Chapter 2

Literature Review

In any research endeavour, review of related literature forms a major constituent. Knowledge of a previous research works also helps in avoiding duplication. It is also helpful for the comparison of data and interpretation of the data. On this line, a comprehensive review of related literature was undertaken pertaining to bibliographical study and on Naga literatures. For the present study, the literatures published over eight decades starting from 1930’s to 2010 have been surveyed and reviewed. In this chapter the literature reviewed have been made chronologically spreading over eight decades on the studies conducted in India and abroad and are presented as follows:

Studies conducted on bibliography

Many researchers have contributed on the studies of bibliography of literatures yet this have a direct bearing on the research works to be taken up on the Naga literatures. Some of the significant studies are as follows:-

Eesdaile (1931) carried out a survey study to discuss on the nature of bibliography, history and make-up of the book. Further the study discussed on certain bibliographical works and gave a glance at the problems of the arrangement of bibliographies.

Cowley (1949) in his study Bibliographical description and cataloguing concluded that bibliography is the study of the material transmission of literary and other documents. According to the author the ultimate aim of the bibliography is to solve the problems of origin, history and text and this can be achieved through minute investigation of the material means of transmission.

In another study, Shera (1951) on Bibliographic organisation discusses that bibliography should be organised so as to present to the inquirer the minimum delaying and difficulty either in the choice of bibliographical services to be used in the search for particular kinds of information at particular levels of analysis, in the prosecution of search or in redundant searching in needlessly multiplied and
overlapping services. The author also states that bibliographic organisation is the pattern of effective arrangements which results from the systematic listing of the records of human communication.

In his study Kalia (1975) analyzed 1243 titles comprising bibliographies, library catalogues, documentation lists, dissertation lists, serial catalogues etc. The study found the entries were arranged by subjects giving bibliographical details about each titles and the arrangement of entries within the subject is alphabetical order.

Lindeboom (1975) in his study observed that though most of the literatures are in Dutch but literatures translated into English title have also emerged. On the basis of his study he suggested that workers in the field of compiling and research into bibliographies can use the method of cross-referencing method especially while dealing with the secondary literature.

Sahai (1976) in his study on Bibliographic methods and reading behaviour discussed that the academic world is ever busy in producing huge literature and technological inventions which are taking place day-to-day. It takes time for such a literature to be embodied in the form of books and, as such, the books remain confined only to macro-literature so far the nature of their thought-content is concerned. The journals and periodicals, however, due to regency in their publication, contain the material of micro-thought and therefore, they are considered to be the staple-food for research workers. All these create a great problem of making these research-literatures accessible to other researchers and scientists in the field who need them urgently for future investigation and practical use. The author suggested that the only answer to the problem is an efficient bibliographically; a scientifically organised and coordinated approach to the human records.

Single (1976) carried out a study in order to assess the readers in rational and judicious selection of books and bibliographical particulars of books. The author also arranged the bibliographies according to Dewey Decimal system of classification and important publications which are being used as series are also listed.
A study carried out by Deeney (1978) aims to probe into the problems encountered while compiling bibliographies and the duplication of work involved in it. He suggested that to minimize and avoid inaccuracies while covering data's through secondary sources. Further the study revealed that most of the publications were in Chinese however literatures in English have started to emerge.


Gupta (2004) in his study India's collaboration with Africa in Science & Technology: an analysis through co-authored publications, 1996-2004 attempted to examine the articles published in herald of library science for authorship pattern, degree of collaboration and geographical distribution of papers. The study revealed that the majority of papers are single authored and for the geographical distribution of articles contribution state-wise, it was found that Andhra Pradesh is the highest in India where Nigeria is the top, incase of foreign countries.

A study carried out by Bailey (2005) highlighted that most of the bibliography have limited treatment for developing countries such as free or reduced cost access to journal literature and pioneering free e-journals. The author also argued that in most of the cases open access movement to bibliography of literatures are very limited.

Goswami (2007) carried out a study to ascertain the various programmes offered by NASSDOC such as library and reference service, literature and bibliography on demand service etc. The study revealed that the number of request for bibliography over the past two years have decreased, which he attributed mainly to the availability of large number of bibliographical citations, library catalogues and content pages or periodical on the internet coupled with availability of free ISID database (Institute for Studies in Industrial Development, New Delhi). Moreover the study found that availability of Indian related literatures and coverage of Indian Periodicals in Abstracting and Citation Services were very limited.
In another study Shafi, Ahmed, Rosy, and Jeelani (2007) analysed 2009 articles published in on-line digital library magazine from January 2001 to June 2005. In their study the authors evaluated each article for number of authorship, nature of authors work, subject of the article and author's country affiliation.

In another study Ghosh (2009) discusses the strength and weakness of the bibliographic coverage of IBN such as its multiplicity of language and script and also compares the IBN with few permanent bibliographies in the world. Moreover the study revealed the application of ICT and the level of success the IBN have achieved. Lastly the author tries to examine all the aspect with special emphasis on remedial measures to be followed to improve currency and coverage.

