

g) Abolition of traditional taboos:

From early period, the Hrangkhols had countless taboos. There were taboo days when the village puja called 'khuaroinci or khua bol' was being performed the entrance to the villages were closed, and no outsiders were allowed to enter. Even the villagers had to be reside in their respective houses, they were forbidden to lit the light. Fines were imposed on offenders. When Christianity came, Christians observed Sunday, Good Friday, etc. which are taken as the hallmark of Christian living. Eating beef was taboo, but now many Christians eat. There were taboos connected with pregnancy such as eating twin bananas, carrying corpse, etc. Now Christianity liberated them from some of these taboos, but not completely.

h) Abandonment of traditional hairstyle and ornaments:

In Pre-Christian society, both men and women kept long hair, and tied in a knot at the back of their head in which long brass hairpins were fastened.¹⁴ The early missionaries as well as the native churches encouraged the cutting of boys and men's hairs. Since then, every male abandoned the old hairstyle and copied western lifestyle. Ornaments like necklaces, bracelets and earring were worn by the women in great profusion. As Christianity grew, such old ornaments were fading away.

i) Unification of society or, integrated community:

In the pre-Christian society, every Hrangkhol village was an independent sovereign administration. There was no cohesive-system and tendency to bind

¹⁴ Cf. C.A.Soppitt, *A Short Account of the Kuki-Lushai Tribes on the North-East Frontier with An Outline Grammer of the Rangkhhol-Lushai Language*. Reprinted, Aizawl, 1976, p.6.