LITERARY WORKS OF THE MISSIONARIES

Prior to the entry of Christian missionaries into Mizoram the Mizo had no script of their own. But they had their informal education. They had their songs and music, folk-tales and poetry which came down orally from generation to generation. Since the advent of the missionaries the Mizo literature began to thrive.

3:1 Literary work before the advent of missionaries:

In 1874, Capt. Thomas Herbert Lewin (who later became Lt. Colonel), the then Deputy Commissioner of Chittagong Hill Tracts published his "Progressive Colloquial Exercises in the Lushai Dialect of the 'Dzo' or Kuki Language with vocabularies and popular tales". It was printed in Calcutta. It contained conversational sentences in English and Mizo, Lushai-English dictionary of about 1250 Mizo vocabularies, English-Lushai dictionary of about 1100 English vocabularies and three of Mizo folk-tales.

In 1884, Assistant Surgeon, Brojo Nath Shaha, Civil Medical Officer of the Chittagong Hill Tracts published his "Grammar of the Lushai Language". This book was meant for learning Mizo language and it also contained some of the Mizo folk-tales. It was extremely useful to pioneer missionaries.
to learn Mizo words and phrases.

These two publications were made before the birth of Mizo alphabet. Both the writers used English scripts and wrote the words and sentences in accordance with their own hearings of the sound of Mizo language and hence, the spellings of the words do not fully represent the correct phonetic pronunciation of the Mizo words.

No sooner had the pioneer missionaries constructed the Mizo alphabet for writing down the Mizo words and language than the Mizo literature began its march as written literature. The subsequent literary works done by Christian missionaries ushered in the growth and development of Mizo language and literature. An attempt will be made to trace the contribution made by them in the field of literature.

3:2 Literary works of Pioneer Missionaries, Revs. J.H. Lorrain and F.W. Savidge from 1894 to 1897:

According to Pu Lalchunga, Sihphir village, Mizoram, the first book in the Mizo language was "Mizo zir-tir bu" (Lushai Primer) published in 1894. The year '1894' was printed at the bottom of the cover of the book. Pasema, one of the leaders

   The Asiatic Society, p. v.

Thu leb Hla, October, 1989, p. 15.
of the early church of Mizoram also mentioned in his book of
geography of Assam that the first book in Mizo language was
published in 1894.  

According to Rev. J.M. Lloyd, the first book in the
Mizo language produced by the missionaries was a Child's Primer
published by the government of Assam in 1895.  

Commencement of Bible Translation:

With the help of two natives, Thangphunga and Suaka,
the missionaries translated some portions of the New Testament
into Mizo, viz the Gospels according to St. John and St. Luke
and the Acts of the Apostles. They spent two years on this work.
They first translated St. Luke's Gospel and commenced the work
of translation on the 21st August, 1895.  

Publication of the Bible portions:

After they had finished the Gospel of Luke they
translated John's Gospel and then the Acts of the Apostles on
the style of the Revised Version. They got the two Gospels
printed in London in two separate books in 1898. The Acts of
the Apostles was also printed and published in 1899.

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2. Information received from Pu Lalchunga of Sihphir.
4. Thu leh Hla, June, 1983, p. 9
The printed copies of the Gospels of John and Luke and the book of the Acts of the Apostles were received in Aizawl, Mizoram in June, 1899. About 150 copies were sold during the year. The people said that they found it difficult to read. The reason for the difficulty was that the contents were so different from their mode of thinking. 5

Hymns translated and composed:

In addition to the Scripture translation the missionaries produced seven hymns of which five were translated from the English hymn book, 'Sacred songs and Solos' and the other two were composed by the missionaries.

The first hymn was composed probably in 1895. In 1896, during the season of jhum-cutting in Mizoram which begins usually from January up to the middle of February, Vaikhawla who later became a school teacher, was working for daily wages under the two missionaries during which time they taught him to sing the first hymn. 6 Since they sang the hymn at the beginning of 1896 and since the regular service of worship in Mizo was started on the 2nd October, 1895, it is most probable that the first hymn was composed in 1895.

5. U.E. Jones, Report for 1899.
6. Dairy of Vaikhawla (late)
The simple seven hymns mainly expressed that Jesus came to the world to redeem human beings and died for their salvation. Six of them including the first one are still included in the present hymn book printed in 1989 and are frequently sung in the worship service in Mizoram. But the small book of the hymns they prepared was not in print during the pioneering period of four years.

Catechism:

During the same period the missionaries composed a small book of Catechism on the substance of the Bible which was printed by the Assam Government in 1897. From the early beginning the Catechism had been a lesson both in the day school and in the Sunday School for many years.

In 1901, the Welsh Mission at Aizawl published the second edition of the book of Catechism with a few additions of more Scriptural quotations and hymns. The third edition was printed in 1909.

Grammar and Dictionary:

Furthermore, the missionaries prepared a valuable book entitled, "A Grammar and Dictionary of the Lushai Language"

which was published by the government of Assam in 1898.

This book consisted of 364 pages and it had been extremely helpful to the Mizo to learn English.

In 1897, R.H. Sneyd Hutchinson, Superintendent of South Lushai Hills published his "Vocabulary of the Lushai Language," which was printed at the Bengal Secretariat Press. It was a kind of English-Lushai Dictionary with 22 pages and contained about 1472 Mizo vocabularies and numerals from 1 to 100,000 at its last page. It was the first publication of English-Lushai dictionary.

In 1898, Major Shakespear, C.I.E., D.S.O., I.S.C., Superintendent of the Lushai Hills published a small book of 32 pages in Mizo entitled, "Mi-zo leh vai thon thu." It contained nine Mizo folktales and one story of non-Mizo. It was printed at the Assam Secretariat Printing Office, Shillong.

All these works could be done as a result of the introduction of an alphabet by pioneer missionaries and their continuous efforts in the field of literature for the good of the Mizo.

3:3 Bible Translation:

The first Bible translation into Indian language was the Gospel of Matthew, translated into Tamil language by
Philip Baldaeus in 1665 but this was not printed.

The "New Testament" in Tamil language translated by Bartholomew Ziegnbalg and published in 1714 was the first Bible in Indian language. The work of the Old Testament translation which was left unfinished was continued by Benjamin schultze and the whole Bible in the same language was published in 1728.¹⁰

William Carey of the Serampore Mission who had a great aptitude for the work of Bible translation, finished his New Testament translation into Bengali in 1797 and it was published in February, 1801. He began to translate the Old Testament in 1800 and published the whole Bible in Bengali in 1809. He also translated the New Testament into Hindi, Oriya, Sanskrit, Marathi, Assamese, etc. during the period from 1803 to 1806. The New Testament in Sanskrit, Oriya, Marathi and Hindi had been printed and published and it was also translated into Telegu, Kanarese, Gujarati, Punjabi and Kashmiri.¹¹

Years of publication of the Bible in some of the Indian languages may be shown as below.¹²

10. Kristian Tlangau, October, 1988, p. 23
11. Davis, W.B., William Carey (Father of Modern Missions) pp. 55 - 57
12. KRISTIAN TLANGAU, October, 1988, p. 23
<table>
<thead>
<tr>
<th>Years:</th>
<th>Languages:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1815</td>
<td>Oriya</td>
</tr>
<tr>
<td>1818</td>
<td>Sanskrit and Hindi</td>
</tr>
<tr>
<td>1819</td>
<td>Marathi</td>
</tr>
<tr>
<td>1823</td>
<td>Gujarati and Sinhala</td>
</tr>
<tr>
<td>1830</td>
<td>Kannada</td>
</tr>
<tr>
<td>1841</td>
<td>Malayalam</td>
</tr>
<tr>
<td>1854</td>
<td>Telegu</td>
</tr>
<tr>
<td>1895</td>
<td>Pushtu</td>
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<tr>
<td>1899</td>
<td>Kashmiri</td>
</tr>
<tr>
<td>1911</td>
<td>Mundari</td>
</tr>
<tr>
<td>1915</td>
<td>Nepali &amp; Santali</td>
</tr>
<tr>
<td>1948</td>
<td>Tibetan</td>
</tr>
<tr>
<td>1954</td>
<td>Sindhi</td>
</tr>
<tr>
<td>1959</td>
<td>Punjabi</td>
</tr>
</tbody>
</table>

Years of publication of the Bible in some languages in North East India are as follows:

<table>
<thead>
<tr>
<th>Languages:</th>
<th>Years of publications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assamese</td>
<td>1813 - New Testament</td>
</tr>
<tr>
<td></td>
<td>1833 - Remainder of the Old Testament (2 volumes)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Language</th>
<th>Years of publication</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Baptist Mission Press, Sibsagar)</td>
</tr>
<tr>
<td></td>
<td>1903 - Other Old Testament portions were published through the century, till the Bible was completed at this date.</td>
</tr>
<tr>
<td>Khasi:--</td>
<td>1816 - Matthew (Bengali script)</td>
</tr>
<tr>
<td></td>
<td>1827 - New Testament (Bengali script) (Some authorities give date as 1824, others as 1831)</td>
</tr>
<tr>
<td></td>
<td>1834 - Matthew (Revised in Bengali script)</td>
</tr>
<tr>
<td></td>
<td>1846 - Matthew (New Version in Roman character)</td>
</tr>
<tr>
<td></td>
<td>1856 - Four Gospels and Acts.</td>
</tr>
<tr>
<td></td>
<td>1871 - New Testament (Roman script)</td>
</tr>
<tr>
<td></td>
<td>1885 - New Testament (Revised) Old Testament (Part I)</td>
</tr>
<tr>
<td></td>
<td>1891 - Old Testament completed.</td>
</tr>
<tr>
<td></td>
<td>1897 - Bible in one volume.</td>
</tr>
<tr>
<td></td>
<td>1924 - Old Testament completed. (American Baptist Mission)</td>
</tr>
<tr>
<td></td>
<td>1952 - Old Testament completed.</td>
</tr>
<tr>
<td>Language</td>
<td>Year</td>
</tr>
<tr>
<td>---------------</td>
<td>--------</td>
</tr>
<tr>
<td>Hmar</td>
<td>1920</td>
</tr>
<tr>
<td></td>
<td>1946</td>
</tr>
<tr>
<td>AO Naga</td>
<td>1929</td>
</tr>
<tr>
<td>Angami Naga</td>
<td>1927</td>
</tr>
<tr>
<td>Tangkhul Naga</td>
<td>1927</td>
</tr>
<tr>
<td>Manipuri</td>
<td>1827</td>
</tr>
<tr>
<td></td>
<td>1931</td>
</tr>
<tr>
<td>Lakher</td>
<td>1912</td>
</tr>
<tr>
<td></td>
<td>1915</td>
</tr>
<tr>
<td></td>
<td>1918</td>
</tr>
<tr>
<td></td>
<td>1928</td>
</tr>
</tbody>
</table>

