 1893

**Flooded Country & River** on way from Silchar to B’baria. At first river like an ocean. banks all over flooded & country submerged as far as Eye could reach. River very tortuous – marked by long poles of bamboo stuck in the submerged banks with their tops showing above the water. These mark the course of the river.

Here Hardly any sign of life. Presently we get down where there is more jungle. The wooded patches present the appearance of jungle covered islands. Most houses seemed to be empty.

Roads present appearance of rivers with trees overhanging. We got into Boat at Lalpur & went straight across country to B’baria mission house (contd) (see 6 Sept – below)

**Flood** at Brahmanbaria. Came straight across country in boat from Lalpur to mission house – sailed right over top of garden fence in boat. St D's house on piles, water beneath & all around. Bath tub floated out of bathroom. Food or water on the dining room (separate building not on piles) floor. Little fish swimming around.

Natives build platform inside their houses above water & near roof. Camp no-where except in boat. (contd)

## 6 Sep 1893

**Flood** At Lalpur boatman rousing us about asking where the **P.O.** has got to as we had letters to post home. The old **P.O.** is right under water. Hope we shall find it even if it is only on a boat.

**Insect Pests of Boat** Boat swarming with cockroaches, ants &c sinking to get rid of them (House boat)

## 13 Sep 1893

**Village Audience in E. Bengal** Clean village. Picturesque groups. Stools 2 inches high. Concertina brings all within hearing. Pictures. Naked boys & girls forming inner circle. Grown up men & ~~women~~ squatting & standing on outside. Women (who are comparatively free from Zenana Restraint in country villages) standing or sitting little further off or hiding behind bamboo fences, taking furtive peeps at sahibs. Women & girls bedecked with many gold & silver ornaments.

⊗ Sometimes necklaces of rupees or beads, curious nose, ear and finger rings, anklets and bracelets. Women carry fortunes of their husbands upon their persons. This is a pretty but dangerous custom for over & over again little children have been enticed away & murdered for the sake of the ornaments they wear.

Some places not so clean as others. People seem to delight in filth & dirt. Women catching lice from one another's heads as they listen.

⊕ When ladies are teaching women they are generally in the Zenanas treated to pân, betel & sweets which is rather a trying experience until one gets used to it. Men missionaries not subjected to this so much.

**Little Children Murdered for** the sake of the ornaments they wear. (See above ⊗)

**Lady workers** have to eat pân, betel & sweets in Zenanas (see above ⊕)

**Heaven not in the Sky.** A man one day objected to heaven being up in the sky as it must be all water there else how could rain come down from that direction.

## 12 Sep 1893

**Storm. Boat drags anchor** during fearful storm when anchored near by river. Driven with force towards the

village. Great trouble to bring it to a standstill just as it was about to come in violent contact with some trees. Man jumped overboard with anchor & fixed it.

## 21 Sep 1893

**Joy of Mission Work.** I think if people at home only knew what joy there is in the service of the Master more of them would enlist under His banner to advance His Kingdom all over the world.

## 29 Sep 1893

**Famine** in E. Bengal. Heart rending scenes. Found widow of 22 with 4 children, eldest 12 years old & of such there are multitudes – no food. Respectable people who will not show their poverty. Rs 1500/- needed monthly (50/- daily) to meet demands in B'baria municipality along – i.e. one mile radius from the mission house. Only 14/- been supplied by subscription. St Dalmas buying rice with his own money.

## 5 Oct 1893

**Steamer Station** is generally an ordinary village on river bank, surrounded by the usual groves of Plams, & plantains. Flag on top of a bamboo stuck in sand outside the ticket Babu's hut. Crowds – Beggars – The arrival of the steamer is the event of the day. Sometimes 60 miles between steamer station – often much less.

**No Missionary** stationed between Brahmanbaria (Lalpur) and Silchar 53 hours run in steamer. With large population on either bank.

## 19 Oct 1893

**Servants leave us.** Had engaged Francis & Joseph (RCS) to go with us to Lushai. The [sic: they] disappoint us & we have to get Abdul & Eli in their place. (They also disappoint us later on. see there [See: 24 Nov 1893])

## 25 Oct 1893

**Durga Pujah.** At beginning of Pujah priest by certain incantations brings the idol to life. At the end by same means he deprives them of life – god returns to heave. The idols are brought down to the river from all the surrounding villages (People are allowed to touch the idol after god has departed – but before only priests were

permitted to touch) Proceed on planks between 2 boats lashed together. At given signal dropped into the water & disappear.

## 1 Nov 1893

**Magic Lantern – Hideous pictures** Dr Jones showed magic lantern in bazaar and got me to explain the pictures. There were some American views, Palestine views, wild animals & Life of Christ. The later cost 3/b and are almost as hideous as St D's life of Christ.

Really I do not know what effect such pictures will have upon ignorant ~~minds~~ natives; but they certainly cannot tend to raise Christianity in the estimations of Educated Babus. The representations, some of them at ~~any rate~~ least, are ten times more ridiculous than the pictures one sees of Heathen deities. I hope that if I ever get a lantern I shall be able to get some pictures which will at least do some little justice to so sacred a subject. Dr. J. bought £7.10.0 worth of slides, most of them cheap ones, so of course has a large number; but I am sure if he only had 20, 30 good ones it would be better.

**Cholera** Some dead in an hour. . Four hours at longest. Found Christian coolie family drinking out of a dirty pool near their house. People will drink river water although thoroughly contaminated by dead bodies of cholera patients thrown into it & they were warned not to drink it. Almost everyone attacked died

## 24 Nov 1893

**Our great Disappointment** just on eve of going to Lushai. This incident is worth relating in full

**Ely the Thief**, all about this young rascal of a servant & the Rs 50/- note &c which he stole .

## 15 Dec 1893

**Naga Village** near Lakipur on Manipur frontier. Houses built with roof coming down to ground. People as dirty as people can be. Families of pigs run in & out of the houses at pleasure, as also do number of fowls. All seem to share one common dwelling place. Smoke pours from the hole in the wall near roof which serves as chimney. Napa's are fond of dogs, jackals, snakes &c & sometimes eat their relatives when they die (?) for their think it a pity to waste good meat & they also have a theory that if they eat their friends they acquire all his virtues.

### **Interview with Commissioner Ward**

First saw Major Cole (then Capt of Lieut?)

**Promoda the Thief**, account of how this Christian lad turned thief, broke into shop & stole several things. Chastized by Mr. Jones &c.

**For journey to Lushailand see 9/5/94**

# 1894

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## 13 Jan 1894

### **Arrival at Sairang** (on 11 Jan 1894)

Arrival in Sairang. 50 coolies at work for **gov't**. Told if asked Capt Loch he would lend them to us. Wrote & sent letter up by 2 boatmen. Answered that he could give us no assistance (D

Sleeping on provision boxes much warmer than on camp bed.

Two months without letters from home. Sixteen days from Silchar to Chensil [sic. Changsil?].

## 16 Jan 1894

### **Delayed in Sairang** 5 days trying utmost to get goods conveyed up to Aijal.

**First Impressions.** I am sure if you were walking through a Lushai village & were to see the pigs, fowls & youngsters all rolling & scrambling about in the dirt & could peep inside the squalid hovels in **wh.** these people live, you would think that it was high time that they were taught to live a little less like beasts. And yet will all this dirt the Lushais seem to be a fine race & capable of great improvement. We can see the differences between those who have come in contact with their conquerors & those who have not. The former class wash their faces and some even make themselves look very nice.

**Men & Women** so much alike that it is hard for us to tell one from another. At first we took all the men for women.

**Capt Loch's kind reception** of us

**We carry up some of our Goods.** We carry up some things for 10 miles up hill on tent pole then catch up our coolies and give the things to them – but for all that the last three miles seemed interminable

**Mr Foy** (? Sergeant) Great thanks due to Mr Foy and some Babus for help which they gave us when we were in great extremity “He that receiveth you receiveth me.” God will bless them for help given when we had neither tent nor hut.

**From Sairang to Fort Aijal** Six bullocks took up large tent & some necessary goods, left behind tent pole hoping to get coolies on the morrow. Failed – on Wednesday got 4 coolies & started. Fred & I took tent pole.

## 24 Jan 1894

**Pathian** = God or Devil **X**

The word we used in the South (according to Lewin) for Devil seems to be used here for God, & the word we have always used for God not known here at all. ⊗

**Lushai Paths & Boots.** Lushai is a terrible place for boots. Takes the heels and soles clean off. First walk – almost perpendicular. Left Fred half way down – found him there when came back. Had no nail in his boots & so could only sit and slide. Go up on hands and feet.

**Field Glasses.** I let Lushais look through my field glasses. They were loud in exclamations of surprise that the next range should come right across the valley to them.

**We do without bathing** from 16th to 29th January on account of scarcity of water. We also slept in our day clothes because we had not brought our pajamas with us & things had not arrived from Sairang. Although only a little over a fortnight it seemed a long time to do without a “tub” as we were used to a daily dip.

**X** **Lushai Translation** of the Gospels ~~into~~ seems almost hopeless task.

**Voluntary Lushai Workmen** come to us to help build house. Everyone who sees the work says that the men have worked harder & accomplished more in the time than they would have done for any of the officials.

**Wide open Door for the Gospel** No prejudices to new religion

**The work I love.** “At last I have found the work for which I feel that I am best ~~suited~~ fitted – not preaching eloquent sermons – for that I could never do – and I dislike nothing more than preaching in public. It may seem strange to you that a missionary should so dread preaching – but it is nevertheless a fact. I like to gather a little group around me & tell them of Jesus & his love and try to answer their enquiries. It is work with individuals that I feel I am cut out for & which I love most. And what a lot of good may be done in this way – visiting villages & homes of the people & in a quiet & loving sort of way to press home upon them the importance of thinking of the land beyond the grave & of preparing for it.”

**My hopes for Lushai** “As I look upon these ignorant people and gaze across the mountain ranges at the few ~~villages~~ of their many villages which are in sight I think of the words of Jesus. “The fields are already white unto harvest” & my heart tells me that ere long many precious sheaves shall be gathered into the Father's great storehouse”, ~~And what~~ Cont'd [below]

**An earthen vessel.** “And what seems most wonderful to me is that God should choose such poor weak instruments for such a glorious work. It may be that He knows that by using earthen vessels all the more glory will accrue to His name.”

## 14 Jan Feb 1894

**Moved into our House** on Friday 9 Feb 1894. The first mission House in Lushailand.

**Lushai Coolies like being Praised.** Some of our workmen are useless for anything up for getting posts or

splitting bamboos. Others are quick at catching an idea & neat and quick in their work. They love to hear us praise what they have done & are proud of the work they have done. They often say “Atha maw?” (Is it good?) and are hurt if we do not praise them. It is a treat to find people take an interest in what they do.

**Bury a R.C. Bugler** in Feb 4th who was a friend of our boy Bishanti. He died in hospital of fever.

**Bishanti Homesick** as he has had a bit of fever lately.

**Cook arrives from Sairang** Our cook Billoo came up with goats and cat from Sairang. Had such a trouble with the former that had to spend night in the forest. Arrived on Sunday morning, & had had nothing to eat since the morning before & then he started on a cup of tea.

## 1 Mch 1894

**House so cold** that we can scarcely keep warm enough even with **ulsters** on indoors. The damp cold goes through to our bones.

**Protected from Clouds.** The hill to the south of our house cuts the clouds in half as they come along, so that half the stream passes in front & half behind our hill & then joins together – leaving us on a little island in cloudland.

**Gratitude for Medicine.** A man who recovered from an illness offered a sacrifice of one fowl as thank offering to Puithiam ~~for recovery~~ and sent another to us (alive) for the medicine he had received (see also next page)

**Curly Hair** is greatly disliked by the Lushais. Very pretty little boy (& girl) with ~~curly~~ curly hair; seemed to us the prettiest children in the villages. So ashamed of the hair. Tried his hardest to keep it smooth

**Gratitude for Medicine** Thankfulness of widow mother for recovery of her little curly headed girl. The mother gave us two bananas. The old ~~fat~~ grandfather said – “The other sahibs do not love the Lushais but you are god’s men & love us. You are very good men. When it stops raining I will go to the forest & fetch you as many bamboos as you like for your house; & the little girl when better shall haul water for you & collect wood for your fires.”

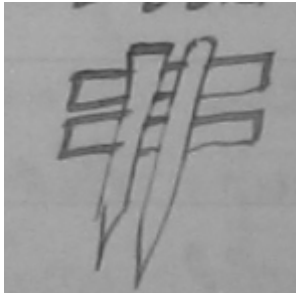
**Lushai women** are thought as much of as men. They are perfectly free to go & come as they like. Seems so refreshing after living in the plains where all women are invisible.

**Lushai Houses** may be entered by us at anytime. always seem pleased to welcome us. Although these houses at first seemed so dirty are better upon further acquaintance & if one does not mind a room full of ~~soot~~ smoke with plenty of beetles running around at night & soot festooned ceilings their houses are very comfortable when a cold wind is blowing. We often wish that we could follow their example and have a good blazing fire in the centre of our rooms. The houses are low & in many of them we cannot stand upright in – They do not catch wind so readily as our taller house does.

**A Lushai Meal.** One old woman, then a little girl, then a boy, then a woman with a baby & lastly a mite of a girl all sitting on the floor round a huge wooden dish into which the old lady from time to time ladels [sic:

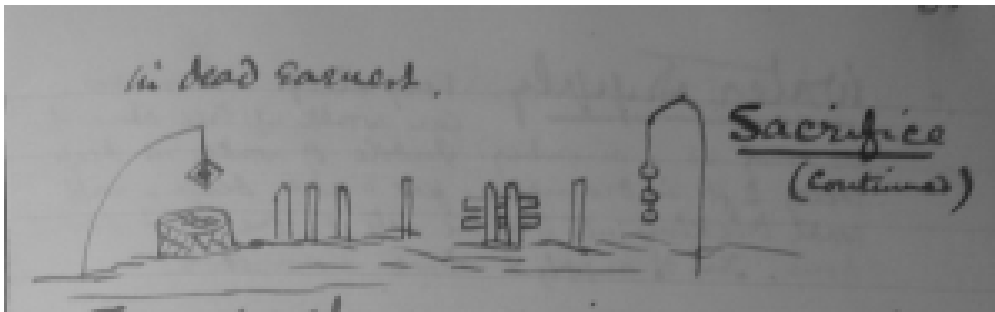
ladles] lumps of boiled rice which is eaten up by the whole company who use their hands. One boy has at his side a pot of Chawhmeh from which he occasionally takes out a spoonful & places it on the central dish. They all take a pinch of it occasionally & eat it with their handfuls of rice (In evening they eat by the light of the fire. Feeding place is always just in front of the fireplace. Sometimes they have soup in a pot from which the people take an occasionally spoonful, all using the same spoon.)

**Sacrifice.** Patient sitting outside his house watching the performance of the Puithiam (Doctor). Two fowls in wicker basket by his side. Four pieces of bamboo about 4 inches long, in shape of cross thus.



[A drawing of the bamboo cross described in the text. Lorrain deposited a similar item to [the British Museum](#) in 1924.]

marches outside the village with this and a lot of other paraphernalia. Exorcist sticks several pieces of bamboo in the ground – also the cross & set up little bamboo altar & 2 little things like flags – One made of black, red & white thread symbolical to us of sin, the blood & purity through the blood. Everything on a very small scale. Altar only 2 inches high. Seemed more like children playing a sacrifice than grown up people in dead earnest.



[A diagram drawing of the "altar" arrangement with the bamboo crosses. Lorrain deposited similar cultural materials with the British Museum in 1924: to see [a digitized example](#), and to see the entire collection of "[Lushai objects](#)"]

**Sacrifice (continued)** There were also some curious pieces of clay before the altar representing all kinds of things.

“Elephants tusk,” “Hatchet,” “Pot, & so on”

Leaf spread on altar in **wh.** a handful of rice was placed. Then priest seizes a fowl held ~~back~~ its beak close to the rice, chanted some sentences, pulled back the creatures head – cut its throat – let the blood fall upon the rice, the leaf preventing it from running away. Then chopped off the legs & wings & put them on the altar, likewise the heart & part of the entrails were put in the blood.

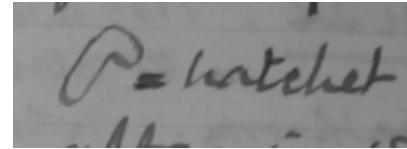
This over, the Puithiam’s assistant who has in the meantime lighted a fire & boiled some rice took the fowl, placed it in the fire just as it was to singe off the feathers from which emerged a blackened object. Torn to pieces -boiled up with the rice – gizzard and part of entrails all go into the pot – for flavouring perhaps – for they were not particular about washing them. When cooked the two men set to work to eat most of the flesh – washing it down with huge ladels [sic: ladles] full of broth in **wh.** the fowl had been boiled. Part was taken back to the house for sick man to eat, & his children. Altar **&c** left in jungle where the sacrifice soon devoured by hungry dogs.

**Water Supply.** Very steep. Lushais can walk up tree almost as easy as a monkey. Puddle of water in deep valley 2ft in diameter – few inches deep – with water trickling into it at the rate of one pint per house. This to supply 2 villages & ourselves.

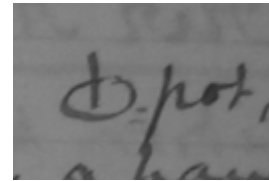
**Our House.** Not a straight pole, door, or windows in the place. A steep hill from bedroom to bathroom. Whole bedroom on the slant. Dining room, decidedly undulating. Looked level enough before [illegible] put down & the Earth settled

**Appreciate a joke.** Found Lushais in roars of laughter over Pears soap advertisements of the man who had not washed for 2 years.

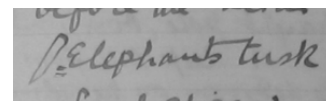
**Fond of Pictures** & pretty things. Delighted one chief by giving him “He wont be happy till he pets it” & “He’s happy now.” Some Lushais fell in rapture over bunch of flowers on the table.



[A drawing of the clay representation of a hatchet.]



[A drawing of the clay representation of a pot.]



[A drawing of the clay representation of an elephant's tusk.]

## 14 Mch 1894

**Wind Storm** destroys half the buildings in Aijal in one night. Some blown completely off the hills on which they were situated – besides many with damaged roofs. We expected every minute that the side of our own house would cave in & had to prop it up from inside with poles. Roof no good Rain comes in everywhere. Decided to put on new layer of sun grass.

**Salt** (the Lushais' love of it)

The Lushais' eyes sparkle when we give salt out in the evening as a present with the wages (or as wages) just as though we were giving out pots of hold – only they like salt better than gold.

**Salt stopped.** To bring refractory chief to his senses the government stopped the sale of salt in the bazaars. For the first 6 week did not care a straw. But when salt had all gone in their houses they began to feel the pinch. We gave out that we would pay workmen in salt (when building our house) We thus got all things up from Sairang by giving salt (we had wondered how we were going to get our food up) also plenty materials for building our house – simply besieged by men, women, & children bringing wood, pumpkins, sweet potatoes, beans, sugarcane, fowls, eggs &c &c in exchange for salt until our storeroom was full up & our back yard one great pile of wood. Workmen would sleep on verandah in order to be sure of work next morning.

They called us all kind of nice names, return to distant villages with good report of us & thus the way is prepared for winning our way to the hearts of the people.

This was God's way of helping us.

**Babus tried to impress our coolies**

## 27 Mch 1894

**Imaginary Visit to our House** by Father & Mother. Description of our home in Lushai.

## 11 Apr 1894

**X First School in Lushailand** Opened on April 2nd 1894 with 2 pupils Tongphunga and Suaka. From 9 to 11 every morning.

Mastered alphabet & words of one syllable in one week.

Before one month passed could almost read almost anything we wrote. Had job to get any to start. "We are like monkeys & can learn nothing".

**Waterman** has to be changed every month. Boys will not work for longer. They have to find their own substitutes

**The Officers**...I believe are good men & try to do their duty by the Lushais. It is pleasing to see them

reverencing the Lord's Day by having all building & other work stopped. It used to see make me cross to see how professing Christians in Silchar would keep their men hard at work all day Sunday.

## 25 Apr 1894

**A Day's Work** – good description of a day's work in our new station at Aijal.

**Eclipse of Sun** – Apl 6. 1894 – almost total. "Look sahib" said a passing Lushai "the sun is not good today." Light no brighter than bright moonlight.

Cook said it was a dragon eating up the sun.

Lushais have much same belief "Awk – in ni a lem"

**The lost charm (Kel mei)** Saia our waterman had been with us 2 days. Being an orphan we thought that there would be a good chance of keeping him. (gave him 4/- with food & clothes monthly). Came to us with fear on every line of his face. He had lost his charm consisting the tail of a sacrificed goat (worn round the neck). He must go off to his village & offer another sacrifice of goat & get its tail to wear or he would surely die. Must make haste & do it otherwise the evil spirit would certainly catch him. He knew a man once who lost his charm & a goat came behind him & called out Ba! Ba! & the poor man died.

**Roy Singh Baptised** by Fred. He was a Khassi backslider – full of doubts – became repentant. We had the Lord's supper with one other Khassia (Sahan Roy I think) & Mr Dunn (an Anglo-Khassi)

## 9 May 1894

**Off to Lushailand** – A description of the journey from Silchar to Lushai when we first came to do Missionary work at Fort Aijal.

**Snake Bite.** Met young man one Sunday as we were coming to Lushai & were taking a walk on shore during our Sabbath rest day – Six months before he was reaping rice – bitten by a snake on finger. Ran home – thrust wounded member in fire till upper joint was reduced to ~~ashes~~ a cinder. Days and weeks passed – limbs & body swelled & pain in the finger was excruciating. Had no rest day nor night. One day he could bear the agony no longer so he sawed off the finger below the second joint & then chopped off the tip of the severed finger and stuck it on the bleeding stump to give it a finished appearance. The pain became less but he could do no work. Was disappointed that we could do nothing for him.

**Riverside Patients.** As we journeyed towards Lushai. old women & men came to us expecting to be made young again. Cripples and others came fondly hoping that one dose of the Sahib medicine would work complete cure. At one place a very old man quite blind & scarcely able to walk was brought by his daughter to be healed. (All this before we knew much about medicine) Can understand how Jesus was followed by sick &c when he could cure all by His word.

**Trees & Fruits** encountered on the journey to Lushai.

Plum, breadfruit (jack), bananas, mangoes, lemons, bael, coconut palms, betel nut or areca palms, date palms, sugarcane, guava, bamboos, castor oil plant, nux vomica – creepers with berries red white, & black. Seedpods like beans as long as ones arm, orchids & many flowering plants, wild spinach, giant elephant grass 24 ft high

**Vegetables &c** encountered on the journey to Lushai. In cultivated patches near villages – chilis, mustard, potatoes & radishes of gigantic size, some as much as 2 ft long & several inches thick.

At one village we bought excellent bananas at 35 for a penny.

**Met Tiger** while taking walk on bank

**The Fishing Postmaster.** The **Pmr** of Jalnacherra, who is postmaster & signaller in one, ~~are~~ often disconnects his instruments & puts out fishing on the river when he should be on duty.

**Mohammedans & Hermits** in forest by riverside. The red handkerchief spread out for alms. No mohammedan boatman passes without going up to the hut with a small present.

**Animals** encountered on way up to Lushai.

The silence on the river sometimes intense. Except for troupes of monkeys chattering in the trees or disporting themselves on the waters edge.

Met Tiger.

Couple of wild boar swam river in front of our boats.

(At other times have seen deer, wild dog, jungle fowl. Porcupine swimming river – wild chase & capture by boatman. Turtles – Elephant (turned out to belong to woodcutters) pheasants.

**Bonfire & Snakes.** When lighting a fire one night four very poisonous snakes came out of a hollow bamboo & were killed with difficulty. Paul at Malta.

**Grand Gorges** – took 5 hours to get through one. Ledges of rock like desert islands. No means of escape from them. Sheer wall behind, deep water in front. no foothold anywhere. Blocked by trees & snags – if boat were to sink could not scale the cliffs.

**Roaring Rapids & Cataracts.** (many wrecks – Loss of our own goods – ~~service~~ dinner service – dynamite – boat hanging in tree &c)

## 23 May 1894

**X Our first Boarder** Saikunga. Started by giving him good bath with hot water & soap. Got him to have his long hair off. Bought him white coat & loin-cloth. Lives mostly in our house. We can't take away his pipe. He is so clean that he becomes the wonder of the dirty little monkeys up at the village.

**Discomforts of our new home** It is very draughty. In stormy weather we have to close all doors & windows. Quite dark. Too windy even then inside to have lamp alight. Hit upon idea of cutting tiny windows over our tables which we glaze with old negative glasses with films scratched off. Quite a success. ⊗

**Negative glass windows** (see above) ⊗

**Insect & reptile pests** inside our house are numerous. But for our cats we should be swarming with Rats. Walls everywhere swarming alive with myriad of creatures like lice which it is impossible to get rid of (they come out of the bamboo) We papered the wall of our bathroom to make darkroom for photography. Next day we found it perforated everywhere by these creatures so that light could get through. They are very fond of gelatine films on photo plates & of film of photos and will destroy them in a single night. ☐

**Insect and Reptile Pests** in our house at Aijal (continued – see last page) Lizards, ants, cockroaches, centipedes, earwigs, grasshoppers, crickets – but we take very little notice of them unless they jump into our milk jug.

**Difficulties of Photography** See near foot of last page marked ☐

(Then the films come off the plates with the heat in hot weather. Tried washing down at stream – prints spoilt by minute grains of sand injuring films – difficult to get enough water at house. Damp spoils plates. 60 good exposures all spoilt when went to Central India – by damp climate. Changing plates under bedclothes or beneath table in tropical country when not at home & without conveniences of any kind.)

## 6 Jun 1894

**Wrecks on River.** Last year 3 Mails went to the bottom of the river. 4 boats have already sunk this year but they fortunately have not contained mails.

## 20 Jun 1894

**X Language difficulties.** Spent an hour trying to find out whether “kluk lo” meant “better” or “worse.” Difficult words to pronounce – Nghar, nghing, theihnghil. So much depends on tone as in Chinese.

**Our First Boarder** (see back 2 pages. [See: 23 May 1894]) Saikunga went off to his village after being with us less than a month in order to be present at sacrifice of a pig at which none of the family may be absent Promises to be back in 9 days. (His village is Lalburas).

**Mud-Pigs & Children** The mud in the village in the rainy season is terrible. Pigs & children all wallow in it with great delight. Difficult to recognize children as human beings – Hair matted with clay – faces scarcely visible through mud. (Pelt one another with mud. Heavy rain washes them comparatively clean again) London boys would delight to do the same if they had the chance.

**Lushai Thieves** are uncommon. A thief's possessions are all forfeited to the Chief & he himself expelled from the village. Whole family expelled if one of their number caught stealing. Would be killed if returned.

**Officers** take great interest in Lushais, offer suggestions (& sometimes ask for suggestions) as to best ways to benefit them &c

**X Stereoscope** very popular with the Lushais. Come in great numbers from far off villages to see the “wonderful thing which enables one to see the Sahib's village.” (Listen to their remarks and get a lot of help

in the language from doing so – could have learnt “How very wonderful” (a va mak em! [?]) over a thousand times.

**White faces** are greatly admired by the Lushais. They have never seen a white lady except in the stereoscope & they think the English girls – especially the pale ones – simply beautiful.

## 4 Jul 1894

**Up Stream v Down Stream** Twenty days is the quickest one can now get from Silchar to Sairang & yet when going down stream can get from Sairang to Silchar in two days (so rapid is the current ) without rowing.

## 18 Jul 1894

**X School Boy Thief.** Old lady brings her little son “Chongbonga” to be taught to read & write. Promised to take him later on. “No take him now. Thrash him, do anything you like with him; I don’t care if he dies with you.

**School Boy Thief** (Continued) I want him to learn to read & write & then perhaps someday he will be able to become a sepoy” So we took her son, gave him a good bath, and clean clothes and started his education. The lad would have made good progress only 3 days later our cook came to us and with graphic waving of his arms led us to the schoolroom & showed us a heap of feathers, feet &c of a fowl he had missed & in Chongbonga’s pot the bird itself plucked and ready to be cooked for tomorrows breakfast.

Next day we asked C. if he had seen our missing fowl. He described how he had seen a kite carry it off. We then took him to the schoolhouse & showed him feather &c in a corner. He was quite equal to the occasion & described how wild cats often kill fowls & leave the feathers about thus. Then we said that we had seen the fowl in his pot the day before. Said some boy must have put it there. Would not confess that he had stolen the fowl until he had several strips with the cane – when he could keep in the truth no longer.

Soon after being chastised he disappeared.

His father & mother take care of sepoy’s buffaloes at the Fort. The lad has become contaminated by contact with foreigners & has lost his native honesty.

**Tinned Meats** have been our mainstay for last 3 months – when one of the officers gave us a Good & we did justice to it. It lasted us 3 days.

**Garden a Failure.** Some vegetables killed by excess of rain Others scorched up by the sun. Others eaten up by insects & goats.

**Bears** eat Lushai maize.

**Tiger** killed **gayal**. Sepoy shot it. 8 1/2 ft long.

## 1 Aug 1894

**Visit to Thanphunge's jhoom.** Very steep. Jhoom itself 80° angle. Refreshed with cucumber. Maize inside jhoom house.

**Jhoom House.** Hung with maize. (fence round with entrances fixed with rat trap

**"Bear Scare"** stick stuck in ground. Hollow bamboo suspended from it with a kind of kite attached so that when the wind blows bamboo is struck against the stick & gives forth a hollow sound, which in the silence of the forest is quite startling

## 16 Aug 1894

**Mildew** covers our books. They need wiping down everyday & even then cannot be kept free. Sometimes it rains for a week on end.

**Leg of Porcupine** a treat which we enjoy

**High Prices** for everything is the rule in Lushai. The sepoys have spoilt the people by paying such high prices for vegetables, fowls &c. We can get nothing for less than 4 annas – even though it be worth little more than 1/10th of that sum.

**Exchange has dropped** to 1/-<sup>5</sup> to the Rupee.

**Sairang** (visit to). Fancy yourself having breakfast in England & dinner in India in the middle of her tropical summer. The change from cold to heat experienced in going from Aijal to Sairang is almost as bad. We left our home at 8am surrounded by clouds & cool air & after 13 mile walk reached Sairang nearly 4000 ft lower on the river. I lay on my back on old bamboo table in the rest house & felt literally as though I should die. (continued)

**Sairang** (Continued from over leaf) Surrounded by lofty mountains, on the river bank, not a breath of air can reach the wretched inhabitants. I have never been in a more awful place. A veritable Hell upon Earth. They get very little rain in the rains – ground all cracked & dry – devoid of vegetation – glare of from the ground makes the eyes fairly ache. Add to the heat the presence of myriad of stinging mosquitoes and sandflies. Life a real burden. Only relief is afforded by burning from swarm of insects is afforded by burning sacking & sitting in the smoke. (Tarpi lu is best smudge).

There is small Lushai village there by Compulsion – Chief man Kapdaia.

Visit to such place makes us appreciate our mountain house – although we are so cold without a stove.

## 16 Aug 1894

**Our unfortunate Dinner Set.** We ordered a tea & dinner services in February from the Ceramic Art Co,

Staffordshire. Much delayed en route. After coming 10,000 miles was lost within 2 miles of Sarang by boat sinking – only tea service, which was in another boat, saved.

Before that we used odd plates & tiffin lantern for vegetables, rice &c. Thought **wd.** get something better as we seemed to be more settled.

## 1 Sep 1894

**Sea of Cloud** stretching away to the horizon – no peaks visible. We seem on an island in space. Never. to. be. forgotten sight.

**X The Language** seems much more developed than we expected. During one week we have got 120 quite new words. Some simple words for action **wh.** can only be expressed in English by a sentence or by 3 or 4 words.

Have equivalent for many English words which we never expected such as “phosphorescent” – “opportune” – “impatient” – “regret” – “contradict” – “elastic” – “isolated” (these are a few of the many we have found during the last few days)

The Verb is troublesome. Seems to have only past, present & future tenses. Past and present often interchangeable – cannot find any definite rule yet.

## 12 Sep 1894

**The Lushais hoped** that their white conquerors would leave the country soon. The stone buildings at Aijal are giving them the impression that they mean to stay. They are not pleased at the prospect.

There are different theories abroad.

(a) some argue that is the sahibs mean to go they would not erect stone buildings.

(b) others say that they will go and leave

(cont'd)

**When will the white men go?** (cont'd over leaf) all the buildings. Some threaten to murder all who have ever been friendly with the sahibs as soon as the sahibs leave the country. Some would hold that the sahibs have come to Lushai because there is not enough food for them in their own.

**The World** to the Lushai consists of the Lushai Hills and the a fringe of land surrounding them. If only the few white men can be killed off there will be no more to come.

**Sepoy & his Lover.** Hitherto sepoys have been allowed to take Lushai wives; but the officers have found it undesirable & have put a stop to the practice. One young sepoy asked the Commander's permission to marry a Lushai girl, but he was refused. This so vexed him that he resigned his post & went away to Sairang. The girl ran away from home in the night & she & her lover were proceeding quietly by boat to Silchar, when the girl's father complained that the ex-sepoy had run away with his daughter without paying the marriage price. Word

was sent by the authorities to the frontier stockade of Jalnacherra & the fugitives were caught and brought back. The man was ordered to return to the plains & the girl was returned to her father with instructions to “tie her up.” till the danger was passed. He did not do this however & she ran away again and joined her lover. By this time he wanted to leave the country but could not do so as he could not get rid of the girl – so being afraid to pass the stockade the two of them wandered in the forest, living on roots for several days & having a bad time of it. News came at last that they had reached the village one day’s journey north of Aijal. The father came to us and asked if we would refer to some of our books & see whether the pair would come into Aijal or ~~not~~ run away to Silchar. We told him that we could not foretell [sic. foretell] future events but thought it likely she would not be able to pass frontier outpost. Lushai messengers were send out & returned with the sepoy & his lover. The girl is now in the village – the centre of admiring youngsters. The sepoy has been marched off to Aijal the butt of many a laugh and joke of his former comrades; but he he says that he could not get rid of the girl so what was he to do.

**Mr Baring** to take Mr St D’s place.

## 26 Oct 1894

**Thangphunga & Suaka Pumped Dry.** We have now pumped T&S. Quite dry & must look out for another victim. All we have pumped out of these two Lushais we have tried to cram into our own heads, but it won’t all stick there by a long way.

**The Pumped dry Pundits** (See foot of last page [Above entry])

**The “Blues”** I don’t think we have had a real good fit of the “blues” yet, which is a sure sign that we are making no too much progress in the language. I think a man who is progressing properly in a language should have a fit of “the Blues” about once a fortnight.

**Khamliana** the Sailo Chief begins to learn to read. Very quick. (Has for years been copying parts of a ~~certificate~~ license without understanding meaning &c & so very soon learned to write a splendid hand.

**Savunga** the old Sailo chief visited us. Probably the oldest chief in the Hills. Savunga used to live in Lalhrima’s village, but after Savunga gave his granddaughter to Thangphunga Lalhrima cherished strong feelings of revenge toward T & his village (the village near our house) & made it so uncomfortable for Savunga that he left Lalhrimas & went to live with his grandson Khamliana (in separate house). The old gentleman is so old he cannot walk so was carried on the back of a retainer. He is 80 years of age & can still shoot well. Said to be a great shot. He visited us on his way from Lalhrimas to Khamlianas. Was very pleased with a scrap book **wh.** we showed him. He wore the famous yakul chang (Bhimaraj [Bhimraj] tail feathers) in his hair

**X Cannot express religious ideas.** We find is impossible to express our thoughts when we come to Religious matters, the language seems quite void of suitable words.

**Not safe to visit Villages** yet. We now know 6 or 7 chiefs who have paid us a visit.

## 10 Oct 1894

**X Lushai Dictionary.** We have been doing nothing but enter words in our dictionary: it is very tiring and monotonous work. I can sympathize with poor old Johnson for I am sure his head must often have ached (as mine does) after a long day's work.

**An attempt** to Tame 2 Wild Kittens failed. Could not get near them. Made them little cave.

**Rainy Season Troubles.** The Climate in the plains was quite destructive enough to books & pictures, but this is four times as bad. Ruins everything. Every box or instrument which happens to be fixed together with GLUE dissolves partnership. The BOOKS in a day or two are covered with green & white mould (come out of their covers smell horrible) & if we were not pretty strongly riveted together I think WE SHOULD DROP TO PIECES. Then the (continued)

**White Ants** (continued from above) They have attacked the posts which support the house, climbed the walls & made themselves at home in the roof. The scrape, scrape, scrape of their little nippers never ceases day not night & if we do not renew the posts we shall have the house down upon our heads.

**RATS.** We are simply swarming with rats. They come from the forest every evening & take up their quarters in the house until daylight, amusing themselves by eating holes in the table clothes, & carrying off anything they can lay their little hands upon. Four times they have run away with the loaf of bread from the table when we were about to have dinner. (One came on table when I was out dining while we were sitting at table. Steal soap, shaving brushes, When out at Sherkor in 1909 stole my teeth & they were eventually found down a hole in next room)

Continued

**Rats** (continued) There is no pleasure or satisfaction in killing them, for they are no numerous that 4 or 5 more or less makes very little difference. Our pussy has got lost so the rats have it all their own way.

**X School Boys** soon tire of learning to read & write. Up to present seven boys have returned to their houses after studying only a little while.

**Marriage** of Dr. Jones of Silchar this month. W.G.A. married in Durban last July (19th) 1894.

## 26 Oct 1894

**Models** in paper made by me for the Lushais – “Windsor Castle”.

**Chief Khama** comes to learn to read & write.

## 7 Nov 1894

**Lushais Criticise Home Photos** These are Thangpunga's criticisms on Mothers, Fathers, & Ethels photos just received from home

"How beautiful & white their faces are!"

"What nice chairs they are sitting on!"

"Their legs are cut off!" (Continued)

**Home Photos & Lushai Critics** (continued from over page)

"How fat your father is!"

"What a long beard!"

**X** Of Ethel he said – "What a lovely nose! Just like the noses we make of wax when we make models for casting" (they have flat noses & would scarcely believe that Ethel's nose was real)(the same kind of remarks re Regies' baby's nose are made by the Lakhers 1909) "she looks rather younger than the lady in the picture." He thought that Ethel would look much better if her upper lip were somewhat longer – & he pulled his own out to show me how it ought to be.

If a Bengali (uneducated) had seen the same picture he would probably have asked whether it was meant to represent a boat or a house.

**Hornbill.** We had a Hornbill for dinner. Lasted two days gave the boys the rest. Like beef – of dark colour.

**Lushai Nicknames** Political officer = Thauhra = Old Disagreeable. Others such as "Longnose", "Crooked nose" "Owl", "Goggles" "Bigdog" "The Long Sahib" "Black Moustache" "Fair hair" (my name), "Bully" "Smiler"

**Rainy Season** just about to say "good bye", not sorry to see the last of it.

## 3 Dec 1894

**Calcutta** (Letter from) (no news) for reason for our visit to Calcutta see letter dated 29 Mar 95

## 14 Dec 1894

**Miss Williams** at Silchar visiting her sister Mrs Dr Jones only been in India six weeks (Mrs. Aijal Jones later on)

**25 Dec 1894**

**Posted** at Jalncharra on way back to Aijal from Calcutta

# 1895

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## 5 Jan 1895

**Mr Baring** has refused to have anything more to do with us because he has found that we are Baptists. He writes, "Will you please in future communicate straight with Mr St Dalmas as you wish to work on Baptist Denominated Lines. I do not feel able to have any official connection with you as I am a member of the Church of England"

**Bengali Boatmen & Kindness.** "You can have no idea how terribly trying Bengali boatmen are. They are the laziest set of men under the sun, and as to lying and stealing the less said the better.

(continued)

**Lazy Bengali Boatmen.** (continued over leaf). No wonder the planters and others give them a good thrashing sometimes. From early morn to sunset ~~you have to~~ one has to be continually urging them on by threats & promises until one begins to fear that they will think one a very poor specimen of a Padré Sahib.

Next day one tries what kind words will do & one finds that they only make the men say to one another "What a big fool the Sahib is! There is no need to work hard, he doesn't mind!", and so the boat creeps on at a snail's pace & the men stop every few minutes to smoke the hookah & at the close of the day one finds one's self only a few miles from where one was in the morning.

The Bengalis do not appreciate kindness. Nothing but cross words & blows will make (many of) them do an honest day's work.

**Thievish Boatman.** One of the boatmen stole a rupee from our boy Siri. In the morning he had promised Siri that he would steal some dal from another boat & give it to him if he would give him a few pice. During the day Siri left his coat on the roof of the boat. All the men (Continued)

**Thief** (boatman) – (Continued from last page) except the thief were bathing at the time (Siri also was probably bathing) (Upon returning) he found his bag open and 1/- missing.

We gave the boatman till the next day to confess. The next day the boatman promised to settle the matter by giving Siri a cloth of the value of 1/8 if Siri would give him -/8 change. This was practically a confession of his guilt. I gave the man the thrashing I promised I would, (as the time was up & the 1/- not forthcoming.) (Afterwards?) the 1/- was discovered behind a box, where the man had without doubt put it. (Continued)

**Thrashing a Thief** (Continued from above)

The spectacle of a missionary of peace thrashing a poor heathen is perhaps enough to make many pious people at home shudder; but I would invite such to come to spend a few years in Bengal & see if they would not speedily resort to the same as the only way to deal with the natives, especially when they are employed as workmen.

(A man who is firm & just in his dealings in this way – punishing where punishment is due) – is respected far more by them than another who allows them to do just as they pleased.

**Bad Cataract** – Man who held the towing rope stood on a stone & began to cry. Had greatest job to prevent him letting go his hold & letting the boat, with us, being carried away & perhaps dashed to pieces.

**Home at Last.** We could have “Cried for Joy” when we reached our mountain “home” at last. The people said that they had felt “lonely” & missed us while we were away.