Goel (2009) carried out a bibliometric study to analyse 10 peer-reviewed Indian Social Science journals' published during 2004-2005. The main objective of the study was to know the contribution by Indian Council of Social Science Research supported research institutions and other Indian/Foreign organizations.

Sharma (2009) carried out a bibliometric study of annual reports of central potato and journal of India potato association. His study revealed that majority of the scientists preferred public research papers in joint authorship having degree of collaboration.


Similarly Narang and Kumar (2010) *Bibliometric study of Indian journal of pure and applied mathematics* analyse 4798 citations appended to 400 articles in five volumes 34 (2003) to 38 (2007) and maiden volume (1970) in Indian journal of pure and applied mathematics. The author observed the number of contributions and their distributions in different volumes, authorship pattern, foreign and Indian author contributions, citation analysis and number of pages used in each volume. The findings of the study highlighted that there is a decrease in the number of contributions in successive volumes. The most cited documents are articles from research journals. The number of foreign contributions is more.
Paul (2010) in *The Indian National Bibliography and the bibliographic control of Bengali publications* discusses the role of delivery of books and newspapers (Public libraries Act 1954) and the Indian National Bibliography in bibliographic control of Bengali publications in India. The author traces the issues of comprehensiveness of coverage and currency of inclusion of titles and publishers’ participation in terms of compliance with the provisions of the Act. The study also analyse quantitatively bibliographic records that appeared in the monthly issues of Indian National Bibliography during a period of nearly five years. It also highlights result of a survey of regional publishers exposing their perceptions about the Act and the Indian National Bibliography. Lastly the study concludes that publishers’ participation might be increased making Indian National Bibliography more visible by regularizing its publications and widening its circulation so that it could be a potential promotional tool in India and abroad.

**Studies conducted on Nagas and Nagaland**

Elwin (1969) in his study describes the valuable descriptions of the history, ethnography and problems of the people especially the Angami, Ao, Lotha, Sema and other tribes termed as Nagas. The author in course of his study covers the period from 1827 to 1896 extracting the writings of explorers, soldiers, administrators and planters of the last century.

Ao (1973) in his study on *Divergences in political and social system among the Naga tribes* observed that the divergences are not as wide as one might observe outwardly. Inspite of changes due to impact of economic development and modern civilization the basic framework of social structure has been retained and there is dilution of the rules of the clans exogamy and village integrity. The author concluded that the real political unit of the Nagas is still in the village and it is usually united on all front.

Barpujari (1973) in his study on the *Naga education in the Nineteenth Century* observed that the government wanted to impart secular education to the Nagas with the ultimate aim of drawing men for manning the different
departments of administration without an integrated approach towards education embracing both elementary and secondary standards as the government and local authorities were mainly concerned with the vexed problems of law and order in the hills. The author concluded that whatever little was achieved in the field of education was due to the efforts of the Christian Missionaries.

Haimendorf (1973) study on the social and cultural change among the Nagas found that the social structure and the system of political controls uniformity extend over most of the villages. Other features of traditional society may well persist even under the changed political conditions with the institutions of autocratic chieftainship is certain to undergo a drastic transformation with the erosion of the tribal ruler’s authority. The author suggested that such study on institution should be carried out and recorded for future generations.

In a significant study Ravindra (1973) argued that the Naga are a multilingual society and as a result the language situation in Nagaland was very complicated and highly problematic. The author attribute the reasons to the multiplicity of the Nagas and their languages mainly due to the different stages of migration and inhabitation of their present settlements, topography of the terrain and large number of cultural and linguistic divisions among the Nagas. The author suggested that Naga languages can be taken up for detailed linguistic studies.

In a survey study Kumar (1974) gave a comprehensive list of Naga literatures of more than 400 documents written in English.

Peseyie (1974) carried out a study to give a picture of the educational development from different angles so as to highlight the role of education in bring about social changes in the Naga society. The study indicates that social changes are taking place more rapidly as a result of education and as a result traditional Nagaland is on the way to modernization. The author concluded that though everyone is conscious of the need to move towards new political, economic and social patterns the traditional customs and cultures are still a part of Naga life.

Das (1977) carried out an urgent anthropological research in Nagaland on certain major areas of research which have not received attention of social and anthropologists and sociologist viz; political anthropology and ethnicity and social
tension. The author concluded that a study of traditional government must
discover the varied aspects of the basic notions of power/authority, political
action/administration etc. and anthropological analysis of the genesis growth and
manifestation of tribal unrest will be of great help to the planners in formulation
sociologically valid policies and programmes of action.

Ghosh (1977) carried out a study on Angami marriage starting from the
pre-marital life, cultivation, marriage rules and rituals, divorce and extra marital
relations.

Ao (1978) study on the concept of religious beliefs of the Naga, argued
that the main feature of religious beliefs were the result of fear in this world rather
than the problematical torments to be met in a hell hereafter.