**Bible Translation into Mizo language:**

It has already been mentioned that the pioneer missionaries translated into Mizo the Gospels of Luke and John which were printed in 1898 and the Acts of the Apostles published in 1899. Now an attempt will be made to discuss how the work of Bible translation had been continued and completed by the missionaries.

In 1898, the Welsh Mission took over the works of the pioneer missionaries. With the assistance of native Christians D.E. Jones and Edwin Rowlands assiduously translated some portions of the New Testament into Mizo during 1900s.
The Baptist Mission which commenced work in the south Mizoram in 1905 revised the three books of the New Testament which had been already published by the British and Foreign Bible Society, London.

In 1905, second edition of the Gospels of St. Luke and St. John were printed in Calcutta and three thousand copies of both the books were in print. The other books of the New and Old Testaments had been translated and brought out as under:

The Gospels of St. Mark and St. Matthew translated by the Welsh missionaries were printed in 1906. These were another portions of the Scriptures which had been published next to the first three books of the New Testament published by the British & Foreign Bible Society.  

In 1907, two thousand copies of the "First and Second Epistles to the Corinthians" translated by Edwin Rowlands were printed by the Bible Society, Calcutta. In the same year the "Epistles to the Colossians and Philemon" translated by Edwin

14. Chanchin Tha Luka Ziek, 1905, (Published by the British & Foreign Bible Society, Calcutta.)
    Chanchin Tha Johana Ziek, 1905, (Published by the British & Foreign Bible Society, Calcutta)
    F.w. Savidge, Report for 1905.

Rowlands were printed at the S.P.C.K. Press, Vepery, Madras.

Even before publication of Paul's first Epistle to the Corinthians many of its verses had been published in the monthly paper "Mizo Leh Vai Chanchin Lekhabu", November, 1904.

In 1909, penny editions of the Gospels and three thousand copies of the revised edition of "Tirhkohte Thil Tih" (The Acts of the Apostles) were printed in Calcutta. 16

The missionaries did not mention in their annual reports all the years of translation and publication of some books of the Bible but it could be seen that the missionaries of the Welsh and Baptist Missions carried on the translation work as much as possible. It is learnt that Edwin Rowlands translated some of the Epistles of Paul as well as some books of the Old Testament and that the "Epistle to the Hebrews" was also translated in the north Mizoram but the years of publication of these works were not mentioned in the reports. The B.M.S. report for 1909 stated that the "Psalms", part of the "Epistle to the Romans" and the "Epistle of John" had been translated but still they needed revision before printing.

In 1910, the "Gospel according to St. Mark" was published by the British & Foreign Bible Society. Three thou-
sand copies were printed at the Baptist Mission Press, Calcutta. 17

The book of "The Revelation to St. John," translated by D. E. Jones was brought out in 1911. 18

J.H.Lorrain in his report of 1913 said that "The Epistle to the Romans" and revised edition of "The Acts of the Apostles," were in the press. "The First and Second Epistles to Timothy" and "The Epistles of James and John" were in preparation and would shortly be in print. 19


17. D.E. Jones, Report for 1910
18. Kristian Tlangau, October, 1923, p.267
    Thu leh Hla, October, 1988, p.20
In D.E. Jones' report of 1914 it has been noted that "The Book of Proverbs" was printed in Aizawl and the British & Foreign Bible Society published Romans, Timothy and James which were translated by J.H. Lorrain.

The Welsh Mission and the Baptist Mission of Mizoram had been maintaining constant cooperation in the work of Bible translation as well as in the publication of Hymn book. Both the Missions continued to translate the Scriptures into Mizo with mutual consultation. In 1914, D.E. Jones and F.J. Sandy of the Welsh Mission went to Serkawn, Headquarters of the Baptist Mission to meet J.H. Lorrain in connection with the work of Scripture translation. As requested by J.H. Lorrain they decided readily to hand over the work of translation and revision of the "New Testament" to J.H. Lorrain who was already appointed by the B.M.S. to translate the Bible.

In 1915, the Epistles to the Galatians, Ephesians, Timothy, Titus and the Epistles of James, Peter, John and Jude translated by J.H. Lorrain were printed by the Bible Society.

J.H.Lorraine's report of 1915 stated that the translation of the New Testament into Mizo language was almost complete and sometime in 1916 the whole book might be in circulation. During 1915, the Epistles to the Galatians and Ephesians and the Epistles of Peter, John and Jude were printed by the British & Foreign Bible Society while Philippians, Colossians, Thessalonians, Titus, Philemon and Hebrews had been either translated or re-translated and after final revision they would be printed. When the preparation of the "The Revelation to John" was finished the whole New Testament would be completed. By 1915, the following books of the New Testament had been in the hands of the people. 24

(1) Matthew
(2) Mark
(3) Luke
(4) John
(5) Acts
(6) Romans
(7) I & II Corinthians
(8) Galatians
(9) Ephesians
(10) Philippians
(11) Colossians (tentative)

(12) I & II Timothy
(13) Philemon (tentative)
(14) Hebrews (tentative)
(15) James
(16) I & II Peter
(17) I, II & III John
(18) Jude
(19) Revelation (tentative)

**Old Testament**

(1) Proverbs, (2) Daniel, (3) Jonah
(All three tentative editions)

The complete New Testament appeared in 1916. The missionaries of the two Missions gratefully remarked the whole New Testament in Mizo as below:-

**F.W. Savidge said:**

The most important event of the whole year is the completion of the New Testament in Lushai language... Now we have it here in our hands and ready for our hearts. Mr. Lorrain had produced such a careful translation that it must be many a long year before anyone will be competent enough to even revise it. The Lushais both in the North and South speak very highly of it... 25

**J.H. Lorrain said:**

Since 1st April, 1916, Mrs. Lorrain and I have been absent from south Lushai. For more than a month we were in Calcutta getting the proofs of the last portions of the New Testament through the Press. It was a pleasure to know, when we left for England in the middle of May, that the Lushais at last had the whole of the sacred book in their own language. 26

25. F.W. Savidge, Report for 1916
D.E. Jones said:

We rejoice with the south Lushai brethren on the completion of the New Testament in Lushai. The Loch Printing Press pays its way and is of great help with the work.

Additional copies of the New Testament were printed in 1917. The books of the New Testament which were bound together in one volume were printed at different times. The page numbers were not in continuity nor the books were properly arranged in order. As they were translated in a period of 22 years there were some differences in the mode of expression and in the structure of sentences. Hence, J.H. Lorrain assisted by Zathanga began to revise or re-translate all the books of the New Testament from the latter part of 1918 and finished the work after five years of patient labour.

On completion of the revision work in 1922, two native Pastors, Chuautera and Haudala were invited to read it carefully and made necessary corrections or alterations after which it was re-written for printing.

In May, 1920, representatives of both the Missions (Welsh and Baptist Missions) met together at Lunglei and made a decision on punctuation of the words and spelling system. The spelling of a Mizo preposition 'a'...
(at, in, on) was changed to 'ah', e.g. instead of Aizawla (in Aizawl) it should be written as Aizawl-ah ('h' was to be added to 'a') and in place of 'ah' only 's' was to be used, e.g. shiam (make) should be 'siam', shei (long) should be 'sei', etc. They also decided that the name of person should be written in one word. The decision of writing the name in one word and of changing 'ah' to 's' was made at the suggestion of F.J. Sandy of the Welsh Mission. 28

F.J. Sandy worked in the North Mizoram from 1914 to the year of his death, 1926. He translated the Gospel of Mark into Hmar dialect, a language closely skin to Mizo and spoken in the northern border of Mizoram. The work was published by the Bible Society in 1920. 29

In 1923, ten thousand copies of the revised edition of the New Testament were printed at the Banerjee Press, Calcutta. In the same year, J.H. Lorrain and his colleague, Zathanga spent six months there seeing the revised New Testament through the press. The whole book was furnished with references to other passages or verses.

