APPENDICES
Letter from Captain Jenkins to the Board of American Baptist Missionaries

You have no doubt been sufficiently acquainted by the missionary gentlemen with the state of Asam, to know that since 1831, Lower Asam has been directly under the management of English officers, and that the division of the country called Upper Asam has been under the administration of a native prince, Rajah Purandur Sing, who paid a tribute to the British government, and who was subject to the control and interference of the British officers in political matters, and in cases of complaint of any gross mismanagement or injustice.

The administration of the Rajah, you may also have heard, has of late been considered unsatisfactory, so much so that it was consequently deemed necessary by the government to take the state of that part of the country into consideration. The result of the inquiry has been, that the Governor General has determined to resume Upper Asam, and to place it on the same footing as Lower Asam, under British officers.

This arrangement is now being carried into effect, and the country will be divided into two districts, the head of one of which will be Jurhath, and the other Lakimpur, on the north bank, in the vicinity of the Suban Shiri river. I trust this arrangement will be for the benefit of the people in all respects, and that I may congratulate your Board on the prospects it opens, of extending the usefulness of your mission, by the protection and assistance afforded to it by the European officers.

Feeling persuaded that the sphere of the mission may, under the circumstances just noticed, be greatly enlarged, I beg to address your Board, in the full confidence that it will be inclined to take advantage of these improved prospects, to the extent of its ability, by increasing the strength of the Asam mission, and adding to its efficiency. I will therefore endeavor to point out such measures as seem to me most deserving the attention of your Board, for the furtherance of the enlightened views in which this mission was originally founded. And, in the first place, it will be necessary to advert to the distribution and employment of the gentlemen now composing this mission.

The Rev. N. Brown and Mr. Cutter are, as you are aware, located at Sadiya, and Rev. M. Bronson at Jaipur, a small post about thirty-five miles south-west of Sadiya, on the Buri Dihing river. The first gentleman is devoted to the instruction of the Khantis, and through them of their kindred tribes of Shyan race, and also to the instruction of the Asamese inhabitants of the neighborhood. The second gentleman's principal attention is given to the press; and the third is making himself acquainted with the Singpho language, for the purpose of teaching the tribes who speak it. At Jaipur he has more means of associating with persons using the language than he had at Sadiya, as those around him are, with little exception, Moamariahs-Asamese by extraction, formerly slaves to the Singphos, or inhabitants of the districts occupied by them. I expect a large number of this class, now, to settle round Jaipur. They avoid the Singpho country, and are not being pleased with the rule of the chief who has the
administration of the Moamaria country. They will, I expect, settle west of the Buri Dihing, now it reverts to the hands of the British officers.

Mr. Bronson is likely, I think, soon to have more favorable means of communicating with the Singphos, by the gradual establishment of the supremacy of our government, from the interference of our troops, occasioned by the constant disturbance produced by the feuds of these wild, restless tribes and also by the increase of the manufacture and culture of tea, which will introduce, in all probability, at no distant period, much employment and wealth into these remote and now rude districts; and the consequences will be the same here as every where else, a great amelioration of the habits of the Singphos, by the civilizing effects of commercial intercourse. The tranquility that will be the result of the altered state of things, which we have reason to expect, by the progress of the events now referred to, will enable the gentleman of Jaipur to visit with safety the Singpho colonies further up the Buri Dihing, and to reside for a portion of the year amongst them. And it is to be hoped some of the chiefs, alive to the influence obtained by education, will send their sons for instruction to Jaipur.

Schools have been established for some time at Sadiya, under the care of Mr. Cutter, and the ladies; and I have received not only from the missionary gentlemen but also from our officers, the most pleasing accounts of the attention of the children to their kind instructors, and of their progress. Mr. and Mrs. Brown have been indefatigable in getting up elementary books for these schools, and the specimens produced from Mr. Cutter's press, under the many unfavorable circumstances which necessarily attended the first efforts of these gentlemen, in languages lately so foreign to them, have afforded me much satisfaction; and they do the utmost credit to their judgment and industry.

But, as the various labors, which now devolve upon these gentlemen, are very heavy and the number of laborers appears so very insufficient, I trust your Board will endeavor to add, at least, two more gentlemen to their number. Hitherto, by the blessing of Providence, the gentlemen have enjoyed uninterrupted health, or, at least, have not suffered so much from attacks of sickness, as to have been prevented from pursuing their usual occupations; but if, in the present want of assistants, either Mr. Brown or Mr. Cutter were taken so ill as to be obliged to remove from the scene of their labors, there would be, I fear, a serious interruption of the mission. It seems desirable that there should be, at least, a third person prepared to take up the work, if either of the gentlemen suffer severely from those casualties we are every where so liable to, and particularly in a partially cultivated country. This third gentleman, in case all the members of the mission enjoyed their health, would be disposable for making periodical visits, in the cold season, to all the surrounding villages, whether Asamese or Khamti - an essential duty, which could now be scarcely performed, without stopping the labors of the mission at Sadia - or must be so hastily conducted, as to leave little expectation of advantage from its performance.

As, however, your Board will perhaps consider it proper to make Sadiya the head-quarters of all your missionary efforts in this quarter, which I am inclined to
recommend, the addition of a fourth gentleman to this branch of your mission, seems to me very desirable, with a view principally to his relieving the other gentleman of the schools; as I consider this charge so important, as to call for the entire devotion of one gentleman to it. It might be a part of this gentleman’s duty also, to prepare school books, so as to relieve Mr. Brown of this office, and allow him to devote his entire attention to the means of providing religious instruction for the people.

Mr. Bronson is now alone, and to prevent the chance of the labors he has commenced upon, being occasionally suspended, a second gentleman, as an assistant to himself, seems indispensable at Jaipur. This gentleman might also engage himself in the study of the language of the Nagas, the hill tribes of the mountains immediately adjoining, and to whom a readier access can be obtained from Jaipur than from any other part of Assam; the Nagas of that neighborhood having been brought into constant contact with the Asamese, by the salt wells in that part of the hills, and the long established and extensive trade in salt, which they have thus enjoyed. In the course of this traffic, the Nagas are still in the habit of constantly visiting and staying for short periods at Jaipur; and a missionary might, with perfect safety, reside among this tribe, (the Namsanghe Nagas,) whenever he thought it desirable. From the altitude of the mountains, extending from three to five thousand feet, it is probable that a residence on these hills would be unattended with any risk of health - rather, indeed, it might prove beneficial to constitutions injured by the heats of the plains.

Jaipur was once a considerable town, and from its position, in the vicinity of the principal tea tracts and brine springs, its commanding military position, in respect to the passes to Ava, and the advantages it possesses in the navigation of the Buri Dihing, this post promises to become again a place of some importance; and although, from the mismanagement of the late ruler, the population immediately around is very small, I have no doubt it will quickly improve in this respect. The lands in the neighborhood are inferior to none in Assam, in point of fertility, and cultivators will be attracted to them by the restoration of traffic.

These two are now your only existing missions; but if more laborers could be spared, I conceive a branch might be established at Lakimpur, in lat. 27-14, long. 94-7, a little west of the great river Suban Shiri, about as far from Sadia to the west, as Jaipur is to the S.W. Lakimpur is the midst of a fine grain country, and the district is in a comparatively flourishing state.

