

Aos were quick to sense the value of an education. Mr. Dowd wrote in 1904. "Formerly it was difficult to hold the pupils for more than two or three years; now it is hard to persuade some of the older boys to leave for outside work."⁷ Later he reported, "Our village schools have gained fifty percent in enrollment during the past year and doubled in average attendance." Mr. Perrine wrote: "I think all who work in the hills will agree with me when I say that with hillmen no mode of missions can compare with education."⁸

The Christian influence in the hills had become so great in 1906 that the Deputy Commissioner declared liberty of conscience to all, which was tantamount to relieving Christians from payment of village taxes for false worship and for the entertainment of visitors. While this act was of great importance to the Ao Christians, it also brought with it the danger of people joining the church in order to avoid the taxes.

The change of social customs that was bound to come in the wake of Christianity caused much disturbance in the minds of government officials. It created a new standard of ethics and it was but natural that difficulties should arise in making the adjustments. The old war songs were turned into Christian hymns and the villages here and there were crowned by large church buildings rather than by *genna* stones and pagan prayer flags.

Dr. Clark was not merely interested in the Ao Nagas but in all the neighboring tribes. In his constant correspondence with the Board, he emphasized the destitution of the hill tribes on the Naga range. In response to his earnest request C. D. King was appointed in 1878 to become a missionary to the Naga Hills, with permission to plant a station wherever he thought best.

Mr. King chose Kohima as his place of residence, and the Angami tribe, the most warlike and powerful of all the Naga tribes, as the people with whom he desired to work. Dr. Rivenburg wrote of this tribe:

"Of all the tribes — and they are almost as numerous as the hills they inhabit — into which the Naga group is divided, the most powerful and warlike, as it is also the most enterprising, intelligent and civilized, so to say, is the turbulent Angami."⁹

At the time of the coming of Mr. King, this tribe was at war and the government refused him permission to settle at Kohima. King, not to be outdone by such an order, began his work at Samagoting, a station formerly occupied as the headquarters of the military troop. Even at this place Mr. and Mrs. King were not safe from the attacks of the Angamis. In October, 1879, the Nagas rose to massacre all Europeans, and the Kings, after many vicissitudes, were compelled to leave their station and flee to Sibsagar. When peace had been somewhat established, King again applied for permission to enter the hills, and it was granted. He then went directly to Kohima where he immediately leased land for a compound and proceeded to erect a bungalow, a school-house and out-buildings. He had no more than finished this preliminary work and was giving himself to language study and to the care of the school when an order came from the government to vacate the location. Accordingly, he pulled down the buildings and moved to another site a half mile away where he erected new ones. The amount of labor this required can only be appreciated when one takes into account the primitive conditions under which he had to work. In the words of Mr. Tanquist,

"It took no small amount of pluck and bravery to press