## 10 Jan 1895

**Hornbill** (to Rep) Breed in hole of tree. When hen begins to sit male plasters up the hole so that there is only a small hold left for the hens beak to protrude from. Through this hole the cock bird feeds her. The Lushai will not shoot a cock Hornbill during the breeding season as it would mean the starvation of the hen & her young.

**Singing Insects.** (Cica'da) Sound very much like several engines letting off steam in Cannon St Station get so accustomed to the noise. seems strange when it stops (Can hardly make oneself heard in service, sometimes if there are trees near chapel)

**Koi Bean.** General playthings in the hills. Girls stick bean in a succession on forehead, nose, ~~ear~~ eye, chin, knee, chest, foot each time running forward to a certain line & stopping with a jerk sending the bean flying through the air (The aim if true knocking down one or more of a row of beans in the distance) As the beans require [sic. require] wetting to make them stick to the different parts of the body & each time get covered in dust or dirt, the amount of dirt **wh.** enters the mouth is considerable. Boys & girls all over hill tribes of assam play with this bean & get very expert.

## 16 Jan 1895

**Expedition to Kairumas** village has ~~started~~ gone. Two shots fired near our house one moonlight night. People in village thought an attack on them & came down to our house for protection.

## 31 Jan 1895

**Letter from Khamliana** enclosed in this letter. Worthy of being made into Lantern Slide. It was written after had had 20 lessons of 1 1/2 hours duration each = 30 hours tuition in the art of reading & writing.

⊕ Letter for Lantern slide

**Lushais take off my sock** and are surprised to find that my sole is so soft, not hard as horn & tough as leather as theirs. They turn up my coat sleeves & trouser legs and are loud in exclamations of surprise at the whiteness of my skin. ~~Low~~ They love to stroke my old sunburned hands “because they are so smooth.”

**Boys cannot learn** to read & write so quickly as young men can.

**Lusheia** going to stop with us “forever” i.e. two months or so.

**Capt Loch** came and had tea with us last Saturday It was his 36th birthday (Jan 1909 50 years old) (Jan 1929 = 70 yrs) see also 10 Apl 1895

**Lushai PORK.** We had a piece of pork given us by Thangpunga. Bit off the back, the only part with any lean.

“Ignorance is bliss!”

This was the first time – and the LAST time too – that we had Lushai pork. (We did not know the habits of the Lushai pig then) When pig is killed house **cov’d** with grease everywhere. Almost uninhabitable for several days. Most of it is made into Lard.

**Sudden changes of temperature** We are often wearing our **ulsters** indoors in the morning, and by noon are out for a walk (in sunshine) without either coat or waistcoat on.

**Chonghnawt Feast.** This is a Childrens’ Feast. All the little ones are dressed in their best and decorated with all sorts of finery. Women stand round about with dishes containing fat pork & hard boiled eggs. At a given signal the children help themselves from their mother’s plates & commence stuffing the food into one another’s mouths. Faces get smeared with pig fat and egg & mouths full to overflowing. Just before the children had been washed for the occasion (See also 26 Mch 95)

**Bath** generally prescribed by us to many of the sick as a preliminary measure.

**Lushai Infants in Heaven.** Woman lost her little child – had been buried – went to comfort her. Told her “The little one is happy with God now” – “Have you seen her then?” Tried to tell her of God and **Spirit** the home above.

## 13 Mch 1895

**First operation on Lushai** A woman with “club foot” operated on by Dr Young. Friends were allowed to watch, we too were there. She thought it so wonderful when she awoke from the chloroform & found her foot bandaged up & everything over. “I must have been killed & brought to life again & my foot cut when I was quite dead” Ever since the Lushai call chloroforming being “killed”. The woman added “I am sure it would have hurt if a Lushai had performed the operation with a “chem”.

## 26 Mch 1895

**Water Scarce** still. It takes our man all his time to **get** collect the little water we use – and that is the colour of coffee; but it settles if left long enough.

**Lushai Delicacies**

- (a) white ants as they come out fully winged in fountains are caught by children and are either eaten then & there raw, or taken home & fried
- (b) grubs & maggots are said to be very nice raw or fried.
- (c) milk however they consider unfit for human consumption.

## 26 Mch 1895

**Chonghnawt Feast** again at Thangpunga's. In this the grown up people joined. Smearing pig's fat all over one another's faces. Some drunk. Much rougher than the one described 31 Jan 95. Some were drunk. Chief just awake after a drunken sleep & combing out his long hair. Not looking much like a chief. Older people singing & drinking in the houses. Young men creeping up behind unsuspecting maidens & suddenly stuffing their mouths full of pig fat and hard boiled egg – or smearing it over their faces (see also 31 Jan 95)

## 10 Apr 1895

**Stereoscope** is given out about noon and several parties are generally looking at it until about 4p.m. when we take it in. We always make the young people wash their hands before seeing it, and they do not think the privilege ~~even at~~ dear even at such a big price.

### **Capt Loch's Christmas**

#### **-Exploring the Tlong-**

Capt Loch & Mr Porteous thought that they would spend Xmas 1894 exploring the Tlong River. From the place under Aijal where we generally go fishing they thought that they could easily drop down stream to Sairang in one day. So they took a few sepoys and one day's provisions.

[Written later in the margin, referring to Loch] He died in London [illegible] 30/12/1929

(Continued)

### **Capt Loch's Xmas Exploring the Tlong**

(Continued from over page) about 100 yards down stream after they started Mr P's raft capsized & he got such a ducking that he decided to return to home – so Loch and a few ~~Lush~~ sepoys went on by themselves. After taking raft to pieces many many times to get over rocks and cataracts and spending 2 nights in the jungle they reached Sairang at the end of the 3rd day nearly starved.

## 24 Apr 1895

**Our Flower Garden** rather amuses the Lushais, who seem to look upon us as rather weak minded to plant what they consider mere weeds & take so much care of them.

**1st Lushai Bible Class.** I made first attempt to conduct Lushai Bible Class on Sunday April 21st 1895. There were three present Thangpunga (the Chief) Lusheia & Thatmanga (the slayer of many) who is prime minister

## 8 May 1895

**Gale** for 3 days & nights, with lightning, thunder and hail of great size. The house shut up. Only light comes in through the tiny glass windows. Bed quite wet at night – but no harm comes to us as everything is so wet

**Fearful Nor'wester.** One night in the height of which we heard a voice at the door (2 a.m.). We were up and looking to the window & door flaps when we hear the voice. We found our boys soaking wet and shivering outside. Their house was swaying and threatening to collapse every minute & they were afraid to stay in it. We got them in – wrapped them in blankets – lit a fire (in the stove), & made them comfortable (when did the stove arrive?) That night one of our outhouses fell down flat. It contained our wood & goats. As goats were beneath a bamboo bedstand they escaped unhurt.

## 29 May 1895

### **Welsh Mission.**

#### **Why we went to Calcutta**

In this letter will be found all about our being “handed over” to the Welsh Mission and the reason for our journey to Calcutta in Nov-Dec 1894.

**I was taken ill about 19 May 1895 & not well again until 24 July 1895** “Peritonitis” was Doctors verdict – gave me opium, injected morphine. That is what really made me ill so long.

## 15 Jun 1895

**Chitral** near Lushai. I receive anxious enquiries from friends as to our safety in Lushai owing the fighting in Chitral. Would take as long to get from Chitral to Lushai as from Lushai to dear old England.

## 26 Jun 1895

**Big Sunflower** in our front garden. The biggest we have ever seen. Only one blossom. Lushais lean on fence and gaze at it. From their remarks it is ~~evident~~ evident that they think it a great pity that it is NOT FIT TO

EAT. (Their question always is – when they see some strange plant or flower in our front garden – “Is it good to eat?”)

**Mrs Fink’s first visit to a Lushai Village**

“The other day we took Mrs Fink, the children & the English nurse up to the Lushai village to show them round. The crowd was something tremendous. & the contrast between the clean white skins and white dresses of the visitors and the filthy condition of the Lushais was something awful! An English pig is clean compared with these natives.”

(Continued)

**Filthy Lushais** (continued from last page)

“The houses, streets, (if the narrow alleys between the huts can be thus termed), the people, all from the chief down to the beggar, are as filthy as filthy can be.

“If such a disgusting people are ever raised to be cleanly, industrious & God fearing no one need ever fear but that the Gospel of Jesus is able to save the most ~~depraved~~ degraded wretch that walks God’s earth”

## 7 Aug 1895

**The Hard Road of Self Sacrifice, is the Joyous Road of Peace & Power** Long letter re treading the above path.

## 21 Aug 1895

**X COMMENCED TRANSLATION WORK** this afternoon, have begun with Luke’s gospel. **X**

## 6 Sep 1895

**Tea Seed.** We begin to trade in Tea Seed. We are paying 25/- per maund for the seed – Hoping to see for Rs 60/- per maund. Lushais cut down trees to get seed. Similarly improvident in bleeding all rubber trees to death some ~~months~~ years back. Never think of the future.

## 18 Sep 1895

**Demagiri Telegraph Signaller** named Abbas Ali, a Mohamedan liked to have his little house nice. Once when we went to Demagiri he had the posts of his house decorated with orchids & there were little slips of paper fastened to the posts with such sentences as these upon them:

“Time is Short,”

“Prepare to meet Almighty God,”

“Electricity is the Mother of Fluid Mercury.”

(this latter on the post bearing the insulators of the telegraph wire). Many others in English which we could make nothing out of – no doubt sayings from his own fertile brain.

### **To Khamliana's Village.**

Zu – Difficulty in climbing steps with hob nailed boots – Skulls of animals on verandah – Slave's quarters – Next, large room – tiny window – no light – fire place – bin – bed – 3 large brewing pots stood on one side – the man syphoning beer into large earthenware bowl –

⊗ Chief brought out 3 mattresses, rolled up, gave us to sit upon – pressed to drink – Told his majesty that when I was a little boy I promised my mother and father never to drink intoxicating liquor. & so I could not do it – He enquired whether I had got drunk and compelled to make the promise. Then I tried to explain that although he had never seen a sahib before who never took beer it was quite a common thing in our country & was not so wonderful as the whole company considered it – Everybody made some remark expressing wonder – wanted one to take one little sip to see if it was good, which I of course could not do.

∅ The Chief Khamliana told us how he got drunk most days & how fond he was of his beer (~~1909~~, He is a Christian and a total abstainer now – 1909) –

⊕ They drank from horns & said that as soon as they got tipsy they would give us a Lushai dance, but we said that we did not wish them to drink too much & that if they could not let us see the dance then we should not be able to wait to see it. They protested that they could not dance until they were a little tipsy, but after a bit when they saw that we did not approve of them getting drunk they gave us the dance then & there. (see below)

**The First “Total Abstainer” seen in Lushai** – and surprise of the Lushais – see above ⊗ & ∅

**Beer** (Chief's love of) see above ∅

**Dance.** Cannot dance without being tipsy – see above ⊕

**Dance** continued on next page.

**Dance.** (continued from over page) The Khamliana's house was a curious sight. One man stood in the centre & struck different attitudes, while other seated around sang and accompanied themselves on a big drum (continued)

**Gongs** (Dar Bu) They also gave us a tune played on 3 gongs. These gongs are considered very valuable by the Lushais; but they are nothing but circular pieces of flat brass rounded back slightly all round the edges, & made to fit into one another in a nest. Khamliana told me that God had made them & that they were very valuable. We soon afterwards left the house – but they kept on singing continuously until early next morning”

**My First Address in Lushai** on 16 Sept 1895. After leaving the Chief's house we went to the Zawlbuk or Bachelor's Quarters. – Huge fire in centre – Young fellows round the fire all lying on the floor smoking – or in groups about the place telling tales. Raised platform at end on which we took up our quarters. Cook had food

ready, & as soon as we began to eat the whole crowd jumped up & went to the far end of the place, where they watched us with keen interest manipulating our knives and forks.

After dinner (or supper) we were rather tired & so we undressed & put on our pyjamas & were about to get into bed when all the young fellows surged back & sat in rows facing ~~us~~ our

### **My first address in Lushai Contd**

mosquito net. Then the boldest said that they wished us to tell them a story as they had heard that we knew so many of their Lushai fables. We could not comply with the request, for although we had often be told some of their Lushai stories we know none of them by heart.

So after a bit I proposed that I should tell them a TRUE STORY about the way in which the world was made. To this they all heartily agreed, & I sat on the platform (in my pyjamas) with my feet crossed under me in eastern fashion & gave my first address in Lushai to a most attentive and appreciative audience. I did not like attempting the task, but I felt that it was an opportunity that perhaps might never come again, so I just asked help from the heaven & went ahead a [sic: and] felt not the slightest nervousness.

I told of the creation of the world & the stars, sun & moon, of our first parents & their fall & how God had given them promise that a saviour should be born. I spoke of the wickedness of man & of the deluge. They gradually worked up to when the ~~Saviour~~ promised saviour was born. I told of His life, of some of his wondrous works & of his death, resurrection & ascension. I had to point out our need of a saviour & to show the blessedness of putting our trust in Him, & long after they thought we were asleep I could hear them talking about what I had said. By & by however the Prime Minister came across from the Chief's home & gave them all such a talking to saying that the Lushais were not fit to sleep in the same house with the Sahibs. He gave them orders to either go and sleep in another **Zawlbuk** or get different people to take them in for the night. And then when they had all gone he came back and whispered to our cook that he was the Prime Minister & the he had turned them all out & that there was now no cause to fear. As though we were afraid of the poor fellows! We tried the next night to get the chief to leave them alone as we did not wish to turn them out of their own house, but he would not let them stop."

They came back in the **mng:** before we were up & soon had big fire burning. We spent the morning teaching a hymn.

Little sleep at night owing to quarrelling of pigs, dogs, drunken songs, bison rubbing against post, draught through floors & ~~and~~ windows.

## 2 Oct 1895

**A Stormy day in a Bamboo House** Good description of the discomforts of pioneer life in a bamboo house in stormy weather.

**Regular Services** begun.

## 16 Oct 1895

**Lushai Service.** We cannot yet lay down any hard & fast rules with these people with regard to services; but we shall soon have to make a few restrictions. One will be that the ladies & gentlemen who attend leave their pipes at home. The odour arising from the – especially from the ladies pipes – is not nice, & when the smoke gets down the throat it does not facilitate speaking or singing. (Hâm-ing pipe = lighting it from wrong end – makes almost as much smoke as when the fire of a locomotive is being lighted). Another rule will be that mothers leave their squalling babies behind them & that no one is allowed to bawl in the ear of his neighbour during singing. One other condition (of attendance) will be that no one with more than a month's dirt upon him shall be allowed admission."

**Children shy of learning on Sunday** For several Sundays the children were shy of learning hymns. Eventually 3 learned & then one Sunday a lot of the children screwed up courage to repeat the hymns. They had learned from the three who originally learned them. At first they were afraid of onlookers outside the verandah. Eventually overcame nervousness & answered questions. Also began Catechism towards end of year.

# 1896

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## 7 Jan 1896

**Translation work** from 9-11 a.m. correcting M.S. with Suaka.

All afternoon Fred & I busy ourselves at M.S. Times between are occupied with making fair copy of corrected sheets & keeping dictionary entered up – for we even now getting new words daily.

**Sorrowing without Hope** for the dead. One day in the village we heard heart rending sobs, & the sound of a woman calling in a voice of half choked with tears the name of a girl. Asked a bystander if someone had just died. He shook his head & pointed to a mound of red clay by the side of the house & said that the poor woman had lost her daughter some months back & had buried her there & that she was crying now because her “heart had gone strolling” (using a Lushai expression – lung a leng) – sorrow which produces such bitter sobs is of no common order – it is the sorrow which has no hope; & when the heart tries to follow the dear one who has gone from earth forever it is overwhelmed with despair & dreadful fear. I felt then as I listened to the agonized groans of that poor solitary mother, that compared with the work of speaking comfort to such souls & pointing them to the Saviour all earthly riches, praise, honour & power are as nought.

**The Havoc of Death.** At home you can have no idea what havoc death works in these rude hill tribes. They die like flies. Today a man is well & hearty, tomorrow he is in his grave. Their poor food & filthy habits deprive them of all stamina, & the least illness, such as a European would scarcely notice, cuts them down like grass before the scythe & they are gone. We have often pulled a man through a slight illness & then had him die for want of energy to rouse himself.

**When a Lushai gets ill** he makes up his mind that he is going to die & his friends come round & ask him if he does not feel the evil spirit gnawing at his heart. So great is the influence of imagination that they actually believe that they feel their heart being eaten away. If we say “where is the pain?” they invariably point to their chest & say “Here in my heart.”

**Beer Drinking.** After harvest house full of beer drinkers up to the door. Their doleful chanting rocking to & fro – sipping liquor.

**Drunken Lushais** are generally very affectionate. Put their arms round ones neck & try to lead one to the house where drinking is going on just to have “One little drop.” When in this condition they call us all sorts of endearing names.

**Over the beer poots pot** however plots are hatched. Christians are maligned. The beer often leads to quarrelling ( & even murders).

**Milk** – we begin to get cows milk after 2 years without it. Our Lushai boy runs for it every morning early.

Some we have with porridge; part is made into butter; the rest for tea. Butter milk is used for making pudding.

**How our cooking is done.** You **wd.** be surprised to see the bonnet box like arrangement (Tipal) which is all the over our cook boy possesses. He piles burning faggots on top, & pokes them underneath & low & behold, he brings forth a batch of loaves. He makes his own yeast of hops which we buy in Calcutta in sealed tins.

When he makes a custard or milk pudding he sets the enamelled pie dish in the ashes & covering it with a piece of old Kerosine tin sprinkles fire thereon until the contents are cooked & the top nicely browned

Cont'd

**How our cooking is done** (continued). He can serve it up in a duck or fowl or even a joint of meat (when we get one) nicely roasted with gravy; though how he does it with only a large saucepan for an over is a mystery **wh.** I have not solved.

**Butter Making.** The butter he makes out of the unskimmed milk by shaking it in a bottle for a considerable time, & when it appears on the table in a glass dish prettily decorated in the form of a rose, it looks as if it might have come from a London dairy.

**The Kitchener & Fuel.** He possesses no kitchener. His only stove is a raised altar-like block of stones, uncemented, with two places for fire, & his only fuel consists of ~~chunks~~ sticks of wood which the Lushai women supply for 4 annas per basketful.

**Lushais learning to steal** because of their contact with foreigners. Quick to learn evil, slow to learn good. A year ago we could leave our house for a month at a time without fear of anything being taken. Now – the following have been stolen:-

Two boots (not a pair – one of Freds & one of mine)

A new night suit from under counterpane.

Two shirts from steel trunk.

Lushais also complain that thieves are increasing.

## 3 Jun (Feb?) 1896

**Re Preparation of Sermons** -also reading sermons versus preaching without writing sermons &c. Re services at Finks.

## 20 Feb 1896

**Translation.** Began to read easy part of our translation to the children in **S.S.** So glad to find that they understand it well.

There is no “book” language in Lushai as in Bengali, all is colloquial

**Foreign Words** are used very rarely in our translation.

Hour = as long as it takes rice to cook

2 hours = as long as it takes arum bulbs to cook. We have these to eat, but are glad we do not have to cook them ourselves.

1/2 Hour = time it takes for the flavour to go out of a sip of nicotine water

10 miles = as far as a man can walk before the midday meal.

a furlong = distance across a jhoom.

Near = 2, 3 miles, frequently stretched to 10, 15 or more miles

## 14 Mch 1896

Lieu & Play fair left Aijal 13.3.96

**Lushais' idea of Happiness.** No work – plenty of beer. Often drink 20, 30 hours on end. Drunken rows not frequent. Women don't drink much. Neither do young men as a rule. Begin in middle life. (One of chief attractions of heaven is the idea that there they will live on ready cleaned rice – without trouble of husking it.)

Fai sha

## 30 Mch 1896

**Early Enthusiasm Revived** for mission work by reading missionary biographies &c.

**Bible Study.** At home had Bible teaching. Were fed by others. Knew not how to draw living water & obtain life giving bread for myself when I got out here & found myself without any to help me (see letter.)

**P.B. Literature** said to be “deep”. I find it incomprehensible. The same with letter written to me by P.B. (The writer's thoughts instead of being conveyed to the reader by his words are obscured by his phraseology & the reader finds himself at a loss to know what idea the words are supposed to convey.

**Began Preaching** regularly in Ngana's & in Thanphunga's village

**X First Converts.** Two poor fellows in hospital were the first to accept Jesus. I asked one of these, when he was apparently sinking, “Are you trusting in Jesus

He replied, “Yes, I am always thinking of him & even if I die I will keep on trusting Him.”

**Hill Tribes v. Plains Peoples.**

Re Missionaries leaving Hindoos & Mohammedans where so few respond & going to tribes where people are willing to learn. “Since ye put these things from you, & judge yourselves unworthy of everlasting life, lo, we turn [illegible, crossed out] to the outcasts, the wild tribes who you in your spiritual pride despise. Ye shall see them going into the Kingdom of God & you yourselves shut out.”

**Believing too Easily.** There is a great danger of the Lushais believing too easily & being like seed on rocky ground – soon springing up – soon withering.

**Growth of Banana Tree.** We cut down a banana tree which a bison had partially eaten & measured its growth.

It grew 3/4 of an inch in first 3 hours

” ” 1 1/2 inches ” ” 6 hours

In a day or two it had a leaf ready to unfold.

## 16 Apr 1896

**“We don’t want to make fools of ourselves”** This is what some of our **S.S.** boys said when we tried to get them to accompany us to Ngana’s village & help us with the singing. We told how Jesus was willing to be “made a fool” for our sakes in order to save us. They were ashamed to come & stand by us. Others however did come to help us.

## 28 Apr 1896

**Rats** out here are far too wise to let us get at them. They do not care for us a bit. When we go to see what larks they are playing them do not even run away but hide behind something or other until we retire & then they come out again & make an extra commotion to let us know that they are still there. (Could see one behind a box one night & kept on trying to spear him but missed him by a fraction of an inch for several times. He did not move at all but kept quite still until I at last pinned him down with the end of the stick & caught him)

The noise they make all night is sometimes enough to scare one out of ones wits. A burglar might come into the house any night & walk off with all the furniture & make as much noise about it as he pleased & we should merely turn over in bed & mentally say, “Bother those rats!”

Fred went to put on his coat one **mng**, & found a nest in his sleeve & one little baby rat left at home to look after the house while mother was out.

The Lushai children love baby rats – nice pink ones you know without any fur on them – They nurse them until they are tired & then alas poor little mousie is devoured – not by the pussy but by the little boy or girl. So when they grow up they love big full grown rats & go to much trouble in catching them. ⊗

**Lushais eat rats** see ⊗ above

## 3 Jun 1896, Ledo

**Reaction after Vegetarian Diet.** Mr. B placed C. & C. at Ledo. He himself lived entirely on vegetables, no milk, sugar, tea, salt or flesh ever passed his lips, & besides this he only partook of one meal daily at 5 p.m. He persuaded C. & C. to follow his example & the consequence was that after a month they were like skeletons, &

were seized with strong fever **wh.** was the beginning of all their sickness. Then a reaction set in & the 2 fellows departed with vegetarian diet purchased a lot of fowls & between them ate 64 in 16 days which made them still worse.

**Ledo Bungalow** cost 3000/- or 4000/-. Our house at Aijal cost us many hundreds as this did thousands. Singphos are 4 days journey off. Only pundit a coolie with smattering of Singpho. Supposed also to speak Bengali, but speaks very badly.

## 16 Jun 1896

**Intense Heat** in Brahmapootra Valley perspiring day & night. Least exertion makes us as wet as though we had just come out of a bath. Mop my streaming brow every 2 or 3 minutes while I write?

## 10 Jul 1896

**Spectacles** – gold frames – bought new ones at Calcutta.

## 6 Oct 1896

**X First Church in Lushailand** (a good black & white sketch of the Church enclosed

Took nearly 2 days to erect & cost about £1-10-0. Opened free from all debt.

When we had services in our house verandah the adults never came inside. They would walk about in the garden – specially fond of standing on the soft flower beds. Would snip off a blossom here & sprig there.

Knowing from this experience of the Lushais love of a promenade service we put up the chapel so that they could indulge in this taste. Children only inside. Substantial bar of wood on top of low wall which will not give way, like our verandah railings, used to when leaned ~~lent~~ upon

**The Congregation.** Semicircle of boys, Pellet bows and sticks in hand. We do not make them leave them at home as we should not see their owner again if we so much as hinted at it. Even washing is not compulsory. Hope that they will gradually get better. Some seem to be doing so. Some however are getting dirtier for they don't seem to have washed since our arrival. Hobnailed boots 12 sizes too large. Woolen stockings without feet worn as gaiters. Coats look as though built for their fathers. Native clothes – originally white – thrown over shoulder like Scotch plaid, or tied round the waist for a loincloth. Rest clad in simple daylight; a cool & non destructive dress, though, judging by the slaps which the wearers give themselves from time to time, a garment not impervious to mosquito bites.

Only 3 hymns up to date. These are sung by the boys inside – the rest stand round outside with open mouths. Concertina.

Rewards of old Xmas cards for knowing the verse for the day. Four Xmas cards can be exchanged for 1 string of beads. Catechism.

People from distant villages stay after the children have gone to listen to more.

**Picture of Church** (in letter dated 6 Oct 96)

## 28 Oct 1896

**Settled Weather** – can always make arrangement in the dry season without adding “weather permitting.”

**Plague** broken out in Bombay.

**Dirty Lushais.** Numbers would rather die than have a bath. The dear little children are left in a state of revolting filth. It is impossible for anyone in England to imagine the state of these hill people. The dirt literally comes off in cakes. The most many mothers do for their infants is to pick off little projecting pieces of filth with their finger nails, & then because the little ones, who are covered from head to foot with dirt, object to this painful process & set up a scream, they excuse themselves ~~for~~ from washing their children by saying, “Oh, they wont let me!” I don’t think English children are over fond of the bath; but if a mother instead of bathing the youngster in nice warm water with soap & sponge were to leave him to his own sweet will for six months & then commence to pick off the dirt with the fingernails, or at the most to wet her hand with her tongue & apply it to the coating which by that time would have formed, I think they **wd.** object still more to the cleansing process & become as little fond of a wash as are the Lushais.

**Lushai children** & their dislike for being washed. See above para:

**Liana’s visit to Calcutta & Darjeeling** Liana went with Capt Loch to Calcutta & Darjeeling. When at Darjeeling he was ~~asked~~ shown the grand panorama of the Eternal snows on the Kanchinjunga [Kanchenjunga] Range. All he said was “Oh, I have seen that sort of thing before in my own country.” He was referring to the miserable little display of hoarfrost seen occasionally in Lushai (Lushais are most disappointing to take to see things. They often exhibit no interest whatever in what we think they would be struck by).

**Liana’s return from Calcutta.** He came swaggering up to our house to relate his experiences with a navy blue suit on for which he had paid 5/- in Calcutta. All open at the neck. Big boots unlaced – striped sock – smoking a cigarette.

**Lushai jumps overboard.** When Loch went to Calcutta (via Lungleh & Chittagong I think) his waterman got so giddy on the train (Chittagong to Chadpur?) that Loch sent ~~them~~ hi & other servants back to Aijal via Silchar by Steamer. He thought he was being spirited away. Lost his bearings – took off coat & beads told them to whom they were to be given. then when no one was looking disappeared overboard. (The swift motion no doubt made him “sea-sick” or very miserable. The tragedy took place not long before the vessel reached Silchar.

**Khuma’s** cheerfulness & bright ways. When we come in from evening walk runs down & opens slip rail to let us in; takes away our dirty boots & goes away to the cookhouse singing an improvised anthem to the effect that the Sahibs have returned & want their dinner.

**Superstitious Bengali.** Educated English speaking Bengali – the Aijal Postmaster – has a box of valuable stolen from his house. The thief being unknown he set about detecting the culprit (or finding his valuables) in the following curious fashion. He called in another Bengali noted for his wisdom in such matters, who by sorceries discovered that the box had been thrown away in the jungle. Jungle being on every side it was necessary to get some more definite information than this so the following method was adopted – A bowl was partially filled with oil, over which the wise one muttered certain incantations. Then he caught hold of the edge of the bowl with both hands, one hand on either side, as ‘it stood’ on the ~~ground~~ floor.

(Continued)

**Discovering Stolen Property** (Continued from over page [above entry])

A silence ensued. Presently the vessel began moving round slowly, the man still hanging on to the rim until his arms were crossed & he could keep his hold no longer. Then someone else (an accomplice?) seized it in his stead. Thus the bowl in a most mysterious manner continued to rotate slowly (& irresistibly) gradually working its way to the door, then across the compound, then down the hill side & finally into the jungle, one or more of the men keeping tight hold of the rim all the time & relieving one another in turn. Men cut a path through the jungle for the revolving bowl wherever it went & at last the men were all completely exhausted. They were far into the jungle but no box put in as appearance & at last the search had to be given up.

The **Pmr:** had implicit faith in this jugglery & no doubt paid the wise man well for lending his aid. The Lushais laughed well over the Postmaster’s experiment.

**Medicine made from entrails.** A postmortem examination was held on a sweeper found dead in his hut, as foul play was expected. The Rumour has gone all over Lushai that the doctor opened the man’s body to make medicine out of his entrails. We sent some quinine to a chief the other day & his wife tried to dissuade him from taking it as she knew it was made out of the intestines of the above mentioned sweeper.

**Quiet (Xmas)(?) Aijal.** Not in a literal sense shall we have a quiet Xmas. If we want life & noise we have only to go 1/4 mile on the way to Aijal & there we can have a group of buglers practicing on our right, a band of bagpipes on our left trying to drown the buglers; behind us a groups of drummers trying to out noise both the buglers and the bagpipes; in front a regiment of sepoy firing volley after volley of blank cartridges. Add to this indescribably din the shouts of native officers drilling their squad and of the Lushai youngsters imitating them & you have the picture complete. Fort Aijal is not the quietest place in the world when all the men are practicing their various parts.

## 16 Dec 1896

**Boots** have a wonderful fascination for Lushais. When we walk to Aijal we often hear a few youngsters behind us discussing the respective merits of our great hobnail boots. (often stroke mine in Lungleh). Boys fond of walking along proudly in a pair of cast off sepoy’s ammunition boots 6 or 7 sizes to [sic. too] large & the more clatter they make the happier the wearer seems to be.

**Lushais' Personal Remarks.** We get used to hearing the people make remarks about our personal appearance. My smooth face in my young days used to call forth many remarks of admiration. Sometimes they would ask permission to touch my hands & show signs of going into raptures if they happened to see me with my coat sleeves turned up.

**Sap Buanga.** "The Fair sahib." Only fair in contrast with them. Look upon one with same interest as we regard a [racist slur].<sup>1</sup> Contrast heightens effect.

**Cruelty.** The Lushais are very cruel

(1) Last evening heard our 2 boys shouting with delight in our back yard. They had caught a rat, dipped it in Kerosine & set light to it & were roaring with laughter at the antics of the poor thing as it rushed about in agony. Were surprised when I remonstrated with them & did not appreciate their so called "fun."

Pulling off wings & legs of locusts & beetles & giving them to children to play with.

Catching cicada with bird line on end of long bamboo & them pulling of legs & wings & filling bag with the writing and shrieking mass.

Birds, insects, crabs after being maimed are usual children's playthings.

Shial [sic. sial] chaih before sacrificing the poor creature.

Sewing up mouths of some animals to keep them from biting.

**Boots** again (see next page)

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1. For an overview of the racism in and of the British Empire, as well as useful analysis of the concept of "race", see part II (chapters 10-13) of Peter Fryer's *Black People in the British Empire* (London: Pluto Press, 2021), which also features an excellent foreword by historian and activist Stella Dadzie. For a broad and purposefully Africa-centered perspective on global and contemporary history, see Dorothy Hodgson and Judith Byfield, eds., *Global Africa: Into the Twenty-First Century* (Oakland, California: University of California Press, 2017). On recent cases of racism in India against Black migrants from a range of African states, see R. Modi and R. D'Silva, "Racism against Africans in India", *Economic and Political Weekly*, 51.41 (2016), 18-20.

# 1897

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## 26 Jan 1897

**Boots** (see back Dec 16. 1896) My new wool work slippers arrived. One boy directly asked me to order him a pair. They were likened to a wild cat. Discussion as to whether Cap Loch's white cricket shoes or my new wool work ones were the prettier. Lushai boys have a passion for boots. Collect them like boys at home collect postage only they are content with fewer specimens. Boy who possesses an old pair of sepoy's 8s or 10s is the envy of his mates. One day I heard them having an argument as to whether I slept in my boots.

### **The James & Mary Quicksands** (Miss Goreham)

When Miss G. was coming out to be married to Pettigrew her boat struck the James & Mary Quicksands as it was coming up the Hoogly [sic. Hooghly]. All had to put on lifebelts. Ship listed more & more. Passengers all put on tiny tug where they were much crowded, expecting the ship to capsize. After 24 hours suspense the vessel got off the quicksands passengers were on board again & were safely landed in Calcutta. All was in readiness for the marriage, which had to be postponed on account of this mishap. Thankful for the great deliverance.

## 10 Feb 1897

**Monotonous Diet** Same food week after week &c. If man partakes of the nature of the creature upon which he feeds there is little doubt that we shall soon start crowing & cackling.

**Adventure on a Landslip.** See letter. Terrible experience on a landslip while on way to Thangphunga's village to see a sick woman on a Sunday.

**Boiled Dog.** Found our friend, a **Chin**, sitting outside village boiling tasty little puppy whose twin brother doggie was sniffing round the pot as if knew that his late companion & playmate was at rest beneath the bubbling water.

### **Wife or Pigs, which?**

Chhingkhupa messengers attached to Mr Porteous, office brought his wife here one day suffering with chest complaint, in a very bad state. Recommended hospital. Said that it was impossible as no one at home to feed the pigs. Pointed out that after a month in hospital **wd.** be able to feed pigs for many years, but otherwise she **wd.** only be able to feed them for a few weeks and they **wd.** be left without a mistress altogether. He loved his pigs better than his wife so took her home to attend to them & she presently died. Before she passed away he got married to another woman & gave a man in the village 20/- to mind his new wife until the old one should

breathe her last. Whether this marriage was in interest of pigs cannot say. Lushai men cannot manage without wife as there wives do chopping & bringing of wood, drawing water, cleaning rice & help jhoom.

**We being bachelors** is a puzzle to Lushais. Often ask us how our wives & children are. Do not believe us when we tell them that we are unmarried

**Learning to Pray.** The children learning the Lords prayer. seems so strange to them to close eyes & fold hands and speak to God just as to father or mother.

**Whirlwinds.** Every now & then this curious phenomenon may be seen running along the dusty road, through the dustier villages & among the jungle trees, forming a curious little column of dust and leaves, revolving rapidly. It is the delight of the children to rush into the centre of these miniature whirlwinds & let it blow their scanty garments round & round. Sometimes the stronger ones lift a roof off a house or two.

The other day quite a strong one might have been seen in the village close to our house, & as it whirled up & down the street a column of dust rose as high as the eye could reach. At first the children were having rare sport with it, & then it got too strong for them to venture near & as it went first here then there they had to be pretty sharp to evade it. We fully expected to see the fowls and chickens carried up into the sky but the column was only about 3 ft through so they too managed to dodge it. Presently however it passed over one of the houses upon the roof of **wh.** was a mat covered with cotton pods placed there to dry. There was a shout of delight from the children as up went mat, cotton, & all into the blue sky whirling round & round until it reach [sic. reached] a certain height where it was scattered hither & thither & fell like snow.

These winds are the more curious because the air everywhere else is quite still. We see several of them most days at this season.

**Season of Fleas.** Village deserted so the poor things must seek fresh hunting ground & they find our house convenient. Capt Loch asked us to put our trousers inside our socks before entering his house if we preferred not to be bitten. Knight driven out of some of his rooms by swarms of fleas.

## 22 Feb 1897

**Earthquake shock.** The Lushai when there is an earthquake shock call out “Ka la daw e! Ka la daw e! (I am still alive! 2) They think God is shaking the earth to see whether inhabitants are still living.

We had earthquake shock in evening. We thought it a **gayal** against the wall of the house & rushed out. Khuma also rushed out of the cookhouse & looked behind the buildings as he thought it a thief spying through wall as he did a few nights ago & then enter after light put out & steal coat, loin cloth & buttons.

**Giving a Lushai a Bath.** Fred made Saichhunga (one of the house boys) have a bath under his supervision. In fun he asked him if he had ever bathed in his life & he answered in quite a serious tone that he remembered having had one twice at any rate. Although Fred made him use a stone to scour himself with and plenty of soap & hot water it seemed to make very little impression upon the coating of dirt on his chest and legs.

**Castor Oil** – the Lushais’ love for.

I wish you **cd.** see the way these Lushai take that most abominable of medicines – castor oil. We always give it to them “neat” & to see the way in **wh.** they lick the spoon & smack their lips would make you marvel. If we ask them if they like it they will reply “Tui tak ani” (it is very nice) & I believe they **wd.** drink a bottle of the vile stuff if we **wd.** let them. Verily tastes differ.

**Extravagant Cooks.** We pay shopkeepers 1st of every month. Send slips for articles purchased. If lost don’t pay – never lost – may pretend – if paid will bring slip next month & try to get payment over again. In January came to: –

ghee 14 lbs. onions 14 lbs. salt 8lbs. & the boys had used for themselves 3 lbs of soap.

The salt seemed rather disproportionate to the establishment, the onions more so, the 14 lbs of ghee fairly took our breath away; & we concluded that the soap must have very feeble dirt destroying powers. We have now limited Khuma to 8lbs of ghee a month ⊗ which has been quite **sufft** during the past month. Where the other 6 lbs went to he only knows. He says he used it to grease the tins when making bread. If we had wives they would save us enough to keep themselves by looking after things. We are too busy.

(⊗P.S. 1910. This has been found to be perfectly true. [Illegible] now allows our cook 4 lbs of ghee a month & other things in proportion. When ghee, with [Illegible] of our cook, was reduced from 8lbs to 2 lbs Zahawla out house boy asked me the reason why the new cook would not give him ghee to cook the food with)

⊗P.S. Now I have a wife she allows [Illegible] 2 1/2 lbs of ghee monthly & says that is is [Illegible].

1916. Ghee has now been reduced to 2 1/2 lbs monthly. It pays to have a wife!

## 25 Mch 1897

**First tour in Lushai** with Mr Porteous. ~~Self~~ See full description dated 25/3/97 Some of the pen and ink sketches in this article would make into good lantern slides.

**Bamboo spikes & steep hillside**

How to experience the sensation at home.

If you **wd.** like to know what the sensation of walking down such a path is like, spread a strip of oilcloth on the back stairs (the front stairs will not be steep enough) taking care not to have it fastened down with stair rods, the spread a thick coating of rushes & leaves on the oil cloth, stick up one or two spiked poles on each stair to represent the cut bamboo & then try to walk down without catching hold of the banister or sitting on any of the spikes. If you follow close one on another’s heels the effect will be heightened, and if the balusters are removed altogether you will find it more realistic still – for there is often the danger of going over a precipice.

**Rock Houses** Exceedingly ancient. For protecting children from a big bird like Sinbad’s “Roe” which used

to take them away. Bird is called “Mura”. We got into one rock house. Would hold 10, 12 people squatting. No room to stand upright.

Sketch would make good lantern slide.

## 10 Apr 1897

**Porteous’ Bill for Rs 108/-** We expected that we were Mr. P’s guests on this tour. He invited us to come & gave us more coolies than we asked for as he said we should be more comfortable with more luggage. At end of tour sent in Bill of 108/- for food & hire of 5 coolies for a month.

“Men laugh and jest till the feast is oer

Then comes the reckoning & they laugh no more”

Eno’s fruit Salt Co fond of quoting the above, a dose of their medicine being supposed to prevent such a sad ending to a pleasant party. It would have taken more than a glass of Eno’s fruit salts to have kept up our spirits when that bill came in.

### **Jhoom Fires**

The country all around is enveloped in deep gloom, for the natives on all sides have been firing their jhooms the last few days, & the smoke is hanging about in a most depressing manner. Sometimes a fire 6 or 7 miles away will be so tremendous that the air will be filled with the roar of the flames & the ground seems to tremble beneath our feet. You may judge how dangerous is the task of firing such masses of cut & dried bamboo. Occasionally men get burned to death. A hillside is generally chosen for a jhoom & the firing is always commenced at the bottom & the flames spread over the whole hillside in a surprisingly short time. The heat given off by burning bamboo is tremendous.

### **Mr. H’s Vocabulary 500 words against our 5000.**

Absolutely unreliable vocabulary. Most amusing thing in book is the meaning he has put to a word which is his own nickname (the Lushai give every sahib a nickname) It is the word “Rawng” & he has described it as meaning “good natured”, whereas it means just the opposite i.e. a bully. (or as the Lushai explain it – a man who makes himself a perfect nuisance everywhere he goes, by meddling with other peoples property, smashing their pots &c, stealing their livestock &c

The author is a man with no ear for sound & spells his words in a most curious way. The word for “hungry” is rilṭām which he has rendered “rel tram”. All cerebral ts he has concerted into trs, & ng he sometimes makes out to be hn, & aspirated consonants he has ignored altogether.

The fact of the matter is some men like to see their name up in print, especially in the front of a book & they feel pretty certain that not many at any rate will know that they have only exposed their own ignorance when they write a book on such a little known language.

Many officers who have been up here for a few weeks or months have managed to get something printed – an article, handbook, vocabulary or what not – it is very funny to read what they say. (See next page)

**Elephant Headed Lushais.**

According to one “authority” whose leader I was reading in a paper the other day, the meaning of Lushai is “Elephant headed” (founded on a mispronunciation of “Lushai”) & he went on to say that the people have “the great head, small eyes & flapping ears of the pachyderm” – but he was obliged to confess that there were not even the smallest signs of a budding trunk.

**Unreclaimable Savages.** Another man a few months ago in writing to the papers called the Lushais “unreclaimable savages”. That was the C. of C. & it so happened that just about that time I was talking to a Lushai who had been down to ~~Chittagong~~ C – & he was telling me that the very man who wrote that libel had quite frightened him by the abominable language which he used to his servants & by the savage manner in **wh.** he addressed all natives whose unpleasant duty it was to come near him. The man who wrote the article was more of a savage than the people of whom he wrote!

