

Contents

<i>Acknowledgement</i>	xiii
<i>Foreword</i>	xv
<i>Glossary</i>	xvii
Introduction	1
1. Statement of the Problem	1
2. Elaboration of the Problem	2
2.1. Christianity in Manipur	2
2.2. Sanskritization of Meiteis: Principal Cause for Rejection of Christianity	5
2.3. Revivification Movement: A Major Cause for Rejection of Christianity	7
2.4. British Colonialism in Manipur: A Lesser Cause for Rejection of Christianity	8
3. Importance of the Study	10
4. Scope and Limitation	11
5. Previous Research	12
6. Structure of the Study	13
Chapter 1: Manipur: An Overview	15
Introduction	15
1. Geographical Background	15
1.1. Districts of Manipur	17
2. Anthropological Background	20
2.1. Various Tribal Ethnic Groups of Manipur	21
2.2. The Origin of Meitei	30
2.3. The Early Meitei State (Mythology)	33
2.3.1. Creation Story	33
2.3.2. The Early Meitei Kings and their Administrative Roles	34
2.4. Traditional and Cultural Values of Meitei	36

Chapter 2: Christianity in Manipur (1894-1943)	41
Introduction	41
1. North-East India before the Coming of Christianity	42
1.1. The Beginning of British Supremacy	45
2. The Early Missional Activity in Northeastern Region	46
2.1. Serampore Mission	47
2.2. American Baptist Foreign Missionary Society	50
2.3. The Further Spread of Christianity in the Region	52
3. Christianity in Manipur	55
3.1. Accord with the British	56
3.2. Administrative Supremacy of the British	57
3.3. Factors for Choosing Baptist Mission	57
3.4. An Attempt to Establish Christian Mission	58
3.5. William Pettigrew the First Christian Missionary	59
3.6. Missionary to Meiteis	60
3.7. The First Meitei Christian	60
3.8. From Imphal to Ukhrul	61
3.9. Other Mission Agencies	62
3.10. Christian Mission Strategy	64
3.10.1. General Education	64
3.10.2. Women's Education	65
3.10.3. Freedom and Growth	66
3.10.4. Physical Healing Work	68
3.10.5. Literary Work	70
4. The Genesis and Endeavour of Meitei Baptist Association (1982-2008)	71
4.1. First Ministerial Team of Meitei Baptist Association	72
4.2. Second Ministerial Team of Meitei Baptist Association	73
4.3. Third Ministerial Team of Meitei Baptist Association	74
4.4. Fourth Ministerial Team of Meitei Baptist Association	76
5. An Appraisal	76
Conclusion	79
Chapter 3: Sanskritization of Meiteis: The Principal Cause for Rejection of Christianity	81
Introduction	81
1. Beginning of Hinduism in Manipur Valley	84
1.1. Pre-historic View	84
1.2. Proto-historic Period	85
2. Immigration of Brahmins	87
2.1. Immigration of Brahmins during the Period 1467–1748 A.D.	89
2.2. Summary	92
3. The Rise of Vaishnavism as the State Religion	93

3.1. Initial Vishnu Worship	93
3.2. Early Vaishnava form of Hinduism	94
3.3. Continuation of Vishnu Worship	95
3.4. Formal Appearance of Vaishnavism	96
3.5. Further Growth of Vaishnavism	97
3.6. Imposition of Vaishnavism as the State Religion	99
4. Neo-Vaishnavism in Manipur	103
4.1. Neo-Vaishnavism under the Patronage of King Chourajit	103
4.2. Neo-Vaishnavism under the Patronage of King Gambhir Singh	104
4.3. Neo-Vaishnavism under the Patronage of King Nara Singh	104
4.4. Neo-Vaishnavism under the Patronage of King Chandrakirti	106
5. Religious Syncretism	109
5.1. Rejection of Nimandi and Ramandi Cults	109
5.2. Existence of Indigenous Cults	109
6. The Success of Vaishnavism in Manipur	111
6.1. Royal Benefaction	111
6.2. Religious Liberalism and Adaptability	112
6.3. Receptiveness of the People Particularly Brahmins	113
6.4. External Influence Intelligently Channelized through the Ruling House	114
6.5. Influence of the Varna Order	114
7. Impact of Sanskritization	115
8. Concluding Remarks	123
Chapter 4: Revivification of Traditional Religion: A Major Cause for Rejection of Christianity	127
Introduction	127
1. Traditional Values and Beliefs	128
1.1. Creation Mythology	128
1.2. Tree Cults	129
1.3. Names of <i>Umang lai</i>	130
1.4. Animism	130
1.5. Cultic Significance of Stones	131
1.6. Blood Sacrifice	131
1.7. <i>Apokpa Khurumba</i>	132
1.8. Perception of Salvation	133
1.9. Birth Ceremonials	133
1.10. Marriage Ceremonial	134
1.11. Status of Women	135
1.12. Disposal of the Dead	136
2. Revivification Movement	136
2.1. The Movement	137

2.1.1. Characteristics, Development and Concept of the Movement	137
2.1.2. Beginning of the Movement	140
2.1.3. Beginning of the Movement in Manipur	144
2.1.4. Confrontation of the Movement	147
2.1.5. Reasons for the Movement—One Beginning, Two Separate Roads	149
2.1.6. Nature and Objectives of the Movement	151
2.1.7. Change of Name	154
2.2. Achievements	154
2.2.1. Restoration of Lainingthou Sanamahi	155
2.2.2. Nongkhrang <i>Parei Hanba</i>	158
2.2.3. Revivification of Nongpok Ningthou and Panthoibi	159
2.2.4. Commemoration Day for Burning of the Puyas	160
2.2.5. Revival of <i>Kongba Maru Laipham</i>	161
2.2.6. Revival of the <i>Mongba Hanba Umanglai</i>	161
2.2.7. Panthoibi Instead of Durga	162
2.2.8. Revival of Hiyangthang Lairembi Abode	163
2.2.9. Revival of Traditional Script and Common Festivals	164
Evaluation and Conclusion	165
Chapter 5: British Colonialism in Manipur: Minor Cause for Rejection of Christianity	169
Introduction	169
1. Early Connection with British	170
1.1. Further Contact with British	172
2. Beginning of Direct British Rule	173
2.1. Outbreak of Palace Revolt	174
2.2. Interference of the British	175
2.3. Trial and Execution	177
2.4. Annexation of Manipur	178
2.5. Narcissistic Policy of British	181
2.6. Obliteration of <i>Lallup</i> System	182
2.7. Enforcement of Heavy Taxation	184
2.8. Control of Judicial System	185
2.9. Civil and Military Supremacy	187
2.10. Monopoly over the State Durbar	189
3. Outbreak of Opposition to Economic Control— <i>Nupi Lan</i>	190
Conclusion	193
<i>Retrospection and Conclusion</i>	197
<i>Appendices</i>	203
<i>Bibliography</i>	247