Kristian Tlangau, October, 1923, pp. 267-268
Lalbiaktluanga, 1980 Khawvel Sunday School Ni
(November 2, 1980) p.14

29. F.J. Sandy, Report for 1923
of the whole Bible which deal with identical or similar matters. Though the printing charges had to be more for adding the references yet the Bible Society grace­fully did not make any charge for it.\textsuperscript{30}

The first consignment of the book so printed reached Mizoram in February, 1924. As the book was sold very quickly orders for fresh supplies were placed contin­ually. The edition was almost exhausted in the same year.\textsuperscript{31}

As there was a great demand for issue of more copies of the New Bible, 10,000 copies of the second edi­tion were printed at the same press and were issued in 1926.\textsuperscript{32} Until the whole Bible was released in 1959 the New Testament has gone through several reprints. A table showing the number of reprints is given below:\textsuperscript{33}

\begin{longtable}{|c|}
\hline
\textit{Kristian Tlangau}, October, 1923, pp. 298-299  

W.J.L.Wenger, Report for 1924  


Information received from Pu Lalchunga of Sihphir, Mizoram.  
\hline
\end{longtable}
<table>
<thead>
<tr>
<th>Year</th>
<th>Place of Printing</th>
<th>Copies</th>
<th>Edition</th>
<th>No. of pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>1931</td>
<td>Calcutta</td>
<td>10,000</td>
<td>3rd</td>
<td>684</td>
</tr>
<tr>
<td>1937</td>
<td>Calcutta</td>
<td>10,000</td>
<td>4th</td>
<td>684</td>
</tr>
<tr>
<td>1939</td>
<td>Calcutta</td>
<td>1,500</td>
<td></td>
<td>684</td>
</tr>
<tr>
<td>1942</td>
<td>Calcutta</td>
<td>4,000</td>
<td>5th</td>
<td>419</td>
</tr>
<tr>
<td>1946</td>
<td>Calcutta (With eight books of the Old Testament in one volume)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1950</td>
<td>Calcutta</td>
<td>10,000</td>
<td>6th</td>
<td>419</td>
</tr>
<tr>
<td>1955</td>
<td>Great Britain (with the book of Psalms in one volume)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**The Old Testament:**

Translation of some books of the Old Testament was started by Edwin Rowlands of the Welsh Mission who worked in Mizoram till 1907. The Baptist Mission report for 1909 stated that the Psalms had been translated. A book of Jonah in Mizo appeared in 1912. Pu Thanga, one of the church leaders translated the book of Proverbs which was published in 1914 and of Daniel published in 1915. They were printed at the Lushai Christian Press, Aijal. The Proverbs of Solomon was reprinted at the Loch Printing Press, Aijal in 1927 and was in circulation in 1928.

35. Kristian Tlangau, April, 1927
Kristian Tlangau, October, 1928
F.J. Sandy of the Walsh Mission stated in his annual report of 1917 that the books of Hosea, Joel, Amos and Obadiah had been translated and the translation of the books of Micah, Nahum, Habakuk and Zephaniah were on hand.36

J.H. Lorrain pressed on with the work of translating the Old Testament with his assistant, Zathanga. In 1925, they finished the translation of Genesis, the first book of the Old Testament and proceeded with the book of Psalms.37 In 1926, the first draft translation of the Psalms was completed and was carefully read and thoroughly checked by a Committee which was formed for this purpose.38 Ten thousand copies of the Psalms with marginal references were printed in Calcutta in 1927 and the book was issued by the Bible Society in 1928. The translation of Genesis to which marginal references were added had also been printed at the same place by the Bible Society in 1928.39

36. F.J. Sandy, Report for 1917
37. J.H. Lorrain, Report for 1925
38. W.J.L. Wenger, Report for 1926
J.H. Lorrain with his special assistant, Zathanga continued the work of rendering the book of Old Testament into Mizo. They translated the book of Isaiah which was printed and published by the Bible Society, Calcutta in 1932.40

The Welsh Mission working in the North Mizoram also carried on the work of translating the Old Testament. The Psalms translated both in the North and in the South was carefully compared and most of the work of the South had been accepted for printing.41

The annual report of the Welsh Mission for 1929 stated that E.L. Mendus was undertaking the work of translating the book of Isaiah.42 It is also learnt that Isaiah was one of the papers in the Synodical Examination held in the north Mizoram in December, 1931.43 The book of II Kings of the Old Testament was also one of the subjects in the Evangelical Examination held in the year 1927.44 In view of the questions made from the books of Isaiah and II Kings

40. Kristian Tlangau, February, 1932, p. 21
    Kristian Tlangau, April, 1932, p. 28
41. Literature Committee, B.C.M., Serkawn Mizoram Baptist Kohkran Chanchin pawimawh Lakkhawm Part I, 1985, p. 48
42. Dr. John Williams, Report for 1929
43. The Synodical Examination Questions, 1931
44. The Evangelical Examination Questions, 1927
it is evident that they had already been published in Mizo and circulated in those days in the North Mizoram.

Moreover, "Isaiah" was the Scripture lesson both in Class VI and Class V in 1931.  

The book of Amos translated by E.L. Mendus and Chhuashkhama with the assistance of F.J. Sandy, Saiiaithanga, Pasena and Muka was published by the Welsh Mission in 1934 and was printed at the Loch Printing Press, Aijal. It was re-printed in May, 1938.

After J.H.Lorrain's departure from Mizoram in 1932 the translation work remained discontinued in the south Mizoram for some years. The remaining portions of the Old Testament which had not been translated were divided between the Baptist and the Welsh Missions for translation. Thus the two Missions took up the task assigned to them separately.

In the south Mizoram Pastor Challiana began to translate the Old Testament portions in 1936. He translated the books of Exodus, Joshua, Judges, I & II Kings, I & II Chronicles and Ruth. Pastor Chuautera

45. A list of text books for schools in north Mizoram for the year 1931.

46. Zawlnei Amosa Lehkkhabu, 1934, Published by the W.C.M.F. Mission Society.

47. Welsh Mission Bookroom & Press Stock Register.
translated Leviticus, Numbers, Deuteronomy, I & II Samuel, Nehemiah, Ezra and Esther.

A translation Committee was formed which minutely revised and scrutinised the draft translation and made necessary corrections, alternations and criticisms in the work. The members to the Committee were Miss. E.M. Chapman, Rev. F.J. Raper, Rev. H.W. Carter, Rev. Zathanga, Rev. Haudala and Pu Darruma. Later Revs. C.L. Hminga and H.S. Luaia were also included in the Committee. The first three members mentioned above were missionaries. Among them Rev. H.W. Carter took a leading part in the work. 48

A book of Joel translated by Mr & Mrs. E.L. Hendus was printed at the Loch Printing Press, Aijal in October, 1940 and was reprinted in March, 1941. 49

In 1946, second edition of the books of Genesis and Isaiah and the books of Joel, Amos, Obadiah, Jonah, Micah and Nahum were printed in Calcutta and were published with the New Testament in one volume. 50

49. Welsh Mission Bookroom & Press Stock Register K. Hughes, Report for 1940
According to Pastor Chuautera, the progress and position of the Bible translation in the first half of the year 1951 was that the books of the Old Testament which had been already sent to Calcutta for printing were Exodus, Joshua, Judges, Ruth, I & II, Samuel, Habakuk, Zephaniah, Haggai, Zechariah and Malachi.

The Book of I Kings was made already for printing. The revision of II Kings was almost finished. As soon as the revisers completed the work, I & II Kings would be sent to Calcutta for printing.

The southerners had finished the draft translation of I Chronicles, Ezra and Nehemiah but they had not yet revised or scrutinised them. II Chronicles and Leviticus were being translated and the translation of Numbers, Deuteronomy and Esther had not been started.

The portions already translated by the northerners which had been printed were Proverbs, Lamentations, Ezekiel and Daniel. Among them Proverbs and Lamentations had not been revised. Ezekiel and Daniel were under revision. The translation of Job, Ecclesiastes, Songs of Songs and Jeremiah had not been started.51

51. Kristian Tlangau, May, 1951
Two Committees which had been formed for the purpose of translating the Bible carried on the translation work as strenuous as possible.\textsuperscript{52}

Rev. B.E. Jones of the Welsh Mission said in his report of 1955 that J.M.Lloyd and his native associates were able to complete the translation of Daniel in 1954 and they had finished the book of Ezekiel.\textsuperscript{53}

Rev. J.M.Lloyd in his report of 1953 stated that B.E. Jones would go on furlough and his absence would hinder considerably the progress of the translation work. However, he hoped that Rev. Zairema would be able to help in the work. He further said that Lamentations and Jeremiah would soon be completed. Several portions translated in the south had been produced during the year, 1953.\textsuperscript{54} These books were I & II Samuel and I & II Kings printed in Calcutta in 1953.

Rev. B.E. Jones' absence slowed down the progress of the work but Rev. Zairema joined the translation Committee in June, 1954 and the work had been relieved to some extent. A book of Jeremiah and most part of Ecclesiastes had been

\textsuperscript{52} J.M.Lloyd, Report for 1951.
\textsuperscript{53} B.E. Jones, Report for 1953.
\textsuperscript{54} J.M.Lloyd, Report for 1953.
finished. The books of Joel and Amos were reprinted in Calcutta in 1954 from the edition of 1946.

In accordance with the decision made by the Synod which was held in February, 1955 the Theological School remained closed temporarily to enable the staff to complete the translation of the Bible during 1955. Most of the Theological School staff were the translators and after the close of the School they fully engaged in the translation and speeded up the work considerably. Thus the two translation Committees appointed in the North and in the south Mizoram which busily engaged in the work finished their respective portions of the Old Testament on the same date of the 12th August, 1955.

The Synod Office officially reported that the translation of the whole Bible was finished at 2:00 P.M. on 26th August, 1955.

The Books of the Old Testament which had been translated were printed and published separately in different times. For example, I Samuel and II Samuel were printed and published in 1953 and Leviticus, Numbers and Deuteronomy in 1956.