## 26 Apr 1897

**Lushai Fowls &c as food.**

If I were to think too much of the filthy sickening ways of the people I should starve myself to death rather than eat a fowl or vegetable from these Lushai houses.

**Savunga** – my visit to him.

How god led one to visit old Savunga in his village & what it resulted in

**Meeting in Khamliana's Zawlbuk**

The meeting in this zawlbuk at night, the bugs at night, the journey home

The whole of the above **wd.** make

Very good article for “Missionary Herald”

**Welsh Mission to send Jones** asking them to send him out at **zawlbuk** once before we leave.

## 15 May 1897

**Post official's Leisurely ways**

(see letter)

Lushai runners (?) strolling not running up road with their loads upon backs in wicker baskets Take 6 to 8 hours from Sairang to Aijal (12 1/2 miles) so they do not hurry themselves over much. Fling loads on **P.O.** floor (rickety old building) Babu proceeds to examine seals & open bags. Letter, parcel &c all turned out on the floor. Bengali Postman squats on ground & very deliberately & slowly stamps them with the mark of Ft. Aijal, banging the inking pad about 6 times for every separate letter & making the old crazy shed shake beneath the blows. The **Pmr**, clad perhaps in his best white shirt (which by the [sic: then] was seeming to be a lady's nightdress trimmed round the neck & cuffs & down the front with elegant lace) squats on the opposite side of

the litter of letters & sorts them by the light of the smokiest of smoking lamps, making one little pile here for Bara Sahib, another there for the Commandant & so on, & if we happen to be sitting on a stool watching the interesting process he will occasionally hand over a letter or paper to us.

The letters are distributed in the same leisurely fashion (except those for Europeans) & it is no uncommon thing to see the postmaster going round distributing letters to the Babus, Khassies, &c on the evening of the second day after the arrival of the mail.

### **X Translation Difficulties**

Oh how trying the work is at times! We are now hard at the revision of Luke's gospel & as we knew far less Lushai when we wrote that book than we do now we find that we have practically to re-translate it – & progress is consequently very slow. We have many things to try us – even in these beautiful mountain heights mosquitoes & sand flies, those most tiresome of pests, irritate us almost beyond endurance, & then always what appear to us to be the most simple passages cause endless wrangling between our native helpers. until we feel inclined to give up the work as a bad job. We sometimes get fairly stuck in a bog, so to speak, & there appears no way of extricating ourselves; a single verse will baffle us for an hour or more & then perhaps after all will be left undone, to be brought up again later on.

Khamliana worked well for the first few days but now he seems to be more trouble than he is help. It takes Suaka all his time to explain things to him & then he always gets hold of the wrong end of the stick. We generally sit out on the verandah for then our men can smoke and chew tobacco to their hearts content & spit as much as ever they please – it is also cooler – but it has its drawbacks in causing the minds of our poor harassed helpers to wander to the hills & forests around.

**Time for Furlough** Our shirts & sheets & pillow covers are crying out that it is time for us to go on furlough. I am afraid that I look almost like the prodigal son in my tatters. I must not come home looking so disreputable or you will not like to own me. I have no taste for darning and patching now a days & I am afraid we both are getting very lazy in these matters.

### **Great Earthquake.**

Our experiences (see letter) & also letter of June 28

## **28 Jun 1897**

### **Queen Victoria's Diamond Jubilee**

“Company's Mother” – Lushais **wd.** be surprised to hear that only reigned 60 years. Think her immortal. Have never heard of any other Sovereign of the Sahibs. Her name of “Kumpi Nu” relic of days of John company which even made its name in these outlandish parts. Lushai know no dates or days. Orders given to prepare bonfires for 21st June & fire on that night when signal given from Aijal. Messengers carry stones corresponding to number of days yet to run, throw one away every night – give each chief number of sticks

corresponding with the number of stones left with instructions to throw away one every night & then light the fire (after watching & seeing Aijal signal) on the evening of throwing away the last stick.

At Aijal 150 coolies employed for 3 days cutting wood & constructing bonfire 30 ft high & 90 ft round at base.

From our peak **cd.** see Aijal below in the twilight. Suddenly flash of light from the fort followed soon after by a roar showed us that the cannon had been fired & suddenly the whole of Aijal & surroundings was illuminated by thousands & thousands of small earthen oil lamps. The effect was very pleasing & while we sat by our [Illegible] (provided by Capt Loch) we amused ourselves by picking out the **diff.** buildings & watching the bonfires twinkle on the surrounding hills; brighter than all, like a gigantic volcano, glared our own beacon above us.

Next day sports. Sepoys children – putting faces in big basin of flour & searching with their mouths for 4 anna and 2 anna pieces hidden therein.

**Evg.** dinner together at Shakespears. Torch light tattoo. Bagpipe & drum band in centre playing wierd [sic. weird] music. Large numbers performing intricate figures with torches. [Illegible] by huge circle of sepoys carrying rifles which at the end, just before we all gave 3 hearty cheers for our Queen Empress they fired in successive & thundering volley into the air. Thus ended the Diamond Jubilee Festivals in Aijal.

## 12 Jul 1897

### Bengali Poetry on the Jubilee

One of the Bengali Babus sent up bundle papers written all over with Bengali characters. Series of poems in Bengali on record reign of Queen Empress asked me to translate into English for him. Found it quite beyond me, but offered to correct the English if he **wld.** get it translated by some of his friends. Few days later **rec'd** bundle of papers covered with what was supposed to be English poetry. The Babu has actually made the bold attempt of turning his Bengali poetry (which may have been excellent for all I knew) into English verse. On the top of one paper was written “Singingable according to English Air ‘God save the Queen’,” & after many pages of the most funny verse, another poem began, **wh.** according to the Babu was “Singingable after English air ‘Auld Lang Syne’ (march)”. There was no lack of interest in these noble hymns; horrors of famine were depicted with great talent & the poor Queen was likened to almost everything from a goddess to a lotus. Talk about patriotic!! Listen to this:-

1. “British man of war breasting world over  
The Mighty main  
Flows with majestic pride up the rapid & tide  
Roaringly proclaiming the British fame
2. Shaking vast ocean, raising echo in heaven  
British organ

The drum & the trumpet, sound forth blithesomest  
Striking terror to foe in right disdain.

3. The French & the Russian, Germany & Austria,  
Italy, Spain,  
Greece & America, Turkey & Africa  
In fear & mighty awe stand of British lion

There were many pages of such rich sentiment as the above, & here & there flashes of real poetry, to wit 'the cuckoo cuckooeth', **wh.** had originally been the 'the cuckoo cucketh', but the Babu thought a couple of o s would improve the English while ruining the flow of the verse.

## 27 Jul 1897

**Rose while you wait.** In Sep 1897 brought up to Aijal ~~some~~ a slips of roses—few inches long from planters garden. It took root & soon after began to flower. At end of June counted 50 full blown roses & buds. Then stopped flowering – end of July came on again & counted 70 full blown roses & buds upon it. large cream coloured blossoms.

Old Lushai chief Savunga died 22 Jly 1897

## 10 Sep 1897

### **Jone's arrival in Lushai**

20 bullocks loads luggage have already arrived.

15 more cooley [sic. coolie] loads to come

Our little house getting well filled up.

Our boy remarked when he saw a great packet of soap that Jones must think he is going to live a long time if he hopes to use up all that soap in this life.

O'r [sic: other]: interesting details see letter.

## 25 Sep 1897

**Rainfall.** At Cherrapunji during August 1897 – after the Earthquake – they had 85 inches of rain – & 75 inches of that fell during the first 4 days of that period.

## 23 Oct 1897

### We move to our new house

41 men & women carrying loads all day, right up to sundown. The distance between the homes 2 miles. & most of carriers did 4 journeys there & back. Fred at new house. Jones & I at old house loading up the people as fast as we could all day.

It is astonishing how things accumulate & how rich one seems to be when one has to have all one's goods carried on men's backs.

## 8 Nov 1897

### Aspirated consonants.

The Welsh aspirate all their consonants, pronouncing "cat" for instance as though the "c" were represented by "Kh" instead of by "K". In English matters very little; in Lushai matters very much. Cannot get our pupil to drop aspirating the consonants **wh**. ought not to be aspirated.

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<b>lam</b> = road.	<b>hlam</b> = a fathom
<b>ka</b> = I	<b>kha</b> = that
<b>ki</b> = horn	<b>khi</b> = that up there
<b>tam</b> = much	<b>tham</b> = to bribe
<b>pum</b> = a blacksmith shop	<b>phum</b> = to bury

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How unlike our English "'Appy 'Arry & 'Arriet on 'Ampstea 'Eath!" I do not think they would find any trouble in dropping the "h" if they were required to do so.

## 17 Nov 1897

### Noisy Lushai Villages & Preaching

I wish you **cd**. come & see the interruptions we have to put up with when preaching in a Lushai village. Squealing pigs, bleating goats, yelping puppies, & barking dogs cackling fowls and crowing cocks, squalling babies & talkative mothers. The noise is sometimes so great that I can scarcely hear myself speak, but there are lulls in **wh**. one is able to do a little teaching & sometimes things are comparatively quiet & one is able to conduct a little meeting without much trouble. It almost seems as if Satan were impelling all the domestic

animals of the village to congregate within hearing distance & to do their utmost to counteract any good that might be done.

## 22 Feb 1897

### Our tour in the N.W. and the great eclipse of the Sun.

Buxar crowded with Europeans.

Heard that 15 sheep & 4 bullocks killed to provide meat for the refreshment rooms.

Fred & I slept in waiting room at ought, together with a number of others. One old chap who was sleeping on the floor in a corner snored so forcefully that for hours none of the others could get to sleep. At length they rebelled & shouted at him to stop. I woke up once to find some Tommy [Atteinses?] having an altercation with a native who had amazed them. The snorer was going on as bad as ever & just then one longsuffering man on a seat not far off could stand it no longer & shouted out “shut up”. Tommy thought this rude command was addressed to him & at once turned from the native to the man on the seat & wanted to know ‘who he was “addressing on” at **wh.** of course a not over polite word battle word battle took place in which the gentleman on the seat came off second best.

The Snorer rebuked (see above)

### The Total Eclipse of the Sun.

The minutes slipped by 10, 9, 8, 7, 6 more minutes before the first external contact. We were all quite wise in eclipses having read everything that we **cd.** lay our hands on for the past 2 months.

One man began to think that perhaps it was all a big hoax & was heard to ask whether the Railway Co would refund him fare if the Eclipse should happen not to come off. Another lady was seen asking the booking stall boy where she could see the eclipse from. All eyes were now directed first to the sun & then to the watch. The minutes became seconds & then just at the instant predicted the edge of the moon was seen to touch the sun & commence gradually to cover it. Oh how long the process seemed! A whole 40 minutes we stayed watching that black object slowly encroaching upon the sun. We **cd.** not look at the sun except through smoked glasses even when his light was all but covered....As the moment of totality approached all was hushed & every eye was set upon the spectacle **wh.** was taking place in the heavens. The light gradually decreased, the birds began to feel afraid & we were looking forward to seeing one of the most impressive sights given to man to behold.

‘At last there was only the finest band of light remaining & the next moment that had disappeared. As if by magic the world around us was wrapped in gloom instantaneously. Although the fading of the light had been gradual, the semidarkness which accompanied the totality was sudden & at the same instant the streamers became visible and surrounded the great black ball which was all we could now see where the sun had been. We had expected to see a wonderful display of colour but nothing of the sort appeared to the naked eye. It was all of a very sombre hue but most impressive & grand. Venus who was close to the sun became visible some minutes before totality & shone with great brightness, from where we were we could see no other stars & there

was not much time to look for in ☒ 104 seconds all was over & the light shot out as suddenly as it had been obstructed. It was a sight **wh.** will remain impressed upon my memory as long as I live, though I was slightly disappointed at the absence of brilliant colours.

☒ The total eclipse of the sun in England June 24. 1927. Totality lasted only 23 seconds

The waters of Jumna & Ganges said by Hindoos [Hindus] to wash away sin. Doubly efficacious at an eclipse. 30 or 40 thousand people at Buxar. Each with 2 pots suspended one at each end of pole. All camping out on sand. Take holy water back to distant homes. Sandy plain covered with human beings. Benares simply packed with pilgrims – could have walked down to the river on their heads.

At Allahabad – junction of Jumna & Ganges 1,100,000 people bathed.

Praying during eclipse and bathing. Shout & yell of delight went up when light shot out again. Their prayers had prevailed to rescue the sun from the dragon which had swallowed it.

8 special trains arrived Buxar on morning of the eclipse. We went day before with any others...

[Illegible sentence].

## Begin address: Darphoka's dream

X X X

Here is a gap of 5 years

~~1908—09,00~~

1898 1899, 1900, 1901, 1902

during which we had out furlough in England, returned to India via the cape and lived in Sadiya. The thread is taken up at beginning of 1903 when we were summoned back to Lushai land.

## PART 2: 1903-1936



# 1903 AND "MISCELLANEOUS NOTES" (C. 1908 - C. 1915)

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## 21 Jan 1903

**Invited back to Lushai.** S. Lushai handed over to B.M.S.

3 Bengali preachers sent to occupy field all invalidated from country before acquiring a working knowledge of language.

We are asked to return as quickly as possible & take up work. Negotiation been going on some time.

The BMS undertake to see that Abor work is carried on as soon as Arthington money available.

**Ammoniated Quinine.** (a narrow escape) Yesterday I had rather a solemn experience. I took a dose of ammoniated quinine (a bottle of **wh.** Fred had just made for me) for my cold, but instead of diluting it I tossed off neat & in an instant the whole back of my throat & tongue were skinned & I was very nearly choked. It got so bad that I was obliged to put away my Abor books & for 2 or 3 hours it was exceedingly doubtful whether the swelling in the throat would stop my breathing or not – & when looking up the matter in a medical book we found that very little could be done & that it was possible for the mishap to terminate in suffocation within a few hours. Poor old Fred was in a terrible way – but was in no way to blame, as the receipt in the book, mentioned nothing about diluting the medicine but simply gave the dose as though it were to be taken neat. God kept me in peace & I spent some of the time while the swelling was increasing in writing a few short notes of farewell to the dear ones at home, for I was not at all sure that I should be alive until evening & I knew how you would all prize a last little note. Fred and I in our extremity cast ourselves upon God & he in his great love saved us for the threatening danger. The throat stopped swelling before breathing became difficult & today I have been able to resume my work again. It was a solemn time, but God has brought us near to Himself through the experience

## 28 Jan 1903

**The BMS's hearty invitation.** The invitation extended to us by B.M.S. to occupy S. Lushai has been exceedingly hearty & they are really quite anxious lest we should be unable to accept their offer. The Calcutta Secy said that he should consider it a "catastrophe" if we were not able to take up the work. The house committee said that they would be "very thankful" if we could see our way to accept their invitation. So altogether you see we shall receive quite a welcome into the B.Mission (cont'd)

**My Qualifications.** I hope that we shall not disappoint them for really, speaking personally, I feel myself to be unworthy of so much confidence. For a certain part of pioneer mission work I am fitted, I know, & shall be happy when I get away into Lushai among the primitive children of the forest; but I do not like the idea of having to speak at meetings & such like in Calcutta & elsewhere. I dislike addressing meetings in English almost more than anything else – & I make this quite plain, I think, when I wrote to Mr. Baynes [?] regarding my qualifications. I hid nothing from him as to what I could not do, so the committee have not accepted me (or rather solicited my services) in the dark.

## 12 Feb 1903.

**Our departure from Sadiya causes regret** Here in Sadiya we hear lamentations on all sides – the people grieve most of all that they will not be able to get medical & surgical help during the rains. We have been trying to cheer them up with the assurance that someone will come to take our place as soon as the cold season set in, but they assert that it is impossible for anyone really to take our place – & to hear their praise you would think that we were regular paragons of virtue & benevolence unmatched elsewhere in the universe. But we have grown hard hearted I am afraid, & do not feel so flattered as we ought to by these words of unqualified praise. Perhaps we undervalue them, but experience has taught us not to take them too seriously.

**“Out of Sight, out of mind”** (see also above.) You remember how pathetic the leave taking was with the Abor Takiang ~~after~~ when he left us after 10 months in our hospital. He would never forget us, would often come & see us, would even regard us as infinitely dearer than his own parents who bore him **&c &c.**

We heard the other day that he was in the Sadiya bazaar, but ~~had~~ he did not even trouble to walk up the road ½ a mile to come & see us. He has never been near since the night he wept on our shoulders & went back to his mountain cured of his disease. “Out of sight, out of mind” is a proverb **wh.** has a good deal of truth in it. The Lushais were equally sure when we left them that they would never see our like again. I wonder whether many of them remember us now after 5 years.

## 21 Feb 1903

**Our luggage.** 69 packages. Boxes mostly sewn up in sacking with white calico label sewn on. Conveyed in 5 bullock wagon to Saikura, sent by boat to Dibrugarh in charge of new cook Habbi Bullah.

**Elephant with a cold.** Soon after crossing Brahmapootra at ~~Tala~~ Saikura we came across the elephant wh. Mr Needham had kindly sent to convey us to [illegible: Talaga?]. The elephant ride of 9 miles was both pleasant & unpleasant. I have been sore ever since & Fred between the lurches of the ponderous beast was heard to express the opinion that the man who invented elephant riding must have been a “born lunatic”. I think I should have enjoyed it more if I had not been sitting on a bit of iron chain all the time **wh.** grew harder and harder as the minutes went by.

I think the creature must have had a cold for every now & then he would put up his trunk & sneeze all over us. The "mahout" who was sitting on his neck, at every sneeze would bring his iron instrument of torture down on the creatures head with a thud that would have brained an ordinary mortal, but I think the elephant scarcely felt it, for he would presently sneeze again & ~~took~~ take the consequences with equal composure.

### 3 Mch 1903

**Kassalong Revisited** after 11 years Every day as we journeyed towards the Lushai Hills the weather grew hotter & hotter & it was so sultry the afternoon that we passed Kassalong that it required quite an effort to climb the steep bank & visit the spot where we spent those 3 or 4 eventful months just 11 years ago. We were surprised and rather disappointed to find that the bungalow in which we lived had entirely disappeared & that the site was covered with a tangle of jungle. There was some little satisfaction however in being able to trace the [illegible] path **wh.** used to lead up to the verandah & the other path along **wh.** we so often took our solitary evening walk. We spent a couple of hours wandering around the old place & catching up many a half forgotten memory. We need to think K. a most romantic spot but somehow the lapse of years seemed to have robbed it of its charm

### 20 Mch 1903

**Testimonies of our First Lushai Meeting.** (First meeting in Shethlun chapel about 70 present March 1903)

1. One very old man in trembling tones said that all his life he had been sacrificing animals under the impression that he was pleasing god but now he knew that all the time he had been sacrificing to demons. When he first heard missionary telling the good news he was struck by the wonderful message & expressed a desire to become a believer. Warned that if gave up sacrifice & obeyed so he would be persecuted. Could not believe that his fellow countrymen **cd.** be so foolish as to turn against him for obeying god & so he came out boldly. Persecution followed & he was practically turned out of village.
2. One old man said that when he first learned the missionary preaching he was so ill that he could hardly crawl to where he was standing. He had been ill for 5 years & was said to be in last stage of a decline. The missionary noticing his sad state asked why he did not give up sacrificing to demons & put is faith in God. At the same time he told him of a man in North Lushai who was been very ill and been restored to health after obeying Gods message. These words brought to the poor fellow a new hope & he determined to cast himself upon God. He went home & sold the goat **wh.** he had intended to use in a final effort to appease the Evil spirit. God not only [rewards?] his faith by forgiving him his sins, but restored him to health as well.

(This man is deaf. Has ear trumpet. overjoyed with it He and his wife so happy that they sometimes can hardly look after their jhoom for joy)

[Written in margin:] He was still alive in [illegible: 1914?] when I went home for furlough

3. One man with bloated face lit up with joy had been kept from drink for 2 years.

**A testimony that we could not agree with. Soul v Body** One man said that so long as the heart was clean it didn't matter how dirty the body was. This is a notion **wh**. we must try to eradicate from the Lushai mind, for a dirtier lot of people it would be hard to find. Am thinking of giving them address on "What know ye not that ye are the temples of God!"

**"Bread upon the waters"** We had a visit from a man yesterday who said that he first heard the gospel from our lips when he lived at Ajial. He told us the very words we said when addressing him & although he had hesitated long before throwing in his lot with the **Xns** he dated the beginning of his conversion from that day... I have been struck with the fact that most of these people were first convicted of sin or were roused to interest by some apparently casual word. It makes one feel the immense solemnity of one's position & the necessity of not letting a single opportunity slip.

## 26 Mch 1903.

**Hail storms.** It sometimes seems as though we were living in prehistoric time before the advent of man upon the earth One feels so small & helpless when the tropical storms are raging in all their fury.

Hail & rain almost deafening on iron roof of rest homes.

Nearly 3 hours after the storm was over the hail was still lying some 3 inches thick in places, & I have no idea when it finally disappeared.

Hail stones fell while clearing site on Serkawn. Fred got caught, sheltered under trees & umbrellas, self & workmen got to shelter of a Lushai house.

Afraid going out to look for Fred – stone would have been enough to crack one's skull, coming down with such force & so large.

## Miscellaneous notes

**Shop Sign.** A baker who makes English bread displays the following sign "English Loafer." (Raw. **S.S.** [Dr. Baldwins?])

**A Bengali Convert** wrote to his—a missionary "I want to convert to Christianity. Please send me Bible sharp." (Raw. **S.S.** [Dr. Baldwins?])

**New Fire.** When a house is burnt down all fires in village are extinguished and new fire is made by rubbing bamboo together.

The Kukis, according to Rowlands, have a similar custom, when they close the gate of the village annually,

drive out evil spirits by noises & beating walls of houses – sacrificing fowl at the entrance of the village – on this occasion all fires, pipes & lights are extinguished & new fire lit by rubbing bamboos together. This is followed by wild rush to get torches first lit & carried to the houses to relight household fires.

Reminds one of the coming down of the Holy Fire at Jerusalem at Easter.

(Miscellaneous)

**Dura's Lungdawh** (Lungleh) Dura, a Ralte, going to give a Khuangchoi [Khuangchawi] feast. Wood outside village all along roadside. Nov 1908. Died Jun 1909 before could make the feast. To put up wood like that is considered unlawful for Ralte & his death attributed to his having violated this custom of his clan.

His lungdawh, (memorial platform) was erected close to the end of this long string of wood where he had himself put up post bearing his name "Dura Ralte."

Many stones & posts close to his Lungdawh, with inscription such as

"He possessed large Elephant Tusk & 500 maunds of rice"

"A RE CHMAN" (a rich man)

"Khuangchawi dawn" (he was about to give public feast.)

"Engkim a nei" (He possessed everything)

I gave an address at Pukpui with the last clause as text – contrasting it with those who have nothing & yet possess Christ.

**Rats. Eating people. Rat bites.** Biting our school boys & girls feet & hands. so as to make them quite lame. Lushai Evangelist often bitten. quite ill twice through bites. Such sound sleeper.

(Miscellaneous)

**Rats** (cont'd) Our school girls borrowed our iron rat trap (gin). Three rats rushed at the bait at once & were all caught.

Used as food – dried.

Smoking out Rats with inverted tobacco pipe.

Famine due to rats. Bamboo fruit.

**Village Fires** In Darkai's village in N. Lushai in autumn of 1908 103 houses were burnt down. People lost all their things, domestic animals &c – saved very little

77 houses left standing. Zawlbuk caught fire first chief & others probably (?) drunk.

In Rawpui spring of 1909 25 houses burnt down. Animals all burnt.

Many years ago after big fire people were eating what they thought was a pig roasted alive when they discovered that they were eating a human being.

**Roast Man** .see above.

**Afraid of Soap.** I had been staying in Lushai house & in the morning I gave the old lady who owned the house a present. She was very dirty old woman. As soon as I had given her the present (money) she ran over to the other side of the street muttering "I cant stand the smell any longer!" I asked a bystander to what she referred & he replied "why! The foreigner's smell – your smell – the smell of soap." I had just had a lovely shave

& wash & was as clean as a new pin. Yet these same women smell so strong of nicotine that I can always detect them 200 yards (1/8 mile) away.

Another child at another village would not come near me because I smelt so horrible of "The foreigner's smell – the smell of soap."

**The Foreigners' Smell.** see above.

**Dream** of Sainghaka re Tinkhama

Tinkhama a Christian ferryman on the Kolodyne died. About a year later a fellow ferryman named Sainghaka (his father was out hunting elephants when he was born – hence his name "waiting for elephant")

**Dream** of Sainghaka re Tinkhama (continued)

became very ill. He saw in a vision Tinkhama come down from heaven by way of a bamboo (by **wh.** he also returned – flying from the top of the bamboo up to heaven) Tinkhama told S. that if he would become a believer of God's word he **wd.** be healed. If not he **wd.** die (God had sent him with that message).

T. also told S. when he (T) died the spirits of his dead father & mother were raised up & were taken to heaven with him, because they were accounted believers by virtue of their son being a believer. (They had died before the gospel came to Lushai & the fact that their son became a believer showed that they **wd.** have done so too had they had the opportunity)

S. promised to become a **Xn.** but after that his people sacrificed & God reprimanded him for breaking his word. He died.

**Bulls in Scripture Exam** 19

1. Herod appeared to Jesus & said – "Woe, to you who are full for ye shall hunger, woe to you who rejoice for you shall weep, &c"
2. Satan (at the temptation) said to Jesus, "All this will I give you" Jesus answered, "It is already given to me & I can give it to whom I will."

(Miscellaneous)

**Bulls.** in Scripture Exam. (continued)

3. Satan tempted Jesus by raising up a serpent in the wilderness.

**Babu English.** The Postmaster kept Zahawla waiting at the **P.O.** an hour or more & he grew restive & tried to get him to hurry. The Babu wrote me the follows: –

"I beg to say that the bearer (naopang) is very wicked & obstinate. I was taking my food still he bothering me, saying" make haste"

2. The other naopang you sent here very mild & good temper: the bearer used many rough words to me.

Other naopang willingly delay in my office for laughing & talking &c with us which we very fond to hear in their mouth, but I see this naupang little ill tempered one".

**White baby** medicine. When Regie's baby was born the Lakhers asked if we had medicine with which we keep our babies from turning brown.

(Miscellaneous)

**First Motor Car** in S. Africa. When first motor car appeared in S.A. the natives first stared at it – then approached & examined it – then made a name for it. They called it “The Bicycle's Mother.”

They pitied the small wheels and wondered however they could manage to keep up with the big ones.

**Lakher Re-incarnation.** The spirit of dead go to spirit world – come down as worm (all these hill people believe that worms fall down from the sky during a shower) – eaten by fowl – fowl eaten by man – reincarnated in his next child. If worm perishes the spirit ceases to exist.

Lushais have somewhat similar idea that spirits come down in form of dew which being brushed against by man, clings to his lap – enters his groin gland – & is reincarnated in his next child.

**“Milk Mixed with water sold here.”** In the Times of India Oct 6 1909 the following appeared. Twenty Eight milk shops in Calcutta has put up the sign “Milk mixed with water sold here.” The milk inspection is rendered null & void as milk so frankly admitted to be adulterated cannot be seized. “A letter from one of these milk vendors to the Chairman of the Corporation is both entertaining & instructive. \_ ‘My prayer is that I have a milk shop. At this shop I sell milk adulterated with water. I sell ~~milk adulterated with water~~ it in the condition I buy it from the market & do not add water myself. But the Food Inspector, unable to stop sale of adulterated milk in the market unjustly threatens me. I have, therefore, publicly put up a sign board stating that adulterated milk is sold at my shop. I submit this for you honours information that the Food Inspector may not oppress me when I am not committing any offence’”

The Corporation will now have to Discuss new rules & regulations for the checkmating of the wily milkman.”

**Lushai Marriage Customs** If a bride slips and falls on way to bridegrooms house, even on the house steps, the match is off. None would dare to marry after such an uncanny incident.

Such a fall is not difficult when one remembers that on the way to the bridegroom's house the bride is pelted and smeared with mud and filth from the village streets by her friends, this is considered an act of great friendship.

Friends of the bridegroom take from him whatever they can lay their hands upon, such as his coat, chem, basket &c

**Bulls** in S.S. Scripture Exam Jly 1912

“Jesus was doing carpentering when found by his parents” (after the Passover of Jerusalem)

“The wise men were guided to Jesus by a camel” Another said “by a donkey.”

In answer to the question\_ “What have you which although it is very small it is very difficult for you to control it-” instead of answering “tongue ” said “Mote in the eye.”

**J.H.L & B.Lit. Extract from of letter from Rev Edwin Rowlands of Bassein, Burma to J.H.L. dated 15.9.12**

“I want to ask you, dear Lorrain, to allow me to try to do something to secure your recognition by some

seat of learning. The deserved recognition of your extensive & permanent literary work. You know how conservative the seats of learning are at Home – they are not only conservative but \_\_\_\_\_, perhaps fossilized is too strong a word; they are not so in the United States and the Colleges & Universities of the Eastern states compare favourable with those of Britain. It is from one of these that I expect recognition.

"I took over your Dictionary of the Abor Language & your joint-work — the Lushai, and consulted the Superintendent of the School – the Missionary in charge of the District – Dr Nichols- He agreed that your work deserved recognition & promised to do his best. I mentioned the fact that your translation of the Abor Language had been inherited by the A.B. Mission thro [sic] Jackman entering into your labours. I mentioned that what I thought of was a modest B.A. of B.Lit. Hon. Degree. He himself mentioned M.A.

"I hope you will consent to allow me to pursue this matter — unsought as it is by yourself — and consent to become a passive spectator — rather I have left the matter there until you kindly acquiesce

"In is surprising — were it not perhaps typical, that Government has allowed your service to them (to go) so far unrecognized."

**Reply to above. Extract of letter from J.H.L. to Rev Edwin Rowlands. Dated Lungleh, S. Lushai Hills, 4-10-12.**

"Your proposal, dear Rowlands, has given me very great pleasure for it has shown me – although I knew it before – what a kind & generous fellow you are. It is very pleasant to have one's work appreciated, especially ~~especially~~ when one has always striven to do one's best. But [double underlined] the degrees which you mention would convey to the world something more than what I really am. They would be to me just what the leaves were to the fig tree which our master cursed. If I were to append such letters as B.A. B.Lit or M.A. to my name, people would naturally expect to find in me a corresponding degree of learning, & I should be put to shame almost daily by knowing that they discovered nothing by [sic: but] ignorance. Can you imagine a real "B.Lit." turning up his dictionary to see how to spell a word which he has written thousands of times, & yet can never remember whether it should be written with an "i" or an "e", or end with "ise" or "ize"? Or could you have anything but contempt for a man with a B.A. or M.A. after his name with a memory so ~~had~~ bad for dates that about the only two he is ever sure of are 1066 & 1837?

"Unfortunately, my dear Rowlands, I have not the ability to be worthy of the high honour which you, in your kindness of heart, would

**J.H.L. & B.Lit (Cont'd**

like to see confirmed upon me. Even the Hon. Title of "Revd", which some give me because I am a missionary, is rather a trouble to me sometimes. One expects a man with such a ~~title~~ an appendage to his name to be able to preach a sermon from a pulpit, & yet I have never done such a thing in my native land and in my mother tongue. On deputation work of course I have often been in a British pulpit — but never to preach a sermon. It would be, I feel, almost impossible for me to do that. I simply tell the story of the mission work it has been my privilege to do.

"To tell you the truth I am often very much tempted to be discouraged because I know so little how this great & glorious work should be carried on. I have no training to fall back upon. I came out as you know, 22

years ago, privately supported by Mr Arthington, & so had not been to any of the approved missionary colleges or training schools. I was a simple layman – my only reason for coming out was that I felt that God was calling me to the foreign field & I could not be happy until I had obeyed that call. The work has grown so much of late that I am often tempted to leave it to someone more competent to undertake such a great task. But, somehow, I am still here & I know that so long as God keeps me here His grace will be sufficient for me. When I am inclined to envy other people's methods & success I always hear a voice saying to me, "Be thyself!" & so I go on quietly, believing that God has some work to do through me, if I will only "be myself" & let Him use me. To accept the honour which you mention, dear Rowlands, would make me other than myself. To use a very apt illustration, which I once heard used about someone who had been given a degree which he was not really worthy of — I should be "like a tree with fruit tied on to its branches."

"Thank you once more, dear Rowlands, for the kind heartedness which prompted the proposal."

**Lace Collar – Holes – Torn** A man at Khawhri wanted to know why Mabel's collar lace collar was all torn into holes — whether she had done it purposely or accidentally

### **Fire in Village**

When there is a fire in a village (house burnt down) all the fires in the place are extinguished & fresh fire made by rubbing bamboos together.

**Remember the Sabbath Day to Keep it holy.** At Sadiya the Miris were told by Political Officer that they should not work in their fields on Sunday. This was long before we went there. A man disregarded the advice & was bitten by a snake. Others disobeyed & when the harvest crop was coming on it was discovered that certain patches were not coming up properly & then it was further discovered that these were the patches which has been sown on a Sunday. After that the Miris ceased to go to the fields on Sunday & we found them adhering to this rule when we went among them, although they knew nothing of Christianity nor of the **Xns** God.

Savawma of Tawite, in the Lushai Hills told me similar experiences of his own & many others have had like tokens when they have broken the sabbath.

One Sunday after he became a Christian he was persuaded by a Non-**Xn** to go our picking wild fruit in the jungle on the sunday [sic]. His friend had promised to do all the climbing so he thought it would be all right. When they got to the forest however his friend was unable to climb a big tree laden with fruit so Savawma went up himself & as he was walking along a thick bough (which unknown to him was rotten underneath) it broke & he only saved himself by hanging on to another bough on which he caught. He got very much hurt & frightened & all under his arm was grazed very badly.

On another occasion he was persuaded to cut some fire wood on Sunday, indoors where no one would see him, & cut his leg with his axe.

On still another occasion some bears got into his field on a Sunday & he began to make a bear scare by splitting bamboos &c & he promptly cut his fingers, & once again when he carried a load on a Sunday he began to spit blood.

**Bulls at S.S. Exam** Jly 1915

1. “The name of Deborah’s husband was Macedonia.”
2. “Gideon & Hannah were childless and God promised them a son whose name was Samson.”
3. “Gideon killed Goliath & saved Israel.”
4. “Eli met his death at the hand of Zeruiah (the sister of David) who transfixed him with a tent peg.”
6. [sic: skips “5”] “David said to Goliath, “Where you go I will go. Your God shall be my God your people shall be my people.” This was a reply to the question “What did David say to Goliath?”
7. In answer to the question “Who was Nathan?” one said “Nathan was an angel” another said “Nathan was the son of Barak.”
8. In reply to the question “why did Nathan rebuke David?” one boy answered: “It was partly because he erred slightly from the right path & partly because he has killed Goliath.”

**Babu English** I had a drum of crude oil sent to me from Calcutta by mistake, and as I had no use for it I offered it to the P.W.D. Overseer at Lungleh at cost price, minus carriage. The P.W.D. use a lot of crude oil on their buildings & I thought he would like to have it. This is his reply

"Dear Sir                                      Lungleh 5/[6?]/15

I was duly in receipt of your letter asking me if I could buy crude oil from you. I am very sorry to say that there has no precedent like thus before, my clerk informs me that it will be objectionable to buy it from you.

With best regards, Yours obediently, &c."

### Bulls in S.S. Exam

1. A little Lushai girl in answer to the question what the shepherd did with the 99 sheep while he went to search for the one which was lost – said that he put them “in the top of a tree.” Thing-ler = top of tree  
Thla-ler = desert
2. Jesus said he would not heal the woman who was bent double because it was the Sabbath
3. In reply to a question asking what the younger of the two sons asked his father to give him, a boy replied “an egg.”

**Rumour re our Worshipping an Idol** Some time ago there was a rumour about that the Evangelist Thankunga told the people in the [Shadai?] **zâwlbuk** that we missionaries worship an idol made of clay which we keep against the wall in one of our rooms. We only pay homage to it occasionally & only a very few are permitted to see it. Thankunga however has worshipped it once.

**Rumours re Fining S.S. Children** There was a rumour in Dawrpui village that each child who had received a comb as a **S.S.** reward would be fined a rupee & those who had received safety pins would be fined a fowl each. In consequence of this rumour the S. School dwindled from over 30 to about 10 or 11 pupils.

### Mortality from Wild Animals & Snakes

In India during a single year (1914-15?) 2

Men domestic animals

Snakebite was responsible for	22,894,	10,939	death
Wild Animals were “	1,745,	94746	“
	24,639,	105,684	death

During same year men killed

Tigers	1,481	Bears	3,096
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Leopards	6,557	Wolves	3,066
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Total	25,903
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Govt paid in rewards for this Rs 191,184/-

[Illegible] – 23,076

Total [Illegible] – 177,779

## 15 Apl 1903

### Our Temporary House at Sadiya Serkawn

(Building the same)

**Sun grass for Thatch.** Men at first would only get 2 loads a day, each load with 15 or 16 bunches in it, not larger than could be encircled by the fingers. This for 8 annas. Said that grass was exceedingly scarce & could not possibly get more. To save time & expenses offered them -/8 annas for every 40 bunches, & refused to engage men by the day. Change was marvellous. All talk about scarcity of thatching grass ceased & on first day some men brought in as many as 200 & even 260 bunches instead of the usual 30 to 35 bunches. Even the worst workers managed to get 80 bunches or more each. Some of the men thus got nearly a week's wages in a single day

**Bamboos.** Men declared could not possibly get more than 2 loads (each load containing 8 bamboos) a day (wages -/8 annas). They knew that we could not follow them all over forest to see if they were speaking truth anymore than we could go after the men hunting for thatching grass. Tried paying by quantity brought. Promised -/8 annas for ever [sic: every] 20 branches brought. First day brought poor skinny bamboos so only paid them -/8 annas for every 30 instead of every 20. The men acknowledged the justice of this.

**Sadiya house & furniture** sold to B.W.D for RS 750/-.

They have allowed us 1500/- for building new temporary house at (Serkawn) Lungleh, At Sadiya we only had Rs 500/- to do all our building with.

## 23 Apl 1903

**First Lushai Evangelist sent forth** Last Sunday was a red letter day for the Lushai Xns here. It was the occasion of the sending forth of two of their number as Evangelists to the surrounding villages. These 2 men will be supported from the rice wh. the Xns put aside for God after last harvest.

**Fostering Independence** Our great aim at present is to get the **Xns** to be independent. They, like others native **Xns**, depend far too much on t. missionaries & seem incapable of independent action. These 2 men are of their own choosing & I think the **Xns** will gradually develop along these lines of independence if they are rightly guided.

**LAW versus GRACE** I think it is nearly always the case that pagans, when first becoming **Xns**, feel the need of having minute laws & rules by **wh.** to govern their lives. These Lushai **Xns**, to my mind, seem to be living a great deal more under LAW than under GRACE. They are always thinking & talking of what they must NOT do & will need instruction as to what they ought to DO. They are following hard in the footsteps of Bunyan's Mr. Legality. This comes out specially in the matter of Sunday observance.

**Sunday Observance** The Lushai Christians are always asking us questions as to what is right & wrong in this connection & we are trying to get them to govern their conduct in this as well as in other matters by the great principles given by **Xt**. The teaching of master regarding Sabbath observances is summed up in **t.** words **wh.** He said to those who found fault with His behaviour on that day "Go ye & learn what this meaneth. I desire mercy & not sacrifice." The Sabbath was therefore given by God to man in mercy so that he might have physical & spiritual respite from **t.** cares & work of life & might have desire to attend to those higher interests of his soul which would be carved out of mind if there were no Sabbath rest

(Continued)

## 23 Apl 1903.

**Sabbath Observance** (Continued) The Sabbath was not given that it might involve sacrifice & irksomeness. This is however, is just what the Lushai **Xns** (& some English ones too I am afraid) fail to grasp. They have hedged themselves round by a lot of prohibitions & are beginning to make the day an intolerable burden & "sacrifice" instead of a delight. For instance they have got hold of the idea that it is wrong to eat a vegetable or a fruit out of their gardens on a Sunday, & that they must also abstain **fm.** searching one another's heads for those little creature which monkeys in the zoo, in common with Lushais, find so troublesome. This leads to many of them spending the Sunday in misery which happily we are not in a position to gauge. The other Saturday evening some travellers turned up at the **Xn** village & asked for a nights lodging. This was granted, but, as the next day was Sunday, they insisted upon their visitors leaving their baskets & goods out in the yard all night as they thought it would have been wicked to lift the goods out of the house on the Sunday morning. They would not give these men food to eat by the way either, as it was Sunday & it would have involved "work" to wrap up the rice in the usual plantain leaf for the travellers. They were also in doubt as to whether they did not do wrong in allowing these same men to leave the village at all on Sunday with loads on their backs. Of course, these visitors were heathens. I tried to show them from **Xts** own actions & from His teaching how differently He could have acted, & they seemed quite relieved to find that they were not under the bondage which they supposed, & which they confessed was becoming intolerable.

**Heathen Customs Christianized** There is a tendency for **Xns** her to abandon all their ancient customs, good & bad alike, & to try to adopt Western ideas. This seems to us to be a very great pity & we are trying to teach them how to be Christians & still to be thorough Lushais. We want them to discard only their bad customs & to keep up all the innocent ones, where in old times say a festival was held to propitiate evil spirits there is no reason why that same festival purged from all impurity should be held by the **Xns**. to the Glory of God. This is Gods own plan — witness for instance the tabernacle services given in the wilderness **wh.** was largely suggested by the heathen worship of Egypt with which the Hebrews had been long familiar. The **Xns** seem to be quite pleased to think that they can still keep up their old sowing, harvest & other festivals and use them to glorify God. Until we came they seemed to think that all these ~~things~~ were things of the past.