In a significant study on the Status of literature in the context of Ao society
Chaudhury (1978) give an insight of the status of Ao literature in the context of
Ao society by tracing the literature in formal education coupled with contents of
literature and its contribution to the society.

Das (1978) traced various ways and means through which the Naga tribes
since colonial period have been expressing themselves. The author also describes
how the historical factors and processes have made impact on emergence of Naga
self identity and an intense unfavourable image about the mainland peoples. The
Nagas are also subjected to many social restrictions. The author concluded that
the Nagas are now a part of more complex social and political systems with
modern attitudes.

A study carried out by Anand (1980) gives an authentic account of the
conflict in Nagaland within the conceptual framework of insurgency and counter-
insurgency and provides an international context for the study of the problems in
Nagaland from 1946. The study traces the growth and ramifications of the conflict
through the next two decades to the gradual evolutions of a political settlement in
the seventies. The study deals not only on military history but also discusses the
social and cultural life of the Nagas.

Chib (1980) in his book This beautiful India: Nagaland describes
Nagaland, the homeland of number of tribes and sub-tribes which remained closed
and inaccessible to the outside world for a long time. Starting with the historical
background the author has precisely touched upon all the relevant aspects of a multidimensional picture of the land, life, people, economy, society and culture inhabiting this part of colourful India.

Mills (1980) gave an account of the Rengma Nagas and throws light to the historical account of the people and their lifestyle.

In a significant study on Ao Naga customary laws, Tajen (1980) describes that custom was transcended from time immemorial regarding the birth and death, Morung or Aichu system where young boys from 12 years of age till the time of their marriage undergo learning and training under the elders. According to the author the training is imparted in many subjects and to acquire experience which will be useful in practical life. The study also discusses about the marriage, divorce, children, the clan system, the social organisation, judiciary, land system, socio economic system, loan, debt, mortgage, sale, tenancy and wage systems in the Ao Naga customary laws.

On the other hand Bareh (1981) in his article, Naga literature in retrospective (1873-1973) gives a general review of the role played by the Christian missionaries in the field of Naga literature. Further the study revealed that the Christian missionaries had neglected the greater interest of the people that they had not gone further in providing higher education more than creating the first batch of literatures. In this regard the author suggested that the need of creative literature coupled with providing good school books and also in creating interest in the general readers in the cultural heritage.

Singh (1981) carried out a survey study on the political evolution and democratic systems of the Naga society. The findings of the study present a coherent political picture of Nagaland.

Acharyya (1983) in his study on the Historical documents of Assam and neighboring states highlighted the nature of historical documents in the North East region. Also in another study on Assam and North Eastern States research methodology and sources Archaryya (1984) has attempted to put together source materials highlighting the usefulness and location for the study of history, culture and many other aspects of North East India.
Ganguli (1984) in her study *A pilgrimage to the Nagas* gives an account of her own experiences with the people inhabiting the steeply ridged and wild forested country insight between the Brahmaputra valley of Assam and the border of Burma called Nagaland. Her study is based on the intimate knowledge of the land, its people, history and culture, its problems and progress. She argued that very little was known of the Naga country except was inhabited by savage tribesmen who practiced the head-hunting until India's independence. The study further highlighted that because of the political unrest the whole region was closed to the outsiders. Lastly the author carried out documentation about the Naga culture and the practice of head-hunting in particular.

Shimray (1985) discussed the origin and culture of the Nagas and the changes taking place among the people and how creativity intervenes in shaping the social world.

Hutton (1986) gives an account of the interesting tour diaries of the un-administered area of the Naga Hills during 1923, during a time when the North-East region was entirely neglected. His dairies trace the first journey from Nazira to Luchaipani and ending on 27th April 1923 when they reached Sibsagar Road Railway Station on return journey. The second tour commencing on 9th October and ended on 30th November 1923 at Kohima. The two tour diaries throw a flood of light on the geography of the region, the customs and the kind of life the Nagas and other tribal led in their remote jungle villages. Further the author revealed that every village had *Morungs* (bachelor’s houses) and survival of a definitely Negrito belief in their practice of hanging the combs of bees or wasps on the entrances of houses. The women enjoyed absolute equality with men.

In another study Serna (1986) in *Emergence of Nagaland* gave an account of the origin of the Nagas, social customs and their faith rooted in animism. According to the author, the ambitious British and the ambivalent missionaries made inroads during the early nineteenth century and the Nagas embraced Christianity. Further the author argued that during the Second World War some of the young Nagas scooped a stockpile of arms and ammunition and when the war was over and started a movement for an independent Nagaland under the leadership of Phizo. The author also described the inside story of the underground
movement, the concern of Pandit Jawaharlal Nehru and Indira Gandhi for the Nagas and the democratic traditions for the peace and progress of Nagaland.