The great object of this mission should be the instruction of the Miris, a hill tribe, originally from the mountains between the Suban Shiri, and the Dihing - and as yet, with very few individual exceptions, not brought within the pale of Hinduism. Numbers of them are now scattered throughout Assam, and especially in the plains along the Suban Shiri. They are a very quiet, peaceable race, and access to their mountains might be obtained, I believe, by missionaries with the perfect safety. I met, last season, with the principal chief of the hill Miris, who followed me down to Jurhath; and he expressed an earnest wish that some gentleman might be sent up to visit him.
Further north, are a people we call Abors: they are Miris in language; and I believe the only difference is in the name, which is an Asamese term, meaning foreign, not friendly. (The distant Nagas, not in intercourse with the plains, are thus also called Abor.) The Miris and Abors are under different rulers, and opposed to each other in exactly the same way as happens to all the hill tribes bordering the valley, and those immediately behind them; those nearest, always endeavoring to maintain an entire monopoly of the profits resulting from their intercourse with the plains, and preventing, with the strictest jealousy, any passage of their neighbors through their country. The Miri chief told me there was no hostility, at present, existing between his tribes, and those north, but how far it would be practicable for missionaries to visit the Abors, I cannot say.

Beyond the Abors, is a district of Thibet, under Chinese rule, but of it we know nothing farther than the agreement of all accounts in representing it as being well inhabited by a comparatively civilized people. The jealousy of the Chinese and of these intermediate barbarians, places a complete barrier, at present, to any direct communication with them, although the distance between these two countries, Asam and Thibet, totally differing in their products, which might profitably to each, be exchanged between them, can only be about ninety or a hundred miles.

If a mission could be established at all, at Lakimpur, it should not, I think, consist of less than two individuals, with their families. There is a much larger population of Asamese around, than at either Sadia or Jaipur, and of course these also would call for the attention of the missionaries, and schools could be opened at once on an extensive scale. (American Baptist Mission 1839: 27-28)
CHART of Missionary Service in the ASSAM MISSION, A.B.M.U.

Source: The Assam Mission of the American Baptist Missionary Union, 1888
CHART of Missionary Service in the ASSAM MISSION, A.B.M.U.

| STATIONS | 1837 | 1838 | 1839 | 1840 | 1841 | 1842 | 1843 | 1844 | 1845 | 1846 | 1847 | 1848 | 1849 | 1850 | 1851 | 1852 | 1853 | 1854 | 1855 | 1856 | 1857 | 1858 | 1859 | 1860 | 1861 | 1862 | 1863 | 1864 | 1865 | 1866 | 1867 | 1868 | 1869 | 1870 | 1871 | 1872 | 1873 | 1874 | 1875 | 1876 | 1877 | 1878 | 1879 | 1880 | 1881 | 1882 | 1883 | 1884 | 1885 | 1886 |
|----------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| GAUHATI  |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
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|          | Miss E. P. Scott |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
|          | Miss M. Radin |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
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|          | C. E. Burdette & Wife |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
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|          | Miss M. Russell |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
|          | C. E. Burdette & Wife |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
|          | Miss E. C. Scott |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |      |
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Source: The Assam Mission of the American Baptist Missionary Union, 1886
## STATEMENT OF PRINTING

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<td>1,000</td>
<td>36,000</td>
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<tr>
<td>1846</td>
<td>Lines for Music for Hymn Book</td>
<td>Assamese</td>
<td>12mo.</td>
<td>16</td>
<td>50</td>
<td>800</td>
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<td>1846</td>
<td>Forcaver's Bibles</td>
<td>Assamese</td>
<td>12mo.</td>
<td>150</td>
<td>44,000</td>
<td>6,600,000</td>
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</table>

**JUVENILE TRACTS**

- Beautiful Garment, Assamese
- African Prince, Assamese
- Sin Sinner, Assamese
- Warrior Chief, Assamese
- Memoir of Tula, Assamese
- Account of Hangal, Assamese
- Account of Rehul, Assamese
- The Young Village, Assamese
- Account of Rajon, Assamese
- The Orphan Girl, Assamese
- The Eagle's Nest, Assamese
- Table: Languages, Assamese
- Vocables, Assamese
- Second Catechism, Assamese
- Find and Pray, Assamese
- Mission, Bengali
- Error Refuted, Assamese
- Geography of Asia, Assamese

**Total pages**

- 74,300 pages, 4,854,850 pages

Of works which have been printed for the Government Schools, and for individuals, the number of copies mentioned below were printed as extras for the use of the Mission:

- Observation on the Garo, English
- Mr. Mason's Report on the Garo, English
- Relations with Aungmi Nagas, English
- Garo Primer, Assamese
- Garo Reader, Garo
- Key Lessons, Bengali
- Bengali Primer, Bengali
- Surveying, Bengali
- VOCABULARY AND PRAYERS, English, Muri and Abor

**Grumroad Newspaper**

- 55 numbers, up to December, 1850, and six extra numbers, making 227 pages 12mo., 600 copies, 12,900
- 12mo., 1,000 copies, 14,400
- Magazine form, 55 numbers, up to December, 1850, with title page and index, and two extra numbers, 12mo., 500 copies, making pages 229,000
- 12mo., 1,450 copies, 144,000

**Total pages**

- 1,514,925
- 1,514,925

**Whole number from the beginning**

- 18,973,728

Source: American Baptist Missionary

Thirty-eighth Annual Report Mission to Assam May, 1852
রiddle.

1. গাছ কুড়ি করে, লাগে গাছ বর, পাকাশে আমে গাছ কর, সবেরূপে এটা এটা নয়।
2. ওপর পাড়া পরিল দিন, মুখ নাই কিরা পাটের দিন।
3. লাল ওপর নি, ঠাণ্ডি লগালে কাঠ কাঠি, নে ঠাণ্ডি লগালে কি?
4. চারি কালে চারি রান, মুক্তালে মুখ থাক, পাকাশে গাছে মাঝে গিনে, তেো নে আই পাস।
5. বাজার রূপা বুটীর এখলপা।
6. বাজার বি লঙ্ঘি করই, মেয়ে কুলো নরি কাট।
7. ই কালা বা বীর, মি কালা বা বীর, তাপা ভাগা কব বীর।
   তেো মুখ বাজ হই।
8. গাছ ওপর গুটি, গুটির ওপর গাছ, ই নে কি গাছ দই।
9. বুকার ওপর রুপা, কুধার ওপর তেল, জল পুড়তে বাঁধি তৈরি, কোজে পাঞ্জল।
10. আম গুম গুম, চাম গুম গুম, পাকাশে গুম পুরাই বাঙ্গালকাই, চার্টে পাপাই পাপিত তল নে বাট।
   ইয়ার অর্থ এই।
1. কুমার পাখ মালি, 2. নেলা, 3. বর্ণ, 4. বর্ণ, 5. চালেন, 6. মোম বাঁধায় ভোজা, 7. ভাড়া বহ, 8. বাল, 9. হাট ক বি, 10. তেল টেপা।
   এইরূপকর অর্থ।

1. বৃষ্টির, 2. আবদ ঠাই, 3. বনথ, 4. বার্ষিক ঠাই, 5. চালনি, 6. মোম বাঁধায় ভোজা, 7. ভাড়া বহ, 8. বাল, 9. হাট ক বি, 10. তেল টেপা।

Source: Orunodoi; August, 1851
Appendix No. F

Rev. Pitt Holland Moore
Source: Historical Society of American Baptist Missionaries,
Valley Forge, Pennsylvania
Epitaph of Rev. W. Ward, at the Christian Cemetery, Sibsagar, Assam:

REVD WM WARD. D.
23 YEARS
BAPTIST MISSIONARY
IN ASSAM
DIED AUG. 12, 1873
AGED 52
HIS EARNEST LABORS
SWEET HYMNS AND TRANSLATION
OF PORTIONS OF SCRIPTURE
PERPETUATE A FRAGRANT MEMORY
CHRIST ALL AND IN ALL
Photograph of Island City Baptist Church, Eaton Rapid, Michigan, USA

Note: Dr. Bronson was associated with the Church after his return from Assam, India
1. Now heaven is ringing, Let earth, too, be ringing, Sing praises to heaven
2. The stars of creation dis-played adoration In heavenly blazing
3. So we, the cre-a-ted To God in-car-na-ted A ware of His Essence
   for love freely given, -out-poured. Creation re-joices Let men add their
   with glory a-ma-zing a - bora. The Shepherds astounded, the story pro-
   must stand in His presence, full-awed. With God-supplied fitness we join now
   voices, With joy ce-le-bre-ting with those long awaiting the Lord.
   pounced, And wise men ap-pearing, Rich gifts with them bearing in love,
   in witness, With angels in glory. We sing now the story of GOD.