**Cleanliness next to Godliness** We wish that they had got hold of the same idea with regard to dirt (i.e. that it is a thing to be done away with when they become **Xns**). We are trying to teach the inseparableness of Godliness & cleanliness — but this seems to be the hardest doctrine of any for them either to understand or act upon. A woman came to me the other day with a child & said she was a Christian & both she & her baby were so abominably filthy that I felt justified in saying that until she made herself cleaner I really should not believe that she was a Christian. She was dirty even for a Lushai & a disgrace to any community.

## 7 May 1903

**Khuma comes to us at Lungleh** He comes to us as a servant. He was our boy at Aijal years before. His wife came to see Mabel's photo (This was before I was married) & ~~suggested~~ & I write "She asked me to show her a photo of her "grandmother" By this she meant Mabel. She thought the photo very beautiful but suggested that it would be an improvement if the hair were parted in the middle and plastered down on either side in Lushai fashion."

Of Khuma I say — "He is not yet a Christian but I think he is a little more attentive than he used to be. It was always a trouble at Aijal to get him to listen at all."

(On 3 June 1903) I wrote, "[Illegible] will be glad to hear that Khuma our old cook – who is over with us & has of his own accord come out on the Lord's side

## 29 May 1903

**The Evangelists return** & give an a/c of their first missionary tour among the villages. (see letter)

**The Faith of the Early Converts** The faith of some of these Lushai converts is beautiful in its simplicity. It often seems as though we were back in the times of the Acts of the Apostles, the conditions out here are so very much like they were in those early days among the gentiles. It is a great & blessed work & we are just casting our weakness upon God's might & seeking to be His instruments through which He can fulfil his purposes among the Lushais.

**My Weakness – His might.** It is a great & blessed work & we are just casting our weakness upon God's might & seeking to be His instruments through which He can fulfil His purposes among the Lushais. I often feel lamentable inefficient but I seem to hear the Master's voice saying "My help is enough for you, for where there is weakness there is strength reaches its perfection" (20th C.N.T. version)

There is another thought **wh.** often cheers me, contained in the text **wh.** Mr. Gooch wrote in my Bible when I first came to India "Go in this thy sight, Have not I sent thee?" The fact that He has sent me here is a guarantee that He will supply the "triumph" **wh.** is so necessary to the fulfillment of my mission.

**Noisy Insects – Rainy Season** The rainy season is now fairly on us & we are enveloped in mist as I write. A lull in the rain is the signal for the whole forest to echo with the shrill sound of innumerable insects...I could easily imagine myself a clerk in some London terminus with the engine letting off steam & the fog rolling in from the busy streets. In reality, I am in the clouds which at this season of the year is a good deal cooler & more comfortable than living like other mundane creatures away down below them in the stifling heat of a tropical summer. ....

The shrill singing of the insects is now almost drowned by a fresh downpour of rain & night has hidden the mists from view, still to keep up the railway station illusion the thunder is rumbling away like a luggage train crossing a bridge beneath the arch of which I am apparently sitting to pen these few lines

## 23 Jun 1903

### **Journey to Demagiri & back in the Rainy Season**

See letter 23/06/03. The following passage occurs:

To a lover of nature the forests are a continual source of delight; nothing could exceed the exquisite variety of foliage from the tropical valleys to the temperate mountain tops. As I rode along the road cut in the steep hill sides the vegetation ~~around and~~ around & below one reminded one forcibly of what one sees when walking round t. gallery of the great palm house at Kew. Higher up the mountain the palms and ferns would give place to noble forest trees bedecked with festoons of creepers & here & there beautified by bright flowers. Of animal life in its lower forms there is also an abundance. Lizards of various shapes & colours make way for my pony some ambling up the perpendicular bank on the one side, & others shooting over the precipice on the other. Of these insignificant creatures Rova, the pony, takes no notice; but when an unusually large and fiery centipede crosses his path he shies off and does his best to increase the distance between himself and the dragon-like monster. A ridiculously small snake makes laughable haste to wriggle off the road & is in such a hurry that it hardly makes any progress at all. Fountains of winged white ants are coming out of the road at one spot & find themselves handicapped in the very first minute of their existence, for the rain falls so incessantly that they no sooner try to rise into the air than they find themselves beaten to the earth by the unmerciful downpour. Once on the ground their chances of living & of setting up house are very remote, for they immediately are attacked by pickets of cannibal

**Journey to Demagiri & back in the Rainy Season (Continued)** black ants & if when they escape are carried away by the miniature torrents which push down the roadway. at one spot a wild boar startled by our approach, darts off into the jungle with a snort which fairly scares my pony and makes him try to bolt. At another place a group of gibbon apes are loudly barking and make such a noise that I am able to get quite close to them before they spy me.... So I pursued my homeward journey through the pouring rain, reaching camp at night in a state better imagined than described. My poor coolies were dripping wet from morning to night but would soon revive when once the damp march was over & they were able to get a fire & have a hot meal of boiled rice. A change of clothes also made a new man of me & we would enjoy a talk & sing together before turning in for the night. I was particularly pleased with t. testimony which our cook, Khuma, gave one evening before a room full of Lushais as to the superiority of the religion of Jesus over Demon worship. I cannot help feeling that a very real change has come over this lad. Throughout the journey he was always forward in numerous little acts of kindness and self sacrifice. As he has all the cooking to do after reaching camp I did not give him any load to carry, but he kept helping first one and then another so generously that long before we reached home he was carrying a heavier load than many of the coolies....

Waterproof sheets & wrappings were powerless to keep out the wet & at night I had to sleep on bedding that would have made my dear mother anxious for a week lest I should catch my death of cold. One night my bedding was so wet that the drippings from the foot end of the blanket made quite a puddle on the floor & yet I am thankful to say I did not get even a touch of rheumatism.

One evening after reaching camp Thankunga and I walked to a village about a mile distant and preached to the people who assembled in the Chief's verandah. We returned wet through & my legs were streaming with blood from numerous leech bites.

At another village on the road we spent an hour or two talking to the people & trying to teach them a hymn, while my coolies made themselves comfortable in the houses drying their clothes & cooking themselves some food. Strangers are welcome in any Lushai house & make themselves comfortable without any ceremony.

The third day's march was less wet but there were rivers to cross & one of these took fully 2 hours to negotiate. Since wading through it on our way down it had been completely transformed by the rain & was quite impassable except by boat. Fortunately there was a species of dugout in readiness to ferry us over but it was no easy matter to get our goods & ourselves across without mishap. We managed it however in several trips & with the help of some bullock drivers who arrived opportunely upon the scene. One of these men swam across with my pony who would not go by himself.

... The last day however crowned all, for the rain came down in such torrents that I arrived home more like a drowned rat than anything else. As it was the last stage both the pony & I were anxious to get it over & we pushed on regardless of everything. The road was so blocked with fallen trees & landslips that I had to be constantly dismounting & either dragging poor Rova (the pony) over the obstructions or making him creep beneath them. On the other days I had tried to keep myself dry with a mackintosh or an umbrella. As neither was much good in such a downpour and as both were much in the way I dispensed with them & pushed on

just as I was, and as it was impossible for either the pony or myself to get any wetter we did not care much how it rained.

At last we reached home & a right warm welcome was given to me by my old friend Fred Savidge who was overjoyed to see me back 3 hours before the expected time. He had been lonely during my absence & has been kept a prisoner most of the time by the weather. Some hours later my coolies turned up soaked through & through & happy to reach their destination. They were soon paid off & their loads unpacked & I do not think that either the stores or doors will be any the worse for the many wettings **wh.** they got on the road. As a result of this little expedition 3 or 4 of the men got fever but nothing very serious.

**Why our table cloth got dingy** I wondered how it was that our beautiful new sitting room cloth was growing so dingy & the other day I discovered the reason when I happened to look through the window as Khuma was doing up the room. The boy was actually brushing it diligently with the BLACKLEAD BRUSH. I think that it is high time that there was a memsahib here to preside over the household management.

## 29 Jun 1903

### **Hustle not the East!**

“It is not good for the Christian’s health  
To hustle the Aryan brown,  
For the Christian riles & the Aryan smiles  
And he weareth the Christian down;  
And the end of the fight is a tombstone white  
With the name of the late deceased,  
And the Epitaph drear, “A fool lies here  
Who tried to hustle the East” (Kipling)

These lines of Kipling come as a wholesome corrective as I write, for I have today been inclined to try my hand at the impossible; in fact I have been “riled” at the sluggishness of the two Bengali carpenters who are supposed to be putting in our windows & doors, & have attempted to “hustle” them into more active ways. Yes, they have been at work a week and a day & they have succeeded in putting up two whole doors and three ceiling cloths – three days’ honest work at the very most. How thankful I am that my lot is cast among the wild hill folk and not among the “Aryans brown.”

## 4 Aug 1903

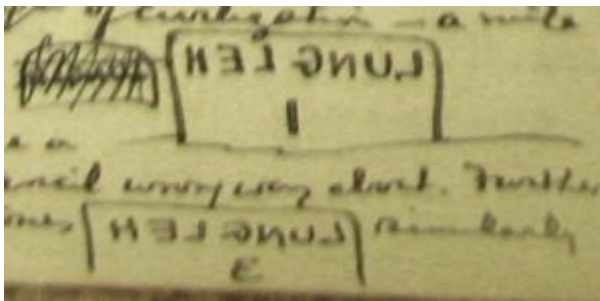
**Hankering after Pioneering work in Lakherland** See letter. Page 2 beginning “My soul is not at rest!” Felt that the work in Lushai could be done better by others & that I could go as pioneer to regions beyond.

## 10 Aug 1903

**Parima's first attempt to obtain a wife** See letter 10 August 1903 also letter dated 24 Aug 03 (near end) to 1 Sep 03 2nd sheet.

**Tila's separation from his wife.** See letter dated 10.8.03, also 24.8.03 (near end) and 1.9.03 (2nd sheet). Decides to divorce his wife rather than live away from his parents.

**Mile Stones printed backward.** We are getting quite civilized in these parts...At the foot of our hill is that sign of civilization – a mile stone with the legend upon it. The Lushai who was sent out to paint the stone made a mistake and used the stencil wrong way about. Further down the new road are other stones similarly inscribed.



[The backwards milestones.]

## 18 Aug 1903

**A man with reversed internal organs** W--- is a bit of a curiosity – the whole of his internal arrangements are turned wrong way about. His heart is more to the right than left, his liver, stomach, spleen, intestines &c are all reversed. He has puzzled the doctors considerable, & before his anatomy was known to be different from that of ordinary mortals he was once kept on his back after a dose of rheumatic fever for many weeks because the doctor thought that he had heart disease & then it was discovered that the old chap had been sounding all the time where there was no heart at all.

**My Pony's Tricks** See letter. Rova very difficult to mount if not frequently exercised. Nearly caused my death when I slid off side ways & caught foot in stirrup by mistake & hung on to his neck. Ran away from me down hill when was out for walk & then slipped up shortcut & ran home.

## 24 Aug 1903

**Wedding Cake by Foreign Post** One friend upon deserting the ranks of bachelorhood sent me a piece (of wedding cake) and all that arrived was a greasy sandwich of cardboard with this legend written in blue official pencil upon its surface. "EATEN BY RATS"

The other one was very considerably flattened by its journey but Fred & I managed to extract a thin slice of

something from between the cardboard & from its flavour we concluded that it had not deteriorated in quality, though the quantity had evidently been reduced considerably en route.

**The Bridegroom's Ordeal** In commenting on the accounts sent to me of Ethel's wedding I say in this letter: "Not a word has reached me as to how poor Charlie looked, but as Edwin remarked on the occasion of his own wedding I suppose the bridegroom is after all only a kind of "necessary evil" or at any rate "necessary nonentity" at a marriage. Personally I think that it must be about the greatest trial in a fellow's life; but, as it is undoubtedly the gladdest day in a girl's existence when she is surrounded by her bridesmaids & wedding guests, the bridegroom, for sweet love's sake, must perforce sacrifice himself & his personal feelings upon that one occasion at least. The man who insists upon being "married quietly at a registrars office" when his bride longs for a public & pretty wedding is not likely to make a very generous husband, nor a very loving one either ... I am afraid that I would rather face a hoard of howling & curious savages than go through such an ordeal. I can bear with perfect composure the remarks of a crowd of blackamores or even unblushingly submit to a minute examination of my limbs & clothing, but it must be something too awful for words to be subjected to the scrutinizing gaze of all the pretty girls of one's neighbourhood to see if one behaves at one's wedding with the air of a perfect "Prince Charming." Perhaps that is why lone men prefer to be married by proxy, or by telephone, or by any other less embarrassing means ... If the bridegroom makes a slight sacrifice when he consents to a public wedding surely the parents of an only daughter make a very great one when they part with her so that she may go to make another happy & be more perfectly happy herself!"

See also letter dated 19.10.03 in which these views are better expressed.

**No Bump for Organization** "My poor old skull seems to have no bump of organization upon it & I often feel that the work here is beyond my power. Pray that I may be diligent & wise & may realise the mighty energising of the Holy Spirit. After all it is this work, all glory will be given to God if He was such an unworthy & insignificant instrument to accomplish His purposes.

## 7 Sep 1903

**Mosquitoes & Sandflies** See letter

Man carries smouldering piece of ~~sacking~~ rag behind his ear like a city clerk carries his pen because of the sandflies when he is road making.

**Crickets & Sleeplessness** There is a kind of cricket here which is rather trying to one's temper. It lives in the root & as night comes on sets up a most exasperating noise some what resembling that of a steam threshing machine. It is so shrill that it seems to pierce even my thick skull & strike to very centre of my poor brain. It is bad enough before bedtime but when it keeps one awake at night the results to one's temper are not beneficial, to say the least. The creature hides itself inside the hollows of the roof bamboos & nothing will dislodge it nor stay its voice except for a few brief minutes. If the noise were incessant it would be more supportable, but it has a knack of stopping short with a jerk just as one is being lulled to sleep by its music, and it is as though one were

suddenly dropped from a balloon on to the ground. Then just as one is getting into a doze again the creature starts off with the same exasperating suddenness & the only thing is to bury one's head beneath the clothes & try to go to sleep.

**Tree Frogs playing castanets** There is also a tiny tree frog here which loves to hide in the roof & to salute the night with a noise which resembles for all the world a band of [racist slur] minstrels playing on castanets.<sup>1</sup> To see the little creature in the act of making this ear-splitting racket one would think that he were trying to emulate his relative who puffed himself out until he burst. The throat is inflated to such a degree that a bladder almost as big as the little creature itself projects from under its mouth & it is with this as a wind instrument that it plays its castanets. The feet of this little frog are provided with suckers & it can climb about like a lizard. It is fond of insects and

**Tree Frogs** (continued) (See back) we do not object to its presence on the walls & ceilings of our house. There are such a number of these frogs in the trees near our travellers' rest house, that, sometimes, when I go over there of an evening to have a talk with any who may be spending the night there, they make such a racket noise that I am scarcely able to make my voice heard at all.

**Forest Noises** There is no fear of one being oppressed by the silence of these forest wilds. Day and night the singing, chirping, squeaking, & humming of its myriad inhabitants goes [illegible] on – and one grows so used to it that one only notices it when suddenly there is a lull in the babel of voices.

## 15 Sep 1903

**Bringing Home the Missionary's Bride** I wonder whether my little wife will appreciate...the welcome which these wild hillmen will give her. They are always asking when she is coming. They will properly prepare something startling by way of a greeting. If I bring her through the forest after dark & get the men to institute a combination torch light procession & war dance en route she would think that she were being conducted to some weird enchanted castle or perhaps to the nether regions themselves. What a change it will be from West Norwood to Lushailand!! I should like to feel the pleasure & novelty of such a change, but I have seen so much of this old planet that nothing would now produce the sensation which was mine when I first landed on "India's coral strand" nearly 13 years ago.

**Christian Citizenship** The Lushai Chiefs have an idea that when their villagers become **Xns** they will cease to respect & obey them & so they persecute all who seem inclined to Embrace the new religion. I hope to be able to show the Chiefs when I can get out into the district that if they will only give the converts a chance they

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1. For an overview of the racism in and of the British Empire, as well as useful analysis of the concept of "race", see part II (chapters 10-13) of Peter Fryer's *Black People in the British Empire* (London: Pluto Press, 2021), which also features an excellent foreword by historian and activist Stella Dadzie. On recent cases of racism in India against Black migrants from a range of African states, see R. Modi and R. D'Silva, "Racism against Africans in India", *Economic and Political Weekly*, 51.41 (2016), 18-20.

will find that they will be even more obedient & respectful than their other subjects. This is a thing which we strongly urge upon all who embrace **Xty** – they must be better citizens than their non-Christian countrymen, in every sense of the term.

## 26 Sep 1903

**Secotine** [sic: Seccotine] & **Damp Climate** It will give you a little idea of the dampness of the climate when I tell you that even that strong adhesive Secotine [sic] is absolutely useless out here. It will not even stick paper together, and as for wooden articles one might as well try water. Two pieces of paper parted with the fluid would not adhere to one another out here even if left a week untouched, for the secotine [sic] will not harden.

**Bread & Damp Climate** It would amuse you, if you did not happen to be hungry, to see the transformation which takes place in a loaf of bread in the short space of 12 or 15 hours. I don't mean that the rats have a knack of making it disappear. If we were to put a loaf in the cupboard say today after finishing tea, by tomorrow morning you would scarcely recognize it & might easily mistake it for a fluffy rabbit. The whole of the loaf by that time would be covered with a fur-like mould, in some places an inch thick. I expect we should get like that if we did not keep moving about.

## 5 Oct 1903

**The Christian Standard – hard for the Lushais to live up to.** The sun of Righteousness has risen in this land & there are great numbers who feel the warmth of His blessed ways but are afraid to open their hearts to His life-giving influence. There are many pet sins which it is hard for the Lushais to relinquish — and it is the love of these sins which

**The Christian Standard** (Continued, See back) keeps them from yielding to God. Many of these who profess conversion give us much joy, while I am sorry to say, ~~that~~ others give us sorrow. We have to make allowances & to deal gently with those who fall; at the same time we dare not lower the standard of purity & goodness which Christ has given us to display. Christianity brings to these people an entirely new code of morality, & one which recommends itself to all who are trying to please God; but nothing save the Divine Help can enable these dear folk to live up to it. God knows how manfully many of them are striving & what the conflict means to men & women who for generations have lived on another plane altogether.

**Christians & Beer** All our converts are total abstainers. This generally recognised that Christian living is incompatible with the drunken revels in which the Lushais delight. There is no such thing as temperance in the matter of beer & spirit drinking out here. The liquor is never taken merely to quench thirst or at meals. It is made in huge quantities & revels lasting 2 and 3 days & nights are the recognized mode of enjoyment. I have myself heard almost incessant singing for 3 days & nights on end which only ended when the beer gave out. ... They sit round the pot & sing the most doleful dirges imaginable drinking from a bison horn turn & turn

about. Then the drink leads to many of the worse vices which the Lushai have & even the habitual drunkards confess that the drink is the source of more evil in the country than anything else.

**Willingness to Follow – Lack of Initiative** One of the most pleasing features of the converts in their disposition to be led in the right path & to try earnestly to follow any instructions given them. We wish sometimes, however, that they had a little more initiative.

**The Weaker the Instrument the Greater God's Glory** The more ~~one gets~~ occupied one gets in this evangelistic work the more grand it seems. Perhaps after all it is as you say – we never know what we can do until we try – and if my work lies here God will give all the necessary power & wisdom. The weaker the instrument the more will be the glory given to God for using such to bring about the fulfilment of His purposes. Many thanks for your cheering & helpful words. I do not often feel depressed & discouraged but I should be more than human if I did not do so sometimes.

## 3 November 1903

**“Near” & “Far”** ~~{This letter gives description~~

~~When on such~~

## 3 November 1903

**First tour in South Lushai** See letter (Thangpui, Thangte, Sail[illegible ])

**“Near” & “Far” & “Level”** When on such a tramp one gets an insight into the inner meanings of many a Lushai word. The word said to mean “NEAR” evidently differs very much from its English confrère. Mile follows mile, hills are scaled and surmounted, ravines crossed, & hour after hour sees one apparently very little nearer one's goal. In the early morning we are told that it is “quite near.” Noon still finds us “quite near.” And if we are able to keep up the weary marching we shall reach our desired haven just before sunset. We vaguely wonder what the true meaning of the word “HLA” may be which those pioneer missionaries (surely not ourselves) entered in their dictionary as “far.” It can signify nothing short of 100 miles. Then there is the word “PHEI” which is said to mean “LEVEL.” Experience shows it to mean a surface about as flat as that of Cumberland.

## 16 November 1903

**Second Tour in S. Lushai** See letter (Lungmawi &c)

**Wife opposed to Husband's Christianity** At Hruipui we had a little meeting in the street & saw the wives of 2 or 3 Christian Lushais. Their husbands (Thanga, Bawiliana & Lianthuama) were away. Two of these

women were themselves Christians but the third was very much opposed to her husband's belief. Some time ago she burned his gospels & has always done her best to make things uncomfortable for him. I spoke to her but she seemed very bitter against the gospel.

(P.S. Eventually this woman got her husband (Lianthuma) to give up his new religion & for years they lived an ordinary heathen life. Many years later both husband & wife came out on Christ's side & the husband is now (1916) an elder of the church of Hruipui.)

## 21 November 1903

**Man washing in our drinking water** I caught one of our Mohammedan workmen washing his legs in the pool from which we all draw our drinking water. I do not fancy any of his companions will follow his example in a hurry. There are times when one can be "righteously angry" & I felt that this was such an occasion.

## 15 December 1903

**"Renewing Youth like the Eagle."** I often wondered why the Eagle should be said to renew its youth until I learned that the reference is not to our Eagle but to the fabled phoenix (the emblem of immortality which "after living 500 or 600 years in the Arabian wilderness, the only bird of its kind, built for itself a funeral pile of spices & aromatic gums, lighted the pile with the fanning of its wings, & was burned upon it, but from its ashes revived in the freshness of youth."

**Baby's Grave under our Dining Room.** Yesterday when we were levelling the part where my dining room floor will be the workmen came across a hole in the rock containing a large earthen pot carefully covered with a lid. This was, or course, the grave of a baby buried, according to Lushai custom, beneath the house of the chief which 30 years ago stood on this spot.

**Mr Tomorrow-will-do.** A good name for our contractor would be "Mr. Tomorrow-will-do." He seems to know of no other tense but the "future" and future conditional." We got more work done when he was away for I made the workmen do what I told them. Now he is back of course he is "boss" & I can only hurry up the men through him. But as I find it impossible to instil [sic] a little energy into him, there is not much prospect of any being transmitted through him to his workmen.

(re Asad Ali Khán)

## 28 December 1903

**Christmas Day 1902.** Last Xmas the Christians here thought it was wrong to work or have any fun on Xmas Day (the Great Day) & they were not certain, either, when they might resume their usual duties again, so, to

be on the safe side, they spent a whole week in their village & were afraid to do any work (This was before we arrived & the poor **Xns** were without anyone to instruct them & regarded such days in a superstitious manner.)

**Lazy Carpenters.** The contractor does not seem to have any idea of the way in which he is wasting money by not looking after his men better. I have been watching 4 carpenters in particular. In the last 4 days they have each planed ONE post. The wages for each man for those 4 days must come to at least Rs 6/- & the contractor is to be paid Rs 12/- for each post. This leaves only 6/- for felling, sawing, erecting &c

# 1904

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## 12 Jan 1904

**The Evil Spirit of Rao Ri Phul.** A young Lushai girl was carrying a load on her back across some slippery rocks not far from here situated on the top of a high hill in the middle of a forest glade known as “Rao Ri Phul.” As she was heavily laden she not unnaturally slipped & fell on the rocks. But she did not seem to be hurt & was able to continue her journey to her village... When she arrived home she was seized with a kind of fit – or, to use a Lushai expression, she was “taken possession of by a demon.” Her friends gathered round her & began to ask the Evil Spirit all kinds of questions as is their wont.

“Who are you?” queried the company.

“I am the Demon who lives on the Rao Ri Phul.” Answered the spirits, using, of course, the lips of the girl to speak with.

“Are you very powerful?” asks the awestruck listeners.

“I am” answered the Demon.

“Are you stronger than the Foreigners?” (meaning the British) they questioned.

“Yes, I am,” said the Demon.

“Stronger than even our Big Sahib? (meaning the Sub Divisional officer, Mr Whalley) queried the girl’s friends.

“Yes, if I chose I could kill even your Big Sahib,” answered the Demon.

“Are you not afraid of our Lushai Sahibs?” (meaning the missionaries) they ventured to ask again.

“Ah,” said the Demon “I am afraid of them. I saw them only once & it gave me a great fright.”

Then they went on with their questions until they found out how to propitiate so powerful a demon & eventually it was driven out of the girl.

This event had a good effect upon some of the Lushais & I used it in several villages to show the people how even Demons are afraid of those who have God for their refuge.

**Demon Possession** See above. The Lushais have great faith in Demon possession, & indeed one feels sometimes as though one were face to face with such cases as one reads of in the new Testament. These dark places of the earth are the strongholds of Satan in a very literal sense.

**Dreams – their influence.** Dreams too are very greatly believed. Many of our converts were first brought to think of spiritual things through the influence of the dreams either of themselves or of others.

Two or three families in our Christian village attribute their acceptance of the Gospel to the dream of an old man many years ago which seemed to foretell the advent of the Glad Tidings. Many other things which this old man had seen in vision (or during delirium) came true; – directly the Gospel came to South Lushai it was

accepted by the above-mentioned families as the fulfilment [sic.] of another part of the vision. This was about 3 years ago.

Soon after we came to Lungleh a man had a dream in which he saw a great feast taking place in heaven & beer was being drunk freely by all present. This was eagerly seized upon by the non-Christians as a sure indication that the Christians were being taught wrongly when urged to give up the drunken revels in which the Lushai heathen rejoices.

## 25 Jan 1904

**First “Great Gathering” in South Lushai.** Over 140 present. Address on a “Rupee” showing that all the experiences of life are part of great process by which God is fashioning us to eventually bear His image.

Subjects discuss (1) the Sabbath (2) Eating of animals offered in sacrifice to Demons (3) The abandoning of certain Lushai customs & the retaining of certain others (4) The giving of a 10th of ones crops to God for support of evangelists & the poor (5) Christian marriage (6) Drink. &c &c

Arranged to start a Sunday School in each village where there was a Christian. Also to abstain from strong drink because the majority are unable to be temperate — & the few who can drink temperately should give it up for fear of leading weaker brethren astray.

**Religion a Joyful Thing.** There was a great danger when we came here of the converts growing to regard religion as something joyless & gloomy. Even the children seemed to regard youthful pleasures as evils which they must in future abandon. We have been trying to impress upon them that Christians should be the happiest people in the world & that God is pleased when He sees the little ones full of joy & laughter.

(See next item)

**Revival of Lushai Games.** The game which I taught the youngsters on Xmas day seemed to open the eyes of the **Xns** to this fact (ie. the fact mentioned in the preceding paragraph “Religion a Joyful Thing”) more than anything we have ever said, & we were delighted when upon the Monday of our gathering, the young people after lunch started playing a number of real Lushai games for our amusement & their own. Many of them were but half remembered games revived with the greatest of glee & with many a prompting from their elders. We had never seen any of the dances & games before in the Lushai Hills. Some of them were extremely effective & might be introduced in to England as novelties for Xmas parties. It seems that ever since the war with the British these games have been allowed to fall into disuse. Things were so troublous when fighting was going on that the present generation of youths & maidens had no opportunity of learning these games in their childhood & only the older people remember anything about them. We are hoping that the **Xns** will take a foremost part in reviving these pleasant features of their national life. Our idea is that the Christians should be the Lushais of the Lushais & that they should preserve every national custom which is not distinctly unchristian. Nothing pains me more than to see a convert alter his or her mode of dress &c. Our work is to Christianize not to de-nationalize.

**The First Baptismal Service in S. Lushai.** (see article attached to this letter of 25.1.04)

**Baptism likened to Lushai Ceremony for Bawis** (From article attached to letter) (The solemn rite of baptism) correspond very closely to a ceremony in vogue among the Lushais. The chief of each village is the father of his people. Anyone of them who happened to fall into deep poverty, also any orphan or widow

**Baptism likened to Bawi Ceremony.** can, of his or her own free will, become a member of the chief's household. If unable to work he or ~~shee~~ she is fed and clothed free, and, if able-bodied, food, clothing, & lodging are given in exchange for work. It is a form of slavery, but is a real blessing to the poor and needy. At first when a person voluntarily becomes a bawi or slave of the chief in this way, he is at liberty to return to his old life, but after a time a certain ceremony is performed and the person publically [sic] declares himself the life-long slave of the chief and owns the chief to be his lord and master from that day forward. Although a slave, he is more like a son of the house, for he shares in all the chief possesses in the way of food & drink, & has no anxieties as to the future. When the time comes for him to be married the chief will pay the necessary dowry & he will be allowed a separate house & will have a great amount of freedom. It will easily be seen how closely Christian baptism corresponds with the ceremony mentioned, & the converts regard it as a public confession before the world that they are henceforth irrevocably the servants of God & followers of Christ.

**Baptism of Rochawngbuta First Xn Baptized in S. Lushai** (from article attached to letter dated 25.1.04)

(The first Baptismal service was held at Nghashi Lui 20 Jany 1904. Rochawngbuta, Thankunga's uncle was the first of the 23 persons to be baptised — aged about 70 years).

The oldest man, a good old fellow named Rochawngbuta came forward and boldly entered the water. The audience was hushed to a great silence as I held his hand in mine. Then for the first time in the history of South Lushai the words "I baptize thee in the name of the Father, of the Son, & of the Holy Ghost," were uttered. The aged convert, holding my hand, stooped and bowed his head & the water closed over his grey hairs. The next instant he rose from the symbolic burial & with beaming eyes spoke a few words of testimony to the onlookers, and as he went up out of the water the forest echoed with the strains of

Follow, follow, I will follow Jesus  
anywhere, everywhere, I will follow on;  
Follow, follow, I will follow Jesus,  
Anywhere He leads me I will follow on.

Then the next ~~next~~ name was called & the next & the next, some speaking a word of ~~testimony~~ to the crowd on the bank as they entered the water & others doing so as they came out. Between each baptism everyone joined in singing the chorus given above. The scene was one which must live in the memory of many of us as long as life lasts. &c (First 12 baptized by J.H.L. Next 11 baptized by F.W.S. )

**The First Communion in S. Lushai** We gathered round the Lord's Table for the first time. This final meeting of our first Great Gathering was one of great joy & blessing. Everything was most simply arranged. Each communicant had a small bamboo cup into which the sweetened water, which took the place of wine,

was poured, as we feel very strongly the unwisdom of all drinking from the same cup in a country where terrible diseases might be communicated from one of another by so doing.

**Then & Now** (from above article) Ten years ago on that very day we were living in a tent near For Aijal in the midst of the Lushais. We could not speak their language nor had it at that time been reduced to writing. Dense darkness covered the land from N. to S., from E. to W. Not a soul knew of the saviour's love, no lip had yet named the name of Jesus. To us who knew these hills in those days of utter spiritual darkness, the rising of the blessed Sun of Righteousness & the coming of these dear people to His light is a sure proof that the Gospel of Jesus is the Message of God to mankind & that it is as powerful today as it was in the Early days of the Church. The Gospel Day has dawned in these wild hills & valleys. God grant that no cloud may arise to hide the Sun and intercept this mighty working.

## 14 Mar 1904

**Lushai Ignorance** We have much to do besides simply preaching the Gospel – the people are so ignorant, & it sometimes seems as though the beasts of the forest have more wisdom.

**Dirt is** one of the great enemies with which we have to contend, but there are many others.

**Infant Mortality** is fearfully high on account of ignorance. The women often go to work in the fields the day after giving birth to a child & the little one is left at home in charge of some child or old woman. Of course it cries & has to be fed & so it has become the universal custom to feed babies on chewed rice from the very day of their birth. This is more than any infant can stand & it gives rise to all kinds of troubles which often result in death. The other day a woman from the village close to our compound brought her newly born baby for medicine. The poor little mite was terribly bruised & had several swellings on its limbs. We asked if it had had a fall or anything of the sort, but the mother said “No.” A day or two after, however, we heard that an old woman who was nursing the child just after it was born had let it fall on the ground 3 or 4 times. If the baby recovers, which seems doubtful, it will probably be a cripple for life, but it seems that it has received some internal injuries, for all kinds of complications have set in & we feel that it will be a mercy if the poor wee creature is taken. It is crying day & night & nothing we have done for it seems to do any good. It did not improve matters when the mother & father took the injured child a long day's journey over the mountains two days after its birth – & it was after their return that they brought it to us for treatment. It strikes me that no animal save fallen man would treat its young as the children are treated here. They are loved sufficiently – but the love is so ignorant of what is for the child's good, that it only works evil.

[Written in the margin] The child died soon after & was thus mercifully spared a life of suffering

**Lushai Ignorance (Continued)** The children naturally dislike being washed so they are allowed to go about shaming the very pigs in the street; they cry for all sorts of harmful things and are rarely refused, & suffer from tummy ache & all kinds of other ills in consequence. They object to wearing clothes & so are allowed to

run about naked when they are suffering from chest complaints, which frequently become chronic when they do not carry the little sufferer off altogether. It is not to be wondered at that so large a majority of children die.

**Infant Mortality** (See above note “Lushai Ignorance.”)

## 21 Mar 1904

### **Nearly Kicked by a Horse** (A narrow escape)

Yesterday (Sunday) the Contractor (who was building our house) rode over with me to the Christian village where I was to conduct the morning service. The people flocked round to shake hands when they heard that he was a Christian. He was very pleased with the singing.

On the way back we nearly met with an accident. We were cantering along — his big horse in front and my pony behind — when my pony attempted to overtake & pass the Contractor’s horse. Just as we got up to the latter, the brute, although cantering as hard as it could, kicked out with his hind legs at my pony to prevent it passing, sent the Contractor flying off its back & just grazed my leg & my lip with its hoofs. It was a wonderful escape, for had I been one inch nearer, my leg & jaw would doubtless have been broken. As it was my lip was only just touched & is, this morning, the wee-est bit swollen. The Contractor too got his feet out of the stirrups in time & so was not dragged along the ground good as he might have been. His horse is a horrible creature & is always dangerous to go near, but I never dreamed that when cantering he would kick out in that brutal fashion just because my pony tried to pass him. Rova was not hit anywhere, the horse’s hoofs went clean over his head into my face. I felt very thankful to God for preserving me from what might have been a very serious accident.

## 29 Mar 1904

**Rs 1000/- for every Convert.** There is still a great deal of opposition to the Gospels, but our converts tell us that it is more visible when we are absent from a meeting than when we are present. The latest report of our opponents is to the effect that the Government pays us Rupees 1000/- for every convert we make. Had they pitched upon a lower figure perhaps some would believe them. The old Adversary often over reaches himself.

**My Friendship with F.W.S.** Fred has gone down to Calcutta to be married. Our friendship has been very sweet & I know of few fellows who have got on together so well as we have all these years. I think these last few years we have grown to love one another as we never did before. From henceforth we shall live separate lives & we are both sorry that the happy days of our friendship together are past. Still we hope that the future has even greater things in store — and although married we shall never cease to be friends. I owe a great deal to Fred. It was he who first helped me to overcome in a measure my natural shyness & reserve; & he has been a true friend to me ever since I knew him. For a time, I am afraid, I did not respond to his affection; but these last 4 or 5 years we have lived in perfect harmony.

**Fred’s Narrow Escape** On the way to Demagiri last Friday Fred’s horse suddenly tripped over something

when it was galloping. In a moment horse & rider were on the ground with the horse, unfortunately, on top. The horse cut his face badly but soon scrambled up & made for home, while Fred felt himself unable to rise. After a bit, however, he managed to get up & follow the horse & a man coming in the opposite direction stopped the homeward bound steed & Fred was able to resume his journey. He escaped with a severe shaking. How good God is! We had had a prayer meeting together the morning Fred left, & when the Christians

[the text continues vertically in the margin] heard of his accident they felt, & so did I, that his escape was in answer to prayer. It might easily have broken poor Fred's neck

## 1919-1929

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**BABU ENGLISH** In July 1919 the **Pmr.** Of Lungleh one Saturday sent me up -/4 too much change. I was passing the **P.O.** the next day on my way to visit the Hospital & called there to tell him of his mistake. I had a rupee with me and told him that I could return of the the four annas there & then if he could give me change. He said he could & I gave him the 1/- & received what I thought was -/12 change; but from a note which I received from him the next day I conclude he must have given me 1/- of small change & did not take the -/4 annas at all.

The following is his note: –

“Rev J H Lorrain  
Serkawn,  
22.7-1919

Sir,

No Sir, I do not take the four annas on Sunday when I was made a change to your's for rupee one,

Kindly see your account.

I have &c.

[illegible signature]

Lungleh”

**THRESHING SUPERSTITIONS** During threshing the Lushais avoid mentioning certain things for fear of bringing ill luck, such as monkeys, the dead, ghosts, &c. They do not allow others to take brands from their fire, nor will they burn cloth. They also put the following near the place of threshing – ears of rice, a hoe, sickle, ginger, thâng, vako hrui, certain gourds. They put two pieces of phelshep (split bamboo) over these in the form of an arched cross & place a laite (small ladle made of a gourd) at the place of crossing.

Some, when threshing, will not speak a word to passing strangers for fear of bringing ill luck.

During threshing they chant the following lines: (24.4.20)

“Fâng rawn aw! Fâng rawn aw!

Chhûmpui zîng-in lo zîng rawh

Ka chhak a tlâng lianpui khi rawn el rawh,

Chhûmpui angin lo-pung thûr thûr rawh.”

**SELLING BABY AS SLAVE** In Lushai if parents are unfortunate and are unable to rear their children they resort to the following stratagem when they have lost several little ones in succession. The next baby born to them is made over to a neighbour. The infant is taken to the neighbour's house & he encircles its ankles with miniature fetters, and then (or later) offers a sacrifice called “âr mit rawh” The child is thereafter known as the neighbour's “tu”. The idea seems to be to make the evil spirits, who are supposed to have caused the death

of the other children, think that the child belongs to the person to whom it has been made over & not to the parents against whom they have evidently done spite. The ceremony is known as “sala zawr” (Selling as a slave” or “selling into slavery.”) 24.4.20

**SHOOTING GIBBON APE** It is said that if a gibbon is shot it invariably wipes the wound with a leaf or two & throws them away (Evangelist        vouches to having seen a gibbon do this which he shot twice) The leaf thus used by the gibbon is said to bring good fortune to the person who picks it up. It is also said to ease the pain of the pangs of child birth if rubbed whenever there is pain. 8.7.20

**FATE** One's fate is said to be settled at birth. The expression used for it is “Khuavang lai ah chhan.” Khuavang being supposed to settle one's fate upon one as one is separated from one's mother by the cutting of the umbilical cord. 9.7.20

**DEPARTING SPIRIT MET** The departing spirit of one who dies is said to be met by the Spirits of those of his family who have already died, who conduct it to the abode of the disembodied spirits. Thus those whose families have died before them are comforted by this thought as death approaches. 8.7.20

**HAIR SUPERSTITIONS** If one's hair is cut and thrown on the ground there is danger of it being carried off by a toad to his its hollow & sat upon by it. This is sure to make the owner of the hair ill.

The Lushais will not wash their hair at the head waters (spring) of a stream, lest a hair float down the current & be swallowed by a fish. This would produce illness of the owner of the hair.

**SPIRIT-SOUL One's own Spirit sells one to the Devil**

The Lushais believe that each man has at least two spirits. One (Thlarau) never leaves him. The other is a kind of second self or umbra (thla) which sometimes deserts one & causes illness. If sometimes sells one to the demons & then they have to be sacrificed to in order to secure recovery or ransom.

**SPIRITS of the DEAD** See p. 95

The Lushais believe that the spirits of the departed come to fetch away the spirit of soul of a man when he dies (1.9.20)

**EARTHQUAKES** The Lushais say that an earthquake takes place every time a dung beetle (pawng ek lîr) reaches the edge of the earth (kâwl a vel chhuah-in ) with its ball of dung which it has been rolling along day and night. This accounts for the infrequency of earthquakes for most of these beetles fail to reach the edge of the earth. The word lîr a nging itself is derived from this idea. Lîr = to roll along (as ball of dung) & nging = to shake or tremble. The ball of dung falling over the edge of the world, which has by that time accumulated to an enormous size, causes the shock to the earth. A beetle who has performed this fete three times becomes “thang chhuah” they say. The beetle is probably the scarab of the Egyptians.

**BISCUITS.** (Babu English) 21.9.21

I sent the Bengali Telegraph Signaller's & the Postmaster's little girls some biscuits one day which I had promised them the day before when I was at the Post Office. This is the letter of thanks which their father wrote me. “Rev. J.H. Lorrain — Sir — Received with thanks the biscuits you sent yesterday for our girls all the girls get the biscuits with happy and \*enjoyed much glad of its eating. Thanking you Sir for your kindness, yours faithfully Sech[illegible] Signaller (21/9)

\*"enjoyed" was spelt "enjoid"

**PRAYING INTO A BEER POT** About the time that Dr Frazer [sic] was at Aijal ( ) a strange new sect arose in Suangphai village about a day's journey from Tidim in Chin Hills. In oct 1921 I met a young Christian man Ngulthanga who in his unconverted days was a member of this sect & he told me all about it. (The young man was with Edwin Rowlands when he came to our autumnal meeting)

The new religion was revealed to one Pau-tin-hauva in a dream. They call God "Phaza" which is said to be a Burmese name for the Deity. All the youths of this sect are trained as priests over whom there is one who acts as High Priest. They do not sacrifice to demons as do their neighbours, but they retain the worship of Ancestors (Sakhua) to whom they sacrifice the pig, as do the Lushais. They drink beer & may eat any kind of flesh. The outstanding peculiarity of their religion consists of praying into an empty beer pot, which gives forth a [sic] hollow booming sound. They say that God has four children of whom Jesus us one, to ~~pray~~ whom, it is said, they sometimes pray. Behind the girl there is a zu pot ~~wh~~. the company imbibe more or less in turn. The man feeling the pulse tells the other what to pray for (who is to be [illegible]) & they proceed [illegible] with open eyes if nothing was happening.