Mills (1987) presented a study on the Lotha tribes of Nagaland and presented a record of the folklore and languages spoken by the Lotha tribes and concluded that there is scanty literature on the ethnography of the Lotha Nagas.

In a significant study on Tribes of Nagaland, Sen (1987) made an attempt to provide a comprehensive bibliography on the tribes of Nagaland written in English. He covered comprehensive inventory research source materials from monographs, articles, dissertations, reports, proceedings on Nagaland and its tribes of pre and post-independence period from 1800-1986. The study is the outcome of multidisciplinary bibliographical book which enlists 2000 published and unpublished materials on Nagaland.

Horam (1988) in his study on Naga old ways new trends gives an account of the knowledge of the fascinating Naga race and examines the Naga society and its culture at a time when the Nagas were undergoing a tremendous change with the dawn of modernisation.

Shimmi (1988) studied the details on Naga Hills and features of its people, origin, their racial affinities, geographical spread out, customs and traditions, religion, principal administrative system, weapons and equipments, the traditional Naga philosophy.

Saleh (1989) studied the economy of Nagaland in his book Nagaland's economy in transition and concluded that no development works could be carried out until 1964 and that after the Shillong agreement was signed between the insurgents and the government, the state of Nagaland marched in a process of economic advancement giving more attention to the economic problems in the state.

Hutton (1990) in his study on Naga and customs gave his personal account of meeting with the heads of the various clans of the Nagas. During his stay the author observed minutely the various Naga manners and customs relating to carrying of egg-shells in the Naga country, head-hunting, fertility rites, disposal of dead, practice of hanging the combs of bees or wasps in the entrance of houses, practice of tattooing, and construction of Morungs.
In his study Maitra (1991) presents a comprehensive picture of Nagaland with its historical and socio-geographical accounts. It includes the description of the various Naga tribes, their customs, rites, social systems, head-hunting, art and crafts, languages, folksongs and tales, festivals and yet intrinsic qualities despite the foreign missionaries injecting the spirit of the gospels among the people.

Channa (1992) in his work on Nagaland: a contemporary ethnography has made an effort to bring together some original articles on Nagaland which covers various aspects of life in the region, dealing with diverse topics such as village structure, religion, ethno-medicine, material culture, women, agrarian structure, political consciousness and social change. Further the author made an attempt to bring out the point of view of Naga scholars with regard with the politico-economic status of Nagaland as well as the emerging Naga consciousness with regard to their own position within the nation state of India. The work also focuses on the evolving methodology with regard to ethnography from classical to the modern era.

A study carried out by Ao (1993) provides an emerging Agrarian relation, rural social structures, Naga authority systems and rural development schemes in the Medziphema block in Kohima district in Nagaland. The author undertook a sociological analysis and provided a Naga model of development strategy on the experience of multi ethnic experiment from Diphupar village.

Ganguli (1993) in his study gives an account of the rich artistic world of the Naga tribes of North-east India and the creative uniqueness of the Nagas living in the mountainous and densely forested region between the flood-plains of the Brahmaputra and the border of Myanmar. He elaborates the manifold art forms which developed under the direct influences of the cult of head-hunting and ritual feasts and almost of which has become extinct.

In his study Imchen (1993) gives an insight of the Ao Naga religion and culture in general and the trend of social transformation in particular. Based on empirical data, the author analyse the past, present and future of the Ao Naga society. The study also exhaustively deals with the Ao Naga culture and religion, social organization, customary laws and procedures relating to power structures, economy, land relation, institutions and the system of social control. Further the
study identifies a number of emerging socio-cultural problems such as the failure to differentiate the socio-cultural aspect and religious aspect of the life and culture of the Aos and argues the success of the modern education system which disciplined life of the younger generation but failures such as loss of Ao poetry, music and songs, impact of Christianity in American culture, subsequent distortion of Ao language, divorce among families by the American missionaries while bringing a new religion and church in Nagaland. Moreover the author felt that the present day problems are caused by a distortion of modernization or western culture by the younger generation who are the products of in-between cultures, born in a transient society and emphasized that the good things of the land and beautiful cultural heritage should be discussed and means sought for its preservation. Lastly the author suggests that the church can play an important role towards bringing a better change creating stronger foundation.

Ramunny (1993) in his work on the *World of the Nagas* gave a fascinating history of modern Indian history in the mountains and forests of North-eastern India where Nagas were trying to preserve their own identity. Further the author gave an insight about how the Nagas had lived secluded in the villages on hill tops, their natural resources, ancient traditions and the happy contended lives.

Athsongchanger (1994) gives an account of the legacy of the Indian Independence. The author argued that to some region it ushered rapid development so as to attain a world standard of nuclear and space age but to the Nagas, a legacy so undesirable to them and others that resulted in an unending struggle, such as the raids and arrests of Nagaland National workers and even the innocent evoked a world of fear and anxiety. As a result the wishes of the Nagas were undermined and the spirit of liberty and freedom so dear to them were being threatened. The study further revealed that Nagas with those limited resources and ancient traditions; they lead a happy and contended life. With the departure of imperialist British, the fate and future of the Nagas were left unheard, and as a result, a struggle erupted, causing bloodshed and untold miseries to the Nagas.

