

short period in which missionaries have been working. There arises also the question concerning the wisdom of producing any extensive amount of literature for a small tribe.

P. H. Moore in 1907 said:

"The modern literature in Assamese, whether Christian or non-Christian, may be said to be the product of the last sixty years of the nineteenth century. Brown, Bronson, and Nidhi Levi are the trio of names that stand out pre-eminently as the founders of Assamese Christian literature. Brown was the translator of the New Testament into the Assamese, and saw it through three editions. Bronson's chief literary effort was an Assamese-English Dictionary, which he published in 1867, and which was the only Assamese Dictionary printed until the year 1900. His name is also connected with several tracts, leaflets, and hymns."⁶

The Assamese monthly periodical *Oronodoi* was maintained for many years and was popular among both Christians and non-Christians. It was the first Assamese newspaper and was the only one of its kind until a very recent date when other secular newspapers were published. It was later replaced by the present religious paper *Dipti* which is confined largely to the Baptist community and is published by the All-Assam Baptist Convention. The paucity of men has made it impossible for the later workers to maintain the pace set by the early missionaries, yet a considerable amount of literature has been produced and a number of books have been translated. The names of William Ward, the poet and translator of the Psalms and A. K. Gurney, the Hebrew scholar and translator of the Old Testament into Assamese, are worthy of special mention as literati. P. H. Moore also stands out as a linguistic scholar and had much to do with the present form of the Assamese Bible. During the last few years the

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whole Bible has been reprinted and the spelling corrected; but no extensive revision has been made. A number of small books and pamphlets are available and while Christian literature is not voluminous it does satisfy the basic needs of the Christian constituency.

In the Garo language, the Bible has been translated and a monthly magazine *Achikni Ripeng* continues to make its appearance regularly. Sunday School leaflets, primers, song books, pastors' handbooks, catechisms, and a Garo-Bengali-English Dictionary with a number of other pamphlets touching the social and religious life of the people constitute available Christian literature for the Garos.

The Ao Nagas have the New Testament in their own language as well as the Ao-English Dictionary, a grammar, primer, and other school books, and portions of the Old Testament. For the Mikirs the New Testament has been published. A number of school books and religious pamphlets have been made available. A complete New Testament has been translated into the Angami language; a number of school books have been prepared; and literature for their Christian edification is constantly coming off the press. The Lhota Nagas were given a grammar and a vocabulary by Dr. Witter and a primer by Mr. Perrine. Recently two Gospels have been published as well as several school books and religious pamphlets. In 1931, a complete translation of the New Testament into the Manipuri was finished. Besides that, twenty-three text books for elementary schools have been produced in that language. The Tangkhul Nagas have also received a complete translation of the New Testament. A number of other tribes have received portions of the Scriptures in their ver-

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