[A photograph attached to the "Praying into a Beer Pot" entry.]

**“The Bleeding Gladiator”** Letter written to Rev. Herbert Anderson of Calcutta by a Bengali gentleman who wished to see him but who had been told that he was going on a visit to the Lushai Hills & the interview must therefore be postponed

“Po Bhowanipur  
No 1 Bolaraw [Binau?]  
Ghat Road  
19.10.21

“Rev Sir,

“I received your kind favour on the 17th visit.

“Such a fine sample of pure & noble heart I have never experienced in my life. Your modesty & benevolence is unparallel (sic)

“May God bless you with a long life that many may get solace through your magic touch.

“I learn that you are starting for Lushai & that is nothing but a play of my fate.

“Let God’s will be done

“Now may I know that ~~there~~ is there a possiblity (sic) of your returning sooner than the 16th Nov. If so when.

“I am a bleeding gladiator fighting with the cruel fate in the arena.

“I will meet you at first call. [Now?] my motive is to see a “Man”, and you are my Hero

“My best regard to you. Soliciting the favour of an early reply.

I remain, Rev Sir,

Yours faithfully

(Signed) K.P. Chowdhary”

**Late Weaning of Children** Lianchhunga the Vahnne Schoolmaster (1925) when he was a schoolboy at Serkawn & was going in for his Lower Primary Exam (aged 12) was still being suckled by his mother (arûkin) He was an only child. What age was [done?] when he was weaned (?)

**Making a Good Finish** Mr Wilson writing to India about the return of one of the staff says: “Mr \_\_\_ has arrived & I have had a rather long talk with him. He has gone down to \_\_\_\_\_. It is rather a sad homecoming for him, & I felt rather heavy-hearted when he left me. It is a boon we may all well pray for that, as the years pass, we may be able to make a good finish.

**DIED of OVEREATING (1925)** The Lushais when they have had sufficient food say “Ka puar tawh” (I am satisfied), but the **Chins** consider it very bad form to ~~say~~ use these words. A story is told of a certain **Chin** who migrated into Lushai [illegible] about 5 years ago. He was at Rotlang village on a visit & his Lushai host at the meal would ask him every now & then if he had had enough (I puar tawh em?) but as it would have been rude for his **Chin** view to say he had had sufficient he kept saying ‘No’ & they consequently continued to urge him to eat more & more until he had over eaten himself & presently died from the effects.

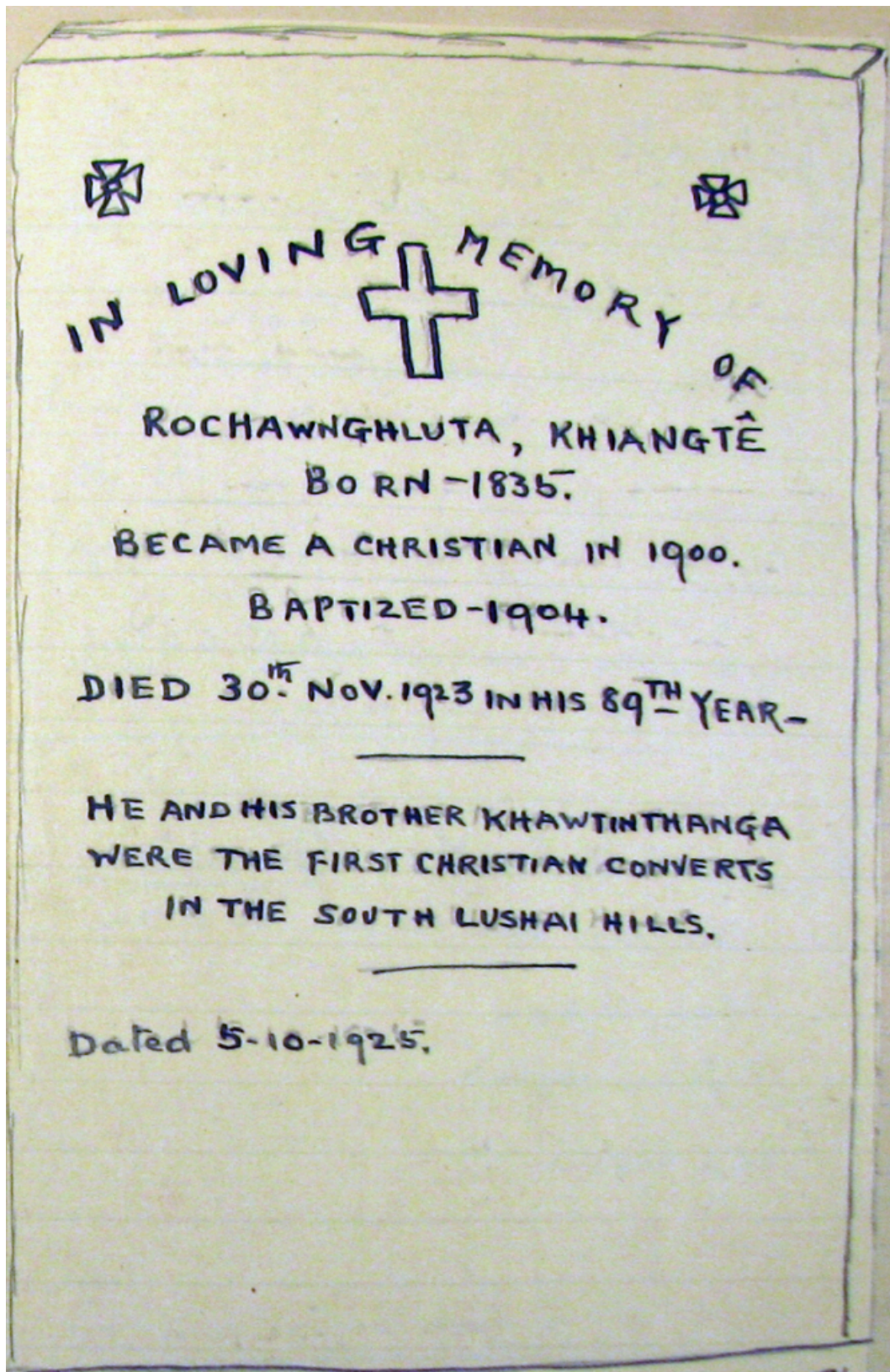
? has “puar” a diff’t meaning in Poi [Lai] from its meaning in Lushai?

**“Better Translation than the English Bible”** Rev D.E. Jones of Aijal is said, by C. Z. Huala, Teacher

of Biate, to have made the statement that in my translation of the Lushai New Testament the Lushais have a better rendering than the English Bible. His (C.Z.H's) words are as follows: "Mizo Thuthlung Thar Bu I lehlinnaah lian lawm thu sauir [?] a tûl a ni – nangmah leh Pathian hrêvah: Kan Thuthlung Tharah hian, thu sawi [illegible] ngai pawh a awm mang lo, tih theih a ni; hmun chanchin leh dân then khat mai lo chu. Sâphluia'in "English Bible aia t̃ha zâwk in nei a ni", a ti a. Chu chu ka awi êm êm mai. I bei nasatzia, i tih ngunzia hi, mizo fate z.z. tân a va lawm awm em!"

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[A reproduction of  
a memorial stone.  
[Read full text](#)]



Baptized. 30.1.04 [note: date somewhat illegible]  
Memorial Stone

Erected on Sethlun Kâwn  
to my old friend  
Rochawnghluta

**“Whether the Weather”** Repeated at the Opening of the “Children’s Church” (in connection with Mr. [illegible] Rountree Clifford’s West Ham Mission) in Barking Road, after Mr . Carey Bonner — on Thursday after June 24. 1926.

“Whether the weather is cold,  
Or whether the weather is hot;  
Whether the weather is fine,  
Or whether the weather is not;  
We’ll weather the weather whatever  
the weather,  
Whether we like it or not.”

**Babu English P.C. addressed to Naga by a shopkeeper with whom he used to deal in Calcutta who had removed to Arrah.**

“Arrah. 13.1.27

“To the Baboo Naga Esq. P.O. Lungleh, Lushai Hill

Dear Sir,

I Beg to inform your We Do the Besnis [sic, entire letter] Arrah = Calcutta this time is Bid Plice the Every kind Goods Price Cam Dawn the Price of Twel Shirt Big Siz Rs 1-4 Eche & the Khaki Shirt Rs 2/2

all kind goods We Sepply you Mach Chep than Calcutta Market Hop you Wel Giv Mi a Smol order & Sha [?] the awer Price.

Yours M.U. Sarvent

Mansoor Bros

9-[Rly?] & Co

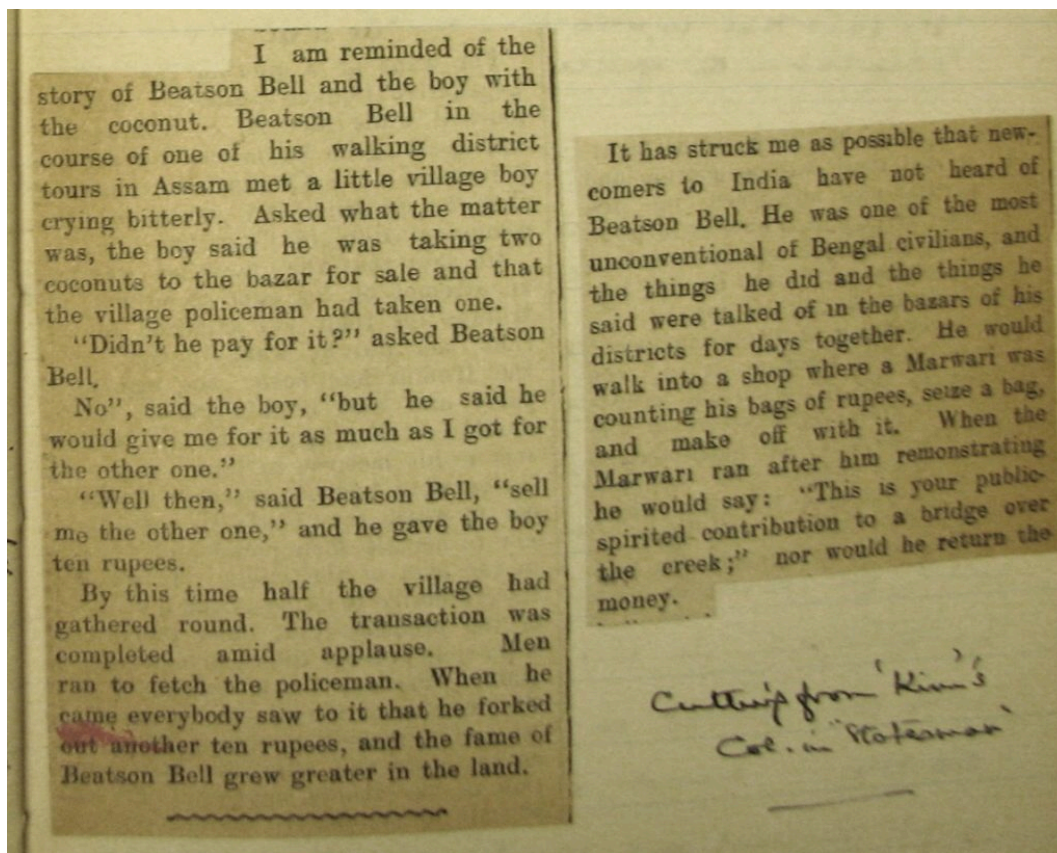
Market Arrah

Sir Kindly Wratt Mi Lettor ain the Englis”

---

**Stories of Sir Beatson Bell the Rate Governor of Assam.**

[Newspaper clipping. [Read full text.](#)]



Cutting from 'Kim's Col. in "Statesman"

### **Re Translation of Lushai N.T.**

**A. Willifer Young. B&F.B. Socy.** Calcutta 18.8.25

"I take a most lively interest in this New Testament; it is far & away 'the best seller', & the steady flow from the Bible House is a perpetual joy."

1.10.25

"...the people in the North Lushai Hills seem to have an unlimited appetite for the New Testaments & I am just on the point of sending 600 copies to Dr Jones. Any day we may be called upon for an equal number from the Thado Kuki Pioneer Mission

"It is to me an inspiring & encouraging part of my work, & I think we all have cause for gratitude to you for so excellent a translation. Also for the fact that 10,000 New Testaments have been absorbed in the space of about three years."

**Lushais Value the N.T.** An old friend of the Lushai mission Mr Pollard of 84 Clive Rd, Dulwich S.E. 21 has on more than one occasion given or sent to me money to purchase Lushai N.T.s with, for presentation to the poor. Originally he did this in memory of his only son who was killed in the war. Most of them who **recd** such gifts though me wrote short notes of thanks to Mr Pollard for his kindness & I had them translated by one of my boys & forwarded to him without any correction of the quaint English. The following is a typical one: —

Lungsen MV

28.4.25 recd

To Mr Pollard

My dear Grandfather in Lord Christ,

I received from Pu Buanga (J.H.L.) one of the New Testaments you gave for the poor & I thank you very much for it. Though the price of the Lushai New Testament is only a rupee it is as hard to have for the poor as if its fruits in the sky. I therefore thank you very much for giving me this book. My parents had left me no valuable things when they died. But I know that there is the most valuable thing to have in heaven which I have found in reading this book. May God bless me whenever I read it that I may understand the words in it. And may the Lord bless you for your kind deeds. I have found out that there is an eternal life by reading this book; knowing that I am filled with joy. This book is more valuable than all the treasures in the world.

The poor man whom you pity

NgenaJ.H.L.**Running to Extremes**

**“Emotional Instability”** In a [sic] article on the book ‘Population Problems of the Pacific’ by Stephen H Roberts M.A. 21/- (pub. Geo Routledge & Sons, London) in the “Statesman” of June 26, 1927, the tendency of running to extremes so noticeable in the Lushai people is mentioned as being one of the traits of certain South Sea Islanders thus: – “some cure has to be found for the general lack of balance & insouciance (i.e. lack of care or forethought, heedlessness of consequences or of the future) in the native mind, & for its emotional instability... So great is this.....want of balance that any outside suggestion is greedily adopted & ridiculously exaggerated. As Sir Basil Thomson has described, the game of cricket when introduced became a national danger. Whole villages would form sides of anything up to two hundred apiece & play cricket for weeks from dawn to dusk while the plantations were neglected and crops were rotting on the ground.”

**“No Place like Home”**

**A Lushai Pun** When the Lushai labourmen in France were ask [sic] to volunteer to do six more months work there beyond their one year’s contract — which was then nearly completed — & were promised that if they would sign on for that added period they would be taken to see the great city (Khawpui) of London, they refused & said that they would much rather see their own family hen (arpui) than the great City (Khawpui). In saying this they not only showed the great longing which they had for Home, but their sense of humour — for they made a pun on the two Lushai words, which when pronounced rapidly sound very much alike.

**Only British Grave in Lungleh 1927** In the middle of the grass covered shooting range at Lungleh is a solitary grave. One of the lads belonging to the Burma Column (see entry 26 May 1892) which came through Lushailand from Burma in 1892 when we lived at Kassalong. The inscription on the stone reads thus:

Rest in Peace

IN LOVING MEMORY OF

No 6117 Private Robert Randall

of the 4th Battalion KRR(?)S (A)

15 May 1892

at Lungleh

MUCH REGRETTED BY HIS COMRADES

**More Schoolboy Howlers** (Exam Nov 1927)

Ques: Define “Circumference” & mention the names of any other parts of a circle which you know.

Ans “A.” Circumference is a figure which has no long and wide.

Ans “B” Circumference is a straight line bounded by a circle figure.

Ans “C.” Circumference is a circle of a diameter.

(L.P.) **Chalthanga’s version of “Long Measure”**

12 inches = 1 feet

3 foot = 1 yard

5 ½ yard = 1 pole

365 pole = 1 yard

366 “ = 1 leep yard

50 yard = 1 jubeli

60 “ = 1 daymon jubeli

100 “ = 1 canchare

**A new axiom invented by a Lushai youth:** — “Things which are all divided are any equal”

**More “Schoolboy Howlers”** Ques. Translate into English the following:

Ka chaw ka ei zo ta vek a, ani erawh chuan a ei zo lo va

Correct English

I have eaten all my food, but he has not (eaten) all (his)

Two Lushai attempts:

1. I took up my food but he is not take up.
2. I had at my foot, he have us eat foot.

### **Re Lushai “Psalms”**

**F.W.S. wrote on 1 June 1928: —**

“I found waiting for me the copy of the Psalms you have so kindly sent me. It tells me what a tremendous lot of work you have had to bring it up to its present perfection. What immense patience you needed to arrange for the proper places of all the references. No wonder you became ill & had to go for a rest in Calcutta....I wish it all the success it deserves from the labour you have expended on it. No one else in the whole world could or would have done it so carefully and well.”

**Re Lushai “Psalms”**

**F.W.S. wrote on 12 June 1928: —**

I have read a good deal of the Lushai Psalms. The more I read it the more I like it. Whether consciously or unconsciously you have rendered the words into real poetry & have lighted upon most happy expressions in giving the Lushais the Psalmists meanings. I have said to myself there are 179 different languages & 544 dialects in India, but I doubt if there is in anyone of them such translations of the Scriptures as there is in Lushai. I don't believe there is one now with references & notes as in Lushai. I should say the same if the translation had been done by anyone else. But it gives me more pleasure because it has been done by you. I have heard from many of the North Lushai people their opinion of books & translations made for them in the South & they praise them and greedily long for more."

**Revival Dangers** In the West African 'Qua Iboe' Mission news dated June 1928 I find the following which reminds me forcibly of the problems we have to face in Lushailand in times of Revival, but I have learned to love such gracious visitations, for the blessing they bring with them far out-weigh the harm done by those who abuse them.

"The Revival Movement which brought such blessing to Uyo is in progress in the Ika District, & has also appeared at several Etinan & even out-stations. Amid much that is extravagant there appears to be deep conviction of sin and intense love for prayer & God's word. The natives are very ignorant & liable to excitement, & the missionaries appeal for earnest prayer that God may guide them as to the right attitude in dealing with the difficult situation."

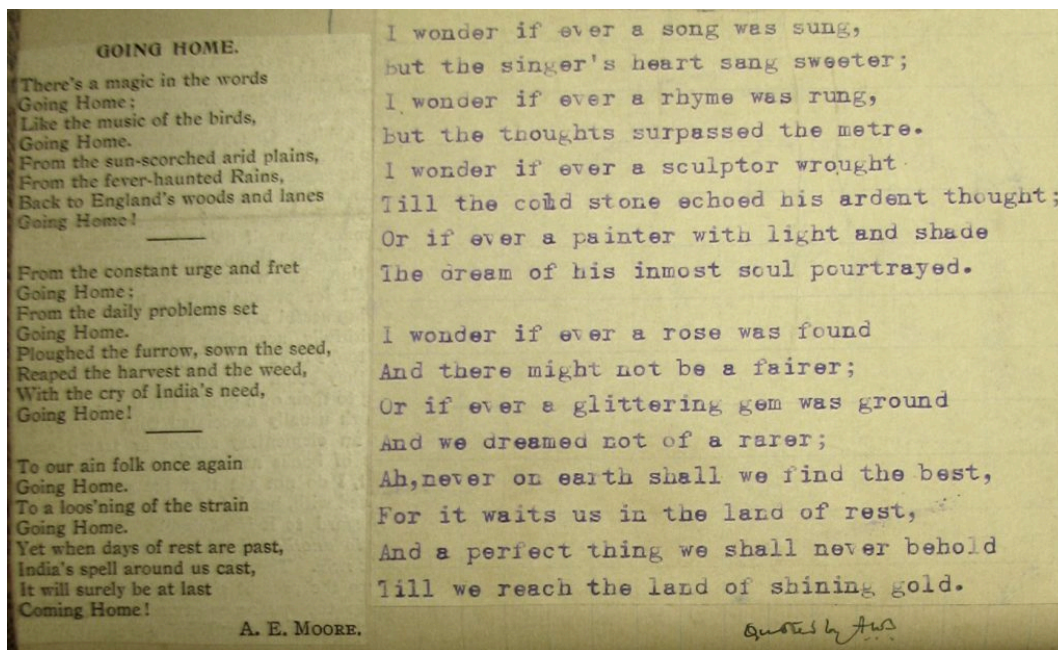
**"Wave of Indifference"** In the same news sheet there is the following sentence which might be written of Lushailand upon occasion: —

"The work at Aba is suffering from a wave of indifference."

**Simultaneous Reading of the Lushai "Psalms."** Edwin Rowlands wrote from near Paletwa in Arakan on 21.5.28:

"Thank you and Pidari warmly for sending on the first issue of the Psalms. It is nicely printed. It is the result of great care, & no one knows except those who have tried as one has the effort it has cost — & especially to you, dear Lorrain, who is taking such pains to give the Lushais a worthy translation of the greatest treasure they have or ever will have. I sincerely rejoice with you in this issue of the Psalms, dear Lorrain...As I write this one of our people is sitting near reading the "Sâm Bu" (Psalms) just received & how much reading there will be all over the country of the Psalms! Perhaps there never has been such a reading of the Psalms – at once [note: "at once" is double underlined], in the history of the world as there will be when the consignments arrive."

**Perfection not Here** [note: the following appears vertically in the original Logbook; it has here been rotated 90° clockwise]



[Two clippings.  
[Read full text.](#)]

### Then & Now 1889/ 1928

(Lt Col (then Capt) John Shakespear &) "Mr Murray went to Serkawn in the expedition of 1889 & were struck with the view of the country from that position. Shakespear suggested that they should camp on that beautiful spot for few days. Mr. Murray was against that as they had only 20 sepoys & they would certainly be cut to pieces by the Lushais the first night. So that was abandoned. What I call curious about it is, that Mr. Murray's son Challiana is living now, it may be, on the same spot in perfect safety trying to save the lives of the people whom his father tried to kill & was afraid of"

(Extract from letter from F.W.S. re a letter he had had from Lt. Col John Shakespear 1928)

**No Nitrogen in Ireland** A student (not in Lushai) in an exam on chemistry was asked to say what he knew about Nitrogen & amongst other things he said "Nitrogen is not found in Ireland" This puzzled the examiner so much that he sent and asked the boy where he had obtained that information. "In the text book" he replied, & turned up the passage where it was written:

"Nitrogen is never found in a free state."

### III. William Carey

The resignation of William Carey was regretfully accepted by the Home Committee with a standing vote on 5th October, 1927.

Ploughed the last furrow, sown the wide-spread seed.  
As gracious evening whispers quiet rest,  
Spirit undaunted, yet the tired clay's need  
Outstrips the soul's indomitable quest.

Proud and unsullied you have borne the name  
That in our annals ne'er shall fade and die.  
Your torch was lighted from its oriflame  
And you—the last—have carried it on high.

Not with ignoble pride and boastful mien  
Your glorious heritage have you defiled.  
Your only pride in serving Christ has been,  
Your boast, to win the affection of a child.

We rise in common tribute as you go,  
Our brother, leader, counsellor and friend,  
We thank God for His gift of you—and so  
We give you God-speed to your journey's end.

A.E.M.

[Newspaper clipping. [Read full text.](#)]

**Going back to Labrador to get warm?** Sir Wilfred Grenfell said the other day before he left London that the coldest places in the world are the bedrooms at night in this country (Great Britain). “I am longing,” he said, “to get back to Labrador to feel warm.” Letter from F.W.S dated 9.1.29)

#### From an Insurance Advert

May 1929

He slept beneath the moon  
He basked beneath the sun,  
He lived a life of going-to-do  
And died with nothing done.

#### Our Christian Lushais turning Cannibals! 26.2.1929

Yesterday I had a letter from Hrangchhunga the Schoolmaster at Khawhri the following sentences:  
“Lianchawa’s wife has eaten a baby girl & we all greatly rejoice with them over the event.”

This piece of news conveyed the impression that our good Christians out at Khawhri were turning cannibals & were rejoicing over it, but I decided eventually that it was only a slip of the writer's pen which had made him write "ei" (= has eaten) for "nei" (=has given birth to). I sent him back his letter with the words marked & I expect he & his friends will have a good laugh over his blunder.

("Lianchama nupui chuan fa nu a ei a")

**The Great Rain** June 1929

Letter from the Postmaster of Aijal to the Postmaster of Lungleh.

Re. Stoppage of Mails

"My Dear Khirode Babu,

Don't be so very anxious for mail & Tele Connections. Let this bad June be away and then you are to expect restorations. Here also the same. Getting no mails nor despatching any. About whole Cachar & Sylhet, (though no definite information) it must be under high water throughout. The officers at Silchar H<sup>d</sup> Quarter even unable to manage dak line up to Dwarband only 18 miles from Silchar — The mails despatched by me are all detained at Kolasib. No hope of any side whatever before July — so wait & wait.

Yours (snd.) N Banerji

**Amusing English Essay of Japanese boy:—**

**Honorable Banana** The banana are [sic, and for entire paragraph] great remarkable fruit. He are constructed in the same architectural style as the honorable sausage: Difference being, skin of sausage are habitually consumed, while it are not adviceable to eat rapping of banana. Perhaps are also intrisisting the following differences between the two objects: Banana are held aloft while cosuming: Sausage usually left in reclining position. Banana are first green in culler, then gradual turn yellowish. Sausage startout with indefinit culler (resemble terrier cotta) & retain same hue indefinitely. Sausage depend for creation upon human being or stuffing machine while banana are pristine product of honorable mother nature. Both article resemble the other in that neither have pit or colonel of any kind. In case of sausage both conclusions are attached to other sausages: honorable banana on opposite hand are joined on one end to them: other termination are intirely loose: And finally banana are strickly member of vagitable kingdom, while affiliation of sausage is often undecided.

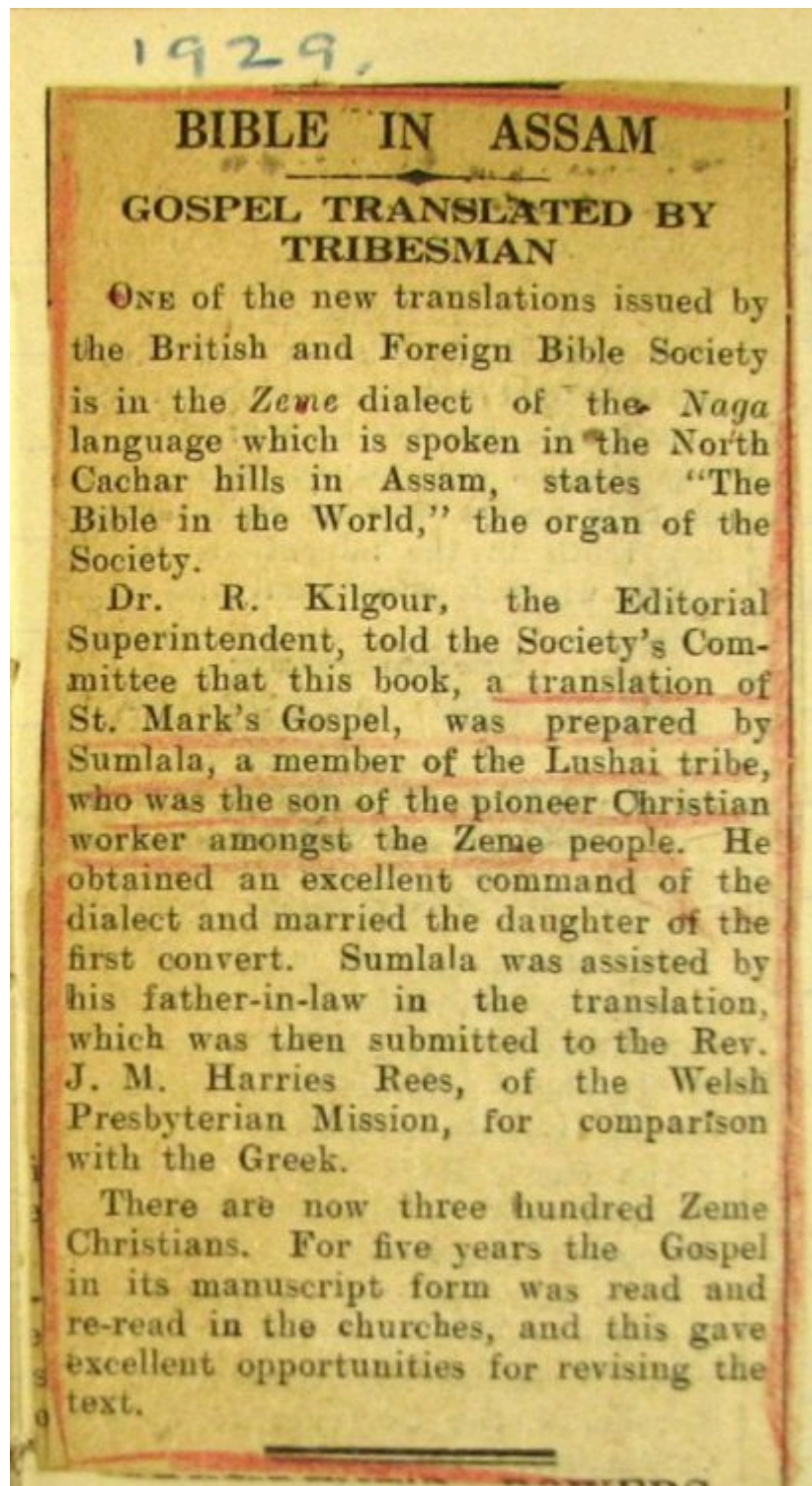
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**Baboo English**

The Lungleh Postmaster is reply [sic] to an enquiry regarding the non-arrival of my brother's mail runners says: — "Perhaps they are detained at Kolodyne which is suspected to be beyond cross for rise of water" — a rather neat way of saying he expected that the rise of water in the Kolodyne River had made it impossible for the men to cross.

**A Serkâwn Tragedy of long ago** Lalbuanga was the name of the chief living on the site of our present house at Serkawn when the place was occupied by a branch village or vêng of Seipuia whose vêng was on Ram Zotlang. A slave man of Lalbuanga had died & they fired off a gun just before he was buried. The bullet glanced

off something and hit the daughter of Pasaia — a maiden of about 13 who was on her father's house platform — and killed her instantly. Pasaia's house was slightly to the east of where Fred's house now stands.



[Newspaper clipping. [Read full text.](#)]

Setting the Demon's teeth on Edge [underlined also in red-orange] In the Tipperah Hills the people think

that convulsions are caused by an evil-spirit biting the child who is so affected, so they scrape pieces of bamboo or iron together in order to set its teeth on edge & cause it to let go.

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**Capt (now Col) John Shakespear's kindness** Zakhama tells of how when the fighting was going on in the olden days — when we lived at Kassalong — & the British took Chhipphir village Capt Shakespear found some poor cripples & old folk left behind by the retreating villagers. He had them placed on a house platform & guarded by a sentry so then none of the sepoy should molest them & also commanded that food should be given to them. Zakhama also tells how he & other boys would run to welcome Capt Shakespear & how he would crack his knuckles to amuse them, or bare his white arms for their pleasure.

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**Giants in the Lushai Hills** There is said to be a cave at Chawng Tui containing a number of human bones. Some of the shin bones there are said to measure 4 ft. 4 inches in length without their heads (or bâwk) which disappeared on account of age.

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**A Salt Lick** “In some parts of Tibet & Turkestan the rock salt is never broken into pieces & pounded to put into meals. It is kept as a REAL LICK. One purchase of a large stone (from India) is made every year. This is put up in a convenient place and the members of the family lick it ~~after~~ before or after meals. There being no tradition of hospitality in these places the salt is hidden when strangers are likely to arrive. They may obtain a grudging meal, but it will be without salt. If a traveller is shown the salt & permitted to lick it he may take it that he is being accepted as one of the family”

“Statesman” 75.5.30 From leading article

### **GREAT RAIN**

Biggest rainfall on record in the Lushai Hills from June 1-12 1929. The places are arranged in order of merit. Lungleh having the largest. Aijal the smallest rainfall.

1929	LUNGLEH	SERKAWN	SIALSUK	DEMAGIRI	SHERKOR	BARKAL	RANGAMATI	KODALA (CHANDRAGH)
1 June	1.22	1.60	.07	.30	.05	.00	.13	.20
2 "	2.00	1.53	1.37	.26	2.30	.54	.80	.84
3 "	.08	.02	.07	1.86	.20	.58	.84	2.40
4 "	1.24	1.21	.30	8.13	1.55	1.00	2.00	6.30
5 "	9.32	9.19	6.33	11.20	7.30	9.15	6.12	5.55
6 "	5.48	5.87	4.72	.55	3.70	10.40	5.20	.57
7 "	.44	.33	1.30	.88	.35	.13	.50	.97
8 "	.85	.78	.92	1.80	.75	.70	1.50	1.57
9 "	3.20	3.34	2.83	7.33	2.40	1.17	1.68	3.87
10 "	9.83	9.83	14.36	3.01	6.35	4.68	5.26	.58
11 "	16.70	14.33	6.16	6.15	7.50	4.19	6.18	2.22
12 "	12.32	12.44	7.24	2.06	5.85	4.68	6.0	1.30
Total	62.98	60.47	45.67	43.83	38.30	37.22	36.21	26.37

[Note: original table reproduced below. This table appears vertically in the original logbook but has here been rotated 90° clockwise for readability]

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1 June	1.22	1.60	.07	.30	.05	.00	.13	.20	.61
2 "	2.00	1.53	1.37	.26	2.30	.54	.80	.84	1.80
3 "	.08	.02	.07	1.86	.20	.58	.84	2.40	.00
4 "	1.24	1.21	.30	8.13	1.55	1.00	2.00	6.30	.13
5 "	9.32	9.19	6.33	11.20	7.30	9.15	6.12	5.55	3.46
6 "	5.48	5.87	4.72	.55	3.70	10.40	5.20	.57	2.32
7 "	.44	.33	1.30	.88	.35	.13	.50	.97	.00
8 "	.85	.78	.92	1.80	.75	.70	1.50	1.57	.00
9 "	3.20	3.34	2.83	7.33	2.40	1.17	1.68	3.87	.72
10 "	9.83	9.83	14.36	3.01	6.35	4.68	5.26	.58	6.74
11 "	16.70	14.33	6.16	6.15	7.50	4.19	6.18	2.22	5.32
12 "	12.32	12.44	7.24	2.06	5.85	4.68	6.0	1.30	1.07
Total	62.98	60.47	45.67	43.83	38.30	37.22	36.21	26.37	22.17

[Photograph of the rainfall chart.]

# 1930-36

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The town of Miango lies on the edge of the table lands in Nigeria 4000 ft above sea level

**Another Intoned Language** Extract from “The Evangelist Christian” Feb 1930

Toronto Canada. Editor in Chief Rowland V. Bingham.

Re two missionaries & the language at Miango – a place in the highlands of Nigeria – somewhere North of the Niger & Benue.

The Editor writes:

“In 1919, Mr & Mrs Ogilvie were appointed to Miango & a serious effort was made to master the intricacies of the language...For years Mr & Mrs Ogilvie struggled with what proved to be one of the most difficult intoned languages of Africa, if not of the world. When we visited them in 1924 (after they had been there 5 years) they were well nigh discouraged & even suggested removal to another tribe, as they felt that they were not making the people understand. We counselled perseverance & during the month that we were on the field they suddenly made the discovery that proved they key to the whole linguistic problem. Nearly all intoned languages have 3 basic tones with various circumflexes. On this principle they had worked, but in vain. The people did not understand. Then suddenly, after years of discouragement, they discovered that instead of 3 tones there were 5 [illegible] tones in which every word could be placed, each tone radically changing its meaning. Besides this, there were circumflexes where half the syllable was given an upward tone & the other half would come down & vice versa.

Immediately the secret was discovered & applied a change took place. We paid a flying visit ere we left the Field in 1925 (the next year after the discovery J.H.L.) to find the little round hut packed with an interested company of people, beside every window & door occupied by a group of “listeners in.” “

He goes on to speak of the Sunday service in 1929 (Dec) 100 men, women, & children classed as Believers

See forward page 117

**Lushai Names** (17 Aug 1930)

Bawnthanga s/o Dârchâna carpenter of Serkawn so named from the father’s fondness for Brook Bond’s Tea. “He of the famous (Brook) Bond” or “Famed for (drinking Brook) Bond’s Tea”

Dârhnûki s/o Rotea our chapelkeeper who pulls our new Turret Bell – the first of its kind in the Lushai Hills, gongs only being in use before its introduction. “Miss Pull Bell.”

Sipâwta s/o Zikkawia [Challiana’s?] servant, born on the “Sports Day” when the hockey teams contested for the first time the Savidge Cup. “Master Sports.”

These three children with 19 others were dedicated in our Serkawn chapel on 14.8.30

**Re Lushai Translation of the Scriptures** 24.8.30 The Rev Edwin Rowlands a one-time missionary of the Welsh Mission in North Lushai Hills in a letter dated 24.8.30 to J.H.L. says:

“The New Testament translation is one that you can think of with delight. Just the other day we had occasion to look up the story of the servants sent at different times to the vineyard: how idiomatic the rendering: Ka ta na nâ nâ chu! (Mat 20: 15) You have been privileged to give the Lushais a great treasure, dear Lorrain. You have done work also of the same kind as the translators of the Welsh Bible in the 16th & early 17th century did for the Welsh language \_ standardized it in stately prose & musical. Work that will live as a monument has been done in that “den” of yours at Serkawn, dear Lorrain.”

Pastor H.K. Dohnuna of Lakhipur under date of 16 Nov 1928 writes in Lushai thus: – “I received yesterday a copy of the Lushai translation of Genesis. It is splendid. I read two chapters last night. I found it very easy to understand & the language beautiful. I am extremely pleased with it.”

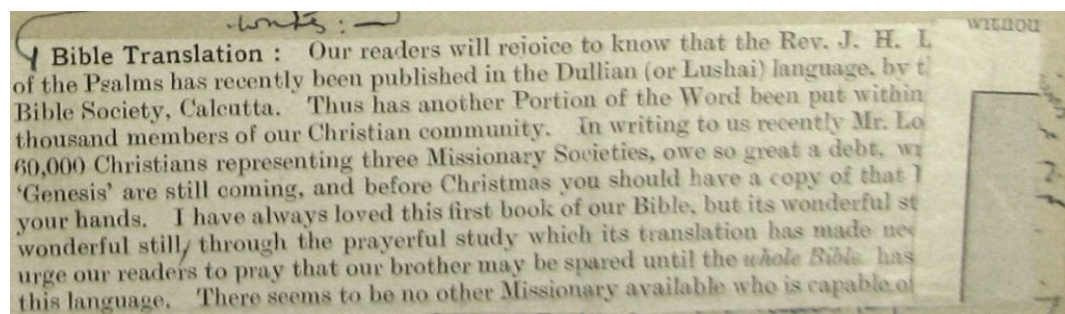
### **Re Lushai Translation of Scriptures**

Rev. A. Willifer Young, Secry, B&F. Bible Society Calcutta writes:

Dec 7, 1927 “Miss Hughes, of Aijal, has been in Calcutta this week & she spoke with the highest appreciation of your translation work & in doing this assured me that she was not speaking for herself alone.”

May 17, 1928 “Without your devotion & stewardship the Lushais and all interested in their evangelization would have been without the text book of the faith which they have adopted, & we are most grateful to you for your translation of the New Testament & “The Psalms” and “Genesis” and hope that you may have the joy of completing the work you have begun.”

Rev Watkin R. Roberts in “N.E. India Tidings” for Sep 1928 writes:

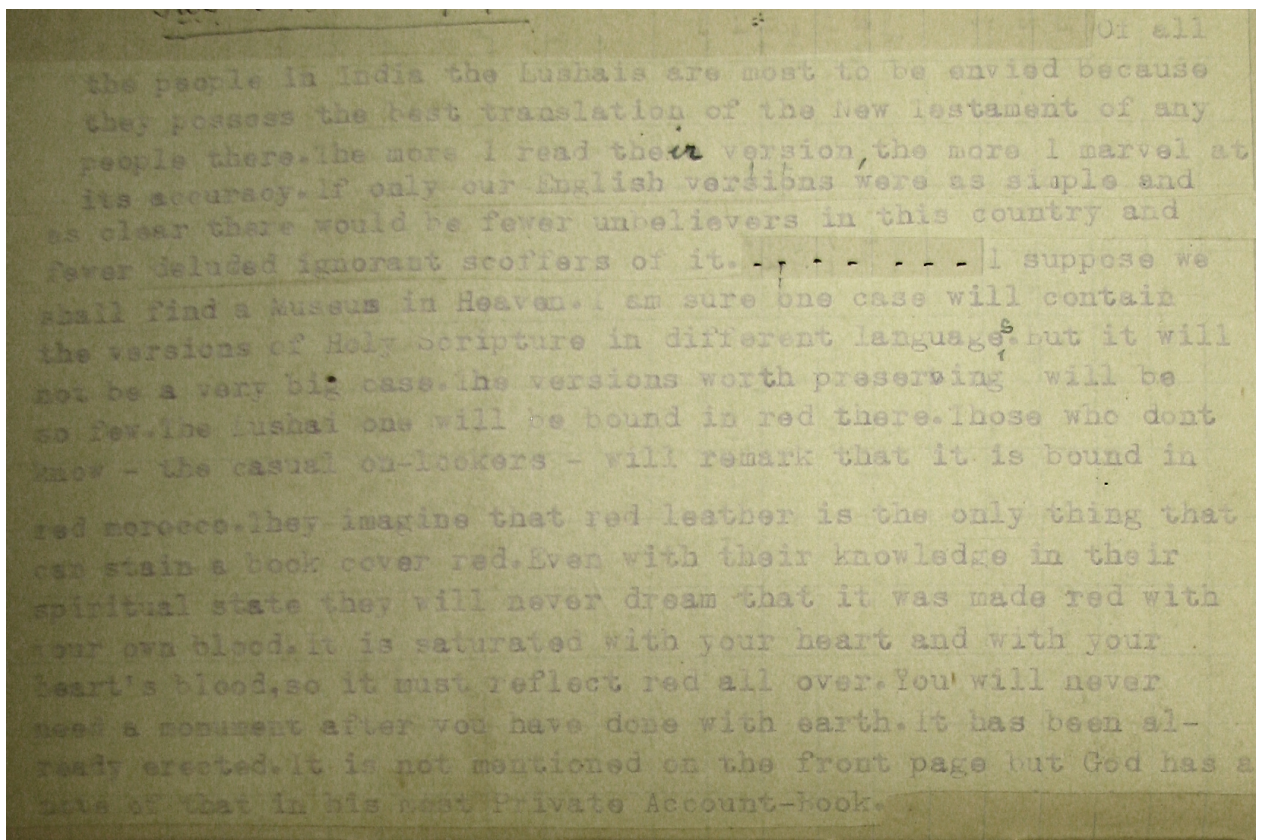


**Bible Translation :** Our readers will rejoice to know that the Rev. J. H. L. of the Psalms has recently been published in the Dullian (or Lushai) language, by the Bible Society, Calcutta. Thus has another Portion of the Word been put within the hands of our Christian community. In writing to us recently Mr. Lo 60,000 Christians representing three Missionary Societies, owe so great a debt, we 'Genesis' are still coming, and before Christmas you should have a copy of that in your hands. I have always loved this first book of our Bible, but its wonderful story is wonderful still, through the prayerful study which its translation has made new. I urge our readers to pray that our brother may be spared until the *whole Bible* has been translated into this language. There seems to be no other Missionary available who is capable of

[An article about Bible Translation. [Read full text](#)]

### **Re Lushai Translation of Scriptures**

F.W.S. writes on 8 Sep 1930: – [Note: this letter is pasted vertically into the original logbook; it appears here rotated 90° clockwise]



[Transcribed from the above letter from F. W. S.:

Of all the people in India the Lushais are most to be envied because they possess the best translation of the New Testament of any people there. The more I read their version, the more I marvel at its accuracy. If only our English versions were as simple and as clear there would be fewer unbelievers in this country and fewer deluded ignorant scoffers of it.....I suppose we shall find a Museum in Heaven. I am sure one case will contain the versions of Holy Scripture in different languages. but it will not be a very big case. The versions worth preserving will be so few. The Lushai one will be bound in red there. Those who don't know – the casual on-lookers – will remark that it is bound in red morocco. They imagine that red leather is the only thing that stain a book cover red. Even with their knowledge in their spiritual state they will never dream that it was made red with your own blood. It is saturated with your heart and with your heart's blood, so it must reflect red all over. You will never need a monument after you have done with earth. It has been already erected. It is not mentioned on the front page but God has a note of that in his most Private Account-Book.]