The Bible translation in Mizo began in 1895, the New Testament was completed in 1916 and the Old Testament by 1955. The first edition of the whole Bible printed in Calcutta was issued in 1959 and it was released in the Mission Veng Church, Aizawl, on the 6th September, 1959 and this has become a red letter day in the church history of Mizoram.\(^{58}\)

The Bible translation into Mizo was undertaken by the missionaries at a time when there was no written grammar, dictionary or any word book. Naturally, therefore, they faced unsurmountable difficulties to maintain the Mizo style of idiomatic expression and sometimes they even failed to preserve the pattern and structure of sentences, proper meaning and orthography of Mizo words. Moreover, the Western education ushered in great changes in the standard of living which further brought about different diction as well as different manner of speech and expression. Hence, the books of the Bible need revision or re-translation to suit the changing style of writing and speaking. Besides, it is also found that the words used in translating some verses of the Bible did not adequately express the true sense of the English

\(^{58}\) *Assembly of the Presbyterian Church in North East India* (Golden Jubilee Souvenir, 1926-1976), p. 7
words and the pose and pause in some sentences were not proper. So, from the first edition of the New Testament till the present edition a good number of corrections both in the matter of vocabularies and structure of sentences had to be made by different scholars from time to time. The following passages are quoted from different editions of the New Testament to illustrate the points noted above:

(1) *St. Luke* 3:21-22:

All the people had been baptised, Jesus also was baptised, and as he was praying, the Heaven opened and the Holy spirit descended in a bodily shape like a dove upon him and a voice came from Heaven . . .

The above passage was published in Mize in 1898 as under:

*Mi zawng zawng baptizam an chan' zaw-in,*
*Jisua pawhin baptizam a chang a, a chhamphual a,*
*van a lo in heng a, tin, thlarao Thatfamkim taksa neiin, thure angin a chunga a fu a, tin, van atangin aw lo thang a . . . . . . . . . .

Modern translation of the same verses

*Mi zawng zawngin baptishma an chan zawhin,*
*Isua pawhin baptisma a chang a, a tawngtai a, van a lo in hawng a, Thlarao Thianglim chu taksa puin thure angin a lo chhuk a, a chungah a fu ta a, tin,*
*van atangin aw a lo chhuk a . . . . . . . .
In the above passage the choice of words in the first translation is different from that of the latter. The differences may be shown as under:

<table>
<thead>
<tr>
<th>First Translation</th>
<th>Modern translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptiszam (Baptism)</td>
<td>Baptishma (Baptism)</td>
</tr>
<tr>
<td>Jisua (Jesus)</td>
<td>Isua (Jesus)</td>
</tr>
<tr>
<td>Chhamphual (to utter invocation or incantation)</td>
<td>Tawngtai (to pray to God)</td>
</tr>
<tr>
<td>Thlarae Thatfamkim (Perfect Spirit)</td>
<td>Thlarau Thianghlim (Holy Spirit)</td>
</tr>
<tr>
<td>Taksa nein (having a bodily form)</td>
<td>Taksa puin (in a bodily shape)</td>
</tr>
<tr>
<td>Le thang (to sound or spread)</td>
<td>Lo chhuk (to come down)</td>
</tr>
</tbody>
</table>

The first three words (baptizam, Jisua and Chhamphual) did not appear in the first complete 'New Testament' published in 1916 and they have not been used in the Bible till today. The term 'chhamphual' was used to mean that the priest uttered an incantation in offering sacrifices to evil spirits. Hence, it has no place in the Bible. These words 'chhamphual' and Thlarao 'Thatfamkim' were changed to 'tawngtai' and 'Thlarau Thianghlim' respectively in the next publication of 1905.

Moreover, it is seen that the spellings of some words like 'zaw-in,' 'hong' and 'thlarae' are also different from that of the last publication.
I Corinthians 13:1, 13:12:

I may be able to speak the language of men and even of angels, but if I have no love, my speech is no more than a noisy gong or a clanging bell (1 Corinthians 13:1)

What we see now is like a dim image in a mirror; then we shall see face to face. What I know is only partial; then it will be complete—as complete as God's knowledge of me (1 Corinthians 13:12)

The above passage was translated by Edwin Rowlands and was published in the Mize leh Vai Chanchin Lehhhabu, November, 1904 as under:

Mi hring a tawng tein thu shawi ila, angel a tawng te-pawhin, hma-ngai-na erawh-chu nei shuh ila, dar mai mai ri' emaw, dar-ben-thek chher emaw ka le ni. (1 Corinthians 13:12)

Tuna, dar-thla-lang-in kan hmu (shi), a nial-mual-in chuti-huna-eraw-chuan in-hma-tawn-in; tuna achan-ve-in kan hria; chuti-huna eraw-chuan-in ka hre chhuak ang; kei-ma ni hria'-chhua' tak ang-zawngin (1 Corinthians 13:12)

In 1907 the above verses were printed and published as below:
Mihring leh vantirhke tawng in thru shawil mah ila, haangaih neh suh ila, dar ri mai mai emaw, dar-bentheke ri emaw mai ka lo ni (I Corinthians 13:1)

Tuna darthlalangin kan hau riai ruai shi; chutih huna erawh-chuan hriat kim ka nih ang bawk in ka hre kim ang. (I Corinthians 13:12)

*Modern translation:*

Mihring tawngte leh vantirhkeh tawngtein thru sawi mah ila, haangaihna ka neih si leh chuan, dar ri mai mai emaw, dar benthek, ri mai mai emaw ka lo ni ang. (I Corinthians 13:12)

Tunah zawng darthlalangah kan hau riai ruai a ni, chutih hunah erawh chuan inhmatawnin a ni tawh ang; tunah zawng a kim levin ka hria, chutih hunah erawh chuan ni hriat kim thin ang hian ka hre kim tawh ang (I Corinthians 13:12)

The concord in the sentences of the first publication is not fully correct. The double adjectives in Mize "mai mai" are misplaced in the first sentence and the meaning is quite different from that of the second or the last translation. In the first translation it means the sound of simple gong and in the other translations it means noisy or meaningless sound of a gong. Further, in the first translation the sentences are
incomplete, the usage and arrangement of words are not in conformity with the style and nature of Mize language. The meaning, therefore, remains vague and is not easily understood by the readers.

The second translation published in 1907 omits one sentence in verse 12 of chapter 13 and the last sentence structure also cannot be easily intelligible to the readers. But the words in other sentences are correct and expressive. The senses of the words are the same as that of the modern translation. The words are in proper order in the modern translation and the expression is precise and adequate. It is also seen that spellings of some words in the first two translations are different and dashes are put in many places between the words while even a single dash is not placed in the modern translation.

(3) Colossians 2:10-12 :

And you are complete in him, which is the head of all principality and power. In whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who has raised him from the dead.
In 1907, the above passage was translated and published as under:

**Tin, Ama-a chhung-khat-a shiam-in in awm, lal-na leh thu nei-na zawng zawng lu ani chu: Ama-a peritem kuta shiam a ni le chuan peritem pawh-in in le awm, tisha taksa chu a hlip-shawn-in, Krista peritem a chuan: Baptisma-a Ama nen in phum-a le awm-ta-in chu mi a'n ama nen kai-thawh pawh-in in awm, Pathian fan-chhuah-a rin-na chuan, Ama, mi thi-a'n kaithe tu chuan.**

**Modern translation:**

Amahah chuan in famkim ta bawk a; ani chu lalna leh thuneihna zawng zawng lu a ni. Krista serh-tannaah chuan tisa taksa hlip vekein amah vekeah chuan kuta serhtan ni leva serh tan in nih kha; baptishmaah chuan a hnena phum in le ni ve tawh si a, chu mi vekeah chuan mitthi zing ata amah kai thetu Pathian hnathawh rin avanga a hnena kaitjawh in nih ve kha.

In these verses the meaning of the first sentence in the first translation is not identical with that of the modern translation nor with the English shewn above. It means that 'you are made one family in him'. The formation of the second sentence of the old translation is also syntactically incorrect. The subject of the sentence 'ani' was put last and it should be placed first as in the modern translation.
Moreover, the word 'periten' which means 'circumcise' was untranslated into Mizo and the arrangement of words is also not in accordance with the right order of words in the Mizo language. For example, a group of words like 'Krista Periten a chuan' should be placed at the beginning of the sentence. Also the word 'shawa' (to remove or shift) is not to be used with the main verb 'khip' (to put off). The verb should not be doubly used and instead of 'shawa' a complement of the verb like 'thla' (down/off) or 'vko'(all/wholly) may be used as in the modern translation.

The misplacement of the last two groups of words in the first translation also makes the matter almost unintelligible to the readers. This is not the natural style of Mizo expression. The translator followed the English syntax. The verb clause "through the faith of the operation of God" and the noun clause "who had raised him from the dead" are in the last part of the sentence as in English. This misplacement of the clauses in the Mizo language makes the sentence difficult to understand and they should be placed as they are in the modern translation.

Further, the words "Pathian fan-chhah" (itinerated or visited all over by God) are meaningless in this sentence and instead, "Pathian anathaw" (operation of God) should be placed. Lastly, the art of punctuating the words in the first translation is not followed in
the modern writing.

(4) St. Mark 2:9

It is easier to say, 'Your sins are forgiven or to say, 'Get up' pick up your mat and walk'?

In 1906, it was published as below :-

'I sual-na te ngai-dam-in a awm', ti nge awl zawk, 'Tho la, i mutna chawi la, leng rawh'?

In 1910, it was published as under :-

'I thil-ti sualte ngaihdam-in a awm' tih, leh 'Tho la, i mutna chawi la, ke-in kel rawh' tih hi a engnge shawi awl zawk ?