ASSAMESE TUNE
Calling "Jesus"

1. Brother, would you flee from Satan, Call on Jesus, in His name believe
2. Holy, lowly, glad-one, sad-one In the peace of Jesus you may stand
   He did sac-rifice Himself on Cal-ly That you might eternal
   Rise with Him one day in resurrection joy. Go with Him to heaven’s
   (Same Tune)
   Satisfying Bread

1. Do you know Him, Jesus, Savior, Him of all created kings. Read!
   He who is the true, the only living way, Giver of the satisfying Bread.
2. Lord of Love and Lord of Right-ness, Lord of all the holy ones is He.
   Lord who satisfies the hung’ring, thirsting soul.
   Lord who walks the path ahead for me.
ASSAMESE TUNE

Vile is Man

1. Vile is man! God's anger is near. Hear O world, repent thy sin.
   For the wrath of God is strong.

2. Mountains shake, the sun hides its light. Fear His plan, His face all will fear.
   When His justice will begin.

Islands quake; Can none flee His sight? Birds of air do hush their song.

Cho: Is there no way to flee? What! No escape for what shall my future be then?
   Send a Savior.

ASSAMESE TUNE

Jesus' Name

Cho: Jesus' name, name of love, Shall I ever forget, Not way of truth.

Jesus' name: Ever be it so. 1. With the Holy Spirit, May I

2. With the Holy Spirit, May I

3. More than love of Mother, May I

4. On the Cross, this Jesus! May I

Blessed be linked to God the Father, Now, eternally.
Worship Him with a mind now purified, Worship over Him.
Worship only Him.

Brother loving brother, Worship over Him.
Crucified on Calvary, Worship only Him.
ASSAMESE TUNE

Jesus' Name - 'Tis Sweet

Jesus' Name 'tis sweet, living bread we eat.

Eating, satisfied we be
1. Down from heaven's glory
2. On the cross, behold Him
3. See Him, God in essence.

Hear the sacred story. Jesus came in Bethlehem born,
Death could never hold Him. Jesus died but came yet alive.
Stand before His presence. He, the Way, the Truth, and the life.

John 3:16

GOD SO LOVED

Assamese
Melody

1. God so lov'd ev'ry one, That He sent His only Son
2. Gave Him up for you and me, That from sin we might be free

He who this will believe...we shall eternal life receive.
Jesus' Name, Lovely Name

1. Jesus' name, lovely name, Jesus' name, treasured name, Jesus' name.
2. Jesus' name, gracious name, Jesus' name, soothing name, Jesus' name.
3. Jesus' name, mighty name, Jesus' name, conquering name, Jesus' name.

Royal name, Just now, sing it out (Only-Gentle name, Just now, sing it out (after last verse)
Holy name, Just now, sing it out—Jesus' name!

Brother, Sing a Song of Praise

1. Brother, sing a song of praise. Sing to Him the Lord of all.
2. Let your heart an anthem raise, let your soul in worship call.

In-cense, ritual, formal does He not demand. Heart-devotion
In-cense, ritual, formal does He not demand. Heart-devotion
In-cense, ritual, formal does He not demand. Heart-devotion
In-cense, ritual, formal does He not demand. Heart-devotion

Brother, worship, come to Him and sing His praise.
Brother, worship, come to Him and sing His praise.
(Now, verse 1 once again)
ASSAMESE TUNE

**Give Head, Oh, Weary Soul**

1. Give head, Oh, weary soul, Jesus can make you whole.
2. In Jesus find your rest, With living water, bless't.
3. Your burden, Oh, how great, Throw on Him all its weight.
4. Do leave the ways of sin, Today, come, enter in.

Rest for your soul from Him receive.
Drink of this well, In Him believe.
His yoke is easy, burden, light.
His path will make the pathway bright.

**ASSAMESE TUNE**

O Jesus Calls in Love

Cho. Oh, Jesus calls in love, Oh hear Him, Yes, He calls to you and me.

Hear His invitation, "Follow me". (2)
1. On the cross was crucified
   For my sins and yours He died, In a rock-cut grave was laid
   You who would a new life start, Stay no longer in your grief

2. Rose again, sin's ransom paid, Hear His invitation "Follow me".
   Take His offer of relief
ASSAMESE TUNE

Christmas

1. Jesus In-man-u-el, "God with us" let it spell, For me on earth did dwell
2. Shepherds before Him bow, Angels adore Him now. Let us too praise and avow

Prophets did this foretell - Oh! Born in a manger small, Bethlehem
Worship Him with me, Thou - Oh! Wise men observe the sight, Travelling.

City, small, Tidings to one and all. Aloud the message call - Oh!
Day and night, Led by a star so bright, With their gifts do alight - Oh!

ASSAMESE TUNE

Victory Over Sin

1. Victory o- ver sin. Over death you did vin
2. On the cross you did die, In the grave you did lie.
3. You yourself learned devotion; Lead us safe thru Life's Ocean
4. Word of Truth, we must fear it; Worship God in the Spirit

All the world's included in - Oh the matchless Love of God
You did rise, ascend on high, - Oh the matchless Love of God
Feed us in the land of Goshen, Oh the matchless Love of God
God is love; let all hear it, Oh the matchless Love of God.
North Bank Kachari (Boro) Tune

GOD THE CREATOR

World's Creator God is He; World's Sustainer, God is He

Love is He; Just is He; God, Creator the Almighty!

Chorus

All our heart, giving Him, Kneeling down, lauding Him.

Folded hands, thanking Him, Come, adore Him

God, Creator, the Almighty!

God, Creator, the Almighty!
North Bank Daphla Hills

DAPHLA TUNE - "WELL, WHAT DO YOU KNOW"

In this transient world,
Well, what do you know!
All because of sin, Well, what do you know!
On the cross He died, Well, what do you know!
Only Jesus Christ, Well, what do you know!

CHORUS (only after 4th line)

Only Christ, Jesus Christ (2)
Loves us all, you and me... (2)
Ev'ry one, you and me!

Assam Plains

SOWRA TUNE

He is coming soon, Yes coming soon,
He is coming soon,

Yes-s coming soon, Coming brother o' mine.
HINDI TUNE

Happy Happy Be Your Heart - Kusi Kusi...Manow

Fine.

Tell it out to one and all In Christ there's victory! (2)
Bo-lo bo-lo Ma-seh-ha-i Ki Jai... Jai... Jai!