**"A Word of Cheer."** from an old colleague. by F.W.S June 15, 1926

I have often in my reading come across [illegible, underlined in orange-red]  
tain words in the Bible, the meaning of [illegible]  
upon me before. I have at such times go [illegible]  
Testament to see how it has been trans [illegible]  
Invariably found the correct meaning there.

**English as she is spoken in Lushai**

One of the questions in the U.P. 'English' exam paper 1930 was "Give the present, past and future tenses of 'was.'"

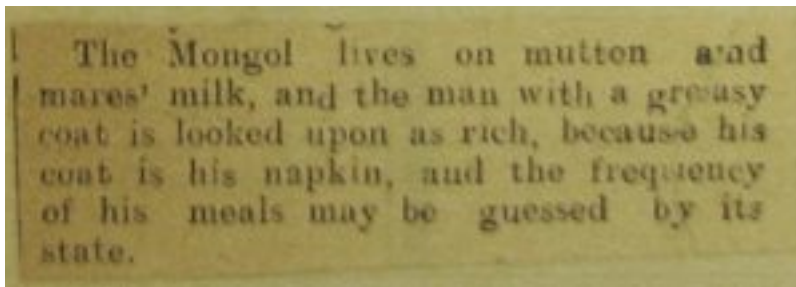
Lalnglinga of Theiriat wrote:

Present – I was

Past – I wased

Future – I am wasing

**Using one's coat or cloth as one's Napkin**



[Newspaper clipping. [Read full text.](#)]

This cutting re the Mongols of Mongolia reminds one of the **Chins**. A chief there can often be recognized by the greasiness of his cloth, for he uses it as his napkin & seldom if ever washes it. The ordinary man does not often have the opportunity to eat pig's flesh & other meat, so his cloth does not get so greasy as that of the chief who can indulge more often in such luxuries.

**Why a 'dust whirl' in Lushai is always called 'Thawnga's Dust Whirl'**

The following story was told by two old Lushai in Thiltlang Village to the schoolmaster Liansanga who was trying to find out for me if there is any legend in Lushai corresponding in any way with the Bible story of the Tower of Babel. I was trying to get the information for Capt E.H. Cooke, stationed in Lungleh 1931. \*There is no such legend in Lushai, (⊗ See page 136) but here is the story as related by the two old gentlemen Chhungbawiha aged 90 (Hnamte) and Pakunga aged 77 (Pachuaau).

Once upon a time there was a man named Thawnga who piled up stones one on top of another in the hopes that his structure would reach the skies. He has piled them up to a great height when his edifices suddenly collapsed & he was buried beneath the ruins. He tried hard to get out, but although he changed himself first into one thing & then into another in order to do so he could not manage it. At last, however, he changed himself into a 'dust whirl' & succeeded in escaping, & ever since a 'dust whirl' in Lushai has been known as 'Thawnga's Dust Whirl' (Thawnga lei vir)

The Lushai runs thus:

(bunaw lai khân Thawng hian lung  
 a tiang a tiang a, vân kampa tian a  
 tun a. Sânpak a tiang tawh a, a  
 lung tian chur a chim te a, anah  
 Thawng chur a delh te a. Tichuan  
 chhah a tun a, engkimah a chawp  
 hân a, makala a chhahk thei la  
 .. sa. A hnuhnuh berah chuan leivirah  
 a chawp ~~to~~ a, a chhahk te a. Chur chur  
 tun hlueng pawhin 'Thawng Lai Vir' tih  
 a la ni to fo a ni.

**Additional information re Thawnga.**

Thawng hi Duhlian mi a ni a, tun  
 hlueng pawhin Duhlian (Lusei) inti chuan  
 an chawm an tumpit te hian 'Thawng  
 vo' (Thawng's share or portion) an ti a,  
 pânw bang hlueng ar chhah leilân  
 buloh dawhkan an sian a, tah chuan  
 zupangbêl hi an hîng ve reup thîn, a  
 tãifêah chuan fangkate an dahsak thîn.

**F.W.S's reply to my fears that my Lushai 'Isaiah may not be worthy of the wonderful original**

Why should the beauty and the poetry

[note: covered by folded paper]ed by being rendered into Lushai? It was

[covered]t was translated in to English. I think

[covered]elihood of its charm being lost in

[covered]ge than in the English. I take my Lushai

[covered]Church often and follow the Lessons

[covered]arly always struck with the greater

[covered]hai diction over the English version

[covered]e every day of my life that you [illegible]

[covered] ion AND NOBODY ELSE.

6. 7. 1931

### **Adoniram Judson on Bible Translation**

(Extracts from “Splendor of God” by H.W. Morrow[,], Hodder & Stoughton 7/6

page 335 [note: this entry is typewritten and pasted into the original Logbook] But before Adoniram and Mr. and Mrs. Kincaid had left for Rangoon, came a letter from the Baptist (Mission) Board which gave Adoniram one of the most difficult hours he ever had endured in his life. The Board requested him to remain in Moulmein, where his health was secure, and complete the translation of the Bible. No one on earth could do this job but he, they told him. His translation thus far, the scholars who knew had apprised them, was the finest ever made of the Bible into an Oriental tongue. His letters had fully persuaded the Board that the Bible in Burmese was the ultimate solution of the Christianising of Burma. Ergo, Mr. Judson would kindly cease to jeopardise his life and proceed on his marvellous work of ~~worship~~ scholarship.

page 338 “How much longer will it take you to complete the translation, lord teacher?” asked Sarah.

“Another year, if I escape the autumn attack of fever, to finish the first draft of the whole, ready to put in Bennett’s hands for printing. This we may distribute at once. But it will require ten years for me to revise the whole as I would wish it to remain. Could you, who understand, ask me to give up Rangoon for a decade if I live that long?”

“No! replied Sarah, “but, dear teacher, I ask you to give it up for a year. Take the Kincaids to Ava, now. Then return here and finish the sacred task. Rangoon is only twenty-four hours away. You can manage to be a menace and a threat to Bagyi-daw from Moulmein, I’m sure.

Page 343 Alone in his little study, Adoniram now put all of his enormous intellectual drive into the task set by the Board. The work was exacting and exhausting to a degree, and when he found that the fine shades of the translation were suffering because of brain fag, he would gather together several of the disciples, and go into the jungle along the Salween River to preach to the Karens for a week or so. But his usual relaxation consisted in writing his diary letters to Sarah and the secretary of the Baptist Board each evening, and afterward a stroll, with panting old Fidee.

page 345 346 On and on he drove through the supremely moving books, Esther, Esra, Nehemiah, twenty odd verses a day. And at last, Malachi—on the 31st of January, 2832...”and the Lord whom ye seek shall suddenly come to His temple....”

It was sunset when Adoniram wrote the last word and softly laid down his pen, while he gazed unbelievably at the piles of manuscript. From the zayat at the gate he heard Cephas Bennett’s voice in words of deepest felicity. “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye may joy – having the same love –”

Adoniram slipped to his knees and bowed his head on the last sheet of his work.

The monastery gongs boomed softly. The scent of roses was wafted across his desk, and at last roused him from thoughts too deep for words. In this supreme moment, Sarah must share, since Ann could not.

“Thanks be to God, I can now say I have attained! I have knelt down before Him, and with [note: brief last section covered by paper and illegible].

### **Lushai Bible Translation**

#### **Conflicting Opinions as to relative value of Dictionary & Bible Translation.**

F.W.J. under date of 23.2.1931 wrote:—

[This entry typewritten and pasted into the original Logbook] I am glad to know you are going to translate Isiah. I had never said so but I always thought it a great pity you ever left off translating for anything else. The Lushais need the Old Test. more than anything — and it was always for Lushais that we were ever in their country. A dictionary would help Lushais to learn English and foreign(n)ers to learn English. These would always be a limited number. I need not say any more about that. You worked for the best I am sure. but years must pass before anyone can continue the O. test work. It will never be continuous for no one will be able to do it so well as you have done your part. No one will or can proceed with such meticulous care and patience as you have always done to have a version as perfect as possible. Whatever the Lushais have not, they have a portion — a large portion — of the Scriptures, as accurately prepared as could be found in any language of India. That is the greatest blessing for which they must ever be thankful.

#### **Miss Chapman under date of 12.5.1931 wrote:—**

“I am glad you are getting on with Isiah, but you must forgive me if I say I wish it were the dictionary. If you only realised what a good dictionary would mean to us in our work — how much it would lighten our tasks & help forward the work ~~you would~~ I do believe you would hurry up its publication even if it were not as complete as you desire.

“You will not agree with me, but please forgive me for saying that I cannot help thinking that the dictionary would help the work of God in Lushai more than Isaiah, & in saying this please do not think that I am minimising in any way the value of Isaiah — it is only that we do need that dictionary so badly — it would make life so much easier for some of us.

“There is my reiterated plea for the dictionary!!

“I do at the same time rejoice with you in your translation of Isaiah & congratulate you & Zathanga on your achievement.” (sic)’

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### **Long Sermons & Long Prayers**

from ‘Baptist Times’ June 18. 1931 p.431

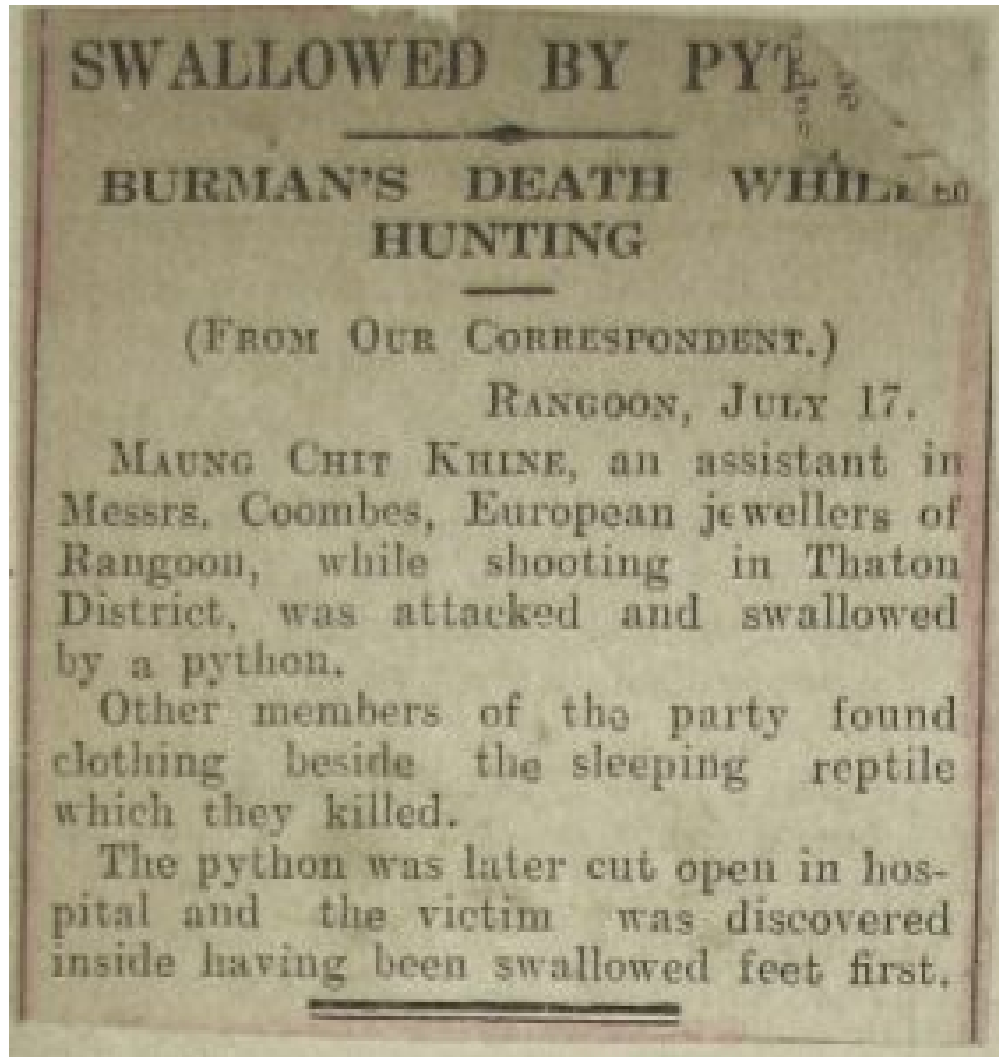
“We are not told the length of Paul’s Sermon (at Troas) but it was certainly not as long as that preached last week by the Rev. G. Z. Brown the pastor of the [African-American] Baptist Church at Washington who preached for 12 hours and 10 minutes. Nor was it preached for the purpose of beating the world record for length of sermon. About Rev. Brown’s performance there is a [illegible], not of the human, but of its grotesque, for we are told that he stopped at intervals to consume a leg of chicken & four lamb chops....

But even this travesty of worship was not so foolish & impious as the rivalry in long prayer which was carried

on in Scotland two or three hundred years ago. History relates that then also a Presbyterian minister broke the record by praying for 4 hours on end without once repeating himself.

### **Python Stories**

From Statesman 18.7.1931



[Newspaper clipping. [Read full text.](#)]

The Orpington; her eggs & the snake (see below)

[Newspaper  
clipping. [Read full  
text.](#)]

The beauty of living fifty miles from a railway station and of having nobody around of suitable rank to criticize your actions is that you can do what you like, become the natural man, be yourself. The natural man likes to keep fowls. That is why the man whose story this is kept an Orpington. It laid seven eggs and sat upon them and the man hoped to have eight Orpingtons in due course. One morning a servant rushed up to the man and spreading out his arms as if describing an elephant said that the English fowl had swollen up to an enormous size. The man went forth to see and found the Orpington on its nest and twice as big as it ought to be. Finding itself observed the hen cackled and bustled out. The man then saw that the nest was occupied by a rat snake, neatly coiled up and asleep. It was hauled out and despatched. Along its length were seven bulgy places indicating seven eggs. A knife was fetched, and the eggs were extracted and put back into the nest. The Orpington returned and sat upon them and in due course there were seven little Orpingtons.

This is not a snake story but an Orpington story. What I desire to

From the Statesman 18.10.'93:



[Images on topic of snakes. Text below reads "A. PYTHON disturbed in sleep, was shot by a Terai shikari after its distended appearance had disturbed the villagers." "OPENED UP, the snake was found to have a young deer inside it, the horns and legs"]

## Water mixed with the Wine in the Communion Chalice

From Assam Diocesan Magazine June 1932

Question. Why does the Padre add water to the wine in the Chalice at Holy Communion? I find nothing mentioned in the Prayer Book.

Answer. "The mingling of water with wine in the Eucharist Cup or Chalice is a very ancient custom.

"The wine used at Passover, & therefore at the institution of the Eucharist, was usually red, & it was mixed with water as it was drunk.

"The canons of the English Church as early as King Edgar refer to the oblations as 'pure wine & pure water'

"The Prayer Book of 1549 gave instructions that the priest was to put a 'little pure & clean water' into the Chalice, but the direction was omitted in the 1552 Prayer Book

"The omission did not imply the cessation of the practice, but simply took for granted that the primitive & continuous custom would be followed, & it is referred to in the rubrics of Communion Service in the Revised Prayer Book as an ancient custom.

"Many symbolic meanings have been attached to the Mixed Chalice, as it is called, including the two natures of our Lord, human & divine; the union betwixt Christ & His Church, & the effusion of blood & water when the side of Jesus was pierced by the spear"

This [above] copy was sent to Rev. Wilson by Rev. F. J. Raper when he asked about the question concerning the mixed chalice as used in the S. Lushai Hills.

His letter & [illegible] Wilson dated 12.6.32

**Changed by the Indwelling Christ**

“Some pagan Africans, observing the changed lives of converts decided that in baptism the ‘Missionary made a hole in the head of the convert & rubbed in a powerful medicine which killed the old heart, in place of which came a new heart which did not lust after anything.’ It was the beauty of the Lord their God upon them.” (From ‘Christ in His Saints’ by Rev J. Aeston Campbell F.R.G.S. in “The Christian” Aug. 25.1932)

### **Remarkable changes in Travel Conditions in Africa**

Mr Rowland V. Birmingham Genl Director of the Soudan Interior Mission (**Hony Secr** Ernest E. Grimwood 18 John St, Bedford Row W.C.1) is reported in “Christian Herald’ Sept 1. 1932 as saying:

“Formerly it took us 12 months to make 700 miles. Now by reason of the Good MOTOR ROADS **wh.** the Govt has made, I covered the distance which Stanley took to find Livingstone, 10,000 miles, held conference after conference with this & the other missionary group, & got through the whole journey in a little over 6 months. God in His Providence is now making speeding up possible in the unevangelised portion of the Earth.

“(In Nigeria) I did 8,000 miles by motor car along good roads on which one can run 35 miles an hour, great roads where I & my 2 companions did 300 miles between morning & night... Along these roads today the Govt has issued orders in French and Belgian territory that the people have to move from their forest & jungle villages & live along these motor roads. The Govt says ‘We cannot stamp out sleeping sickness & other diseases while the people are so scattered.’ So the people are coming from their primitive forest and little farms & WE motored along a continuous village. I covered 1,600 miles in a few days. Instead of wandering round a day’s journey between one little village & another, you can do as much in six months now as an old missionary could do in a lifetime.

### **LANGUAGE DIFFICULTY SOLVED.**

“In the old days the greatest problem of our missionaries, next to the health problem, was the linguistic problem. The S.I.M is working in 20 languages, & to learn any one of them is a real task. Our missionaries have had to master the intricacies of intonation that leaves Chinese apparently behind! (See back folio 110) To evangelise the whole country means that we have hundreds of languages to master; but since the natives have moved to these great motor roads they are picking up the trade languages, & in a few years I believe it will be possible to go all that journey & use only 3 great languages. This is God prospering the way for a speeding up of the evangelising of the world.”

“Daily Telegraph” 27 oct 1932 (Personal column)

**X** [Newspaper clipping] It is happier to be sometimes cheated than not to trust **X**

Johnson

### **Lushai Isaiah**

“Thank you both very very much for Isaiah. I love having it & I have been reading the most familiar parts the last day or two, so that I could really enjoy it, without having to “worry out” the meaning. It is perfectly beautiful — how thrilled the Lushais will be with it. I often try to imagine how it must feel to have made a

translation of such a book & given it to people who have never read it before, — What joy it must be, even though the memory of long days wrestling with unfindable words is still fresh!”

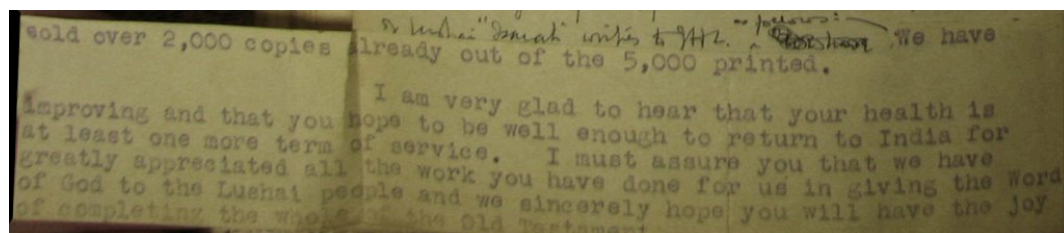
(Miss Irene [Goud?] in letter to [illegible] from Hambrook, Bristol 10.1X.32)

“I have two letters to acknowledge for which I thank you. Also papers & the copy of Isaiah. The letter is excellently done & well produced. It ought to be of immense help to the Lushais. It must have entailed a large amount of work for you with all those references”

(F.W.S. in letter to JHL from Stotfold, Beds

dated 10.9.32)

W.J. Wiseman **Socy** of the B & F. B. Socy Calcutta under date of Aug 18th 1932 about 3 ½ months after printing of Lushai “Isaiah” writes to J.H.L. as follows: —



[\[Read full text.\]](#)

### **B & F. B. Socy**

Matt V.41. **Beyond the Single Mile**

(Mrs C.T. Studd's Last Message)

(Taken from 'The Baptist Times' Sept 29 1932)

'Tis not the duty of the day,

The race you ought to run,

But just the thing you needn't do

That earns the great "Well Done!"

The willingness for love to go

Beyond the single mile, (Mt. V. 41)

The measure press'd & running o'er, (Lk VI. 38)

That wins the Master's smile.

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"I am now concerned not with "isms," but with human beings in whom our Blessed Lord obviously dwells. Wherever they may be found, they are ONE in the depths.

"The relation of individual to Christ does not depend upon his relation to the Church. Rather the relation of the individual to the Church depends upon his relation to Christ."

"Believing this, I am no longer a Roman Catholic, but an Evangelical Christian: never I hope to become intolerant, for intolerance acts on its own principle"

Quotation from Rev. Arthur J [Stanton?] in The Baptist Times 22.12.32. in his article entitles "Why I left

the Church of Rome and returned to the Evangelical Faith." (He was one of the 'Spurgeonsmen men' who some years ago went over to Rome but has now returned)

He Rome's 'exclusiveness' was one of the things which made him return.

**"There are no hands but our hands, no voice but our voice to carry on this saving work by proclaiming the Gospel to all the world"**

Mrs L.C. Parkinson, Chairman of the women's Missy. Committee in her message to the women of our denomination – in the Missionary Herald for Nov 7 1932

**Christianity in Assam** As portrayed in the Census findings of 1922. (From Statesman)

**Christianity in Assam (Continued)**

ed. Their converts are chiefly members of the aboriginal tribes.

#### LARGE INCREASES.

In every one of these Mission districts the increase of Baptists has been large. In the Assam Valley with the Garo Hills they have increased from 16,000 to 27,000; in the Naga Hills from 3,000 to 8,000 and in Manipur from 71 to 2,000. In the Naga Hills, however, many Aos were found to have become backsliders: though previously Christians, they appeared to have renounced entirely their Christianity, nor did they show the usual outward signs of Animism in observance of *gennas*, etc. It

was ultimately decided that their religion was more Animism than anything else and they were entered as Animists.

Presbyterians, 31,000 in 1911, are now nearly 64,000. The Welsh Calvinistic Methodist Mission continued its well-known work, religious, educational and medical, in the Khasi and Jaintia Hills, Lushai Hills, Cachar and Sylhet. The success in the Lushai Hills has been described above; there only mass or group conversion can be said to have taken place in the province. The Khasi and Jaintia Hills Presbyterians rose only by 8,000 to 35,000, where many people had expected bigger results; the reasons seem to be curtailment of staff and funds.

The only other Missions of whose working in the province information has been received are the Church of God (American Mission), in the Khasi Hills, and the Salvation Army, in the Lushai Hills. The followers of the former number less than 1,000 and have been classed under "Minor Protestant Denominations."

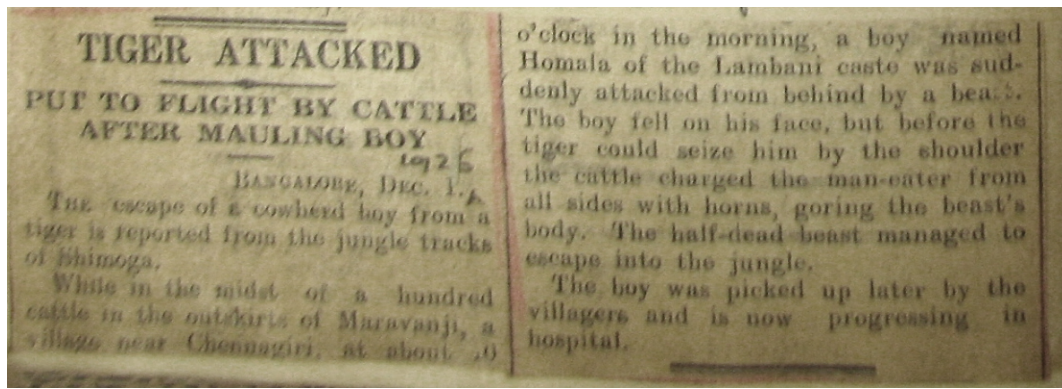
The work of the latter was started in 1919 by a young Lushai who had attended a meeting in Calcutta, and had been converted and trained as an officer of the Salvation Army. The few Army converts on the census date seem to have been entered as Presbyterians or Baptists. In 1922, I am informed, the number of "enrolled soldiers" in the district was over 500.

#### DEPRESSED CLASSES.

In the Surma Valley, where the Mission works among depressed classes such as Namasudras, there has been a considerable increase in Cachar, with a slight decrease in Sylhet. In Manipur, 1,964 Presbyterians appear where there were none in 1911; this is due to the new work of the Thado-Kuki Pioneer Mission, working among Kukis and other hill tribes on the borders of Manipur, Lushai Hills and the Chittagong Hill Tracts. This Mission took a census of its adherents by its own agents concurrently with the general census, and the result differed somewhat from ours. I cannot give the reason; it may be due to doubt of the boundary, but, in any case, I think our figures are the more likely to be correct.

[Clipping continued from prior image. [Read full text.](#)]

**Cattle attack a Tiger**



[Newspaper clipping. [Read full text.](#)]

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**Cutting from "The Statesman," Calcutta 13th 1926**

Wolf Children

[\[Read full text\]](#)

# WOLF-CHILDREN OF MIDNAPUR

## AMAZING STORY

## LIVING WITH CUBS IN A CAVE

## GROWLS AT RESCUERS

A remarkable story,—reminiscent of Kipling's *Jungle Book* tale—of the discovery of two Indian children living with wolves in a cave near Midnapore, is told by Bishop H. Pakenham Walsh, of Bishops' College, Calcutta.

Five years have passed since the children—then about eight and two respectively—were found. The younger died shortly afterwards, but the other has since been cared for at the Midnapore Orphanage by the Rev. J. A. L. Singh.

In an interview with a *Statesman* representative yesterday, the Bishop said there was no doubt about the facts of the story.

## FIERCE CHILDREN

### RAN AWAY LIKE ANIMALS WHEN DISTURBED

Bishop Walsh's story, which is vouched for by the Rev. J. A. L. Singh, is as follows:—

At the end of August 1926, I visited an orphanage run by the Rev. J. A. L. Singh and his wife at Midnapur, West Bengal. Mr. Singh used to be a student of Bishop's College, Calcutta.

When visiting the distant part of his district villagers told him there was a certain path which they never used because it was haunted by *bhuts* (demons). They had seen these *bhuts*, they declared, enter a hole at the foot of a big ant-heap. Mr. Singh asked them to show him the place and they pointed out the hole. They saw nothing and, at his suggestion, sixteen of them started digging. After some time two wolves darted out of the hole. Then the she-wolf came to the entrance and snarled, growled, and refused to move, and they were obliged to shoot the poor brute. Digging on they came to the den and found there two wolf cubs and two girls, one aged two, the other about eight years of age. The girls were very fierce. They darted away on all fours going faster than anyone there could run, and, uttering guttural barkings, they took refuge in the bush and were eventually caught.

### BENGALI SISTERS

Their finger-nails were worn into a concave shape through constantly scratching the ground. It is not an uncommon thing in that locality for children to be exposed when infants, especially if they are girls, who are not wanted. It is probable that the mother-wolf had found one such baby and taken it home, carrying it by its clothes. Six years after the she-wolf must have found another baby, and having found pleasure in having a cub that remained small and did not leave the den, adopted it too.

Both girls were Bengalis, and it is not unlikely that they were sisters.

Mr. Singh said that he would return and take away the children and the villagers made an enclosure for them and threw them food—not meat, because they would not touch it. By the time Mr. Singh returned they were almost dead, very weak and covered with sores, and offered no resistance.

He took them to the orphanage in Midnapur where his wife did her best to nurse them to life. The younger, however, developed dysentery, and died. The elder shed a few tears, the only sign of emotion she ever gave.

The elder child grew on. She is of normal size and there is nothing peculiar about her except that she sits animal-like and does nothing for hours together. Her face has a vacant appearance, but when she says one of the thirty words she has learnt, especially when she gives a Bengali greeting and says "Namaskar," she smiles sweetly and has a pleasing face.

#### RESENTED WASHING

For a long time she could not keep her clothes on. They stitched some strong cloth tightly round her body which she could not tear off and in the course of time she submitted to clothes. Another thing she resented was being washed. For a long time she ate with her mouth down to the dish but eventually they taught her to use her hands. She takes no interest in other children or in toys or games. When they gave her a doll she bit it at first. Other children were inclined to tease her, but they soon gave it up because she could bite and scratch. She has no fears usual with children, and prefers the dark to light.

She has an overpowering desire for meat—raw, if possible. So keen is her sense of smell that she can detect the presence of meat when the signs would pass unnoticed by a normal person, and her desire to obtain same is plainly indicated. She takes no interest in games and shows no aptitude for learning.

Her hearing and sight are extra acute, but her touch does not seem to be developed and her memory is very weak. She was baptised some time ago and is called Kalama, which she says very prettily. Mr. Singh says she has developed rapidly.

When the two children were alive

they slept huddled one on top of the other like puppies. Kalama never barks now or utters noises except the words she learnt. She does not laugh or cry. She is very gentle with animals and will follow them about.

When a pariah dog came in and all other children ran away she made friends with it.

#### STUDY FOR SCIENTISTS

THE Bishop is emphatic that there can be no doubt about the facts of the case. The Rev. J. A. L. Singh, who has avoided publicity, has kept a careful record, including photographs, since the child was found.

Scientific societies and, inevitably, Mr. Rudyard Kipling, are taking a keen interest in Kalama, the problem of whose training is a fascinating study.

It is understood that the case has strained the belief of certain eminent Home scientists, but the circumstances are so reliably vouched for that they can leave no room for doubt.

*Leaderette in "Statesman"  
of Nov. 13, 1926 on the  
above.*

#### MAN-WOLVES.

WITHOUT going so far back as that council of fifteenth-century theologians convoked by the Emperor SIGISMUND, which decided that the werewolf was a reality, no one acquainted with the evidence can doubt that human infants have been suckled by wolves and brought up by the wolf-pack, sharing the food of these animals and partaking in the chase. India is prolific in well-authenticated cases of this kind, and the story from Midnapur of the two children rescued from a wolf-den by the Rev. J. A. L. SINGH is only one of a dozen vouched for by unimpeachable authority. The reason why more

[Clipping continued from prior image. [Read full text.](#)]

cases occur in India than elsewhere is not far to seek. Some of the lowest castes, particularly amongst forest tribes, are in the habit of abandoning unwanted infants. Now one of the strangest facts about the animal kingdom is that while birds have no instincts except those of cruelty towards the species they feed upon, so that a hawk will seize a chicken as readily as a full-grown fowl, mammals differentiate between the young and the adult, often refusing to kill or maim the former. This merciful disposition enables the young of deer, for instance, to survive in jungles infested by carnivora. The wolf in India is certainly credited with carrying off, and devouring babies, but it is significant that these depredations are reported most frequently from villages addicted to the practice of abandoning infants. There is always a chance of the law making inconvenient inquiries, and so the simple village people resort to an easy falsehood.

It may happen then that wolves coming upon abandoned infants will leave them untouched, and where a mother-wolf has lost her cubs, the authenticated cases we have referred to prove that she is tempted to carry away the child and suckle it. Such an infant would soon be accepted by the pack as a member. Bones would presently be brought to it and in due course it would learn to shuffle along in some way behind the pack. Sportsmen who have seen the man-wolf following the pack speak of their attention being caught by the strange creature coming up behind. In one case in which the creature was followed up, found to be a man, and ultimately reclaimed, the spoiler was first noticed. The marks left were those of the fingers, fore-arms, and toes. Obviously, a human on all fours can never hope to obtain the speed of animals,

and it must therefore be supposed that the pack goes so far as to save some food for the companion limping behind. It is known that animals like otters, not very high in the scale of intelligence, will drive fish towards one of their number tied to a boat, and fishermen in Eastern Bengal take advantage of this habit. If otters do not neglect their companions, unable for whatever reason to fend for themselves, wolves with their pack organization may be equally unselfish. In any case, boys and even young men have been found living as wolves amongst wolves, and the resulting legends have given us Mowgli as well as Romulus and Remus.

*Cuttings from "The Statesman"*  
of Nov-16<sup>th</sup> 1926.

## THE WOLF CHILDREN OF MIDNAPUR

### DISCOVERY STORY

#### PROBLEM OF EDUCATING KAMALA

(FROM OUR OWN REPRESENTATIVE,  
MIDNAPORE, Nov. 13.)

TO-DAY I have seen and conversed with Kamala, the story of whose rescue from wolves which had acted as her foster-parents for years has intensely interested the whole of India, and incidentally claimed the attention of some of the leading scientists of the world. From the Rev. J. A. L. Singh, who is in charge of the S. P. G. Mission Orphanage of this town, I obtained fuller details regarding the finding of the child. She is not, as has been stated, a Bengali, her features at once proclaiming her ancestry from aborigines.

[Clipping continued from prior image. [Read full text.](#)]

Mr. Singh indicated that in training Kamala he has followed the Central Provinces method of kindergarten added to methods of his own to suit the exigencies of the case. Every day he takes her out into the orphanage garden and tries to develop her senses by bringing her into direct contact with nature. Her limbs are massaged every day with mustard oil in order partly to accustom her to the human touch, and partly to make her tendons more free.

"Her progress is no doubt very slow," concluded Mr. Singh, "but she has to acquire the human intellect and ways, fighting against the animal habits and instincts acquired during the eight years of her life with wolves."

"I hope, however, that one day Kamala will be a normal human being."<sup>2</sup>

*Letter in the Statesman re  
the Wolf-child born*

## WOLF-CHILDREN

TO THE EDITOR OF THE "STATESMAN."

SIR,—Your report of the wolf-children at Midnapur will recall to the memories of those who knew India in the days when Rudyard Kipling wrote "Mowgli," the tale of the wolf-boy of Sikandra, Agra.

He died, I believe, in 1894 or thereabouts, at the C. M. S. School in Sikandra near Miriam's tomb. His history as told by the resident missionary was on this wise:—

In 1886 or so, some beaters after big game saw what they believed to be a man-child sitting on a rock outside the cave of a wolf in Bulandshahr District. They represented the fact to the Collector of the District who bade them to get the child at any cost. When the men returned to the cave the wolf defended the child fiercely, guarding the entrance to the cave. So the men lighted a fire, and when she came out, shot her and took the child, a boy, who himself fought furiously at being separated from the wolf.

The medical report made at the time, put him at about twelve years of age. It was surmised that he had been with the wolves since infancy, licked and tended and fed as if he were himself a wolf-cub. His skin was rough and scabious, but otherwise he was in good health. He had evidently used the all-fours position all his life, and was short-waisted, the lower limbs being over developed owing to the long hind loup of the wolf, said the doctors. He could, however, sit like any human, and often did so, as when he was discovered by the shikaris. But he could not stand for long. The Collector gave him to the Mission at Sikandra, Agra, where he lived till he died.

He had a low-browed face and squinting eyes—as if he had long looked over now this shoulder and now that, when he was a wolf. The mission in well-intentioned ignorance promptly put him into a coat and trousers, and insisted on his standing upright—which probably was agony to the child whose muscles had developed in the all-fours position. He never succeeded in standing quite straight, however, and looked a tall ungainly creature in his English garments.

He hated sleeping under a roof, or eating cooked food. To tear raw meat from the bone or to grub for food in the earth, was what he wanted. I believe he escaped to the jungle more than once, but was recaptured, and eventually settled down. He was a great mimic, and had a sense of fun somewhere deep down in him: but he never became really articulate in any language. Though the missionaries learnt to interpret the sounds he uttered, they never discovered how far he realized his past history or his heritage as a man. I have heard it said that scientists would have given much to have had him under observation.

He died, it was said, of smoking. The first time that he saw a man smoking a cigar, he yelped with joy, and pulled it out of his mouth, to experiment with himself. Who can tell what impelled this—memory of a human ancestor, or joy that a wolf could get so near to fire without fear? But thereafter he was allowed to smoke, and it did not suit his constitution.

C. S.

Nov. 13

[Clipping continued from prior image. [Read full text.](#)]

[Newspaper  
clippings. [Read full  
text](#)]

TO THE EDITOR OF THE "STATESMAN."

SIR,—When stationed some years ago (1911-13) at Jaitwar 13 miles north of Sutna on the E. I. Railway I very distinctly recollect when visiting Sutna seeing a boy of about 14 or 15 years of age whose habits were most peculiar. The then Station Master whom I asked about the boy said he had been found some years before living with wolves by whom he had been carried away in infancy. I have personally often fed this boy from the steps behind the station premises where he used to squat. His method of locomotion was on hands and feet, with a sort of bounding motion. He would not take money or trouble to pick it up, but would go and smell at food remains thrown out and eat it if he fancied it. I never heard him speak, but his mode of expressing satisfaction was a sort of grinning gibber, and rage was expressed by baring the teeth. He was always accompanied by several pariahs, dogs and at night or in the day when sleeping would be found among the trees. His nails were long but were kept from growing to an abnormal length by contact with the ground and scratching the earth. His hair was long, wavy, tousled, and went from deep black to light brown at the ends. I tried to put him in the way of learning some sort of work, and took him in to Jaitwar where, after having some food and lying down for a few hours, he made off and turned up next day at Sutna. His mode of eating food was to put his head down to the ground and in drinking he did the same. He may be still alive and there are surely many old Indian residents if not Europeans round about the Railway Station of Sutna who can corroborate the foregoing. Personally I do not place too much reliance on the "wolf-reared" theory, but it was certainly a case of human form with animal habits and instincts.—Yours, etc.,

Dumka, Nov. 17.

E. GIRARD.

Photo of Rew Jai Singh  
& his Singh with  
"Kamala" the  
Wolf-Child. →

sons not out 61 was the best  
of the Howrah Sporting v. Bally-  
match played at Howrah. The  
Ham declared with a score of 184  
at, the result of three hours bat-  
ting, the result of three hours bat-  
ting were left less than  
plucky effort, and under the  
stances did well to score 145 for

Scores:—

#### HOWRAH SPORTING.

ne, c McDougall, b White	... 21
terji, run out	... 21
Wkherji, c Purrier, b Emery	... 0
paries, c Gresham, b Purrier	... 8
ne, b Purrier	... 5
nerji, c Emery, b Purrier	... 32
Ghosh, b Emery	... 52
osh, l-b-w, b Purrier	... 0
ra, not out	... 31
and S. Mitra, did not bat.	... 14
Extras	... 14

Total (for 8 wks.) ... 184

g.—Purrier 4 for 59, Emery 2 for  
1 for 23.

#### BALLYGUNGE.

Emery, c and b Patra	... 13
V. Harmer, b Patra	... 13
Robertson, not out	... 61
ilow, b G. Pyne	... 6
Gresham, c G. Ghosh, b Patra	... 1
White, l-b-w, b Banerji	... 10
Purrier, c G. Ghosh, b Patra	... 28
Dougall, b Patra	... 5
Tarleton, not out	... 0
Green and B. W. Milliken	... 8

Extras

Total (for 7 wks.) ... 145

g.—Patra 5 for 53, Banerji 1 for  
1 for 16.

#### LCUTTA VICTORY

#### RT COMMISSIONERS' FEEBLE DISPLAY

Considerable Port Commissioners at home re-  
day that an very feeble account of them.  
Midnapur, wagaint Calcutta who won by six  
The above ph Calcutta, who had to reply to  
not start promisingly, three  
falling for 21, but after this the

(Where Mabel & I spent the last night within sight, across the valley, of our dear old home of Serkawn, Lungleh)

“Going home to England, perhaps never to return to these beautiful hills where so many happy years of our lives have been spent. When I first arrived in Aijal in 1894 as one of the pioneer missionaries to the Lushai tribe there was not a single Christian anywhere. The Gospel message, however, so fitted the needs of the people that today there are in the Northern Hills 43, 972 Christians & here in the Southern 12, 125 – a total of nearly 57, 000, or about one half of the entire population. These figures exclude the Lakher Christians in the Sherkor Circle who do not speak the Lushai language.”