Modern translation:

'I sualte ngaihdam a ni tawh,' tih leh 'I awngphah la la, kein kel tawh rawh,' tih hi a engnge sawi awl zawk ?

In the first two translations the first sentence is in the passive voice as in the English version. It would be in the active voice as in the modern translation. The Mizo never used passive voice in their language but now it has been in use in some places of the Bible as well as in speaking probably because of the influence of sentence construction in English. It appears that passive voice in Mizo language has come
out of the Bible translation.

Besides, the modern translation omits the word 'The la' (Get up) because of the fact that the verbal meaning of "to walk" includes the meaning of the verb "to get up". But it is better to put it for complete translation of this sentence.

Moreover, in the first two translations 'Chawi la' was used for the verb 'to pick up' but this term is not appropriate in this sentence in the true sense of modern Nkole language because it generally means 'to lift (up)' and instead 'la la' is more appropriated. It is also wrong to use the word 'long rawh' for the imperative verb 'walk' in the first translation; 'Long' means 'to stroll' or 'walk about in the street' or 'visit' another's house'g The true sense is "ke a kal" (to go on feet). Hence, it should be "ke in kal rawh" instead of "long rawh".

Lastly, as in other passages of the old translations the punctuation in the first two publications is different from that of the modern one?

(5) St. Mark 9:25-26 :-

Jesus noticed that the crowd was closing in on them, so he gave a command to the evil spirit. "Deaf and dumb spirit", he said, "I order you to come out of the body and never go into him again!" with a
The spirit threw the boy into a bad fit and came out. The boy looked like a corpse, so that everybody said, "He is dead!"

In 1910, the above passage was translated and published as follows:

Tin, Iswa'n mipui an le-tilan khawn a hse-in thlareu bawlhlawh chu a hau va, a hmun "Mang thlareu tawng-thei-le leh bengaltewig! a chhung ata le-chhwek la, ama a lut leh tawh shuk ang che, kei-in ka tian ahe", ti-in. Tin, au vak leh nasha taka shawi-shak hse-in, a le chhwek ta a. Tin, naupang chu thi angin a le-in, chutichuam a tan zawk-in "A thi ta e," an ti a;

Modern translation:

Tin, Isuan mipui an le tlan khawn mek a hsehwaen, rambuai bawlhlawh chu a hau va, a hmun, "Mang rambuai tawng thei le leh bengaltewig, thu ka pe a che, a chhung ata le chhwek la, lut leh tawh shuh", a ti a. Tichuan a au chhwek, masa taka a savisak zawkin a le chhwek ta a; tin, naupang chu thi ang maiin a le awm ta a, chutichuam ni tan zawk chuan "A thi a ni" an ti a;

In the first translation the words "thlareu bawlhlawh" were used for evil spirit and were changed to "rambuai bawlhlawh" in the modern translation. It is better to use the term "rambuai" because the Mizo called evil spirit "rambuai" and this term is more clearer to the readers.
Another difference in the choice of words is that the first translation used "keiin ka tiam a che" (I myself promise you) for the words "I order/command you" which means "thu ka pe a che", as in the modern translation. So, the first translation for this sentence was not properly correct and moreover, this group of words "keiin ka tiam a che" should not be placed at the end of the sentence in the correct syntax of the Mizo language.

Further, in the first translation the combination of words at the beginning of the last sentence is not idiomatic, rather it is rendered directly from the pattern of English sentence. Lastly, this sentence "naupang chu thi angin a lo ni" is also incorrect grammatically and it should be formed as in the modern translation.

The books of the New Testament translated by Edwin Rowlands or D.E. Jones with the help of some natives were revised or re-translated by J.H.Lorrain and his associates. Thus the books of the New Testaments published in one volume in 1916 were mainly the works of J.H.Lorrain and his associates of the Baptist Mission. Still the translation of this issue was not properly correct in some cases. After thorough revision the words and sentence structures of the New Testament printed in 1923 have become satisfactory and therefore, no changes have been made in the subsequent publications. The words and the sentences are almost exactly
the same as that of today's New Testament except that there are occasionally slight differences in the use of some words which may be regarded as the same words. Also the words and sentences in the books of the Old Testament translated mostly after 1930 are usually the same as that of the present Old Testament.

3.4 Importance of Bible for development of Mizo literature:

Translation of the Bible contributed significantly to the development of Mizo literature. J.H. Lorrain said that the Mizo Bible should play the same part in the development of Mizo language and literature as the Authorised Version of the English Bible in that of England. Now an attempt will be made to discuss its importance to the development of Mizo literature.

(a) The Bible is the first book to be read and most widely circulated:

From the time of pioneer missionaries (1894-1877) children had been taught some Bible verses both in the day and Sunday Schools. From the first Mission School established in 1898 Biblical teaching was prominently given in addition to other branches of elementary education. On Sunday they held a Sunday School attended by children of the day school and frequently by the Gurkhas as well. Portions of the Scriptures were also distributed to them.59

In view of the number of literates and of native christians in 1899 the sale of the first printed copies of the Bible portions was also large enough. About 150 copies were sold during the second half of that year.\textsuperscript{60} At this time there were only two native christians who got baptism on the 25th June. These Mizo christians and three others who had been under instruction learnt the Bible Verses by heart and committed the verses to memory for sundays.\textsuperscript{61} It was a young woman who memorised over a thousand verses of the Scriptures.\textsuperscript{62}

The Scripture lessons had been continued not only in all the day schools but also in the sunday schools and the learners gained much knowledge of the Scriptures. As already mentioned in chapter II the sunday School goers had been examined on the Bible lessons since 1906 and they won prizes.

For the quick spread of the Scriptures the missionaries prepared leaflets on which certain parts of the Scriptures had been put for circulation among the people.\textsuperscript{63} As the people had desire increasingly to learn reading and writing many of them who could not attend the day school attended the sunday school. Consequently they eagerly bought

\textsuperscript{60} D.E. Jones, Report for 1899.
\textsuperscript{61} D.E. Jones, Report for 1900.
\textsuperscript{62} D.E. Jones, Report for 1910.
\textsuperscript{63} F.W. Savidge, Reports for 1909 & 1910.
the translated portions of the Bible which had been published from time to time. In 1913, they either purchased or won as prizes for learning to read 2684 Scripture portions some of which were bound together in one volume. 64

During 1914, the number of Gospels and Epistles including those bound together in one volume which they distributed was 2825. These were mostly sold or given away as prizes. 65 The sale of the first complete New Testament was also large. Between the year 1916 and 1923 as many as 13756 copies were sold with an average of 1720 copies each year. 66

When the revised edition of the New Testament was being printed in Calcutta in 1923 the people were eagerly looking forward to the arrival of the new book. As soon as the consignment arrived, the sale was increasingly large. Ten thousand copies of it soon fell short of the intending by buyers and another 10,000 copies were, therefore, reprinted in 1926. 67 Thus the Bible had been in wide circulation and read most by the Mizo.

Further, a number of religious books basing on the contents of the Bible had been very important books which could be read by the Mizo. From the early years almost all the books written or translated available to the

W.J.L. Wenger, Report for 1924.
people were based on the Bible truths. A few of such religious books which had been widely read and popularly known to Mizo are shown below:

(1) A book of Catechism on the substance of the Bible.
(2) Hymn-book which mainly expresses the Bible truths in verse form.
(3) Commentaries on various books of the Bible written for Sunday school lessons.
(4) The Story of the Bible translated into Mizo which narrated the main contents of the Bible in the form of a story.
(5) The Christian Instructor.
(7) The Story of Jesus.
(8) How to pray.
(9) Prayer and its meaning.
(10) Notes on the Miracles of Jesus.
(11) Notes on the Parables of Jesus.
(12) Come to Jesus.

It is clear that the Christian literature had been the most important literature of the Mizo. Thus the Bible has been the most important work out of which many other books in Mizo have been produced.

(b) The Bible had increased the number of vocabularies:

The Bible has brought new ideas and concepts for
which new words, foreign or coined or adapted words have been introduced. Some of the foreign words which have crept into the Mizo vocabularies with little different spellings and pronunciation since the Bible translation are listed below:

1. Bible (Bible)
2. Grep (Grep)
3. Kros (Cross)
4. Jahova (Jehovah)
5. Barli (Barley)
6. Baptis (Baptise)
7. Temple (Temple)
8. Diabola (Diabolic)
9. Doctor (Doctor)
10. Uain (Wine)
11. Paradis (Paradise)
12. Sam (Psalm)
13. Murra (Myrrh)
14. Hosana (Hosanna)
15. Seol (Sheol)
16. Dragon (Dragon)
17. Haleluija (Hallelujah)
18. Dhive (Olive)
19. Aloe (Aloe)
20. Cidar (Cedar)
21. Pentecost (Pentecost)
(22) Alabaster (Alabaster)
(23) Pomgranate (Pomegranate)
(24) Jubili (Jubilee)
(25) Leviathan (Leviathan)
(26) Kristian (Christian)
(27) Sapphire (Sapphire)
(28) Cherub (Cherub)
(29) Beelzebula (Beelzebul)
(30) Setana (Setan)
(31) Topaz (Topaz)
(32) Diamond (Diamond)
(33) Berul (Beryl)
(34) Jaspi (Jasper)
(35) Anuks (onyx)
(36) Karbankul (Carbuncle)
(37) Eboni (Ebony)
(38) Apple (Apple)
(39) Safron (Saffron)
(40) Hena (Menna)
(41) Ophir (Ophir)
(42) Nard (Nard)
(43) Saron (Sharon)
(44) Golgotha (Golgotha)
(45) Gerah (Gerah)
(46) Rabboni (Rabboni)
(47) Sekel (Shekel)
(48) Gabbatha (Gabbatha)
(49) Ephah (Ephah)
(50) Homer (Homer)
(51) Sardion (Sardius)
(52) Peres (Peres)
(53) Stacte (Stacte)
(54) Onuka (Onycha)
(55) Galbanum (Galbanum)
(56) Lili (Lily)
(57) Chabi (Chabi)
(58) Amen (Amen)