Manansala (1994) in his study *Naga race* attempted to classify the people and race, history and pre-history of the Nagas and to stimulate the curiosity of those interested in truth about the past of the Naga people and to dispel the myths.
Horam (1995) through his study *Naga polity* contribute much to the early Naga political institutions beginning with the study of the family, the village and the customary laws. He emphasised about the history of the race of the Naga people and made a comprehensive study of the polity of the three Naga tribes- Ao, Angami and Thangkul.

Kumar (1995) in his study on the Naga tribes provide an insight into the society and culture such as the *Morung* institutions, Naga folklore, Naga personal names, the Naga legends of origin, self governing institutions of more the 20 Naga tribes inhabiting the states of Nagaland, Arunachal Pradesh, Manipur and Assam.

Elwin (1997) in his book *Nagaland* describes the beginning of the creation of new State in 1963. The author describes Nagas were formerly known chiefly as warriors and head-hunters and the progress they have made in the field of development, especially education. The author argued that if not for the insurgency the progress would have been greater. According to the author the Church leaders initiative brought most of the leaders and factions under one umbrella for discussion and commemorate the Atlanta Peace convention and the success of the talks between and those at the government level that will lead to lasting peace in the troubled state.

Ao (1999) carried out a documentation work on Naga culture inhabiting the hills. His study describes about the material cultural aspects of the Nagas associated with festival, ceremony, headhunting practice, song and dances, the ornamental items, the war dresses and apparels used by different Naga tribes. The author also describes the techniques and methods of manufacturing various ornamental items, dresses and musical instruments apart from their typology uses and functions.

In her study *Angami Nagas and the British 1832- 1947* Changkiri (1999) gives an account of the geographical, ethnological and historical background of the Angami Nagas and presents a comprehensive and critical analysis of the Angami Nagas relation with the British government. The study covers from 1832-1947 AD which includes the causes of the Anglo-Angami conflict upto the administrative arrangements of the colonial government in the Naga Hills. The
study discusses the genesis of the Inner Line Regulation System and the introduction of the institutions of Dobashis (interpreters) and Mouzadars (fiscal officers) in the Angami area. Lastly the author also examines the administrative development and moral and material progress of the Nagas, and assesses the impact of the British rule on the social, political and economic life of the Nagas.

Chasie (1999) in his work *Naga imbroglio* gives a clarion call to the rest of India, leaders and led, for statesmanship and vision of what India would become. The author maintains that knowledge of history alone would be inadequate in providing proper perspectives unless one would has a sense of history and occasion and points that an early settlement of the Naga is a must. The author argued that while fighting for one's cause, it is important to wish for everyone else the best that one would want for oneself and one's people and to actually help others to achieve their highest potentials. Further the author attempted to provide the moral psychological underpinnings of this nationalistic movements and the undercurrents that still plays important roles in the continuing drama.

Mongro (1999) in her documentation on Naga cultural attires and musical instruments highlight the material cultural aspects of the Nagas associated with festival, ceremony, head hunting practice, song and dances. The author further revealed the techniques and methods of manufacturing various ornamental items, dresses and musical instruments. The study also traces the trends of changes that are taking place in the contemporary Naga society and the essence of their culture.

Vashum (2000) study on *Naga's right to self determination* gave a historical and holistic account of the Nagas struggle for their self-determination to be independent from India and Myanmar with special reference to India. The study gives an account of the Nagas old ways of life, the emergence of the Naga movement and the developments till 1999 and the perceptions of the Nagas on self-determination. The author narrated the remote Naga past traditions and articulates them to the development of the modern Naga national movement.

Borah (2001) argued that though the government has fulfilled the three language formula in conformity with the national pattern of education, the language are not developed to desired standards. The author attributed the fact to
the Naga writers who are not attracted for venturing to write books due to lack of market. Language-wise and class-wise, population of pupils is not large enough to make production of reading and learning materials cost effective. There is no sufficient financial support to meet the requirements of textbooks annually. Further the author suggested that workable solution be brought forward to meet the challenges of development of Naga languages and textbooks in Nagaland.

In another study on Ao-Naga grammar, Clark (2002) traces the two dialects of the Ao languages—zungli and mungsen, alphabets, articles, nouns, pronouns, adjectives, verbs, adverbs, conjunctions, interjections, syntax, numerals, division of time and measurements and illustrated phrases. According to the author it is one of the most authentic and oldest books of grammar in Ao language, however the study concluded that zungli has evidently been the dominant element in the Ao tribe and this dialect is more prevalent than the mungsen.