J.H.L.

P.S. The words underlined with the dots above should read “over 56,000.” In writing the above, I evidently made the mistake of calculating 56, 094 as nearly 57, 000 instead of nearly 56, 100. So the words ‘over 5600 [sic] will be more correct.

J.H.L. 24/4/33

### **Lushais & [Inuit]<sup>1</sup>**

When I went to France during the Great War to spend four months as a Y.M.C.A. worker among the 2000 Lushai Tribesmen who formed the Lushai Labour Corps – & more especially among those who came from my own district – I was greatly struck by the strong resemblance their thick wooly [sic] European winter clothing gave them to the [Inuit] Tribes of the arctic regions.

The attached cutting from the “Daily Telegraph” of May 8 1933 written by E.O. Shebeare, second in command & Transport Officer of the Everest Exped’n then in progress speaks of the same similarity being noticed between the Mongoloid Hill folk of the Himalayas & the [Inuit]

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1. On the bureaucratic power of exonyms and other naming practices applied by the Canadian state to Inuit, see Valerie Alia, *Names and Nunavut: Culture and Identity in the Inuit Homeland* (New York: Berghahn Books, 2007); for a critique of labels used to identify Indigenous peoples, see Michael Yellow Bird, “What We Want to Be Called: Indigenous Peoples’ Perspectives on Racial and Ethnic Identity Labels,” *American Indian Quarterly*, 23.2 (1998), pp. 1-21; for a ground level-perspective across time in Nunavut, see the story of multigenerational Inuit family members Apphia Agalakti Awa, Rhoda Kaujak Katsak, and Sandra Pikujak Katsak, who collaborated with Nancy Wachowich in the award-winning book *Saqiyuq: Stories from the Lives of Three Inuit Women* (Montreal: McGill-Queen’s University Press, 1999). The eldest, Apphia, was two years old in 1933, when Lorrain wrote this entry.

## NATIVE HILLMEN

I must say something of the people of the country we are passing through. They belong almost to a man to that hardy and attractive stock known to anthropologists as the yellow or Mongoloid race. The few exceptions are the traders and their servants from Bihar, and still further west, who have settled in the larger bazaars in British India and Sikkim, and who belong to Risley's Aryo-Dravidian and Indo-Aryan races. We saw the last of them, their clothes still splashed with the dyes of the Holi festival, before we had met the cold winds of the Plateau.

There seems to be some bond between the Mongoloid and Nordic races. One of our party who knows the Eskimo of the east coast of Greenland tells me that he at once felt among friends on first seeing the Eskimo faces of our porters.

The narrow belt of the Himalayas, spanning so many varieties of country from dense sub-tropical forest to bleak steppes, is surely the most wonderful and impelling in the world.

[Newspaper clipping. [Read full text.](#)]

### Headhunters & the Hallelujah Chorus

1. Stanley Jones in his book "The Christ of the Mount" page 230 says the following, probably referring to his Hughes' Choir of Lushai young men & maidens whom she has taken from Aijal to the Plains to sing at some of the large Christian Gatherings of the Welsh mission.

"It is a long way from the cry that sent terror into the hearts of every plainsman 'The Lushais are coming' – the dreaded headhunters of Assam – to those same Lushais now coming to the plains to sing the Hallelujah Chorus, & to sing it exquisitely. It is a long way, but grafting & cultivation did it – & did it in 30 years! I believe in the super-man because I believe in the Super-Natural Man. That Supernatural Man offers adequate Divine Resources and, when we take hold of them, nothing is impossible – nothing this side of perfection"

(I took this extract from a book which Fred Savidge showed me when I went to see him with Will Anderson [?] on 29 Aug 1933 at Mr. & Mrs Sorby's home (Dorset House, Stretham near [Ely?]). My first visit to him there. J.H.L.)

In the "Kristian Tlangau" for Oct 1933 there is an article in Lushai about this same choir. It would appear that when they sang at the Sylhet Synod in 1929 Rev. Ralla Ram B.A. & Rai Bahadur A.C. Mukerjee, both of Allahabad, heard them & were as captivated by their singing that through them an invitation was sent for them to visit various towns of India. Below is given a list of the towns to be visited, the gentlemen who are arranging in each place for their reception & also the sum of money collected already to defray their expenses.

1. Calcutta 300/-

Nov 22-24. 3 performances ~~300/- collected~~ (Committee) Bengal Inter-collegiate Committee, Convener Rev. H.E. Fraser. H.H. Grabtree Esq. M. Adiseshiah Esq. & Miss Ritchie. 300/- collected.

2. Patna 100/-

Nov 25. 1 performance (Committee) Dr Miss E. Stillwell. Local S.C.A. Secy. & Rev. S.L. Halliday. 100/- collected

3. Benares 100/-

Nov 26.27 (26th Choir rest day) 1 performance on 27th (Committee Rev R.C. Das. Rev J.C. Jackson, Miss M. Barkinsaw, Miss A.D. Snelson. Rev W.H. Rusell. Mr N.K. Mukarji, Rev. Mr Ansari, & C. of E. Chaplain. 100/- collected

4. Allahabad 250/-

Nov 28-29. 3 performances in The Cantonment, The Mayo Hall, & Ewing Xn College Hall. (Committee) Rev A. Ralla Ram BA. Dr J.C. Manay, Rev C.H. Hezlett. Dr J.H. [Witter?], Mr Eusibius, Miss. M. David. Mr O.F. Presgrave, Miss H.A. Dawns, Rai Bahadur. N.K. Mukerji. Mr. C.I. David & S.C. Union.

5. Cawnpore 150/-

Dec 1-2. 2 Performances. Christ Church College Hall & Girls High School Hall. (Committee) Mr. W. Adiseshiah, Rev M.C. Singh, [Illegible] B.H.P. Fisher, Mr S.C. Chatterjee, Rev J.H. [Wilnie?], Miss E. L. [Whiting?]

6. Lucknow 200/-

Dec 3-5. 2 performances. ( 3rd choir rest day) (Committee) Mr P.N. Das. Lucknow Inter Collegiate Committee. Mr C.M. [Rairs?], Rev J.N. Mukand, Miss Marcy Frey, Rev. George Shar. Dr. Asi[illegible]

7. Shahjahanpore 75/-

Dec 7. 1 performance (Committee Miss Y. [Polirs?], Miss E.M. [Calkins?], Mr R.S. Charan

8. Bareilly 75/- Dec 7. 1 performance

- (9) Moradabad 75/- Dec 8. 1 performance
- (10) Delhi 200/- Dec 9-11. 2 “
- (11) Dehra Dun 100/- Dec 12. 1 “
- (12) Saharapur 75/- Dec 13. 1 “ (Day time)
- (13) Ludhiana 100/- Dec 14. 1 “
- (14) Lahore 200/- Dec 16. 2 “
- (15) Meerut 100/- Dec 17-18. 2 “
- (16) Agra 200/- Dec 19-21. 2 “
- (17) Allahabad Dec 22-25. [Illegible]

Total subscribed 2,300/-

### **“Fools rush in where Angels fear to tread”**

KV Blinkworth (Kenneth) The son of Dr & Mrs Blinkworth who as a child was in the Lushai Hills was educated in England & obtained the diploma in Education at Bristol University. For this diploma he wrote a these on “A survey of some of the Hill Tribes of Assam” & at the end he makes the following remarks about Mission work in the Lushai Hills: (Quotation given me 14.10.33 by Rev. H.W. Carter who is studying at the same college for the same diploma during his furlough)

“With the coming of the Mission in 1897 the real change of the people began. They welcomed with open arms the new teaching, tried to adopt the Western ideas and have failed dismally. Whole villages would adopt the new religion, all following the fashion set by the chief, while the Mission was praised from home because of their good work & wonderful results

“As a matter of fact the Christian Lushai found chiefly round the small towns of Aijal and Lungleh, & some of the outposts, is a degenerate slacker, being responsible for all the crimes in the hills. The old custom of the destitute entering the house of, & being kept by, the village chief is not observed by Christian villages & for the first time we find Lushai beggars. The work of every mission in the country rings hollow.”

”

### **Oriental English**

From Baptist Times 1933

An Oriental paper, having an English section, printed the following notice: "The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder commit, we hear of it and tell it. Do a mighty chief die, we publish it, and in border somber. Staff has each been colleged and write like the Kipling and the Dickens. We circle every town and extortionate not for advertisements."  
—*The Schoolmaster.*

[Newspaper clipping. [Read full text.](#)]

### The Converted Cannibal

**THE CONVERTED CANNIBAL**  
Sir—One of your correspondents asks, "What does it signify that millions of Bibles have been distributed over the face of the earth?"  
A certain negro was sitting in his kraal cooking a stew in a pot. With one hand he stirred the stew, with the other he held a Bible, which he read.  
A white man came up and said, "Why do you read that Book? No one believes it now." The negro replied, "If I had never read this Book you would be stewing in this pot."—Yours, &c.,  
(Rev.) ARTHUR B. MORLEY.  
Theale, Berks, Dec. 20. 1933 (D. Telegraph)

[Newspaper clipping. [Read full text.](#)]

### "As others see us"

Page 221 Ft from Curzon "Monasteries in the Levant" 1865

"A Persian servant who had accompanied his master to Europe & England gave the following account of the religious customs of those nations to a friend on his return to his own country"

[Written vertically in the margin] The French eat pig flesh

“The Franks” said he “of this part of Frangistaun my friend, are idolaters; they are an unclear race, eaters of the unclean beast, & even preferring, in the depth of their uncleanness, the humbler quarters of this dirty animal salted, to the other parts of its body.

[Written vertically in the margin] R.C. Worship

“These idolaters worship the cross, as is well known; but the imam of our village says, & I think with reason, that they are in some degree akin to the fire-worshippers, or Gebers, whose ruined temples are often met with in Persia; for they always keep in their mosques certain lighted candles and lamps, which contain a perpetual fire, and are never put out, if, indeed, it is possible to do so, for they are hung high up with chains from the roofs of the buildings, & as the smallness of their flame forbids the thought of their being placed there for the purpose of affording light, it is evident that they are objects of adoration; & I have myself seen several old women on their knees before them when I have peeped in at the doors of these mosques, as I passed on my daily walks.

[Written vertically in the margin] The English Channel (R.C. Worship)

“Leaving this country, we got on board a ship, and traversed a sea the recollection of which alone heaps ashes on the front of memory, and tears the garments of unhappiness with the rents of woe. This sea is the father of sickness, and the livers of those who sail upon it are turned upside down.

[Written vertically in the margin] In England

“We landed on the other side, upon an island, belonging to another sort of idolaters, who are also magicians, and likewise unclean, eaters of the abomination, and practising many wicked incantations. Their idol is different from that of the other idolaters; it is much larger, and is placed in a high place, a Bala Khané, in their mosques; it has horns upon its head, sometimes more than two, and upon its belly it has stripes of pure gold, of great length and inestimable value.

[Written vertically in the margin] The Organ thought to be an idol

[Written vertically in the margin] Preaching   Closing prayer   Pulpit

“I went into one of the idolatrous temples (for which may I be forgiven!) towards the end of the service, which these idolaters perform there once in seven days only. There I saw the priest in a mihrab, or pulpit, such as we have here; for they have imitated us in this matter, for which their fathers are burning; and this priest seemed in a dreadful agitation of mind; we were sorry for him, my friend, and wished to help him; when of a sudden he stopped in his cries and concealed his face for fear, and fear also came over us, for the idol gave a loud groan; we stood up, intending to depart, and everyone in the place did so too, and made for the door; by the blessing of the Prophet we escaped; the unbelievers also poured forth in a stream, and departed with rapidity, not looking back; the idol was howling and swearing fearfully within the mosque; my soul became as water; but, having arrived at a place at some distance, we remained there, looking round a corner to see what these idolaters would do. These are a brave nation, my friend, but by their hurried steps their alarm became manifest.

[Written vertically in the margin] Organ plays the congregation our of Church

“Presently we saw a strong man, a raustam, with the grandfather of hats upon his head, and a large face, very red, and of a fierce appearance, and a spear or weapon in his hand. This man was a champion, and fearless altogether – an eater of lions; for he went of his own accord into the doors of the idolatrous temple, and

shut them up, defending them with bars, and chains, and bolts of steel: regardless of the uproar of the evil genie, which was imprisoned in the bowels of the idol, he made the gates fast, and carried away the key; by this means, undoubtedly, did this noble and valorous chieftain save the lives of all those who dwelt in the city of the idolaters; for if the evil genie has been able to get out, he would have devoured us all before he took his flight to [Jehanum?], or the mountains of El Kaf. [Lahmet?] be Sheitan – cursed be the devil – poof!” So saying, he spat upon the ground seven times, and every one of his hearers did so too.

[Written vertically in the margin] The [illegible] (?) closes the door after the service

Somebody makes this witty parody on Longfellow’s lines about hoarding up old letters which may be published after death.

[Typewritten stanzas]

“Lives of great men all remind us  
As these pages o’er we turn.  
That we’re apt to leave behind us,  
Letters that we ought to burn.

**Lianchama’s English Speech** at the welcome meeting at Theiriat to Mr. & Mrs. F.J. Raper upon their arrival in Lushai to take up mission work. (Written by Lianchama himself in a letter to J.H.L. dated 10.12.33)

“I am most happy to stand here this morning on behalf of this village people to welcome our new Missionary Mr & Mrs Raper on their Coming to our village. We are very thankful to God because He has in His providence, brought them to Lushai Land safely across the distance of the country to show them the work of His services in our midst, and to take charge of our dear old Missionaries. Our Missionaries, Mr Savidge Mr Lorrain & also Mr Weager have travelled indefatigably through the length & breath [sic] of the land visiting very many of our villages, and becoming intimately acquainted with our people & customs in order that they might better be able to help the Country and every man according to his need. We cannot enumerate all the good things they have done, but we hope they will believe that we are very grateful to them, and that, we highly appreciate their work. Therefore the people of this hill-country are eager to see the time when they may be requainted [sic] with the new Missionaries, hoping that they will do the same, That is that one of the good works that opens the door of the Gospel for the Lushais.

Before the Missionary came to our Country. We were under the burden of ignorance & superstitions that is that, we could never make window in our house without killing a gayl [also: gayal, mithun, or sial] as a sacrifice nor could make a striped garment without killing three gayls as sacrifice which we called “Thangchhuah”. And also when we when we looked for the jhum in the jungle we were afraid to make the jhum where there is a spring. Now I am glad to say all such superstition & ignorante [sic] customs have passed away by the work of our Missionaries especially by bringing us the good news of God’s free salvation & by introducing us the way of Christianity, Civilization, & prosperity which will be of great benefit to us un years to come.”

**Activities of SALVATION ARMY in Lushai**

Taken from statement in type lent me by D.E.J. on 2nd Feb 1934 when he visited London about the above trouble.

S.A. introduced to Aijal by Lushai **Xn** name Kawlkhuma. Elder in **Presby. Ch.** in N. Lushai. Disciplined for adultery. Greatly annoyed when restored that he was **reced.** back as ordinary church member & not as Eldar. Left Lushai, went Calcutta & Bombay. Joined S.A. Returned Aijal as officer in S.A. Soon gathered following of malcontents – nearly all of whom had been disciplined by Church. Constant source of annoyance to Church. Not only denounced **Presby. Ch.** for its “errors” but would even march into the Church at Aijal during services & create disturbance.

1921 (soon after above events) 2 S.A. officers asked permission to visit Aijal. Permission refused as **Supt.** of opinion S.A. officers not needed in Lushai as local **msn** was doing such good work already. This was done without knowledge of Missionaries by **Supt.** Late Genl Bramwell Booth accused missionaries of deliberately putting obstacles in way of S.A. officers coming to Lushai.

Mission sent deputation missionaries interviewed S.A. authorities in Calcutta courteously received but no action followed.

Therefore deputation visited S.A. HQ in London. Report “They do not recognise **t.** claim of any other body to any particular field but they demand the right to go to any places in any part of world. If they are asked for recognition by any local people their policy is to grant that recognition if the S.A. rules are conformed to, although there may be other **Xn** bodies already obey good & effective work in the place concerned” But the foreign officer assured the deputation that they could leave the matter with him knowing that he would do his best to settle it satisfactorily.

Result as this interview (& I, J.H.L., also think as result of my own interview with S.A. authorities in Calcutta (date?)) on May 9th 1923 Lt Col. J. Melling, Chief Secy, 27 Dharramtolla St. Calcutta wrote to Rev D.E. Jones, Aijal that S.A. “decided to withdraw from Lushai Hills.” Capt Kawlkhuma will probably choose to be transferred to Bengal. Hope expressed that the Lushai salvationists would rejoin Welsh

(This is exactly what J.H.L had suggested to S.A. authorities in Calcutta & on June 16 1923 Staff Capt Walker told J.H.L (who was in Calcutta) of this withdrawal)

Capt Kawlkhuma was appointed elsewhere.

Things however not satisfactory. S.A. men did not all join **Wsh msn**. On Jan 16 1924 another Conference Mr. {Pengewern?} Jones, Mr Mendus & T W Reese had entered into [illegible] again. S.A. **Xns** affronted that the S.A. soldiers had not as a whole returned to Welsh **msn**. These S.A. Lushais & Aijals had sent request to S.A. urging their return. If these S.A. men continued to refuse to join Welsh **msn** S.A. might alter previous decisions Welsh felt that they would eventually return of S.A. would [officially?] inform then that at no time & under no conditions would the S.A. return to Lushai. This assurance Mr Melling refused to sign. There are, says Mr Reese in this report, 600 Lushai converts on S.A. books. The S.A. promised that if they decided to alter previous decision (~~ie. not to~~ (i.e. to withdraw from Lushai) they would first of all communicate with Welsh **msn**. Mr Reese says at end of report of this conference with S.A. “We suspect that the real root of the trouble (in the Lushai S.A. men not returning to the Welsh **msn** & their hope of getting S.A. to return) lies with Capt

Kawlkhuma who is probably in constant touch with the Lushais urging them to hold out so that the Army may return. But in the absence of any clear indices we were in no position to emphasise this, though it seemed to us that what information reached the office (of the S.A.) filtered through this source.”

Jan 18th 1924. Capt Kawlkhuma however was soon appointed to Lushai & proved even more difficult then ever & before the end of 1923(4?) we discovered to our surprise that the S.A. had applied to the Assam Govt for permission to enter Lushai Hills as a mission and to appoint a European officer & his wife to superintend the mission.

On 5 Nov 1924 a letter was written by J.C. Evans of Welsh **msn** Shillong to to C.S. Mullan Esq C.S. OHG. under **secy** to Govt of Assam who has evidently informed Welsh **msn** of **appln** of S.A. to send missions & Officer & wife to Lushai & given Welsh **msn** opportunity to express news on the matter. Mr Evans says his **msn** had had several interviews with S.A. in India & London during past 4 or 5 years – urging nonwisdom & inadvisability of their entry [sic] [illegible] already effectively [illegible] ] **&c &c**. During one such interview had given understanding that they would abandon project so surprised that they are again seeking to enter the country. Fully 1/2 people already adherents of Welsh church – [illegible] within the next 10 or 15 years. The question which [illegible] dominates out thought in circumstances such as this is, what is most likely to result in the highest good of the people concerned. We feel sure that the govt also, **wh**. In the Lushai Hills has always been of a very paternal character, will agree with us that this should be the ruling consideration in decided the matter in question. It is probably known to the govt that among the Protestant mission working in India there is an understanding & an agreement that it is not wise of one mission to enter any field already [illegible] by another mission. As so far as the SA. reports to recognize the validity of this agreement it runs counter to the bulk of Protestant Christian opinion in this country. This question of their entering Lushai was placed before the Bengal & Assam Christian Council some time ago & was further referred by them to the British Council of Missions, which [illegible] supported our contentions. At National **Mssy** Council held in [illegible] Jany 19[23?] after [reading?] letter from Bengal & Assam Council of Missions drawing attention to [illegible] that had arose in Bengal & Assam owing to the [illegible] of S. A. & its unwillingness to recognize the sphere of action of other missions & urging that steps should be taken to put matter [before?] Genl Bramwell Booth during [his?] visit to India, it was resolved:-

That a letter be sent to Genl Bramwell Both, drawing his attention to the seriousness of the situation **wh**. had arisen & [illegible.]

#### **(S. A. Controversy)**

activities of the S.A., & urging that the authorities of the SA. should reconsider their policy of standing aloof from the Provincial & National Councils’

At mts of Bengal & Assam Representative Council of Missions in Calcutta July 1923, it was stated that the executive were gratified to hear that the trouble in the Lushai Hills had been ended by the withdrawal of the S.A. from work in that area.

The following para is found in the Statement on Community of Msns in Bengal & Assam – “That while the right of Christians to the ministration of their own communion is recognized & while congregations,

or small gatherings of **Xns**, isolated from their own communion and located in an area already occupied by some recognised mission, should be free to engage in any **Xn** work of which they are capable, the existence, or activities, of such congregations should not be regarded as warranting any missionary socy in [and staking?] missionary operations in that field”

Commissioner Railton, the biographer of the founder of the S.A., quotes him (the founder) as remarking once “If I were asked to explain our methods, I should say firstly we do not fish in other people’s waters to try to set up a rival sect.” ... it would be difficult ([illegible] Rev. J. C. Evans) to find a more glaring example of seeking to fish in other people’s waters than the present attempt of the S.A. people to enter the Lushai Hills. We are fully persuaded that much more harm than good would result from their [setting?] in that country...To us it seems...utterly unfair for any other **msn** to enter the field & to disturb in any way the happy relations which exist between our missionaries & the people. It seems to us in every way [illegible] that there should be in that little country but one Church with one kind only of church organisation & discipline.

(letter written by Colonel S. R. Evans, Territorial Commander from Calcutta [this sentence encircled by JHL])

In their application to Govt of Assam on 17 Oct 1924 by the S.A. for permission to sent European S.A. officer & his wife to reside in Lushai, they speak of this promise to withdraw 18 months previously, but that as their Lushai salvationists refuse to join Welsh mission **&c &c** & are determined to stand by S.A. they need supervision **&c**. They give the S.A. statistics in Lushai at that date as: –

No of Corps .....	9
Adult members & probationers .....	288
New converts .....	21
Young people .....	210
Of these No. of adults who came from mission. ....	106
Of these No who returned to mission. ....	13
No of meeting Halls. ....	11
No of meetings held weekly [?]. ....	78
No of villages where Salvationists live. ....	25
Estimated number of Salvationists & [illegible] <b>Xns</b> attending mtgs weekly ...	1500 to 2000
No of Commissioned local officers. ....	32

### **(S. A. Controversy)**

The writer (Colonel S. R. Evans) says ‘These people if left to themselves will irregularities quite foreign to our movement & permit things contrary to our principles’

Eventually Govt decided to adhere to its former opinion & [refund?] the Army permission to send European officers to Lushai. From that time things have been rather quiet. A European officer however has been sent from time to time to Lushai to supervise the work, & has made repeated requests for permission to settle either in Aijal itself or in the Dist outside Aijal but so far without success.

New Complication (J. H. L). Watkin Roberts ^**Supt** of Thado Kuki Msn opened work in Plains in 1921 in

a part of the Welsh msn field. Attempts were made to get him to withdraw & his refusal led to his retirement from the Assam & Bengal **Xn** Council. In 1931, W. R. left India for good & his mission was left to fend for itself. In Welsh part of the field **Xn** comty of about 600, applied to Welsh **msn** & other **msns** (including S.A.) to be taken over. Welsh decided to do this to prevent other **msn** coming into their field & creating complications. When this **Xn** Comy heard that Welsh were considering their [case?] they ceased asking other missions.

In Apl 1933 one of the S.A. officers on way to Aijal visited members of the Thado Kuki mission & spoke of his visit to these people to Welsh missionaries in Aijal. One of those Welsh missionaries (Mendus J.H.L. unwisely Mr. Evans thinks, thought he saw a way out of the difficulties in Lushai & without the knowledge of Mr. Evans & his socy suggested that the Welsh **msn** should permit S. A. to settle within their field in the plains & take charge of Thado Kuki msn. work there in exchange for a promise that they would not seek to send European officer to Lushai Hills. This the S.A. officer writes of (to Mr. Mendus JHL) thus: "Thanks for your letter dated 23 August (1933) with ref. to the Lakhipur field formerly under Mr. Watkin Roberts. Since I was in Aijal in April last I have had some correspondence with the **N.E.I.G. Mission** at Churachandpur who have given me a full history of the [position?] as viewed by them. Personally I think as I did when I talked the matter over with you, this would be a good way to compromise between the S.A. & the Welsh **msn** in the Lushai Hills. We must have room to grow & if that growth can be somewhat directed so as to lessen its possible conflict with your existing work, us as an organization would be very happy about it....I may say that we have the general approval of our London H.Qs to go ahead as a matter of general policy & I think we should create a base of operations a [illegible] the Lushai Hills....Before making any move of course I shall want to consult Govt & we shall of course endeavour to carry on our [illegible] with as much consideration for existing missionary work as possible!

#### (S. A. Controversy – Con't)

In the meantime the Welsh mission had definitely decided to take over charge of the work done by the Thadho Kuki **msn** in their field. (Lakhipur) & was much concerned by the two statements in the above letter vis "We must have room to grow" and "We have the general approval of our London H.Q. to go ahead as a matter of general policy". & Mr. Evans goes on to say "It is very evident both from this letter & the continual requests made by the Army for permission to settle in Lushai that they mean to go forward. From what information I can gather the S.A. has not made much headway in the Lushai Hills since 1924, & whether we look at the amazing growth of the **Xn** church in Lushai or the effective way in which the Lushai Hills are already occupied by the Welsh **msn.**, their seems to be no reason why the S.A. should desire to develop work in the area. We have a doctor & 2 nurses in charge of a hospital & medical work generally; 1 missionary & his wife, both trained educationalists in charge of Education, 1 lady missionary in charge of women's work, & 2 district missionaries. There is already a **Xn community** belonging to the Presbyterian Church of 48,352 [note: number underlined in both black and red ink] out of a population of 89,376 & the increase last year along was nearly 5,000.

So far the Govt has adhered to its policy that it is not for the good of Lushai to have a number of missions

working within the area. The R.C.s are also anxious to start work in Lushai, & if the S.A. succeed in getting permission to send European officers to Aijal, we should, inevitably see the Catholics following suit, especially in view of the fact that the present governor of Assam is a Catholic.

Every reason seems to call for an [illegible] with the S. A. which will leave us to develop our work undisturbed by the difficulties that may arise if their missions holding very different views are at work in this small country.

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### **“Spirit” = “A man’s father”**

Colonel John Shakespeare [sic] in a letter reminded me (& also Savidge later) of an incident which took place when we visited Aijal at Xmas 1904. A conference with the Aijal missionaries, Col. Shakespear & ourselves was arranged to settle certain points of Lushai orthography & nomenclature. The question before the committee at the moment was as to what Lushai word should be used for “spirit.” One of the Welsh missionaries proposed “Mihring Bul”. After discussion it was decided to ask a Lushai & ask him what this term conveyed to him. He replied “A man’s father” & that settled the matter – Mihring Bul was not accepted.

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### **Today**

“Today is the tomorrow you worried about yesterday”

---

### **Parody on Longfellow’s Lines**

“Lives of great men all remind us,  
As these pages o’er we turn,  
That we’re apt to leave behind us  
Letters that we ought to burn.”

---

### **The LEWIN grave in Abinger Churchyard**

Thomas Herbert Lewin J. P. Bengal Staff Corps

Born Apl 1st 1839      Died Feb 11th 1916

Mrs. Lewin    Born July 24th 1843 Died Jly. 12th 1929

Capt Chas. McClean Lewin Born April 11th 1880    Died Mch 1st 1919

### **Mrs Thankunga in European GarbChas**

Extract from letter from W.J.L. Winger, Raugamati Feb 18th 1934

“We had such a surprise a few days ago; just at dusk one evening a boatman carrying a trunk, & a young Lushai (T’s son Lalmawia) wheeling a bicycle, & said they had come, & then I spotted old Thangkunga in the rear & his wife, in a weird hat, & blouse & skirt. They were just on their way to visit Buchhawna at Kohima! Buchhawna Nu had never been as far as Rangamati before, & was greatly taken with the place, & the house, & babu Christina. We put them up in a spare bedroom & gave them a huge meal of rice & fish curry at our table, while we got on with a smaller quantity of fowl & pudding. Thangkunga had cheering news to give of

the work in the Pau country, & declared I was wasting my time in trying to reach the Chakma & Vai, & that I ought to go back to the Pawis.”

“It was quite an event for us as well as for the old couple”

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### **The S.A. in Lushailand**

“I was speaking at Ilford Last Sunday & sometime previously a S.A. Major had been speaking at the Church about ‘their’ work in Lushai, & had not even mentioned that other missionary societies had been working there for much longer periods.”

From letter from H.W Carter B.S.E dated [illegible] April 28, 1931 when he was on furlough.

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### **DISCOVERY of TEA in Assam**

“It may have been about that time (1872) I heard of the discovery of tea growing in Assam...A butterfly was brought home from Assam & show to a learned entomologist who did not believe that it did actually come from Assam, and said that if it did then TEA must be growing wild in Assam, for he knew that that particular butterfly lived on the leaves. This led to search & discovery.”

Extract from letter from Rev. H. de St Dalmas dated Bristol Feb 6th, 1934

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### **Non-Xn Bengali’s Tribute to Christ**

The young rising Bengali poet Satyendranath Dutta, who died just as he was coming into fame & who was a devoted admirer of the poet Rabindranath Tagore wrote a Bengali poem on ‘On the Great Day (ie Christmas Day) as follows:

“Great souled Lord Christ, on this blest day of your birth, we who are not ourselves Christians bow before you.

“We love and worship you, we non-xns, for with Asia you are bound fast by ties of blood

“We the feeble people of a great & ancient country, are nailed to the cross of servitude agonised & racked, at every turn of our torture, we look to you! The foreign rule over us is our Crown of Thorn; our own hard caste system of society is the bed of spikes on which we lie in pain.

“The whole world stands aghast at the earth hunger of Europe. The three witches – War Lust, Power Lust, Profit Lust – [illegible] revel on Europe’s barren heath.

“There is no room for you there in Europe. Come Lord Christ come away! Take your stand in Asia with Buddha, Kabir & Nanak. At the sight of you, our sorrow laden hearts will be lightened. O great Teacher of love, come down into our hearts & teach us to feel the sufferings of others; to serve the Leper & the Pariah with all-embracing love”

\*This was written just after the cessation of the Great European War.

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### **Missionaries as others see us**

“She was a high-standing woman, bony, austere, sour, with a hard intolerant look about her like a foreign missionary”

From “Sooner Land” by Geo W Ogden page 175

The above is his description of ‘Mrs Jones’, one of his characters.

Our Farewell Mtg. at Serkawn Feb 10th 1932 (Wednesday)

**Chuaftera** took chair. Reading Jno 10-10 Rom 10-15

**Chhunruma** spoke on behalf of schools

**Chhumi** of girls school spoke on behalf of Lushai women. Through us girls’ schools has been established. Girls in school (young ones) say ‘Where are Pi Dari & Pu Buanga going. They have no land but our land. Their home is here.

Hla 175

**Haudula** spoke of an on **Xn** who came the Thenzawl meeting expecting to find Pu Buanga there. He had been a great drunkard & has been converted. His one sin in coming to mtgs was to show his gratitude to God by carrying the Missionary Pu Buanga on his back. But as Pu Buanga was not there he contented himself by carrying Challiana instead.

All our converts & the **Xn** Churches &c are our memorial monuments.

‘Go back’ said he turning to us ‘to your comfortable country after your work in this uncomfortable land.

‘Rest – now we will go on with the work ourselves’

‘Remember us when you get to your country ‘ (As the thief on the cross said to Jesus)

‘Make many pray for us.

**Dâri Nu** speaking for the mothers said we were their NU & PA (not Pi & Pi). She remembered, when we had that great anniversary meeting on Ram Zollay at which Pu Buanga spoke of the way in which God had opened up mission work in the country, how she heard someone in the audience say ‘Puaka ka sul’ ‘Fawh ka dul’ ‘I should like to carry him on my back’ ‘I should like to kiss him’

She told the audience that there would be no fear of us forgetting those whom we had ‘planted.’ We had ‘planted’, others would ‘water.’ Let us say goodbye to them happily!

**Thankunga** Said that he was hopeful of the future & with many affectionate words of farewell he proceeded to ‘anoint my head with oil’ – sweet smelling castor oil which he had purchased on purpose. Mabel was also to have shared this honour with me but had begged [illegible] to be excused.

**Hrangliana & Zubani Nu** also spoke.

### A peculiarity of the Abor-Miri Language

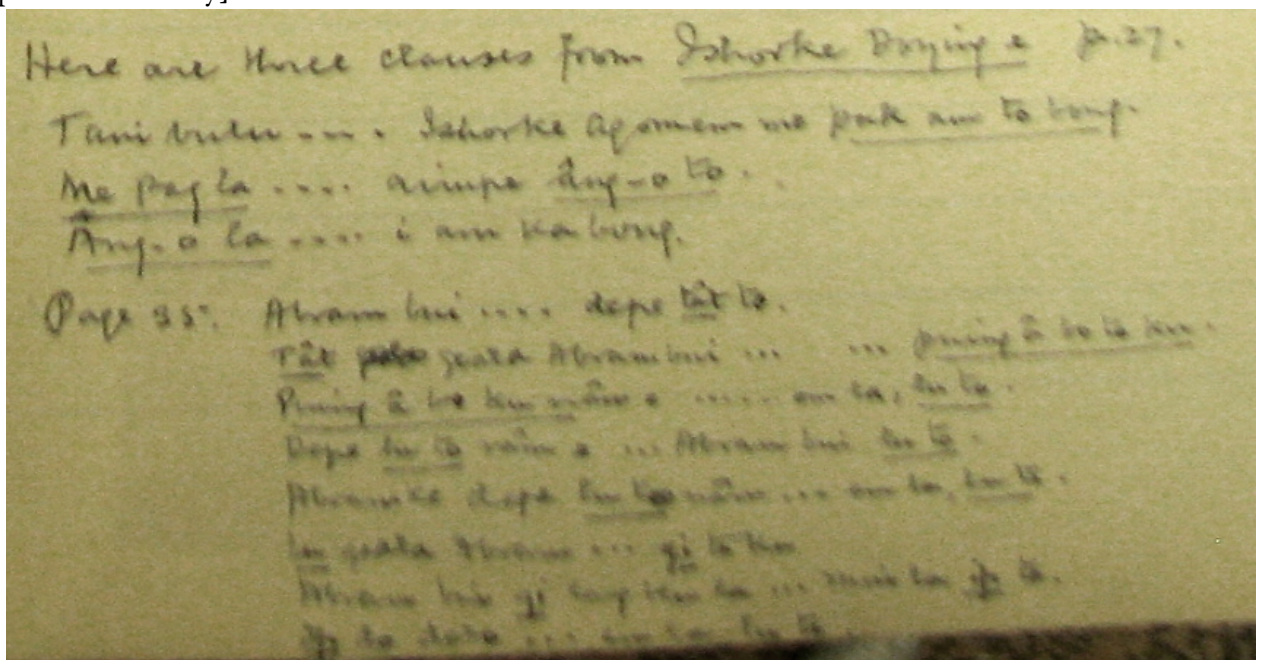
When the Abors & Miris of N.E. Assam are speaking they have a very picturesque way of linking clause to clause in a continuous chain by repeating the last few words of one clause at the beginning of the next ad infinitum.

The following hymn by Baiyard Taylor illustrates in English poetry the sort of this which the Abor-Miri

Tribesmen practice in ordinary everyday speech. (It is in the Baptist church Hymnal no 344 in the old edition, no 352 in the new 1934 one)

Not so in haste my heart!  
 Have faith in God & wait;  
 Although He seems to linger long  
He never comes too late  
He never comes too late  
 He knoweth what is best;  
 Vex not thyself- it is in vain  
 Until He cometh, rest.  
Until He cometh, rest,  
 Nor grudge the hours that roll;  
 The feet that way for God – 'tis they  
Are soonest at the goal.  
Are soonest at the goal  
 That is not gained by speed,  
 Then hold thee still, or restless heart  
 For I shall wait His lead.

[Note: three Abor-Miri verses are reproduced below, though the original text is small and the reproduction blurry]



### **A Prayer**

18.10.34 Acton Church Road. After Address by Jas Reid MA. D.D. of Eastbourne

Jesus confirm my hearts desire

To work & speak & think for Thee;

Still let me guard the hole fire,

And still stir up Thy gift in me.

(393 in old, 373 in new 'Bap. Church Hymnal') Charles Wesley

---

A definition of "Love"

"Undiscourageable good-will."

---

Quoted by Bishop Taylor-Smith at lecture in Central Hall given by Mr Hudson Pope on his visit to Palestine with Lantern pictures. 27 October 1934 (Len & Con took us in their car)

"The heart is the garden,

The thoughts are the roots,

The words are the blossoms

The deeds are the fruits"

---

## ASLEEP ON SLEEPER

### TRAIN MISSES WOMAN'S HEAD BY INCHES

The driver of a train from Sturry to Canterbury on Sunday reported a body on the line. A search party went out and found Ellen Elizabeth Impett, 69, at the side of the line, fast asleep, with her head on a sleeper.

Although the wheels had passed within a foot of her head, the train had apparently failed to wake her. The woman, who had been staying at a Canterbury lodging-house, gave no coherent explanation and was taken to Bridge poor law institution, near Canterbury.

*Daily Telegraph 15.1.38*

[Newspaper clipping. [Read full text](#)]

↑ This story will go well with the one about the Lushai woman who slept on peacefully when the crying of her babe awoke the whole village.

## **INDIAN SIGNS**

The Indian sign painter has made some advance in his profession. Here and there in Calcutta one sees examples of high class, artistic work which may, perhaps, be credited to our Schools of Art—or may not. But, on the whole, much remains to be done. The average painter's knowledge of anatomy is often microscopic, his ideas crude, and his colour schemes unharmonious and startling. If unrestrained, he soars to giddy heights; and his patrons apparently give him *carte blanche*. It is when we come to the wordings on the boards that, as Music Hall artists say, "we get in our laugh." A baker's sign "European Loafer" has only recently been taken down. A sign that used to puzzle me was "Tooth Binder" till I discovered that the owner of it inlaid clients' front teeth with gold or bound gold wire round stumps in order to make them more pleasing to the eye. When sailing ships used to visit us an enterprising man in Kidderpore, whose slop shop was known to sailor men as "The Hole in the Wall," solicited patronage with—"Old Smoky Jack, got everything. Seegar and Europe Likker he is."

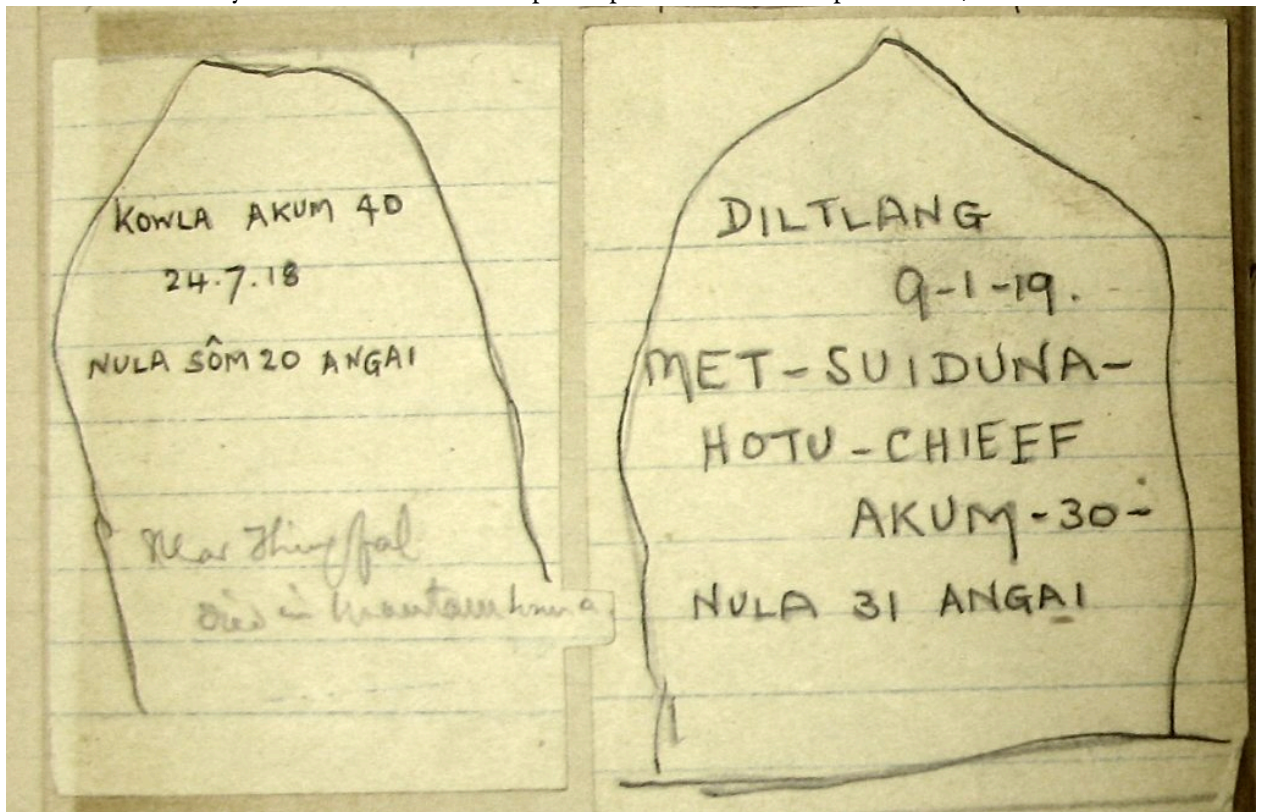
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Then, in a well-known street, there was the "Manufacturer of Indi

[Newspaper clipping. [Read full text.](#)]

### Memorial Stones by the Road-side in Lushai Hills

(Phil 3:<sup>19</sup> – “Whose Glory is in their shame” *an ropuina pawh chu an mualphona a ni*)



[KOWLA AKUM 40  
24.7.18  
NULA SÔM 20 ANGAI  
Near Thingfal died in Mautam [illegible]]

[DILTLANG  
9-1-19  
MET-SUIDUNA-  
HOTU-CHIEFF  
AKUM-30-  
NULA 31 ANGAI]

“The people who qualified for entrance into (the Lushai paradise) were those who had either performed the necessary amount of sacrifices, or killed a certain number of wild beasts, or seduced a sufficient number of young women” (E. L. Mendus in ‘A Romance &, Modern Mission’ page 395 in “World Dominion” October 1934.) These sketches, made on the spot by me, of memorial stones by the wayside in the Lushai Hills, illustrate the last sentence of Mr Mendus’ statement. Suiduna was a chief’s son who went to France as “Mate” (“MET”) in the 27 (Lushai) Labour Corps during the great war.