The missionaries coined many words, a few of them are shown below :-

Chawlkar (a week)  Sanghawngsei (a Camel)
Dawhkan (a table)  Kat (Sulphur)
Krista (Christ)  Kahlhen kut (Passover)
darkar (an hour)  Psheikhawk (a shoe)
lehkhabu (a book)  Chawlhi (sabbath)
Isua (Jesus)  lehkha ziaktute (Scribes)
tuifinriet (sea)  Khhawnwar (a lamp)
leilehna (a plough)  Saiip (a sack)
Inkhawmna in (Synagogue)  Duli (a silver coin)
Nawncchizuar (a harlot)  Maicham (an alter)
The missionaries accepted a large number of Mizo vocabularies in order to express ideas of Biblical writing. But in many cases new shades of meaning were attached. Examples are the following:

Kohhran (the church)
Thawhlehna (resurrection)
Fakna Hla Bu (a Book of Psalms)
chibai buk (to salute, worship)
Dawr hmun (a market place)
Serh tan (to Circumcise)
Zawlnei (a prophet)
Berhbu (a bowl)
Darbenthfak (a cymbal)
Perhkhuang (a lute)
tawtawrawt (a trumpet)
lam lian (a road)
Thlarau Thianghlim (the Holy Spirit)
Vantirkoh (an angel)
Tawngtai (to offer prayer)
Pathian Biak In (a Temple)
Lehkhabu zial (a Scroll)
Chanchin Tha (The Gospel)
Sadukai (Saducees)
Chhandamna (salvation)
Biak In (a chapel)
Sawma pakhat (a tithe)
Zungbun (a finger ring)
Sum enkawltu (a steward)
Pharisai (Pharisees)
Judai ram (Judea)
Sipai za hotu (a centurion)
Nuaia (legion)
Dan hretute (lawyers)
Rawngbawl (to serve)
Thawhlawm (collections)
Khengbet (to crucify)
Pathian lehkha thu (the Scriptures)
Tlan (to redeem)

(c) Punctuation marks in the Bible had been constantly followed.

The orthography and punctuation in the Bible had been followed in writing all other books and had been taught in all the schools.

The two Missions working in the north and in the south Mizoram decided that the Spelling system and punctuations in the Bible should be followed and taught in all the schools. On mutual consultation and discussion the two missions made
decisions in regard to alternation or change of spellings of words whenever they found it necessary. The Bible had been printed in accordance with their decision on punctuation and spelling. 68

The punctuations, the use of capital letters and circumflex accent, words to be combined or to be written separately and all other signs in the Bible have been the firm base in the whole of Mizoram.

(d) Specio-religious changes ushered in by Biblical literature:

As mentioned earlier, the hymns had changed to a great extent their views on life and hereafter. Similarly the Biblical teachings had completely changed their old religious belief which further changed their mode of social life.

The Mizo people by and large came under the impact of Biblical teaching and they began to live in accordance with the Biblical teachings. They began to worship God by offering prayers, attending the service of worship, singing hymns in praise of God, preaching the Gospel to others, contributing money to the church's fund, observing Sunday, etc. On the other hand, they had to give up drinking of rice-beer, singing of heathen

68. Chanchin Bu, August, 1940, pp. 120-121
songs, participation in all traditional festivals and amusements connected with intoxicant, sacrifice to demons, superstitious beliefs, sexual intercourse except in the case of married couples, etc. The converts had to abandon many of their social activities which were against the rules of the church and their religious outlook was completely different from that of pre-christianity. They read the Bible and followed the christian way of life. They came to know what they should do and what they should give up under the christianity. Thus it can be said that the Bible changed the social life and religious outlook of the Mizo. The influence of the Biblical words and expression is so much that the manner of speech or mode of expression has become different from that of the pre-christianity period in Mizoram.

3:5 **General literature (religious):**

In addition to the school text books and the books of the Bible and Hymns the missionaries produced valuable books for the common readers. The early educated Mizo christians undertook the translation of some important books into their language and with their assistantce the missionaries sometimes translated or compiled books. A brief account of the works done by
the missionaries and the native Christians is placed below:—

(1) "Isua Chanchin" (The Story of Jesus) by Mrs. Morton was translated into Mizo language in 1905 and was much appreciated by those who could read.  

(2) In the same year "Isua hnenah lo kal rawh" (Come to Jesus) by D.R Newman Hall was printed in the Mizo language. This book had been familiar to the Mizo Christians for many years and attracted many readers. It was revised and reprinted in 1923. 

(3) "Pathian Lehkhabu Chanchin Thu" (The Story of the Bible) and "Kristian Vanram kawng zawh Thu" (Pilgrim's Progress).

The former was probably translated by F.W. Savidge in 1906. J.H. Lorrain said, "Mr. Savidge took home with him the manuscript of his "Story of the Bible" with the intention of having it printed and illustrated in London." When he returned to Mizoram Savidge and his associates, Challiana and Chuautera re-translated the book and also translated John Bunyn's "Pilgrim's Progress" into Mizo in 1908. The two books were printed and published by the B.M.S. in 1910.

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70. Ibid.
71. Kristian Flangau, July, 1923, p.100
The title page of the book, "Pathian Lehkhabu Chanchin Thu" shows the name of Challiana and F.W. Savidge as the translators while in book "Kristian Vanram Kawng Zawh Thu" the name of Cuautera was shown as a translator. The former book contained 559 pages and was reprinted at the Baptist Mission Press, Calcutta in 1924. The latter was revised and reprinted in 1944. It contained 126 pages.

(4) In the same year, 1910, a booklet, "Kross Thu" (The Words of the Cross) by Dr. Peter Frazer was printed and published. The edition of 3000 copies was distributed among the people and 6,000 copies were given out at the Dispensary in 1911. 75

(5) "Kohhran Thunun Dan leh Thurin Thlan Khawm" (Rupes of Discipline and Confession of Faith) translated by D.E. Jones was published by the Welsh Mission, Aijal. The second edition, printed in Sylhet was published in 1912.

(6) "Pathian Robawm" (God's Treasure) consisting of 302 pages written by F.W. Savidge and C.S. Murray of the Baptist Mission was published by the London Missionary Society, 19 Furnival Street, London, E.C.4. It was reprinted at the Loch Printing Press, Aijal in 1935.

(7) "Isua Tehkhin Thute" (The Parables of Jesus) was divided into two parts. Part I consisted of Notes of the Parables

Dr. Peter Frazer, Reports for 1910 & 1911.
of Jesus from St. Luke's Gospel and was written by Edwin Rowlands. Part II contained Notes on Parables of Jesus from the Gospels of St. Matthew and St. Mark and was written by D.E. Jones. The Notes in Part I were first prepared for Upper Primary classes in the Mission school and Part II for the student-Preachers' class.

This book was printed at the SPCK Press, Vepery, Madras in 1906. The revised edition containing 120 pages was printed at the same Press in 1913.

(8) "Kristian zirtirtu" (The Christian Instructor) by Thomas Charles of Bala was translated into Mizo by D.E. Jones and the second edition was printed in Madras in 1913. The third revised edition was printed at the Loch Printing Press, Aijal in 1949 and the fourth edition in 1952.

(9) "Isua Thiltih Makte" (Miracles of Jesus) by D.E. Jones was a small volume on the Miracles and was printed in Sylhet in 1914.76

(10) "Testament Thar" (New Testament) was written by D.E. Jones on the base of Dr. Rouse's book, "Introduction to the Bible". It was used as a text book in the Theological school.

which he started in 1907. It was written during the early years of the establishment of the Theological school and was a model of an introduction to the New Testament. 77

(11) "Kristian Tanpuitu" (The Christian Helper). This was published quarterly by the B.M.S., South Lushai Hills and was designed to help the christians for their growth in faith. 78

(12) "Naupangte Thu Inchhang" (Children's Catechism) and "Baptishma Thu leh Lalpa Zanriah Thu Inchhang" (Catechism on Baptism and the Lord's supper). These are different from the Catechism on the contents of the Bible which has been already mentioned. 79 The former books was Children's Catechism and the latter was introduced for the candidates to receive baptism since 1915. 80

(13) "Kristian Thanlenna" (Christian Growth) was printed and published in 1917 and it had a favourable reception in the whole of Mizoram. 81

77. Thu leh Hla, October, 1988, p. 22
78. J.H. Lorrain, Report for 1915
79. Ibid.
80. Minutes of the Presbytery of Baptist Mission, South Mizoram, 1915 (Minute No.4) Kristian Tlangau, December, 1915, p. 187
81. F.W. Savidge, Report for 1917 Kristian Tlangau, April, 1920, p. 68
(14) "Nang hi i danglam tawh em?" (Have you lived a 
new life?) by F.W. Savidge was published about the year 
1917. It was written for those who seek for salvation. 82

(15) "Kristianto Tihuru" (Duties of Christians) by 
F.W. Savidge and C.S. Murray (Challiana) was printed in 
1919. 83 It was a useful book on practical Christianity.