Hutton (2002) work on *Diaries of two tours in the un-administered area east of the Naga Hills* shed much light on the geography of the region and also the customs and the kind of life the Nagas and the other tribal led in their remote jungle villages and every villages had Morungs (Bachelor’s houses) and also had Negrito belief in their practice of hanging the combs of bees or wasps on the entrance of houses. His work further revealed that the women enjoyed absolute equality with men.

In a related study, Longchar (2002) in his article, *Historical development of the Ao Nagas in Nagaland* revealed the social, cultural and political history of the Nagas with the origin of the Ao’s in particular.

In another pertinent study on the *Bibliographic report of books in Ao language till date*, Aier (2005) assessed the literary scene of Ao literature and highlighted the bibliographic report of books in Ao literature. The author concluded that a more definite policy in language usage and development in Ao can be enforced in creating a conducive environment for literary activities which will encourage more writers and literature to emerge.

Similarly Kuolie (2005) in his reviewed study, *History of literature and language in Nagaland* emphasizes on the importance of Naga language family
trait and the beginning of literary age in Nagaland. Also in his other article *Bibliographical report of books in Tenyidie language till date* Kuolie (2005) give an overview of the starting of literary age in Nagaland and of the Tenyidie language.

Aier (2006) in his study *Contemporary Naga social formations and ethnic identity* traces the change from traditional inequality to contemporary social formations of class divisions, interfaced to the background of colonial intrusion as an external process of transformation within. The study further analysed the Naga politics and ethnicity, the state of the economy and society at large and the dilemma of whether all these existential patterns are development or decay.

Kuolie (2006) carried out a research work on the structural description of Tenyidie a Tibeto-Burman language of Nagaland. The work is basically on the phonology, morphology and syntax of the language.

Lotha (2007) in his study, *History of Naga anthropology (1832-1947)* traces the Naga anthropology and different Naga ethnographic genres from military reports and survey reports.

A study on *Angami society: at the beginning of the 21st century* carried out by Kikhi, Souza, and Hibo (2009) highlight the problems and issues faced by the Angami community at the beginning of the 21st century ranging from language, politics, media, education, environmental depredation, health, youth, unemployment, social dynamics, development, old age, gender issues. Further their study give an insight to the various alternatives of modernisation of customary law and how the documentation and recognition of customary law has the benefit of recording them and preserving for posterity and concluded that the customary laws should be allowed to exist in an evolved or evolving format in contemporary society and recognised as such by the state.

Smith (2009) carried out a comprehensive study of Ao Naga tribe of Assam such as the general characteristics of the Ao people, personal appearance and artificial adornments, domestic life, social organization, religion and magic, the place of the Ao Nagas in the human family and the changes through contacts with more advanced people.
From the literature review it is worthwhile to sum up the studies conducted on bibliography in abroad by various workers such as by Esdaile (1931) discuss on the nature of bibliography, history and make-up of the book. Cowley (1949) concluded that bibliography is the study of the material transmission of literary and other documents. While, Shera (1951) discusses that bibliography should be organised so as to present to the inquirer the minimum of delay and difficulty either in the choice of bibliographical services. Lindeboom (1975) observed that most of the literatures are in Dutch but literatures translated into English title have started to emerge. Deeney (1978) suggested that to minimize and avoid inaccuracies while covering data's through secondary sources. Dhiman (2000) evaluated ethnobotany journal for authorship pattern, year-wise distribution of articles, institution and country-wise distribution and references cited. Bailey (2005) highlighted that most of the bibliography have limited treatment for developing countries such as free or reduced cost access to journal literature and pioneering free e-journals.

Similarly studies on bibliography in India were carried by numerous workers such as Kalia (1975) analyzed 1243 titles comprising bibliographies, library catalogues, documentation lists, dissertation lists, serial catalogues etc. Sahai (1976) discussed that the academic world is ever busy in producing huge literature and technological inventions which are taking place day-to-day. Single (1976) carried out a study to assess the readers in rational and judicious selection of books and bibliographical particulars of books. Gupta (2004) revealed that the majority of papers are single authored and for the geographical distribution of articles contribution state-wise it was found that Andhra Pradesh is the highest in India where Nigeria is the top incase of foreign countries. Goswami (2007) revealed that the number of request for bibliography over the past two years have decrease which he attributed mainly to the availability of large number of bibliographical citations, library catalogues and content pages or periodical on the internet coupled with availability of free ISID database. Ghosh (2009) revealed the application of ICT and the level of success the IBN have achieved. Goel (2009) carried out a bibliometric study to know contribution by Indian Council of Social Science Research supported research institutions and other Indian/Foreign
organizations. Sharma (2009) revealed that majority of the scientists preferred to public research papers in joint authorship having degree of collaboration. In a recent bibliometric study, Anand and Khode (2010) analysed the year-wise distribution of publications, authorship pattern, geographical distribution of publication, subject-wise distribution with keywords contents of the publication of articles. Similarly Narang and Kumar (2010) observed the number of contributions and their distributions in different volumes, authorship pattern, foreign and Indian author contributions, citation analysis and number of pages used in each volume. Moreover the findings of the study highlighted that there is a decrease in the number of contributions in successive volumes. Paul (2010) concludes that publishers participation might be increased making Indian National Bibliography more visible by regularizing its publications and widening its circulation so that it could be a potential promotional tool in India and abroad.