(Came from highest glory, Ever living story
Dying, yet ascending, Wonder never ending)

Mer-reh-liyah ahyah Mer-reh-liyah jiyah (2)

I am His; He's mine, Oh praise His wondrous name (2)
Mer-reh-liyah Je-su..neh, Doo--ook oo-ta-yah (2)

Are you His as well? Saved from death and hell?
My Ma-seh ka hoon. Hum Ma-seh-keh hai

Are you His as well? Saved from death and hell?
My Ma-seh ka hoon. Hum Ma-seh-keh hai
MERCIFUL LORD Jesus
(Hindi Tune)

1. Jesus Christ, Thou Lord of Compassion,
   Thou the Creator of all
2. Sing we now our Hallelujah, Thou whom 'Redeemer we call!
4. Hardship full knowing, world-wide sin bearing, own life not sparing
5. All this Thou suffered for me! Loving Savior
6. All this Thou suffered for me
7. All this Thou suffered for me... All this Thou suffered for me.
মুন্তা গীত

অ চিনিন চুলাড়

১. অ চিনিন
    চুলাড় ভাই ইচ্ছু নতুন। (২)
    নেব তানক মুক্তিত
    নামেয়া ইচ্ছু নতুন।

২. নেবে বান আতি পাঠি
    নেবে বানতার চাটি চিনা অঘরে (২)

৩. ইগ্রুকালা পাড়া দাদী এমার জনা
    চেহরে বাচি চিনি অঘরে (২)

গুঠবার্ত্ত প্রচার

হায়বে হায়বে বীচু ভাই ভুলায় কানান
    ভিচু খানা ভুরাড়ে নেতিনে
    উত্তোভে।
    অতিহে প্রাপ্ত বীচুকে জনায় চুকু নামেয়া।

১. নেবে আমার নেং হুড়বার চুকু গাওয়ায়ং
    সিদ্ধানিষ্ঠ উদ্ভাতায়
    ঠেলে অত ভিচু বানায় চুকুরালা।

২. ইগ্রুকালার নিয়ে বৃহজ জনায় দেনা
    এনা মাতিন চু চারিয়ে নামেয়া চিনিনের চরণে
    জনা চিনিন বাচিক।

৩. প্রাপ্ত বীচু উদিতায় চেরের বেসাই
    চিনিন আপুরা করবে নামেয়ার করবে
    অব চিনিন বাচিক।

ঈশ্বর প্রম অক্ষ দয়া।

১. চিনা বিচু চিনা চুলাড চিনিয়ের চিনিয়ের
    চেতাই কাঁক উচুর চুলায় চেরায় (২)

২. চিনা বিচু চিনা চুর আর্যায় (২)
    চেবেন ফিরু জেন চুব বিতাব (২)

৩. চিনা বিচু চিনিন চুকু বাওয়ান
    নদেং বাহন বানা চিচ চেরায়
    ইগ্রু খানা বানা চিচ জেরায় (২)

৪. চিনা বিচু চেরায় দেনা বানাকান
    দে ফিরু তুলায় জলায় নেবয়া
    নেবে—আতে বিবাহ হলা নাময়া (২)

৫. চিনা বিচু বাচী তাই জেনা কান
    নেলে হা জানায় জানায় আবুনার
    এলায় নেবে জনা খানায় কাড়োন নাগ (২)

৬. চিনা বিচু বাচী জাতুই বাঙ্কান
    চুকু বাবু চুকু জনা জানানায়
    অব ফিরু বান নেবে জীবাব (২)
Sadana songs

চাদনা গীত

অপবয় পুত্র
উঠে চোইল থাক হিয়া। নাহি থাকব
বাপ ধরে চোইল থাক (২)

১। বাপ ন থাকে মা লেব কেননা
লাহব ভিতাব থাক পুরা (২)

২। মা নাহে মা ধাঁচ ঝাড়ে নর বাছা
চোইল লেবে নর থাকা
লোবে গাঁথুবে নর বাছা (২)

৩। বাপ নর অপে হনি ওন কাহীন
কেটা লেবে না—লেবে
গাজন লেবে বাহিনী লেবে (২)

নিম্নবাট

১। চাদনার সূণ লাগিন
ইহুকে ধাবাল...(২)
গ্রামুষে বাহিন ওক বাহিনকে তি উঠুনা...
বাহিনে গ্রামুষবাহিনকে তি উঠুনা...

২। আপাতে জীবন পায়েক লাগিন
ইহুকে ধাবাল...(২)

৩। সাবধ সূণ পায়েক লাগিন
ইহুকে ধাবাল...(২)


বাংলা গীত

শীতার নাচার হোয়ো
1. মিথা ক্ষুদ্রী নাগার্ব্বুত্রিয় গাও গাননী মায়েরো (২)
   মূল অন্ধা শীতার নাগার্ব্বুত্রিয় পাপাও (২)
   শীতার প্রাকৃতিক মেহরাং মি (২)
   ধ্রুবীচায় হরাবো নীলনী পদ্মায় (২)
2. চাছে বংশী পাক পার পজলায়, (২)
   গোঁসা ফোলায়ন বংশী বৃক্ষনাটন (২)
3. গোঁসা মোহ বৃন্দাবন বননায় গাননী (২)
   মিথা ফিলা গোঁসা বৃন্দাবন নীলনী পদ্মায় (২)

শীতার ফাইনায়
আলো আলো আলো আলোর ফ্যালা আলোর ফাইনায়
চানা শুয়ানিয়া যাত্রা শীতার পুথি নাটায়ন।
মূলী কবরো চাছের চিরায় (২)

1. আলো আলো আলো আলোর ফ্যালা আলো ফাইনায়
   চানা শুয়ানিয়া যাত্রা মূলী কবরো
   বনা শুয়ানিয়া বিরাব শাননী। (২)

2. গোঁসা মোহ বৃন্দাবন (২)
   গোঁসা আলো আলো আলোর ফ্যালা আলোর ফাইনায়
   শুয়ানিয়া যাত্রা মূলী কবরো
   বনা বিজয়ন পাইন মডায় (২)
   মূলী ফাইনায় নাটায়ন। (২)

ঈশ্বরী গেপ্রেকতিন থোনাই

1. বংশীর মায়া বি বংশী বাংলা বি
   বংশীর মায়া বি বংশীর মায়া
   বংশীর মায়া বি বংশীর মায়া
   বংশীর মায়া বি বংশীর মায়া।

2. গোঁসা মোহ বৃন্দাবন গোঁসা মোহ বৃন্দাবন
   গোঁসা মোহ বৃন্দাবন গোঁসা মোহ
   গোঁসা মোহ বৃন্দাবন।

3. গোঁসা মোহ বৃন্দাবন গোঁসা মোহ বৃন্দাবন
   বাংলি অনলো
   বাংলি অনলো
   বাংলি অনলো।

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Chaora songs
চাওরা গীত

নিম্নলিখিত
যারা ডঃ যারা না সিবুদুঘ বাসাইছি
যারা ডঃ যারা না সিবুদুঘ নন্দনিচি

1. চিত্তুরা আনন্দপুর নিদর্শন রবার্ত্ত
   চিত্তুরা আনন্দপুর নিদর্শন রবার্ত্ত

2. চিত্তুরা আনন্দপুর নিদর্শন রবার্ত্ত
   চিত্তুরা আনন্দপুর জলং জলং বরণ

জিমাছড় ডঃ

1. জিমাছড় ডঃ জিমাছড় ডঃ বেয়াং
   বেলং বেলং ভদ্র 
   চিত্তুরা আনন্দপুর জলং
   চিত্তুরা আনন্দপুর জলং

2. কড়ি কড়ি আহিষ্ণুঃ না
   কড়ি কড়ি আহিষ্ণুঃ না
   ভাবের ভাব ই গভীর না
   ভাবের ভাব ই গভীর না

3. কাম্প পারাপার বাক্ত
   কাম্প পারাপার বাক্ত
   জলজ জলজ জলজ জলজ
   জলজ জলজ জলজ জলজ

4. চৈত্রেদেশঃ ধরন্ত আবর্তকে
   চৈত্রেদেশ ধরন্ত আবর্তকে
   পালনগণ পালনগণ পালনগণ
   পালনগণ পালনগণ পালনগণ

আবায়ব কেন

1. ইতেম কিতূহুয়ে তাইকে
   ইতেম কিতূহুয়ে তাইকে
   ইতেম কিতূহুয়ে তাই�ে
   ইতেম কিতূহুয়ে তাইকে

2. ইতেম আবেদতাবেন?
   ইতেম আবেদতাবেন?
   ইতেম আবেদতাবেন?
   ইতেম আবেদতাবেন?