(16) "Lalber Palai" (Ambassador for King) by F.W. 
Savidge and C.S. Murray (Challiana) was printed in 1920. 
This book describes the necessity of following a good 
moral character by the christians. 84

During 1920 the Baptist Mission of South 
Lushai Hills published several useful books which were 
prepared mostly by F.W. Savidge and his Mizo associates. 
According to the Baptist Missionary Society report for 1921 
the following books in Mizo had been printed. 85

82. Thu leh Hla, October, 1988, p. 23
83. F.W. Savidge, Report for 1919
84. Kristian Tlangu, April, 1920, p. 68
85. F.W. Savidge, Report for 1921
(17) "Krista Palai (Ambassador for Christ)
(18) "Pilata Nupui" (The wife of Pilate)
(19) "Bethlehem Ti Ti" (The Talk of Bethlehem)
(20) "Chhandam nih hariat chianna" (A book of 18 pages showing the certainty of salvation for believers)

The above two mentioned books, "Pilata Nupui" and "Bethlehem Ti Ti" by F.W. Savidge and C.S. Murray of the Baptist Mission, South Lushai Hills were reprinted at the Loch Printing Press, Aijal in 1927 and 1933.

The Baptist missionary, F.W. Savidge further said in his report of 1921 that among many translations they had in manuscripts to be printed were the following:

"The Reformed Pastor" for Lushais
"Introductions and Analyses of Romans,
"Galatians, Ephesians, Philippians and Timothy."
"The New Peep of Day"
"The Pilgrim's Progress," newly translated and divided into chapters to correspond with the chapters in "The Wonderful journey" by Dr. Chas Brown.
"The Wonderful Journey"
"The Doctrine of the Holy Spirit."
"Prayers and its meaning"

86. Ibid.
"Come to Jesus" (newly translated)
"The reason why ?*
"The story of Pandora"
"Aesop's Fables"
"Robinson Crusoe"
"The Giant and the Pigmies"
"How to take care of the body," etc.

These books were printed gradually year by year and the following were printed during the year 1923. 87

(21) "Thlarau Thiamghlim Thu" (The work of the Holy Spirit)
(22) "Isua hmenah lokal rawh" (Come to Jesus) by Newman Hall (re-translated)
(23) "Kristian Vanram Kawng Zawh" (The Pilgrim's Progress) was divided into 30 chapters corresponding to the chapters of "The Wonderful Journey" by Dr. Chas Brown of Ferme Park. The translation of each chapter of "The Pilgrim's Progress" was followed by the translation of the chapters of "The wonderful journey". The printing of the latter book was done in italics.

There were a number of books in manuscripts form. These had not seen the light of the day in time because of paucity of fund. Later on an attempt had been made to publish them gradually.

87. J.H.Lorrain, Report for 1923
(24) "Assam Rama Presbyterian Kohhranho Dan Bu Chu" (The Constitution of the Presbyterian Church in Assam) consisting of 48 pages was published by the Welsh Mission Bookroom. It was printed at the Loch Printing Press, Aijal, in 1925 and was reprinted in 1938.

(25) "Protestant Reformation (Siam thatna) Chanchin" (A history of the Reformation by Rev. Thomas Witherow) consisting of 47 pages was translated and adapted by D.E. Jones, and was printed at the Loch Printing Press, Aijal in 1926.

(26) "Naupangte Thu-inchhang" (Children's Catechism by J. Parry, Chester, Presbyterian Church of Wales) translated by D.E. Jones was published by the Welsh Mission. The third edition of this book consisting of 20 pages was printed and published in 1926.

Since his retirement in 1925, F.W. Savidge had written a book to encourage the people to stand firm in their faith against the Roman Catholic proselytisers and this work was translated into Mizo by Challiama (C.S. Murray) for printing and publication. 88

(27) "Pastor Puitu" (The Pastor Helper) by F.W. Savidge and C.S. Murray of the Baptist Mission, South Lushai Hills was printed at the Baptist Mission Press, Calcutta in 1930. It contained 71 pages.

88. J.H. Lorrain, Report for 1927
(28) "Kohhran hrang hrang Åmenkawl dan" (Administration of different denominations of the church) by Rev. L.Evans, a Welsh missionary to Mizoram translated by Pastor Chhuahkhama was printed at the Loch Printing Press, Aijal in 1935. This book contained 37 pages.

(29) "Bible Ram Thu" (Geography of the Holy Land) of 48 pages written by Pu Pasena and revised by Mrs. E.L. Mendus was published in 1942.

(30) "Kan Kohhran Thurin Hrilhfiühna Bu" Thu Hmahruiui (Am exposition of the Creed of our church)

Introduction;

by Rev. E.L.Mendus, B.A. was published by the Welsh Mission Bookroom, Aijal in 1942. This book was translated into Mizo by Evan. Muka. It contained 43 pages.

(31) Drama: The Mizoram churches celebrated the Golden Jubilee of the coming of the Gospel to Mizoram on the 11th January, 1944. In 1943, Rev. Samuel Davies wrote an interesting Drama called "Jubilee Drama" on the past life of the Mizo to be played on night of the 11th January, 1944 on the occasion of the Golden Jubilee celebration. The Drama was published and sold for seven annas. It was read and staged in the rural areas. It attracted a large gathering and it was highly appreciated by the
The Golden Jubilee was celebrated with grand feasts in every village and a special meeting in this connection was arranged in all parts of the land. A booklet about the history of the advent of missionaries to Mizoram and the early beginnings of the church (Jubilee church history) was published. A Catechism based upon the history for use among the children (Jubilee Catechism) and a book of an excellent selection of appropriate hymns and tunes (Jubilee song book) were also brought out on the occasion. These books were printed at the Loch Printing Press, Aijal in 1943.

In 1944, the Baptist churches of the south Mizoram also celebrated the Golden Jubilee of the arrival of the Gospel in Mizoram.

The Presbytery of the Baptist Churches decided to bring out a history of the Baptist Church of Mizoram in remembrance of the joyful occasion of the Golden Jubilee. The senior Pastors of that time contributed the materials for the book and gave them to Rev. H.W. Carter who edited them for publication. Thus a book, the church history given below was printed.

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90. Welsh Foreign Mission Report for 1944, p. 10

(33) "Kohhran Chanchin" (Church history) of 172 pages was printed at the Baptist Mission Press, Calcutta, 1949. It was published by the Rev. F.J. Lungleh, South Mizoram.

(34) "Hebrai Zawlnei Chanchin" (The story of the Hebrew Prophets) by Pastor Chuautera and E.M. Chapman was printed in 1951. The sixth edition of this book consisting of 108 pages was printed at the Baptist Mission Press, Calcutta in 1965.

(35) "Kan Kohhran Thurin Pathian Eid Chungchang Thu" (An exposition of the Creed of our Church based on the Apostles' Creed) by Rev. E.L. Mendus was translated into Mizo by the Welsh Mission Bookroom, Aijal, 1952. It contained 127 pages.

(36) "Palestina ram mite awm dan" (The life history of the Palestinians) consisting of 26 pages by Mrs. Samuel Davies was published by the Welsh Mission Bookroom, Aijal in 1953.

(37) "Inpawlna Thianglim" (Sacred Fellowship) by William Steward, Principal, Serampore Theological College was translated into Mizo by J.M. Lloyd with the assistance of Mizo Theological

students, Aizawl and was published in 1953.\(^{92}\)

Rev. J.M.Lloyd wrote also the following books:\(^{93}\)

(38) "Kristian Chhungkua" (Christian family)
(39) "Asia ram Kohhran Pasarihte" (Seven churches of Asia)
(40) "On Every High Hill" This is written in English and contains as interesting story of the early beginnings of the church of Mizoram.

(41) "Lalpa Zawn Chhuah Ram"  
(Palestina ram chanchin)

(History of Palestine) by G. Rees Roberts B.Sc (Hons) Dip.Edn was published by the Regional Theological Literature Committee, Mizo District, Assam in 1967. It was printed at the Loch Printing Press, Aijal and contained 166 pages.

Other books:

"Scout dan" (Rules of the Scout) of 27 pages by Rev. F.J. Raper was published in 1940.

\(^{92}\) Source received from Pastor Thangpuiliana, one of the Theological students under J.M.Lloyd for the period from 1951 to 1953.

\(^{93}\) Hawla, V., Op.cit., p. 72

\(^{94}\) G.Rees Roberts, Report for 1955
"The Dairy of a Jungle Missionary": This book was written in English by E.L. Mendus. It was published in 1956 and was reprinted in 1984. It is about some of his daily activities as a missionary in Mizoram.

"Mizo Miracle": It was written in English by E.M. Chapman and M. Clark and was printed in Madras in 1968. It mainly deals with the transformation of Mizo society through the educational and religious activities of the missionaries.

3:6 Commentaries on the books of the Bible and Sunday School lessons:

Since it was difficult to understand some of the original texts of the Holy Scriptures the work of writing commentaries on the original texts was undertaken. The whole literature was almost entirely in the hands of the missionaries until around the year 1926. From the beginning of the introduction of Christianity the missionaries produced school and church books for benefit of the people. Since 1919 the Mizo began to write commentaries on the books of the New Testament for Sunday school lessons which were revised and edited by the missionaries. About ten volume had been finished till 1926. \cite{95}

The commentaries were published by the Welsh Mission and were printed at the Loch Printing Press, Aijal. They were

\cite{95} Rev. & Mrs. D.E. Jones, Report for 1926.
brought out as follows:

"Chanchin Tha Luka ziak Hrilih Fiahna" (A commentary on the Gospel of St. Luke) was prepared by Chhuahkhama and Liangkhaia and was revised and edited by F.J. Sandy. It was published in four series for the use of the Sunday School for the year 1919. It was reprinted in 1925, 1926 and 1931.