Many scholars have contributed to the study on Nagas and its people, such as Elwin (1969) in his study describes the valuable descriptions of the history, ethnography and problems of the people especially the Angami, Ao, Lotha, Sema and other tribes termed as Nagas. Ao (1973) concluded that the real political unit of the Nagas is still in the village and it is usually united on all front. Haimendorf (1973) in his study on the social and cultural change among the Nagas found that the social structure and the system of political controls uniformity extend over most of the villages. The author suggested that such study on institution should be carried out and recorded for future generations. Das (1977) concluded that a study of traditional government must discover the varied aspects of the basic notions of power/authority, political action/administration etc. and anthropological analysis of the genesis growth and manifestation of tribal unrest will be of great help to the planners in formulation sociologically valid policies and programmes of action. Ghosh (1977) studied on Angami marriage starting from the pre-marital life, cultivation, marriage rules and rituals, divorce and extra marital relations. Ao (1978) argued that the main feature of religious beliefs were the result of fear in this world rather than the problematical torments to be met in a hell hereafter. Das (1978) concluded that the Nagas are now a part of more complex social and political systems with modern attitudes. A study carried out by Anand (1980)
traces the growth and ramifications of the conflict through the next two decades to the gradual evolutions of a political settlement in the seventies. Mills (1980) gave an account of the Rengma Nagas and throws light to the historical account of the people and their lifestyle. Singh (1980) has precisely touched upon all the relevant aspects of a multidimensional picture of the land, life, people, the economy, society and culture of the Nagas. In a significant study, Tajen (1980) also discusses about the marriage, divorce, children, the clan system, the social organisation, judiciary, land system, socio economic system, loan, debt, mortgage, sale, tenancy and wage systems in the Ao Naga customary laws. Bareh (1981) suggested that the need of creative literature coupled with not only providing good school books but also in creating interest in the general readers in the cultural heritage. Singh (1981) present a coherent political picture of Nagaland. Ganguli (1984) gives an account of the her own experiences with the people inhabiting the steeply ridged and wild forested country insight between the Brahmaputra valley of Assam and the border of Burma called Nagaland. Shimray (1985) discussed the origin and culture of the Nagas and the changes taking place among the people and how creativity intervenes in shaping the social world. Hutton (1986) gives an account of the interesting tour diaries of the un-administered area of the Naga Hills during 1923, during a time when the North-east region was entirely neglected. In another study Sema (1986) described the inside story of the underground movement, the concern of Pandit Jawaharlal Nehru and Indira Gandhi for the Nagas and the democratic traditions for the peace and progress of Nagaland. Mills (1987) presented a study on the Lotha tribes of Nagaland and presented a record of the folklore and languages spoken by the Lotha tribes and concluded that there is scanty literature on the ethnography of the Lotha Nagas. Sen (1987) study is the outcome of multidisciplinary bibliographical book which enlists 2000 published and unpublished materials on Nagaland. Horam (1988) examined the Naga society and its culture at a time when the Nagas are undergoing a tremendous change with the dawn of modernization. Shimmi (1988) has recorded details of Naga Hills and features of its people, origin, their racial affinities, geographical spread out, customs and traditions, religion, principal administrative system, weapons and equipments, the traditional Naga philosophy.
Saleh (1989) concluded that no development works could be carried out until 1964 and that after the Shillong agreement was signed between the insurgents and the government, the state of Nagaland marched in a process of economic advancement giving more attention to the economic problems in the state. Hutton (1990) observed minutely the various Naga manners and customs relating to carrying of egg-shells in the Naga country, head-hunting, fertility rites, disposal of dead, practice of hanging the combs of bees or wasps in the entrance of houses, practice of tattooing, and construction of Morungs. In his study Maitra (1991) presents a comprehensive picture of Nagaland with its historical and socio-geographical accounts. Channa (1992) made an attempt to bring out the point of view of Naga scholars with regard with the politico-economic status of Nagaland as well as the emerging Naga consciousness with regard to their own position within the nation state of India. The work also focuses on the evolving methodology with regard to ethnography from classical to the modern era. A study carried out by Ao (1993) undertook a sociological analysis and provide a Naga model of development strategy on the experience of multi ethnic experiment from Diphupar village. Ganguli (1993) elaborates the manifold art forms which developed under the direct influences of the cult of head-hunting and ritual feasts and almost of which has become extinct. In his study Imchen (1993) suggested that the church can play an important role towards bringing a better change creating stronger foundation. Ramunny (1993) in his work on World of the Nagas gave a fascinating history of modern Indian history in the mountains and forests of North-eastern India where Nagas were trying to preserve their own identity. Further the author gave an insight about how the Nagas had lived secluded in the villages on hill tops, their natural resources, ancient traditions and the happy contended lives. Athsongchanger (1994) gives an account of the legacy of the Indian Independence. Manansala (1994) in his study Naga race attempted to classify the people and race, history and pre-history of the Nagas and to stimulate the curiosity of those interested in truth about the past of the Naga people and to dispel the myths. Horam (1995) emphasised about the history of the race of the Naga people and made a comprehensive study of the polity of the three Naga tribes- Ao, Angami and Thangkul. Kumar (1995) provide an insight into the
society and culture such as the Morung institutions, Naga folk lore, Naga personal names, the Naga legends of origin, self governing institutions of more the 20 Naga tribes inhabiting the states of Nagaland, Arunachal Pradesh, Manipur and Assam. Elwin (1997) argued that if not for the insurgency the progress would have been greater. Ao (1999) describes the techniques and methods of manufacturing various ornamental items, dresses and musical instruments apart from their typology uses and functions. In her study *Angami Nagas*, Changkiri (1999) gives an account of the geographical, ethnological and historical background of the Angami Nagas and presents a comprehensive and critical analysis of the Angami Nagas relation with the British government. Chasie (1999) attempted to provide the moral psychological underpinnings of this nationalistic movement and the undercurrents that still play important roles in the continuing drama. Mongro (1999) traces the trends of changes that are taking place in the contemporary Naga society and the essence of their culture. Vashum (2000) narrated the remote Naga past traditions and articulates them to the development of the modern Naga national movement. Hutton (2002) revealed that the women enjoyed absolute equality with men. In a related study, Longchar (2002) revealed the social, cultural and political history of the Nagas with the origin of the Aos in particular. Aier (2006) analysed the Naga politics and ethnicity, the state of the economy and society at large and the dilemma of whether all these existential patterns are development or decay. Lotha (2007) traces the Naga anthropology and different Naga ethnographic genres from military reports and survey reports. A study carried out by Kikhi et al. (2009) give an insight to the various alternatives of modernisation of customary law and how the documentation and recognition of customary law has the benefit of recording them and preserving for posterity and concluded that the customary laws should be allowed to exist in an evolved or evolving format in contemporary society and recognised as such by the State. Smith (2009) carried out a comprehensive study of Ao Naga tribe of Assam.