3. ইতেম আবেদতাবেন?
   ইতেম আবেদতাবেন?
   ইতেম আবেদতাবেন?
   ইতেম আবেদতাবেন?
Mikir songs

মিকিব গীত

গীতাঙ্গ ব্যোমন

1। পেল্লিঙ্কা হলো খেঁই পি আমাকে
নাছুন আচেঙ্গি আহজ পেল্লিঙ্কা-এ
আংকবেঙ্গিতালেন আংকক কেদি
ফেল্লিঙ্কা দ’ পার নিখেরচের আবে
খান গানাচুন খানে নিখেকাতাং আবুনে
কাহিনো পেনে উন আনেন পাচে-ঃ
আমামআ আখাবন আনে দেলেনেো।

dুললো গানলেন হ আমাম আনে

2। দেল্লুক দাঁড়িলা কেদুর আংরেণেন
দোলাপ বেষ্টি দুটির আহরন্তে পেন
আবান্ত্র-এ আচেঙ্গি আংকক মেচেন

gিবে কনি ক্লেন আচেঙ্গি

3। কাইকে আহরত তা আবানি
কেলেঙ্গ।
বেঁছো আলুকুপো দ্যা ফান পাচে কুলাঙ
গামিতা পেলাঙ হাদাক দোলাপ বেলাঙ
বেচে ফান হাদাক তিনিং আংচেঃ

4। কেদুর কেবন কাঙ্চিবাঙ্কিং পুরুক
আর হাদাক ঘাঙ নালিমূহ নানে নে
চেব আলুক কেবন আথষিক কাঙুম
আবান কেকান পেন নিং আবং

dুতেন।
ধীঘুর আচরণ গ্রেম

1. বলবন মেলিচ
   কিচিন কিকুন (২)

2. ঈশ্বর ব আবদে
   বিভিরে হাম
   মিপর পানামে (২)

3. ক্রামের মানবের
   বীঠু ব ব্যুঁটে (২)

4. বলবন মেলিচে
   কিচিন কিকুনে
   চিনিয় কোনের (২)

5. দক্ষি ব আহরে
   এমি ব কোনে ব (২)

6. বলবন মেলিচে
   প্রশ্ন আলেরে
   মুখ্য কোনের (২)

7. নাভতা হাজালিন
   বলবন মেলিচে বেপায়—
   আলাফু ব আলাফু (২)

নিম্নলিখন

1. তকে বুঁলে আঘিন বাল..., 
   নি কিচিন নিউকে,...
   বীঠু—মুখে ব্যুঁটে,...
   চিনি বুঁলে কোনের
   হ—বুঁলে বলালা,...
   ঈশ্বর বুঁলে আবদে
   বুল বুলে বিলিঙ্গে
   আমার বুঁলে বেনেকে।

2. তকে বুঁলে আঘিন বাল..., 
   ঈশ্বর বুঁলে দক্ষি,...
   উকোন বাল তকোকাব,...
   উলো বুঁলে দক্ষিনে
   এমার বুঁলে বদবদ
   ঈশ্বর বদ আবদে
   নাম বাল পড়কে
   উকোন বুঁলে তকোকাব।

3. বুল বুঁলে বীঠুয়ে,...
   আঘিন বুঁলে বিলিঙ্গে,
   আমার বুঁলে বাদে
   হ—বুঁলে পাবেদে,...
   আঘিন বীঠু নাম আয়াদ,...
   বীঠু বাদ আয়াদ।
Apatani songs

আপাটানি গীত

নিম্নলিখিত

১। আড় আড় বীচুকা আশিনহ (২)
    ইষ্টু ইষ্টু বীচুকা আশিনহ (২)
    ইণ্ড আকাষ ইণ্ড আকাষ (২)
    আগাব আলিওকে আগাব আলিওকে (২)

২। কুন্ডুল কুন্ডুল বীচুকা আশিনহ (২)
    আগাম আগাম আগাম (২)
    বীচুকা আশিনহ বীচুকা আশিনহ (২)
    কোরিওবি আযাব কোরিওবি আযাব (২)

৩। কুলুজু আকারন্ত কুলুজু আর্কারন্ত (২)
    বীচুকা আশিনহ বীচুকা আশিনহ (২)
    হল আকান হল আকান (২)
    আযাব আলিওকে আযাব আলিওকে (২)

৪। কুন্ডুল কুন্ডুল বীচুকা আশিনহ (২)
    ইণ্ড ইণ্ড বীচুকা আশিনহ (২)
    হলা হলা হলা হলা (২)
Miri songs

মিরি গীত

ঈশ্বরে বীচুক আমি নলকু কুমলাই

বিচিন্ত:-
কাজে সিলেই ঈশ্বরকে লেলুল',
বীচু ইহ্সা, বীচু ইহ্সা ;
কাজে...কোহুনাই।

১। বিচিন্তে চালিত পায়েন্টি পানা,
ওলুক...আতিয়া চ';
ও নুমিদিঙ্গ ওলুকে মিজিঙ্কেছে,
আপিল...টোকুনা।

২। বীচুকে লেলুল' জনো নিবেদি,
বিক্রেত...ধর্মুদা;
অকুকুকু ইনাইন আলমেন কুনান,
বিক্রেত আলেকক।

৩। কাজে সিলাচে বিক্রেত আমি নলকু,
আলুক...ওলুক';
আকুকু ওকুকু', নিক্রেত চুঙ্গেন,
বিক্রেত দিটেন বিমার্ক নাই।
Nepali songs

नेपाली गीत

276  गायन्तु: रेणुञ्जीको

गायन्तु: रेणुञ्जीको रन गान
गायन्तु: रेणुञ्जीको गहला नाम।

1. यक्षणम् कीर्तिको वैशालीस्य गार्तेना
उपलव्यु वालक जत्वा रेणु गान
शापितका बाल्य, तत्त्वीलाई प्रणाम। गायन्तु:...

2. 'हुम्मुल' रेणु योलुलए भद्दे–वृणा हेलो टाट्री देखा
प्रेम रनुया रोष बहुधा द्रम बहुधी गो
प्रेमका बाल्य, तत्त्वीलाई प्रणाम। गायन्तु:...