"Chanchin Tha Matthaia ziak Hrilihfiahna" (A commentary on St. Matthew's Gospel) was written by four Mizo in 1919. It was revised and edited by F.J. Sandy. The book was divided into four parts and each part was published separately in 1920. This commentary was reprinted in 1925, 1926 and 1931.

"Chanchin Tha Johana ziak Hrilihfiahna" (A commentary on St. John's Gospel) was jointly written by five Mizo and was revised by D.E. Jones. This commentary was also published in separate books in 1921. The second edition was printed in 1935 and the third edition of 216 pages in 1950.

"Chanchin Tha Marka ziak Hrilihfiahna" (A commentary on the Gospel of St. Mark) was prepared by five Mizo and was revised by D.E. Jones. It was printed in three series of books in 1922 and was re-published in 1933 and 1939.
"Rons Mite Hnena Lehkha Thawn Hrilhfiahna" (A commentary on the Epistle to the Romans) consisting of 120 pages written by five Mizo and revised by D.E. Jones was published in 1923. The second edition was printed in 1949 and the third edition in 1956.

"Tirhkohte Thiltih Hrilhfiahna" (A commentary on the Acts of the Apostles) by F.J. Sandy, Chhuakhama, Liangkhaia and Saiaithanga was published in 1924. The second edition was printed in 1931 and the third edition revised by J.M. Lloyd and Zairema was printed in December, 1952.

In 1925 the commentaries on the following books of the New Testament were in print:

Galatians, Corinthians, Epessians, Phillippians and Colossians. The commentary on the Phillippians was written by E.L. Mendus, Pasena and Hrawva and the rest were written by the native Pastors. The commentaries on the Corinthians (I & II) were reprinted in 1936 and the Phillippians in 1939.

In 1926, Commentaries on the first and second Epistles to the Thessalonians and Timothy written by native Pastors were published for Sunday School lessons. They were reprinted in 1939.

In 1927, the commentaries on the Epistles to the "Hebrews", "Titus", "James" and "Philemon" were printed.
at the Loch Printing Press, Aljal. They were written by the natives and were published for Sunday school lessons. The commentaries on the Epistles to the Hebrews and Titus were reprinted in 1939.

In 1928, a commentary on the first and second "Epistles of Peter" was brought out by the Welsh Mission Bookroom, Aljal.

In 1929, commentaries on the first, second and third "Epistles of John" and "Epistles of Jude" were printed at the same Press. The first Epistle of John was re-printed in 1937.

It is to be noted that the commentaries on the different books of the New Testament were revised and reprinted from time to time if and when selected for Sunday school lessons.

The missionaries were pioneers not only in preparing the Sunday school lessons but also in arranging the syllabuses of the Sunday school. Examples are given below:

In 1928, Rev. & Mrs. B.G. Jones of the Welsh Mission were appointed to arrange the Sunday school syllabi for the year 1929. Rev. B.G. Jones was to prepare the syllabus for Adult
Department and Mrs. B.G. Jones for children Department. 96

Rev. E.L. Mendus and Pastor Chhuahkhama were appointed to arrange the Syllabus of the Adult Department for the year 1930 and Pu Pasena and Miss K. Hughes the syllabus for the classes of children and old people for the same year. 97

Rev. Lewis Evans was also appointed to prepare the syllabus for 1936 lessons of the Adult Department. 98

Besides the commentaries already discussed, the missionaries wrote Sunday school lessons and other books which are mentioned below:

Rev. W.H. William and Pu Pasena prepared notes on the Acts of the Apostles for both the Adult and Children Departments for the year 1931 and published them after every three months. 99

96. Minutes of the Lushai-Cachar Assembly held in January, 1928
97. Minutes of the Lushai-Cachar Assembly held in January, 1929
98. Minutes of the Lushai-Cachar Assembly held in February, 1935
99. Kristian Tlansau, February, 1931, p. 29
As appointed by the church Assembly of 1931, Rev. W.H. Williams wrote the lessons for Adult Department and Miss K. Hughes for Children Department for the year 1932. 100

Rev. E.L. Mendus prepared a commentary on the "Epistle to the Romans" for lessons of Adult Department of the Sunday School for the year 1933. 101

In 1926, E.M. Chapman of the Baptist Mission began to write the lessons of Graded Sunday Schools for Children Departments which she completed in 1933. The children were, on the basis of their ages, divided into four departments, viz. Senior, Intermediate, Junior and Primary Departments. E.M. Chapman prepared the lessons of these departments following the lessons of the Indian Sunday School Union. She and Rev. H.S. Luaia wrote also a guide for the Sunday School teachers. 102

As the children were divided into two classes under and over nine years, Miss K. Hughes prepared lesson notes for the department of children of below nine years

100. Minute No. 4 of the Assembly of the churches held in January, 1931.


from the beginning of the year 1933 and the lesson notes were published quarterly for three years.

The 1933, quarterly notes were compiled into one book for 1936 lessons. Similarly the quarterlies of 1934 were to be bound up into one volume for 1937 lessons and that of 1935 for lessons of the year 1938. As many as 500 copies of the lesson notes of the two departments were printed every quarter and were sold at cost price. All the copies had been sold without a single copy left. 103

"Amosa Hrilhfiahna" (A commentary on the book of Amos) by Rev. & Mrs. E.L. Mendus was published in 1938. The third edition consisting of 95 pages was printed in November, 1953.

"Bible chhiar dan" (How to read the Bible) written by Mrs. E.L. Mendus was printed and published in 1939.

"Joela Hrilhfiahna" (A commentary on the book of Joel) by Rev. & Mrs. E.L. Mendus was published in 1940. It contained 58 pages and was reprinted in 103. K. Hughes, Report for 1935.
in 1953.

As appointed by the Assembly of the Churches, K. Hughes and E.M. Chapman prepared Sunday School lessons for Beginners' Department which was formed in 1942 in the whole of Mizoram. This Department had been already formed in Aizawl since 1931 for which K. Hughes had prepared the lessons.

"Zawlnel Isaia Lehkhabu Hrilhfiakhna" (A commentary on the book of Prophet Isaiah) Part I (Chapter 1-39) by Rev. Samuel Davies and Pastor Salaithanga was printed in 1945. A commentary on the remaining chapters (Part II) was printed in 1948.

"Sam Thlan Chhuah Hrilhfiakhna, Puitling lam Sunday School atan" (A commentary on Selected Psalms for Adult Department of the Sunday School) by Rev. Basil Jones was printed in December, 1953. It contained 97 pages.

"Juda Hrilhfiakhna" (A commentary on Jude) which contained 34 pages written by E.L. Mendus was published in 1953.

"A Tisa Put Lai Nite" (In the Days of his Flesh) was written by J.M. Lloyd for Sunday School lesson of the Senior
Department which was formed in 1954. The book was printed in 1953.

"A qhatuan Remruat" (His Eternal Purpose) was written by J.M.Lloyd for lesson of the Senior Department for the year 1955. The second edition was brought out in 1966.

"Chanchin Tha Matthaia ziak Hrilhfiahna" (A commentary on the Gospel of St. Matthew) by J.M.lloyd (first edition) was published in 1958.


"Mizo sunday school Union Junior zir tur bu kum 3-na" (Lesson book for Junior Department of the Mizo sunday school Union, 3rd year) by E.M.Chapman was published in 1960.

"Philippi Hrilhfiahna" (A commentary on the Philippians) by J.M.Lloyd was printed in 1959. It contained 35 pages.

104. O.W.Owen, Report for 1954
K.Hughes, Report for 1954

"Thuthlung Hlui Bu Hrilhfianna, Zawlnei Jeremia Lehkhabu" (A commentary on the book of Prophet Jeremiah) by J.M. Lloyd (first edition) was published in 1964. It was of 213 pages.

3:7 Tracts/Leaflets:

In 1901, D.E. Jones and Edwin Rowlands prepared a large number of tracts which were printed without any expense to the mission and distributed them among the Mizo. 105

In 1909, parts of certain Epistles were printed in leaflets and were circulated among the Christians living at distant villages. Distribution of the leaflets in the Villages was continued in the following year. 106

Dr. Peter Frazer, a medical missionary in the North Mizoram printed some Bible verses on the labels which he put on bottles of medicine with the dosage instructions and he gave out to those under his treatment. 107 In 1911, the number of in-patients

105. D.E. Jones, Report for 1901
106. F.W. Savidge, Reports for 1909 & 1910
was 17 and that of out-patients was 22,771. The average number of out-patients treated during nine months, from January to September, 1912 was 2,000 a month.\textsuperscript{108}

The Loch Printing Press donated by Col. Loch had been fully utilised for production of books and pamphlets. During 1920, thousands of booklets and pamphlets were printed at this Mission Press\textsuperscript{109}.

388 Letters:

The Baptist missionaries wrote letters to the 127 Village Churches every month which contained news and other useful informations including notes on sunday school lessons prepared by Miss E.M. Chapman for the coming month. These monthly letters proved to be the useful means of contact with the people living at distant places. Besides, a conference for teachers and Pastors was held in 1934 and the members attending the conference were supplied with copies of notes on the Psalms and other important subjects and these were useful reading matters for benefit of the people.\textsuperscript{110}

\begin{itemize}
\item \textsuperscript{108} Dr. Peter Frazer, Reports for 1911 & 1912
\item \textsuperscript{109} F.J.Sandy, Report for 1920
\item \textsuperscript{110} F.J.Raper, Reports for 1933 & 1934
\end{itemize}
Moreover, Miss E.M. Chapman continued to prepare the Sunday school lesson notes in 1935 and supplied notes on the Junior lessons to all the villages in the south. In the following year the printing and circulation of Sunday school lesson notes were continued. 111

111. E.M. Chapman, Reports for 1934 & 1935