Further it can be summarized that not many scholars have contributed to the Naga languages and literatures such as Barpujari (1973) in his study concluded that whatever little was achieved in the field of education was due to the efforts of the Christian Missionaries. Ravindra (1973) argued that the Naga are
a multilingual society and as a result the language situation in Nagaland was very complicated and highly problematic. Kumar (1974) give a comprehensive list of Naga literatures of more than 400 documents written in English. Peseyie (1974) concluded that though everyone is conscious of the need to move towards new political, economic and social patterns the traditional customs and cultures are still a part of Naga life. Chaudhury (1978) give an insight the status of Ao literature in the context of Ao society by tracing the literature in formal education coupled with contents of literature and its contribution to the society. Bareh (1981) suggested that the need of creative literature coupled with not only providing good school books but also in creating interest in the general readers in the cultural heritage. Acharyya (1984) has attempted to put together source materials highlighting the usefulness and location for the study of history, culture, bibliography and many other aspects of Nagaland. However Borah (2001) suggested that workable solution be brought forward to meet the challenges of development of Naga languages and textbooks in Nagaland. Clark (2002) study concluded that zungli has evidently been the dominant element in the Ao tribe and this dialect is more prevalent than the mungsen. Similarly Aier (2005) concluded that a more definite policy in language usage and development in Ao can be enforced in creating a conducive environment for literary activities which will encourage more writers and literature to emerge. Kuolie (2005) emphasized on the importance of Naga language family trait and the beginning of literary age in Nagaland. Further Kuolie (2006) also highlight work on the structural description of Tenyidie, a Tibeto-Burman language of Nagaland. The work is basically on the phonology, morphology and syntax of the Tenyidie language.

Thus from the above reviewed literatures several conclusions have emerged on Naga languages and literatures as under:

- Naga languages can be taken up for detailed linguistic studies.
- The need for creative literature
- Workable solution be brought forward to meet the challenges of development of Naga languages in Nagaland.
A more definite policy in language usage and development can be enforced in creating a conducive environment for literary activities which will encourage more writers and literature to emerge.

The studies conducted in India and Abroad by various workers and researchers in the field of bibliographies emerged that not many studies were carried out on bibliography of Naga literatures except a few studies carried out by Kumar (1974), Chaudhury (1978), Barch (1981), Archaryya (1984), Aier (2005) and Kuolie (2005) etc.

In the light of the above reviewed literatures it was found that not many studies had been carried out on Naga literatures and most importantly on the bibliographical aspect. Therefore, against this backdrop it was decided to undertake a "study on the growth and development of Naga literatures with special emphasis on the bibliography of the Naga literatures".