3. निजानु एनमुलने रनु नियुने, हानुमा भन बो उल्लासने
प्रामाण कार्य नहरु, गन्ताने दिने
सताका बाल्य, तत्त्वीलाई प्रणाम। गायन्तु:

277  परवेशहर भिक्खु

परवेशहर भिक्खुको भौद्दले हातीलाई चाचौले उन्ना छूँ
सह पापीलाई पाउनुको, सह पूजीलाई पाउनु सुझा।

1. धन्य्यान्तु हिंदु भन्ना अतिरिक्, अतिर तरु अति
हुनुमा शुभस्मा
सतीत पाउनु बुझीले, बुझीले प्रहर्या भन्ना जय गायन्तु:।

2. उन्ना छूँ हानुमा। परवेशहर, हातीलाई टिटिङ्गइरु सर्न सुझा
कालो बालको पर्न्या अन्त्य, पापीलाई हेटाइबिज्ञु सुझा।
Jesus Loves Me

Anna B. Warner, 1820-1915

William B. Bradbury, 1816-1868

1. Jesus loves me! this I know, For the Bible tells me so;
2. Jesus loves me! He who died, Heaven's gate to open wide;
3. Jesus loves me! loves me still, Though I'm very weak and ill;
4. Jesus loves me! He will stay Close beside me all the way;

REFRAIN

Little ones to Him belong: They are weak, but He is strong,
He will wash away my sin, Let His little child come in.
From His shining throne on high, Comes to watch me where I lie.
Yes, Jesus loves me! He will take me home on high.

Jesus loves me, Yes, Jesus loves me, Yes, Jesus loves me--The Bible tells me so.

Note: Translation of this song 'Jesus Loves Me' in Assamese by Asamiya Sahitya Committee and Rev. Miles Bronson is printed on the next page.
Jesus Loves me.
(E. Flat-sol) Bradbury.

11. Soo aadho abidhara,
he hoi-kemu dohuma;
chhala hoi-keno kala,
cho nedeche kere bhal.

Dehab—Bhoor re mok bhal pay,
Bhoor re mok bhal pay,
Bhoor re mok bhal pay,
Bhalre eho katha kha.

21. Hai shikshak korbim prema,
shikshak korbim pram.
Dinab dinatara naa haar
baah korbim Bhoor bhal.

31. Korbim suso kore bhaan,
chhrai kore noober bhaan.
Bhoor maa nishtha haim,
cheedo bhal korekho aagat kha.

Shailesh, Kanchan.

Jesus Loves me.
(E. Flat-sol) Bradbury.

(Shuk—so aadho abidhara)

11. Bhoor re bhal par jehu,
khara bhai bhoal taka kha;
shisho ksho teche te re haim;
chhala teero, nhi chhara.

Dehab—Bhoor re mok bhal pay;
he, cheedo mok bhal pay;
Bhoor re mok bhal pay,
Bhai bhoal taka kha.

21. Bhoor maa kore khaap
meero mibile kshoo bhal,
prat pari kore ksho pahal bhal,
kabili choor, dibhi.

31. Cheedo khrok maa bhal bhal
jai ksho teche te bhal;
sho ksho kore bhal maa prema
cheedo ksho pati ksho kha.

Adhikari sahitya abhi.

শিক্ষালাভী জীবন

শিক্ষালাভী জীবন

শিক্ষালাভী জীবন
Children of the Heavenly King

Children of the Heavenly King

John Connick, 1718-1758

PLEYEL'S HYMN

Ignaz J. Pleyel, 1757-1831

1. Children of the heavenly King, As we journey let us sing;
2. We are traveling home to God, In the way our fathers trod;
3. O ye banished seed, be glad, Christ our Advocate is made;
4. Fear not, brethren, joyful stand On the borders of our land;
5. Lord, obediently we'll go, Gladly leaving all below;
6. Lord, obediently we'll go, Gladly leaving all below.

Sing our Saviour's worthy praise, Glorious in His works and ways.
They are happy now, and we Soon their happiness shall see.
Us to save our flesh as aumes, Brother to our souls becomes.
Jesus Christ, our Father's Son, Bids us undaunted go on.
On ly Thou our Leader be, And we still will follow Thee. Amen.

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Children of the Heavenly King

John Connick (G-mi) Pleyel's Hymn, (Tune No. 24)

1. কৃষ্ণ বহুব হে সহান, যাতেতে তোরা মহু পান:
   প্রতঃ নার্মভি তন্তায়, ভুতিক কথা ধোয়া ভেজা।

2. আমি তোমার বাল্যায় চেষ্টা তা চাই, নিশ্চয় হবে তা সত্যি।
   তোমার প্রকৃতি শুধু, আমি তা হল ভাষা।

3. সকল জাতি আমি, তাহ হুম, তীব্র উচ্চত বিশ্বাস;
   পুষ্পম গীতাঙ্ক, তাহ মুক্ত আসন মিশল।

4. খেলে খুশী খাও ভাই, তোমার লাঞ্চ হক নাহি।
   যৌবন, নিখুঁত পৃথ হয়, যাতে করা নিসন্দেহ।

5. তেজিয় সব ছেড়ে শেষ বিভিন্ন নামে, বহুবিধ কথা কথায় বক্তাশ্রম অন্তর পান।

নির্মি লেখি যাবতোল
He Leadeth Me

1. He lead-eth me, O bless-ed thought! O words with heavenly com-fort fraught!
2. Sometimes 'mid scenes of deep-est gloom, Sometimes where Eden's bowers bloom,
3. Lord, I would clasp Thy hand in mine, Nor ev-er mur-mur nor re-pine;
4. And when my task on earth is done, When, by Thy grace, the vic-tory's won,

What-e'er I do, wher-e'er I be, Still 'tis God's hand that lead-eth me.
By wa-ters still, o'er trou-bled sea, Still 'tis His hand that lead-eth me.
Con-tent, what-ev-er lot I see, Since 'tis my God that lead-eth me.
E'en death's cold wave I will not flee, Since God through Jordan lead-eth me.

Refrain

He lead-eth me, He lead-eth me! By His own hand He lead-eth me!
His faithful follower I would be, For by His hand He (Omit...) lead-eth me.

Note: Translation of this song 'He Leadeth Me' in Assamese by Rev. Miles Bronson is printed on the next page.
He Leadeth Me...
J. H. Gilmore (D-sol) Wm. B. Bradbury, S.S. 542

1. “তেহঁ মোক চলায়,” নাইবেলে কওঁ,
   অহ, কেমনা আনন্দ বিখ্যাঁ!”
   মি মি কহতে, বা যায়ে যেতে,
   ঈশ্বর হাতে চলায় ভাতে।

2. পালেও পোথু দুঃখ-সুগুহে সাই
   বা এদেন উজান স্বাচ্ছাড়া,
   মিছ জল বা চোর আফালনত
   নিঃখয়ে যায়ে তেহঁ মোক হাতে।

3. হে প্রভু, তোমার হাত ধবি,
   সন্তিত হনে যাফু চলি;
   যি শাপ নকল, পাশ গদায়,
   ঈশ্বর যাহোত মোক চলায়।

4. পালে এতে আনুদৃন্ত কালি,
   কবির পার্থ প্রভু দরাই;
   যবন দৌড় ব্যাকুল নাহি,
   তাতে ঈশ্বরে মোক চলায়।

শাহজাদ, মুহুর্ত
O Happy Day

Philip Doddridge, 1702-1751
Edward F. Rimbault, 1816-1876

1. O happy day that fixed my choice On Thee, my Saviour and my God!
2. O happy bond, that seals my vows To Him who merits all my love!
3. 'Tis done: the great transaction's done; I am my Lord's, and He is mine;
4. Now rest, my long-divided heart; Fixed on this blissful center, rest;

Well may this glowing heart rejoice, And tell its raptures all abroad.
Let cheerful anthems fill His house, While to that sacred shrine I move.
He drew me, and I followed on, Charmed to confess the voice divine.
Nor ever from my Lord depart, With Him of every good possessed.

Alternate tune without Refrain: HAMBURG, No. 177

Note: The translation of this song 'O Happy Day' in Assamese by Rev. Miles Bronson is printed on the next page.
O Happy Day that fixed My Choice.
P. Doddridge. (G-sol) Happy Day: S. S. 806

11. O Happy Day, sweet days of joy,
Shaded by paths of love's sweet shade;
Ah, where are those days gone by?
That paths of love are now gone by.