Pharisaism = Superior spirituality complex

“Don’t throw the cold douche of your formal faith on the exuberant love of new converts”

U.S.A “Part of Canada”

[Two newspaper  
clippings. [Read full  
text](#)]

1930  
CALCUTTA, SATURDAY, OCT. 4. 1930

I am assured this story is true. A "Hundred per cent American" was staying with one of Assam's many hospitable planters. He decided to send a cable to "the folks" and wrote it out as follows—"Am well; staying here on the border of Mongolia." His hostess expostulated saying that Mongolia was many hundreds of miles away, but he explained that most people in "God's country" had never heard of Assam, while every one would know where Mongolia was. The lady, jealous, like all good Assamese, of the reputation of the best Province in India, was a little hurt, but said nothing. However, Nemesis was on the way. She drove him to the local Telegraph Office where he handed in the cable. Presently the babu's puzzled face appeared through the pigeon-hole, and the following conversation took place:—

Babu—"Sah, where is New Yark?"

(This knocked H. P. C. A. endways, but when he recovered his breath he replied, with asperity)

H. P. C. A.—"Babu, have you never heard of the United States of America."

**Tiger carried by flood shot in Gauhat****Legend of Tower of Babel**

?Pawi & ? Lakher Legend — There seems to be no such legend in Lushai

In sâng sak Thu.  
-----

Ziaktu.. Zadâla Zirtîrtu, Chawnhu.  
Sawitu..Lal Nokhama leh Râlnhina.

Nokhama kum 41, hnam Aineh. "Ka naupan  
lainn Zabiaka Chinzah hnamin min hrilh  
a ni," a ti a.

Ralhnina kum 45, Lakher, a pa Dangpawa.  
A hnam pêng Vatipi a ni a, Zawngling  
lama chhuak an ni. "Ka pain ka naupan  
lainn min hrilh a ni, " a ti a.

An sawi dân:-

"Tui a lêt zawh chuan khuatê a dur a,  
kâwl te a phe a. "Tui a lêt leh dân,"  
an ti a, tlân khâwm nân lungte an tiang  
a, a chim thîn a, mihringte a delhhlum  
thîn a, buhfaita an la a, an bûai ruai  
mai a. Vên chungah khian mi pakhat a  
lokal a, "A lêt tawh lo vang, intihah duh  
suh u, mihring in thi zo dân e," a rawn  
ti a. Nimahsela, an awi lo va, an bei  
lui a, a chim leh thîn a, an sa thei ta  
chuang lo," an ti. Hei hi khawi atanga  
hriat nge tih a sawitute hian an hre lo.

Kan lal putar sawi:-

"Tui a lêt zawh chuan ni pathumin a  
chhuak a, mi zawng zawng tih theih a em  
hlum a, unau pathum hi lampeiin an in-  
khu a, an dam. Vên chungah miin, "Innei  
rawh u," an ti a, An innei ta a, fapa an  
hring a. An fapa chu, "Tihlum ula, chan  
sawm rawh u, thing leh lung in hmuh  
apiang pe ula," a ti a. An chan sawm a,  
an sem zêl a, A tûkah chuan mihringah an  
lo chang ta vek a. Tin, an unau chuan an  
hmingan sa ta a, an hming sak apiang  
chu hnam hmin atân an lo nei ta zêl a ni,  
a ti a. Tui lêt a tlân khâwmna chu  
khaw chnaka Chhûnhlûng khaw khangah  
Zinghmî tlâng a ni.

## WOOD FOR THE BURNING

From CELIA LADY CONGREVE

Sir—As the authoress of the lines recently quoted by one of your correspondents under the heading "Pile on the Wood," I am interested to see how variations creep into verses as they are quoted and requoted from time to time. Your readers may like to have the original lines:

Beech-wood fires are bright and clear  
If the logs are kept a year.  
Oaken logs burn steadily  
If the wood is old and dry.  
Chestnut's only good, they say,  
If for long it's laid away.  
But ash new or ash old  
Is fit for a Queen with a crown of gold.

Birch and fir logs burn too fast—  
Blaze up bright but do not last.  
Make a fire of eldertree  
Death within your house you'll see.  
It is by the Irish said  
Hawthorn bakes the sweetest bread.  
But ash green or ash brown  
Is fit for a Queen with a golden crown.

Elm-wood burns like churchyard mould—  
E'en the very flames are cold.  
Poplar gives a bitter smoke,  
Fills your eyes and makes you choke.  
Apple-wood will scent your room  
With an incense-like perfume.  
But ash wet or ash dry  
For a Queen to warm her slippers by.

—Yours, &c., CELIA CONGREVE.  
Chelsea, S.W. 3, Feb. 20, 1935

## SUICIDE TOLL

### 29,350 CASES IN 5 YEARS

The Home Secretary, Sir John Gilmour, in a written answer yesterday, gave the following number of deaths from suicide as returned by Registrars-General:

Year.	Eng. & Wales.	Scotland.	N. Ire'l'd.	Ttls.
1929 .....	4,957 ..	474 ..	71 ..	5,502
1930 .....	5,028 ..	495 ..	61 ..	5,584
1931 .....	5,147 ..	493 ..	63 ..	5,703
1932 .....	5,743 ..	500 ..	71 ..	6,314
1933 .....	5,654 ..	523 ..	70 ..	6,247

Sir John added: "The figures for 1934 are not yet available. In addition to the above figures there were 27 cases in 1929 and 23 cases in 1930, which are recorded as suicides by non-civilians in England and Wales."

*A contrast adv. col. in DT. 3 Apr 1935*

THE most Perfectly Equipped Beauty Parlour in the World—and every kind of bath—foam, aeration, brine, sulphur, &c.  
KEEP ONE SLIM and in PERFECT HEALTH  
At the luxurious Mansion, 4, Palace Gate, Kensington, Western 6633. No need for appointments.

DO PLEASE SEND OLD CLOTHES, Toys, Books, Sports Gear, &c. Any description and condition. They are a tremendous help. Poorest district imaginable. Rev. S. G. Tinley, St. Luke's, Victoria Docks, E. 16.

## 50 YEARS IN PROVING EARTH TO BE FLAT

### OATH TO DYING FATHER

A man who for over fifty years tried to prove that the earth was flat died at Midsomer Norton, near Bath, yesterday. He was William Edgell, aged 73, who when 20 took an oath to his dying father that he would prove the theory on which he had worked ever since.

In order to study the night skies Mr. Edgell never went to bed, but slept in a chair. He erected in his garden a steel tube through which he could watch the Pole Star, and he evolved the theory of a flat basin-shaped earth with the sun moving north and south across it. He contended that the Pole Star was only 5,000 miles away, and that the sun was no more than ten miles in diameter.

Mr. Edgell invented a free-wheel for bicycles, an automatic weighing machine and an airless tyre.

The largest collection of birds' eggs ever presented to the British Museum has been given by Mr. E. C. Stuart Baker, the eminent ornithologist. It consists of about 50,000 eggs of 1,960 different species of Indian birds.

### PERSONAL

AS THY DAYS, so shall thy strength be.  
Deuteronomy xxxiii. 25.

“On the Borders of Tibet. From ms. Of Book (“Arthingtons Million” [inserted and circled in the text])  
written by Rev. A. M. Chirgwin M. A. Genl Secy. LMS regarding Mr. Arthington’s grant 5/3/35

“When Lorrain & Savidge accepted the call of the B.M.S. to return to the South Lushai Hills in 1902 they agreed to do so on the condition that someone should be sent to carry on the work ~~they~~ that they had begun among the Abor and Miri Tribesmen in the far North-East of Assam.

“The B.M.S. agreed to this condition fully expecting to be in a position through the Arthington bequest to add to their evangelistic staff in the field. But month after month passed & still the B.M.S. share of the estate was not available. When three years had gone by the B.M.S. concluded that they could not honourably postpone the fulfilment of the promise any further. It was accordingly agreed to open negotiations with the American Baptists, & on December 7th 1905 a missionary of that society arrived in Sadiya. Within a year of this arrival the Arthington Trustees made a grand from Fund No 3 of £2,000 with a promise of a further £500 a year for three years. This annual grant was in fact maintained for five years & a smaller grant was afterwards made for another three years beyond that. A total sum of nearly £5000 was thus granted from Fund No. 3 for work in north-east Assam.

“With this generous help it was possible to increase the staff, & soon the first missionary was joined by others, including a medical man, & work was begun among Assamese & Nepalese & among ex-soldiers & tea-garden coolies, as well as amongst the Abor & Miri tribesmen. The disturbed sate of the country, the occasional outbursts of tribal fighting, with the inevitable reprisals & the murder of Europeans & Asiatics, together with the dangers & hardships of travel presented serious difficulties. During that period ~~Xn~~ work had to be done at “long range.” If the missionary could not go to the people, he must try to draw them to him. Accordingly a rest house for Abor tribesmen was built on the mission compound and practically all coming into Sadiya to trade, if obliged to remain overnight, found shelter at the mission. The aim was to win the confidence of these men & to make them emissaries in their turn to their fellow tribesmen. What iteration was undertaken had to be either over forest-clad mountains by foot or pack mule, or along the tributaries of the mighty Brahmapootra in dug-out canoes covered with a tent of matting, which leaked in the rains & was intolerable in the heat.

Gradually conditions became more settled. Missionaries were able to travel, & even to cross the frontier into China & Tibet. Outstations were established, schools opened, medical work undertaken, & and a covered-in motor launch substituted for a canoe. By 1920 the American Baptist Missionary Socy was able to take full financial responsibility for the mission, & the Arthington grants ceased. Today in the [sic] that field there are nearly <sup>⊗</sup> 50,000 church members. [marginal note by Lorrain:]

⊗ I think this is an error. J.H.L.

“To such proportions has the work grown which was started by Lorrain & Savidge & financed for fourteen years by Arthington money.”

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### **Lushai Raid 1889** (from ditto) & annexation of Lushai Hills

In Jany. 1889 a band of Lushai robbers burst from their mountain homes, set fire to 24 [?] villages & killed or carried ~~away~~ into captivity some 200 men, women, & children. It was but one of a series of such raids, &

every delta-dweller went in fear lest his village should be the next to suffer. Determining to put a stop to these attacks the Gov<sup>t</sup> filled out a punitive expedition, consisting of 2 small detachments which should force their way into Lushai land, one from the north & one from the south.

The 2 forces found the task beset with difficulties & hardship. They had to hew their way through the dense and almost pathless forests. They suffered [for rations?] & sickness. They had to be on the look out for wild animals & to beat off the attacks of the hillmen who were lurking on their flanks in the jungle. At length one detachment, keeping to the work, forced its way into the country by the valley of the Tlong & built a fort at Aijal, the other advancing from the south along the valley of the Karnaphuli, built a stockade at Lungleh. Shorter afterward formally annexed the Lushai Hills.

## Longest Palindrome?

A CORRESPONDENT sends me what he claims to be the longest palindrome ever composed. It is put into the mouth of Napoleon, and reads:

*Able was I ere I saw Elba.*

Nineteen letters reading the same backwards as forwards must be a feat difficult to equal.

## More Palindromes

TWO correspondents send me palindromes which easily surpass in point of length the one I quoted yesterday about Napoleon on Elba.

The longer of the two (containing 36 letters) runs:

*Dog as a Devil Deified,  
Deified Lived as a God.*

My other correspondent, by a mere nonsensical stringing together of words, achieves the following 34-letter specimen:

*Paget Saw An Irish Tooth, Sir, In a  
Waste Gap.*

In spite of their length, neither of these comes up to the standard of the Napoleon example. A good palindrome must be good sense.

## PALINDROMES

Sir—May I add to the palindromes quoted in your "London Day by Day" column this one, which has an additional merit of containing only five different letters:

*Did I tar a rat at Ararat. I did*

Surely the "oldest" palindrome is that which figures in the story of the Garden of Eden, in which, in answer to Eve's first query, Adam is supposed to have replied:

*Madam, I'm Adam.—Yours, &c.,*

C. A. L. DIRAC.

Bishopston, Bristol, March 13.

Other palindromes submitted by readers include:

*Repel evil as a live leper.—R. R. Lloyd,  
Trowbridge, Wilts.*

*Now stop, major-general, are negro jampots  
won?*

## Rhyming Palindrome

NEATEST of the scores of palindromes which continue to reach me by every post is the 36-letter one that rounds off the following rhyme:

A limner, by photography  
Dead-beat in competition,  
Thus grumbled:

*"No, it is opposed, art sees trade's  
opposition."*

The longest specimen I have received so far is:

*Deserts I desire not, so long no lost  
one rise distressed.*

Palindromists assure me it makes sense. Undeniably it consists of 47 letters.

## "IT PAYS TO ADVERTISE"

### LORD MAYOR'S QUOTATION

Urging that steps should be taken to make the work of the London Philanthropic Society more widely known, the Lord Mayor (Sir Stephen Killik) quoted the following lines:

*"The codfish lays 10,000 eggs,  
The homely hen lays one;  
The codfish never cackles  
To tell you what she's done;  
And so we scorn the codfish,  
And the homely hen we prize;  
Which demonstrates to you and me  
That it pays to advertise."*

The Lord Mayor was addressing the annual meeting of the charity at the Mansion House yesterday, when the report showed that during the 1933-34 season 34,656 tickets for coal, bread and milk were distributed to needy people in London and the Home Counties.

The Rev. R. G. Legge and the Rev. J. Willis-Humphreys spoke of the valuable work of the society in East and North London.

### AN EAST END STORY

Sir—The wave of loyalty in which we have been rejoicing calls to my mind an incident of long ago. It was at the darkest hour of the Boer War that a foreigner, coming to see how the proud English would bear defeat, was surprised to find that the old Queen had decided to take a drive through the mean streets of East London, knowing that nothing would cheer her people like the sight of her face.

The foreign visitor thought this was taking an unnecessary risk, and asked a policeman if he did not feel anxious as to the possibility of some unpleasant incident? The reply was: "Go down any of those courts and suggest that. I'll send you to the hospital when they bring you back."

Yours, &c., (Mrs.) E. ECKERSLEY.

Dorset House, Rugby, May 10. 1935

[Six newspaper  
clippings. [Read full  
text.](#)]

From an article printed in "The Christian" (Apl 25, 1935) entitled "The Golden Book" (A Jubilee Sketch of Bible Distribution) by Christine I. [Timbing?]....

"The Bible Society has just published the Gospel of St Matthew for a hill tribe in Burma, named the Mro. There is peculiar interest in this fact because the translator was a young Lushai missionary. Little more than a generation ago the Lushais were themselves heathen & headhunters; now they are carrying the Gospel to the regions beyond. This pioneer, Saptawka by name, passed to higher service at the early age of thirty-six, before the Book was off the press, so he never had the joy of seeing it."

---

**A Christian Lushai's appreciation of beauty of his own country** (from "From Headhunting to Soul-winning" by F.W.S. Mss page 430 + onwards)

"We caused a good deal of amusement especially among the older people, when we began to make a flower garden round about our house. In the evening, as we worked, a large number of Lushais would sit around & watch us as we dug holes to receive a plant & would look at one another & exclaim, some with a smile and some with a frown, "What babies they are! Playing just like children!"

But the ideas of beauty & order which were latent in their disposition were much in evidence later on. I was taking a walk one evening with a young man, & we reached a high peak which commanded a fine view of the surrounding country. My Lushai companion suddenly stopped & said, "Ka pu, never until ~~now~~ this moment did I know that my country was so beautiful. Look at those enormous cumulus clouds perched above the horizon, taking upon themselves the most fantastic shapes. And above our heads, look at the flecks of cirrus clouds tinted with the colours of the loveliest jewels! Look at that (shimmering?) glimmering streak of golden light in the far distance. That is the sea. How beautiful it is! And yet I have read in my scriptures a description of heaven being a place where there shall be no more sea."

"My dear fellow," I said, "That was not said by the writer to mean any lack of beauty in his idea of heaven. He only meant it to mean a symbol of separation from those he loved. He was on an island & it was the water round him that kept him from his beloved [ones?]. Many times during my absences when on furlough I have had similar experiences. I have often been down to the seashore & looked at the huge volume of water which lay between myself & my Lushai friends & have wished that there could be no more sea. I have even touched the edge of the water rolling on to the beach, making it ripple with my finger to cause a tiny wave hoping that by some hitherto unknown power it might continue its waves on and on and on until at last it touched the shore of India & then by some unknown force be conveyed to my beloved Lushai."

"Oh, Kapu, what can we do amongst all this loveliness?" my friend went on, "My spirits are too overwhelmed to remain still. I must jump or sing or leap to allow my feelings to escape. My country is so lovely that it must really be the entrance gate to heaven. Let us both then kneel down & thank the creator of all this grandeur & foretaste of what we many expect to behold when we reach the home which eye hath not seen nor the heart of man conceived the glories which have prepared for those who love God."

We knelt down & a thrill of joy entered our souls.

---

Quoted

**by Len Teuten. Xmas 1935**

- ① "A fellow-feeling makes us wondrous kind,"  
I wonder if the poet would quickly change his mind  
If he found a fellow feeling in his coat behind.
- ② Can you tell me why a hypocrite's eye  
Can better desern [sic] than you or I  
On how many toes a pussy-cat goes?  
Because being full of deceit  
He can best count her feet; (COUNT-ER-FEIT)  
And then, I suppose  
He can best count her toes  
The above came from  
Professor James Abbott of Cambridge University  
& were quoted by Len Teuten

### **Forgotten Sermons**

By. J. A. P. in "The Bible in the World" Article entitled "All afresh" Jan 1936

"Most of the sermons we hear are soon forgotten, but that need not discourage either preacher or hearer. We forget what we have eaten, yet our meals maintain bodily health & strength — so we forget most of the sermons we hear Sunday by Sunday, but for all that they may nourish our spiritual life."

### **Tarmita's Father** (Tarmita Pa chanchin)

~~"For 32 years John Shakespear's father (Richmond Shakespear)~~

"For 32 years Sir Richmond Shakespear faithfully & devotedly served the Government of India, & during that period but once visited England for a few months & on a public duty. In his military capacity he saw much service, was present in 8 general engagements & was badly wounded in the last. In 1840, when a young lieutenant, he had the rare good fortune to be the rescuing from almost hopeless slavery in Khiva 416 subjects of the Emperor of Russia, & but two years later greatly contributed to the happy recovery of our own prisoners from a similar fate in Cabul. Throughout his career this officer was ready and zealous for the public service, and greatly risked life and liberty in the discharge of his duties. Lord Canning, to mark his high sense of Sir Richard Shakespear's public services had lately offered him the Chief Commissionership of Mysore, which he had accepted, & was about to undertake, when death terminated his career"

He was knighted for his exploit in journeying from Khiva to Orenburg (Russia) in 1840 with 416 Russian subjects & returning them to their country. He saw Czar in St Petersburg who thanked him & when he went on to London was ~~knighted~~ offered knighthood by Lord Palmerston and accepted it.

He was first cousin of Makepeace Thackeray.

From Document lent by Lt Col John Shakespear Nov. 1938

Proceedings of the East India Association "Reflections on the Government of Wild Tribes on the N.E. Frontier of India by Liet. Col. John Shakespear C.M.G. C.I.E. D.S.O.

# ABOUT PHOTOGRAPHS—

Here are a few words specially to my friends and customers—Just to let you know that I am thankful for every kind thought and inquiry that have been made during these months of enforced absence from business.—That I am now hoping once more to take hold of any duties that may be entrusted to me with the assurance that, as always, I will do my best for you, both in quality of work, and also as regards to the price. May I hope at an early date to be able to see you at studio? An invitation is extended specially to the graduates of old Boyd High. Why not an individual photo of all the class:—think it over.

I am anxious to serve you where ever I may have the privilege.

Truly, Your Photographer,

## H. A. L. GREENWOOD

McKinney, Texas

REMEMBER—"He won't forget to write if he has your Photo right with him."

THE EXAMINER,

McKINNEY, TEXAS

3, MAY 28, 1936

## Faithful Friend Back to Studio

A. L. Greenwood has returned to the city and opened his photographic studio over the A. & P. Store. Mr. Greenwood, it will be remembered fell on the ice last January and broke his ankle. He was taken to the hospital where he had to remain many weeks. Then he spent several weeks with relatives at Brownwood and in South Texas, recuperating. He has had a hard time of it. But keeps his old time cheerfulness and energy, and is glad to be back at work at his old quarters where he has served the people since 1904. Just remember this—you can count on Mr. Greenwood giving you a square deal in every transaction. He is well prepared to take all kinds of photographs. Family groups are a specialty with him.

We are all glad to have "Bro. Greenwood" back on the job and especially in his church work. He is one of the most faithful and efficient church workers in the city. Give him a share of your patronage.

[Two clippings.  
Read full text.]

In speaking of his long enforced absence, Mr. Greenwood, while in the Examiner office said:

"My brother, Fred, came and got me from hospital, taking me to his home in Brownwood. After some six weeks there with brothers and sisters, my son from San Antonio came after me in an auto, taking me to his home where I spent some two weeks. After which my daughter's husband from down near Kingsville came and took me to their home at the Texas-Mexican Industrial Institute near that town. I spent several very enjoyable weeks there meeting with the boys of the school and looking into the various enterprises in which they are employed.

This school for Mexican boys is under the direction of the Presbyterian Church. The boys this year (some 85 in number) work half time. Some on the farm, consisting of several hundred acres. And the other half time goes to studies. A certain number of boys are allotted to the dairy line, where thirty-two cows were being milked at the time I was there. The cream and milk is taken to Kingsville each day and sold. The printing shop takes a force of seven boys and a director, thus taking up all their spare time. A good bunch of hogs is also looked after as well as a good chicken farm. The products of which have gained several county prizes. They also have their own laundry operated two days a week by

[Clipping continued from prior image. [Read full text.](#)]

### **South Lushai Station Committee's Tribute to the work of retired missionaries.**

(Culled from Quinquennial Report 1931-1936.)

"The five years under review could scarcely have been better chosen as far as the work in the Lushai Hills is concerned. In is a period we should feel the need to review carefully in any case, for 1932 saw the retirement of the founder, and the passing over of the work into other hands. The years immediately following such a transference could not but be critical, & might, quite easily, be disastrous.

"The work in this district was begun in 1903 by the Rev J. H. Lorrain & the Rev F. W. Savidge, who had already been the pioneers of the work in the North Lushai Hills.

"Mr Savidge retired in 1925, but Mr Lorrain remained for another seven years.

"It is to him that the Lushais owe their written language, their vernacular version of the New Testament, Genesis, Isaiah & the Psalms; their well-organized, well-established, self-supporting, self-propagating church; their Sunday Schools which have done so much not only in the building up of the Church, but for the enlightenment of the whole country.

"To the Lushais he was advisor, counsellor and friend, a father of the people, not only in matters which concerned the Church, but in their own personal lives; and in his work he was supported by Mrs Lorrain.

"So much pivoted round him, the people so much depended on him, coming to him in every difficulty at all times, that his retirement might easily have been followed by a period of collapse, or at least of difficulty and disagreement disastrous to the Church; or of arrested development or a definite going back.

"But the true test of a great work is that it stands of itself when the founder leaves it.

"Mr. Lorrain's work has not only stood firm without him, it has moved steadily forward in all directions, — a cause for much thankfulness...

"On an average 400 have been baptized and received into Church fellowship as full communicants; 1000 added to the Christian Community; 516 added to the Sunday schools; and one new church has been built each year during these five years...

---

### **An old missionary's blessing** (on Dictionary)

"May your many weary days & years of toil be accepted by the Master, and blessed richly in the use to be made of this Dictionary by the learners & translators God will send out to the Lushai speaking Tribes. Happy they in their good fortune in having this priceless help in tackling that language! In their success may you find a joyful reward. Of course it will be a long time yet before the book will be available, but I trust the Lord will spare you to see that day, and on still, if it be His Will, to hear the grateful thanks of some who shall find its value, & prove it."

Written by Rev Herbert J. Thomas (retired B.M.S. Missionary & Uncle of our W.J.L. Wenger) 16 Nov 1938 when he heard that the Royal Asiatic Society of Bengal had promised to print my Lushai Dictionary.

”

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### **Plucky Lushai "Forest Guards"**

W.J.L. Wenger when travelling in a remote part of his district (Chittagong Hill Tracts) with his wife & daughter (Christina) writes on Dec 6. 1938 from “Up the Myani River” as follows: — “Christina marched gaily through the forest & grass lands. This is an elephant district & it gave us ~~a thrill~~ rather a thrill to see three refuge-platforms high up in trees near the paths. Of course we were careful to traverse these parts in broad daylight when elephants were not likely to venture out of the shade of the forests. Just as we got to Myani mukh I heard the words “...ngai lo vang” come clearly across the river. I popped my head out to discover the speaker, & found two young lads, one from [Belkhai?], & one from Lungtiang, who are forest guards at this forest depot. They say there are five Lushais here, three from the North. The forest officer praises them for their courage; he tells me the Chakmas are afraid to go through the forest even in couples, but the Lushais will go singly anywhere in spite of the elephants.”

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One ship sails east, one ship sails west,  
By the selfsame wind that blows;  
It's the set of the sails, not the gales,  
That determined the way it goes.

A verse often quoted by Bishop Taylor Smith

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**Relationship between Missions, Lushai Churches & the Administration**, by Major McCall (District cover copy [sent to?]) Col. J. Shakespear J. Shakespear 1939

The missions are here by sanction of the Government, a sanction which to all intents & purposes is irrevocable in the absence of unauthorised undermining of the administration. Within their authorised activities is included the right to persuade the people to their ways of thinking, religiously. In so far as this is disruption of indigenous Lushai it is counter to government's desire to preserve indigenous custom. But in so far as missions & churches have sanctions to proceed on these lines Executive Gov<sup>t</sup> officers fully discharge their responsibility if they so advise the people & do all in their power legitimately to prepare the people in such a way that the people will be in a position to weigh the pros & cons of [proposals?] with wisdom & intelligence. One way by **wh.** executive offers can safeguard the people from making unwise decisions is by seeking the co-operation of the Leaders European & Lushai to desist from teachings which would accelerate changes unduly, such as the discouragement of marriage prices or any drastic change in the whole relationship fabric of the people. The approach to effect this protection for the people is best made direct to the European & church Leaders. The author has always found in them a great willingness to avoid any precipitation of comparison & that the leaders have always evinced a cooperative attitude with the administration &, usually, the wisdom which is borne of a long & intimate contact with the articulate leaders of Lushai, advantages not often enjoyed by transitory District officers of Govt. So while this happy condition exists the author would deprecate [sic] most emphatically any move, intentionally or unintentionally, by Govt Executives to undermine the Executives of the missions by direct counter propaganda against all that the missions by their very “Casus Foederis” stand for. It follows, consequently, that it is up to the European mission leader to control & direct

their Lushai Executives on such lines that their approach to the people will be scrupulously free from any subversive influence against the measures **wh.** the administration may adopt from time to time.

Let leaders deal direct with leaders & both ensure the strict propriety of their executives. Therein only will lie harmonious working. If the Leaders cannot come to an agreement on some subject it is always open to them to refer the matter for decision by higher authority, but where such a line is not taken the author commends the procedure outlined above & one which he has scrupulously followed to the very real advantage of the whole people committed to his charge. In dealing with a people easily approachable spiritually, without a culture so established & so firm as to be capable of real resistance to change, materially or spiritually, a zealous executive can go too far in his efforts to save a people from themselves.

In point of fact much as the author might regret that the people have thrown over their indigenous beliefs so easily there can be no two ways about admitting that the people have received a material benefit and opportunities which would never have been theirs had it not been for money, influence, and care that the supporters of the missions have put in on behalf of the people. One may not like many of the changes but the administration is placed in the difficult position of wondering whether it is justifiable to deny such material advantages, in an ever changing and condensing world, in order to protect the people from changes & upheavals.

On the whole provided the missions can take a broad view & extend their energies towards the material uplift of the people, as opposed solely to spiritual demands, without demanding a too rapid disruption of the fundamentals of tribal culture & integrity there is no doubt these people would well repay sustained effort & service on the above lines, to the benefit of the country & humanity at large” (pages 252-254 of Cover

**My father's & mothers blessing upon leaving home for work in India Dec 1890 (Quotations from their first letters to me after saying "farewell".)**

(Father) 21.12.90 letter “In His hands we leave you though with tears. Goodbye my boy. God Almighty bless you now & always and make you very happy in His work, &, if it be His will, very successful too”

(Mother) 12.12.90 letter to [me?] “Our hearts have been very sad at parting with you, but deep deep down there is a great joy that our dear Lord has called you to be His servant in spreading the news of the love of Jesus to those poor souls who have never heard of His name. We give you up quite willingly and joyfully to the Lord. He has done so much for us and it is little, very little indeed, we can do for Him.”

“I give thee to thy God: the God that gave thee;  
A wellspring of deep gladness to my heart!  
And precious as thou art, & pure as dew of heaven [Hermon?]  
He shall thee have, my own my beautiful, my undefiled  
And thou shalt be His child.  
Therefore farewell — my firstborn.  
Thou in the shadow of the Rock shalt dwell.  
The Rock of Strength — Farewell!”

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Cutting from The Ely Weekly Guardian & Cambridge Independent Press & Chronicle  
Oct 4. 1935. Cutting from 'The Christian' Oct 3rd. 1935

## *Rev. F. W. Savidge.*

WE learn with sorrow that Rev. ~~Frederic~~ WILLIAM SAVIDGE, the pioneer missionary among the head-hunters of the Lushai Hills, died on September 26, at Stretham, near Ely, at the age of 73. In 1891, in company with Mr. H. J. Lorrain, Mr. Savidge went out to India, in connection with the Aborigines Mission, founded and supported by Mr. Robert Arthington, of Leeds. After much difficulty, owing to the nature of the country and to the reluctance of the Government to sanction their entry into a dangerous area on the Assam border, where head-hunting was still rife, Messrs. Savidge and Lorrain finally succeeded in establishing a mission in the North Lushai Hills. Starting with medical work, they gradually gained the people's confidence, and by the end of six years they had made so much progress that not only had they mastered the language and reduced it to writing, but they had translated two Gospels and the Book of the Acts, had written hymns, a catechism, a simple primer, a grammar, and produced a dictionary of 7,000 words.

This work was eventually handed over to the Welsh Calvinistic Methodist Mission, and Mr. Savidge and his companion then moved on to South Lushai, and joined in the advance work there being carried on by the Baptist Missionary Society. From the beginning of this century this has grown into one of the most encouraging pieces of missionary work anywhere. There is to-day a Christian community of 18,000, with 6,000 full Church-members and 10,000 Sunday-school scholars.

[Newspaper clipping. [Read full text](#)]

	Baptisms	Church Members	Increase Ch. Memb	Xn Community	Increase Xn. Com	Decrease Xn Com	No. of S. Schools	No. on Rolls	Average Attendance	Present at Khaumpm	Great Day School Scholar
1903	–	13	–	156	31	–	–	–	–	–	24
1904	23	36	23	259	103	–	11 <sup>(21)</sup>	162	160	141	179
1905	34	68	32	314	55	–	1	59	51	191	113
1906	23	86	18	304	–	10	9	185	127	245[ii]	123
1907	22	108	22	368	64	–	12	316	249	216[iv]	146
1908	30	136	28	500	132	–	13	418	367	304	115
1909	18	152	16	608	108	–	14	470	396	338	133
[blank]	30			807	199					366	

[i] [Additional note in red ink]: “This was for 1903 & 1904”

[ii] Additional note in red ink]: “Buka and Thangsavungi died”

[iv] [Additional note in red ink]: “Revival”

[Note: original table reproduced below]

	Baptisms	Church Members	Increase Ch. Memb	Xn Community	Increase Xn. Com	Decrease Xn Com	No. of S. Schools	No. on Rolls	Average Attendance	Present at Khaumpm	Great Day School Scholar
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1906	23	86	18	304	–	10	9	185	127	245 <i>Buka and Thangsavungi died</i>	123
1907	22	108	22	368	64	–	12	316	249	216 <i>Revival</i>	146
1908	30	136	28	500	132	–	13	418	367	304	115
1909	18	152	16	608	108	–	14	470	396	338	133
	30			807	199					366	

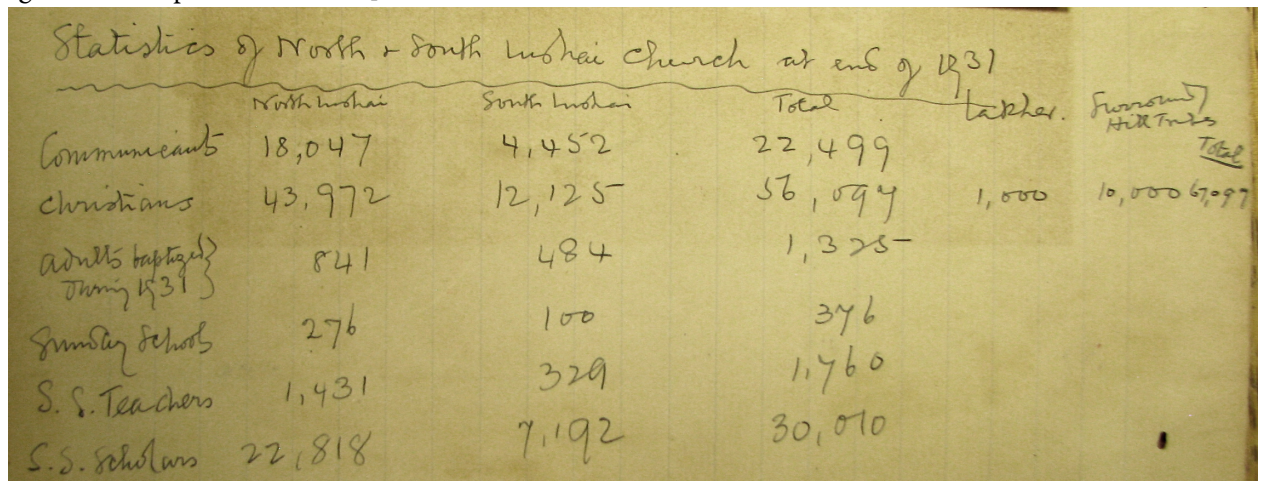
# Lusei Ram Hmarchan Kristian Chhiarna. Kum 1929 ami.

	Chim Chhak.	Khaw- thlang.	Hmar Chhak.	Belh- khawm.
Kohhrante	108	45	104	237.
Thahrilua Hmun	112	47	130	289.
Pastorte	6	4	6	16.
Thahriltute	25	7	15	47.
Kohhran Uba	174	53	153	380.
Danzawhkim zawng zawng	8308	1860	6649	16817.
Sacrament Zir zawng zawng	3904	1158	3136	8198.
Naupang zawng zawng	6169	1349	5461	13006.
Baptisma Chang Puitling	311	92	205	608.
1929 { " " Naupang	672	211	427	1310.
" " Belhkhawm	983	303	632	1918.
Danzawhkim Thar	379	101	261	741.
Sacrament Zir Thar	994	308	690	1982.
Pamlát	308	382	462	1152.
Piang thar	613	120	562	1294.
Thite	139	27	176	342.
Pem chhah	25	72	510	946.
Hnungtawlh	251	5	34	66.
Hnaw lehhuah	251	5	34	66.
zawng zawng	2408	270	584.	
" " Hmeichhia	10156	4367	6884	17098.
" " Belhkhawm	18408	41	107	266.
" " Sunday School zat	118	170	530	1,276.
" " Zirtirtu	576	2274	7891	20,319.
" " zirte	10154	2444	8421	21,595.
" " Belhkhawm	10730	4398	15407	38,550.
Thungai thla te	18745	1183	3042	7,655.
Pathian Ram Zauna	3430	108	415	927.
Buhtham	404	572	1014	3,200.
Thawhlawm dangte	1614	4471		11782.
" zawng zawng	5448	15	39	100.
Ni School zat	46	886		2354.
" " Mipa	826	64		306.
" " Hmeichhia	188	950		2660.
" " Belhkhawm	1014	23		38.
Home Mission	15			

**Statistics of North & South Lushai Church at end of 1931**

	North Lushai	South Lushai	Total	Lakher	Surrounding Hill Tribes	Total
<b>Communicants</b>	18,047	4,452	22,499			
<b>Christians</b>	43,972	12,125	56,097	1,000	10,000	67,097
<b>Adults baptized during 1931</b>	841	484	1,325			
<b>Sunday Schools</b>	276	100	376			
<b>S.S. Teachers</b>	1,431	329	1,760			
<b>S.S. Scholars</b>	22,818	7,192	30,010			

[Note: original table reproduced below]



A photograph of a handwritten newspaper clipping. The title is 'Statistics of North & South Lushai Church at end of 1931'. The table is handwritten in ink on aged paper. The columns are: North Lushai, South Lushai, Total, Lakher, Surrounding Hill Tribes, and a final Total column. The data rows are: Communicants (18,047, 4,452, 22,499), Christians (43,972, 12,125, 56,097, 1,000, 10,000, 67,097), Adults baptized during 1931 (841, 484, 1,325), Sunday Schools (276, 100, 376), S.S. Teachers (1,431, 329, 1,760), and S.S. Scholars (22,818, 7,192, 30,010). There is a small 'Total' written under the Surrounding Hill Tribes column.

	North Lushai	South Lushai	Total	Lakher	Surrounding Hill Tribes	Total
Communicants	18,047	4,452	22,499			
Christians	43,972	12,125	56,097	1,000	10,000	67,097
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Sunday Schools	276	100	376			
S.S. Teachers	1,431	329	1,760			
S.S. Scholars	22,818	7,192	30,010			

[Below: newspaper clipping pasted to the Logbook's marbled endpaper]

Burroughs, Sir F. P.  
M.P., and Mr. Ben Tillett,

### Obituary

## SIR HERBERT LEWIS

Sir John Herbert Lewis, in his day one of the most popular figures in the House of Commons, died at his home, Caerwys, Flintshire, yesterday. He was 75.

The son of Mr. Enoch Lewis, of Mostyn Quay, Flintshire, he was educated at McGill University, Montreal, and at Oxford, and entered Parliament as the Liberal member for the Flint Burghs in 1892. Later he represented Flintshire and then the University of Wales.

A thorough party man, he became a Whip in Sir Henry Campbell-Bannerman's Ministry in 1905. From that position he proceeded to that of Parliamentary Secretary to the Local Government Board (1909-15), and later became Parliamentary Secretary to the Board of Education (1915-22).

Twice married, he leaves a widow, a son and daughter.



# GLOSSARY

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&c

etc.

appln

application

Asst. Supt

Assistant Superintendent

B & F. B. Socy

British & Foreign Bible Society

Beds

Bedfordshire

cd.

could

Chas.

Charles

Chin

an ethnic grouping of people who live mostly in Chin State, Myanmar

cov'd

covered

diff't

different

diff't.

different

Evg.

evening

fai sha

Mizo term for husked, cleaned rice; later spelling: faisa

fm

from

gayal

a species of wild oxen also known as mithun. Mizo term: sial

gov't

government

Hony Secr

Honorary Secretary

jhum

shifting or swidden agriculture. Mizo term: lo

Ledo

a town in Assam

Lk.

Luke

mng

morning

Mr. H.

Robert Henry Sneyd Hutchinson

msn

mission

Mssy

Missionary

Mt.

Matthew

N.E.I.G. Mission

North East India General Mission

P.O.

Post Office

pice

a bronze coin of former British India: one quarter of an anna

Pmr.

Postmaster

Presby. Ch.

Presbyterian Church

rec'd

received

recd

received

Reg'd

Registered

S.I.M.

Soudan Interior Mission

S.S.

Sunday School

Secy

Secretary

sufft

sufficient

Supt.

Superintendent

t.

the

Thangchhuah

the highest level of social merit attainable by a highland man

ulsters

a type of Victorian-era overcoat

wd.

would

wh.

which

Wsh msn

Welsh mission

Xns

Christians

Xt

Christ

Xts

Christ's

Xty

Christianity

zawlbuk

a communal training house for young men

## FURTHER READING

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This list points to readings on themes relevant to *Lorrain's Logbook*. It is organized by region, beginning in the Lushai Hills and moving outwards to encompass the globe.

### The Lushai Hills (today: Mizoram)

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- Nag, Sajal, 'Rescuing Imagined Slaves: Colonial State, Missionary and Slavery Debate in North East India (1908-1920)', *Indian Historical Review*, 39.1 (2012), 57-71.
- Nag, Sajal, *The Uprising: Colonial State, Christian Missionaries, and Anti-Slavery Movement in North-East India, 1908-1954* (Delhi: Oxford University Press, 2016).
- Pachua, Joy L. K., *Being Mizo: Identity and Belonging in Northeast India* (Delhi: Oxford University Press, 2014).
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Markovits, Claude, *India and the World: A History of Connections c. 1750 – 2000* (Cambridge: Cambridge University Press, 2021).

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Carey, Hilary M., *God's Empire: Religion and Colonialism in the British World, c. 1801–1908* (Cambridge: Cambridge University Press, 2013).

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# VERSIONING HISTORY

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This page lists changes to this book, with major changes marked with a 1.0 increase in the version number and minor changes marked with a 0.1 increase.

Version	Date	Change
1.0	November 2023	Pressbook created