O Happy Day, sweet days of joy,
Shaded by paths of love's sweet shade;
Ah, where are those days gone by?
That paths of love are now gone by.

2. Happy, sweet, and mild, my soul,
In love's embraces I find my bliss;
O happy day, that fixed my choice, confusion.

3. O happy day, sweet days of joy,
Shaded by paths of love's sweet shade;
Ah, where are those days gone by?
That paths of love are now gone by.

Kabirbdhi: Mi guna, and so on.

[Translation: Unknown]
224

Arise, My Soul, Arise!

1. Arise, my soul, arise! Shake off thy guilty fears;
   The bleeding Sacrifice In my behalf appears.
   Before the throne my Saviour stands; My name is written
   on His hands, My name is written on His hands.

2. He ever lives above, For me to intercede;
   His all-redeeming love, His precious blood to plead;
   His blood atoned for all our race, And sprinkles now the
   throne of grace, And sprinkles now the

3. Five bleeding wounds He bears, RECEIVED ON Calvary;
   They pour efficacious prayers, They strongly plead for me;
   They pour effectual prayers, They strongly plead for me;
   And tells me I am born of God.

4. The Father hears Him pray, His dear anointed One;
   He cannot turn away The presence of His Son;
   He can not turn away The presence of His Son;
   Fa-ther! cry, And Fa-ther! cry, A-MEN.

5. My God is reconciled, His pardoning voice I hear;
   He owns me for His child, I can no longer fear:
   He owns me for His child, I can no longer fear:
   Nor let that ransomed sin-ner die!

6. Forgive him, O forgive," they cry, "Nor let that ransomed sin-ner die!
   Nor let that ransomed sin-ner die!
   Nor let that ransomed sin-ner die!
   Forgive him,

Note: Translation of this song 'Arise, My Soul, Arise!' in Assamese by Rev. Nathan Brown is printed on the next page.
Arise, My Soul, Arise.
Charles Wesley. (A Flat-doh) Lenox.

1. Arise, arise, my soul, arise, 
With head and heart and voice arise; 
With hands to service, hands to pray, 
With feet to bear the heavy load. 

2. Arise! arise! and with the light 
Of faith, and love, and help, and might, 
Give light, and love, and help, and might, 
And help, and love, and light, and might.

3. Arise, arise, my soul, arise, 
With head and heart and voice arise; 
With hands to service, hands to pray, 
With feet to bear the heavy load. 

4. Arise! arise! and with the light 
Of faith, and love, and help, and might, 
Give light, and love, and help, and might, 
And help, and love, and light, and might.

Arise, My Soul, Arise.
Come, Holy Spirit, Heavenly Dove

Isaac Watts, 1674-1748

1. Come, Holy Spirit, heavenly Dove, With all Thy quickening powers;
2. In vain we tune our formal songs, In vain we strive to rise;
3. Dear Lord, and shall we ever live At this poor dying rate?
4. Come, Holy Spirit, heavenly Dove, With all Thy quickening powers;

Kin-dle a flame of sacred love In these cold hearts of ours.
Ho-san-nas languish on our tongues, And our devotion dies.
Our love so faint, so cold to Thee, And Thine to us so great!
Come, shed abroad a Saviour's love, And that shall kindle ours. A-MEN.

This tune in higher key, No. 60. Alternate tune: AZMON, No. 49

Come Holy Spirit, Heavenly Dove.
Isaac Watts (A-sol) Melody. SS 188.

1. পবিত্র আরা, দূষ করে, লোকাই আমার বাস,
এই চেঁচা সন্ত প্রত্য প্রেম দি জয়েরা উৎসাহ।

2. বেগাইঙ্কা সঘনাবার জাল, বৃক্তে লগাই প্রাপ্ত
অস্থ পদব স্খলনে মূম আমার চিন্তন।

3. অনন্য্য আমার মূখে গীত, উপাসনার অর্থ বিকল,
জানবেন মূখে হাঁক, তখন আমার আচল।

4. হে প্রিয় প্রত্য, এনে বল তো থাকিকি কিন্ত দিন?
আমালে হেমার প্রেম প্রচুর, আমার প্রেম কেনে হীন।

5. পবিত্র আরা দূষ করে, বাস কবা আমার নন,
তাহে প্রত্য প্রেম বাকিলে, দীপে হয় আমার প্রেম।

নবন রাউন
Tell Me the Old, Old Story

OLD OLD STORY 7 7 D with Refrain.

KATHERINE HANKEY 1824-1911

WILLIAM H. DOANE 1831-1915

In moderate time

1. Tell me the old, old story Of unseen things above,
2. Tell me the story slowly, That I may take it in;
3. Tell me the story softly, With earnest tones, and grave;

Of Jesus and His glory, Of Jesus and His love.
The wonderful redemption, God's remedy for sin.
Remember, I'm the sinner Whom Jesus came to save.

Tell me the story simply, As to a little child;
Tell me the story often, For I forget so soon;
Tell me that story always, If you would really be,

For I am weak and weary, And helpless and defiled.
The early dew of morning Has passed away at noon.
In any time of trouble, A comforter to me.

Refrain

Tell me the old, old story, Tell me the old, old story.

Tell me the old, old story Of Jesus and His love.

Note: Translation of this song 'Tell Me the Old, Old Story' in Assamese by Golok Chandra Christian is printed on the next page.
Tell Me the Old, Old Story.
Kate Hankey (C-mi) Evangel. S.S. 113

1. कोरा पुर्बि कथा, सेइ सरवि वियब्र,  
प्रातु वीणु, तेभि प्राति, आक प्रेम-प्रदर्शन ।  
सह्रुकै कोराचोन ताम, दैि यि अद्रानी हन,  
चुरबस, रास्त शिंठु मि, निपाश्रय सरिबदन ।

2. कोरा ताक लाहे साहे, मनत येन बुरहं । सा:  
आदिति उदार-साधन, पापवो दृतिकाब ।  
कोराचोन वाबे बाबे, बेगाई पाहवि याहं,  
बाटिपुराब सेइ नियं चुरबाबा नापाभं ।

3. कोरा ताक ब्रोमल भाबे देन दि: बाकिम मन  
पापव हेतु बे बृहु आहिलिय हकात ।  
डेइ कथा कोरा:नडार, तात बव उपकार,  
आक चुरब कालत मोब शहाबक एक आथाब ।

4. कोराचोन निर्मिये येिक सेइ पुर्बि कथा,  
बेहिया मोब मनत देखा सादाबलेब रेबा  ;  
आक मेघिया मोब मनब हय चुरब बाठि बेन  ;  
कथा पुर्बि कथा: सेइ, याहु च्रेम अनेख ।

গোলোক চতু প্রেমিযাম
The King of Love my Shepherd Is

DOMINUS REGIT ME. 5. 7. 8. 7.

Henry W. Baker, 1821-1877

J. Per

In moderate time

1. The King of love my Shepherd is,
2. Where streams of living water flow,
3. Per verse and foolish oft I strayed,
4. In death's dark vale I fear no ill,
5. Thou spread'st a table in my sight;
6. And so through all the length of days

Whose goodness fail eth never; I nothing lack if
My ransomed soul He leadeth, And where the verdant
But yet in love He sought me, And on His shoul-der
With Thee, dear Lord, beside me; Thy rod and staff my
Thy unction grace bestow eth; And O what trans-port
Thy goodness fail eth never! Good Shepherd, may I

I am His And He is mine for ever.
Pastures grow, With food celestial feed eth.
Gently laid, And home, rejoicing, brought me.
Comfort still, Thy cross before to guide me.
Of delight From Thy pure chalice flow eth.
Sing Thy praise Within Thy house for ever. Amen.

Note: Translation of this song 'The King of Love my Shepherd Is' in Assamese by G. R. Camphor is printed on the next page.
The King of Love My Shepherd is
H. W. Baker. (G-in) Daminus Regit Me "Cecelia."

1. प्रेम रहा बर्थाता मोह,
   तेहें प्रेम हुए आकार।
   तेहें मोह हल, नाह अभार मोह,
   आक मह तेहें हम सदाय।

2. बैठी पानी घटे बरा,
   एने ठाईत तेहें मक चबाय।
   स्वर सोनल बाइंगलैलै,
   मनमने मक चलाय।

3. मुस्त-आवित माहें फून्डेरौ,
   प्रेममें मक बिचारे;
   मनमने कात्त लें तेहें
   गबललैलै मक आने।

4. मूसू-िवऱे उपत्यकात
   चलिलें भय नकही।
   शानतापा तो तो दरात,
   बिश्रामो तोमातेई पाए।

5. अयुसब सकलो कालत
   मोह सदी दया, सदय।
   बाद कबीन बिहोरार पृहत
   युगे युगे सदाकाल।

   झि, आय, पेपन
THE LIFE ETERNAL

Lead, Kindly Light, Amid th' Encircling Gloom

LUX BENIGNA. 10. 4. 10. 4. 10. 10.

John Henry Newman, 1801-1890

John B. Dykes, 1823-1876

1. Lead, kindly Light, amid th' encircling gloom, Lead Thou me on!
2. I was not ever thus, nor prayed that Thou Shouldst lead me on;
3. So long Thy power hath blst me, sure it still Will lead me on,

The night is dark, and I am far from home; Lead Thou me on!
I loved to choose and see my path; but now Lead Thou me on!
O'er moor and fen, o'er crag and torrent, till The night is gone,

Keep Thou my feet; I do not ask to see
I loved the garish day, and, spite of fears,
And with the morn those angel faces smile;

The distant scene—one step enough for me.
Pride ruled my will: remember not past years.
Which I have loved long since, and lost a while! Amen.

Note: Translation of this song 'Lead, Kindly Light, Amid th' Encircling Gloom' in Assamese by Kandura Rolin Smith is printed on the next page.
Lead, Kindly Light.
J. H. Newman (A Flat-sol) Lux Benigna.

1. He is our保證, our Light, our Guide, and in the darkness we are lost.

2. Our hearts are wandering in the wilderness, our way is dark and long.

3. O Lord, hear our prayer, hear our cry, and lead us to the light.

Rajbati Bijon Shome.
Apéndix No - L

শঙ্ক্যামুঢ় ব্যস্ত।

বিবেদন মানুষের জ্ঞানের সাক্ষাৎ করিয়া মার্গে অগ্রন্থের
বিভাগের প্রৌঢ় করিয়া।


ধর্মপ্রস্তুক


আর আর,

নেতা আশ্রম বল চলি চলি চলি বয়স্ক জীবনে চলি চলি
চলি।

খুব চাহি না চুরু চলি।


সবাইরে চলি চলি,

২০ পাশা ১৯১৬ সাল।

১৮১৩তম সদা হোরা "ধর্মপ্রস্তুক" জনজাতব নাম-পাত

ঈশ্বরদুব কেবি লাইফেরি এবং কেবি নিউজিয়াম সৌজন্য

Source: Orunodoi
A FEW REMARKS

ON THE

ASSAMESE LANGUAGE,

AND ON

VERNACULAR EDUCATION

IN ASSAM.

BY A NATIVE.

SIBSAGOR, ASAM:
PRINTED AT THE AMERICAN BAPTIST MISSION PRESS,
1866.
A D I C T I O N A R Y
IN
ASSAMESE AND ENGLISH.

অসমীয়া অক্ষরার্থি
অভিধান।

COMPILED
BY
M. BRONSON,
AMERICAN BAPTIST MISSIONARY.

First Edition.

AMERICAN BAPTIST MISSION PRESS.
SIBSAGOR.

[800 copies.] 1867.
THE PEEP OF DAY.
TRANSLATED FROM ENGLISH INTO ASSAMESE,
BY MRS. JESSIE T. MOORE, 1857-1936

First Edition. 1500 Copies.
PUBLISHED BY THE AMERICAN BAPTIST MISSIONARY UNION,
NOWGONG, ASSAM.
1895.
THE HISTORY
OF
PHULMONI AND KORUNA,
TRANSLATED FROM THE BENGALI.

ফুলমনি
আক
ককনাব বিববন।

BY NIDHI L. FARWELL.

SIBSAGOR, ASAM:
PRINTED AT THE AMERICAN BAPTIST MISSION PRESS.
1854.
TWENTY YEARS IN ASSAM,
OR
LEAVES FROM MY JOURNAL.

EDITED AND PUBLISHED
BY
MRS. P. H. MOORE.

"He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. Zech. ix. 10."

FIRST EDITION, 500 COPIES.
NOWGONO, ASSAM, INDIA.
1901.
FURTHER LEAVES FROM ASSAM.

A continuation of my Journal "Twenty Years in Assam."

EDITED AND PUBLISHED
BY
MRS. P. H. MOORE.

"In Him was life; and the life was the light of men."—John i. 4.

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1907.
AUTUMN LEAVES FROM ASSAM.

A continuation of my Journal "Twenty Years in Assam," and "Further Leaves from Assam."

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MRS. P. H. MOORE.

"The gift of God is eternal life through Jesus Christ our Lord." — Romans vi. 23.

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1910.
STRAW LEAVES FROM ASSAM

A continuation of my Journal "Twenty Years in Assam," "Further Leaves from Assam," and "Autumn Leaves from Assam."

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BY
MRS. P. H. MOORE.

"Surely goodness and mercy shall follow me all the days of my life."—Ps. 23:6.

OCESTER, NEW YORK, U. S. A.
1916.
A

SPELLING BOOK

AND

VOCABULARY.

IN ENGLISH.

A'SAMESE, SINGPHO, AND NAGA.

BY M. BRONSON,


JAIPUR:

PRINTED AT THE AMERICAN BAPTIST MISSION PRESS.

1839.
### English, Assamese, Singpho and Naga.

In Singpho and Naga, the accented syllables are indicated by a hyphen following them; except where the accent falls on the last. The point under the vowels, denotes abruptness of sound.

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<th>Singpho</th>
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<td>niq câŋ</td>
<td>akhô-naŋ</td>
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<td>Ache, v.</td>
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গননব কিতাপ।
দুইতার ভাগ।

ELEMENTARY
ARITHMETIC,
on the
INDUCTIVE SYSTEM,

DEIGNED FOR THE USE OF ASSAM SCHOOLS.

PART SECOND.

CITY OF BOSTON
BY MRS. E. W. AND REV. N. BROWN.

SIBSAGOR, ASAM,
PRINTED AT THE AMERICAN BAPTIST MISSION PRESS.

1845.
পানলব কিতাপ,
দুইষ ভাষায়।

অক্ষর পানলা।
পানলব পানলব সংগ্রহযুক্তপথ।
নামকরণার্থ লক্ষ্যস্তরে শৈলেকৃত অন্তর্ভুক্ত।
পুনর্নবীকরণ সম্পূর্ণ হওয়ায় সাধ্য।
অনুষ্ঠানাঙ্কের রাণীর নিবেদন।

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