Chapter - IX

INFLUX OF WESTERN-CULTURE

*Western education and Christianity were the greatest twin-force which brought a dynamic change in their lives.*
CHAPTER-IX

INFUX OF WESTERN - CULTURE

Contact with Western missionaries by the dawn of the 20th century awakened the slumbering savage-life of the Vaipheis. Within the first quarter of the 20th century, startling changes were effected in various spheres of their life. They began to realize that an immediate social and religious reform was an essential condition for all-round development. Democratic ideologies were infused deep into the veins of the intellectuals. In fact, Vaipheis were thrilled of meeting with new ideas resulting in a new and exciting life-style. However, in their haste and enthusiasm to appear urbane and modern, they thoughtlessly began to reject and drop their age-old values and custom.

The Gospel brought by the Western missionaries was the first and only greatest force which has given birth to a 'New-Era'. Indeed, the introduction of Christianity and Western education opened a new chapter in the history of the Vaipheis. They can safely be described as the first people among the Hill-men of Manipur who could perceived the constructive side of the Western culture. Also, it was with the efforts of two Vaiphei youths by the names Thangkai and Lungpao that the Gospel of Christ could stretched and reached into the southern - hills of Manipur.

Growth of Christianity among the Vaipheis:

With the conversion of Thangkai Puakpawl and Lungpao Thangniang, and subsequently with the formation of the ‘Thadou-Kuki Pioneer Mission’ under the initiative of Watkin
Roberts in 1910, proselytism began taking its toll among the Vaiphis. In fact, Thangkai and Lungpao were the first fruits of Watkin Roberts' work in the southern hills of Manipur. As such, under the denomination of this Thadou-Kuki Pioneer Mission, the Vaiphis began to embrace the new religion brought by Western messenger of Christ. Soon, many Vaiphis were converted into Christian, and within a short time, churches were raised in the inhabited areas of the Vaiphis. By the year 1912, three churches were established at Maite, Bualtang, and Chongkhouzou villages. These were the first Churches under the Thadou-Kuki Pioneer missionaries, with other three of Hmar tribes at Senvon, Leisen, and Khawpuibung villages.

Christianity was spreading fast like wildfire. Within the first quarter of the 20th century, it becomes the main religion of the Vaiphis of Indo-Myanmar. However, by the end of the first quarter of the 20th century, an irresistible storm of disunity swept the proselytes.

**Discord among the Proselyte Vaiphis:**

Watkin Roberts changed the name of his pioneer mission into North East India General Mission (NEIGM) in 1919. But no sooner had Watkin Roberts consolidated the base of his NEIGM, he was overwhelmed with internal crisis (amongst the English missionaries). Robert was forced to resign and H.H. Coleman was made the General Superintendent of the NEIGM. To avoid legal battle, Roberts started a new mission called Indo-Burma Pioneer Mission (IBPM) in 1928. As a result of this critical situation, the Vaiphei Christians were divided into two opposing group. The supporters of Watkin Robert embraced the Indo-Burma Pioneer Mission whereas majority of them hesitated to desert their old denomination, i.e. NEIGM. Whatever the case be, majority of the Vaiphei Christian adhered to the ecumenical name NEIGM until its segmentation into community based churches in 1951 under the supervision of Royal C. Paddock. Unfortunately for the other group, under the initiative of William Pettigrew, the new mission (IBPM) was not allowed to operate in Manipur. So the supporters of Roberts' new mission organised
themselves as an independent Church in April 1930. Moreover, Higgins, the Political Agent (of Manipur), passed an official order on 22 November 1930 which debarred the independent Church workers from organising any sort of assembly or conference which was likely to cause friction with the NEIGM. However, on the intervention of Robert Reid, the then Governor of Assam, C. Grimson passed an order in 11 April 1941 which permitted the Independent Church to look after itself as it desired by employing only bonafide indigenous workers.

On the 31 March 1953, during the assembly of the NEIGM at Saikot village, the Vaiphei were given approval by Royal C. Paddock to form their own mission separately. This mission was called ‘Manipur Christian Organization (MCO)’ until it was changed into ‘Evangelical Organization Church (EOC)’ on the 28th February, 1990 at its conference at Pungi village (Northern Charachandpur). Being supported by the majority of Vaiphei, EOC is the most outstanding Church or denomination amongst the numerous churches of the Vaiphei till date. About 85% of the Vaiphei in Myanmar, and about 35% in the North East India are scooped by this organization. In fact, EOC can be safely described as the pioneer Mission of the Vaiphei. Their foot-print spreaded far and wide in the Kayah-Chin-Hills region of Myanmar and in the North Eastern region of India especially among several community, where the Gospel of Christ has been out of their dictionaries.

Unlike the Vaiphei under the NEIGM, the people who were under the denomination of independent Church could not function in harmony with their partners for long. They have their own point of contention against the working of the Independent Church. So, when Watkin Roberts went to Kangyan village in 1956 to meet his Vaiphei brethren, the opposing brothers drove him back with a banner bearing the words ‘GO BACK’. As a result, the Vaipheis snapped their relationship with the Independent Church the same year to form their own independent church (denomination) called ‘Khuga and Sadar Presbytery’. By the year 1970, this presbytery was dispersed into Khuga-Sadar Presbytery (KSP) and Revival Church of God (RCG), due to disharmony of their religious philosophies. In fact,
several churches under various denominations sprouted since the third quarter of the 20th century within the Vaiphei community.

Re-unification of Churches:

By the year 1995, there were already more than ten different Christian organizations within the Vaiphei community. Among the numerous Church denominations, such as EOC, ECM, VBA, and KSP followed the foot-print or principles laid down by the Western Missionaries till today, and also they are the four outstanding Churches among the numerous.

Conceiving and experiencing the ill-effects of separatism in the field of spiritual denomination, the intellectuals began probing a way on how to re-unite the splitted Vaipheis into one denomination from the year 1997. Prominent people in the government services and in evangelical field began campaigning towards re-unification by the middle of 1997. Fruitfully, on the 26th of April 1998, a meeting of the intellectual circle was held at the office of Rev. S. Prim Vaiphei for the first time in connection with re-unification. Persons who thronged in this meeting were, namely, Rev. S. Prim Vaiphei, Pastor. Thangkhohen, Dr. Damzakhai (Jt. D. Veterinary), Thanglet (DI), Rev. Soikhohen (Secy. RCG), and Henzagen (DSO).

Consultation with several intellectuals from different denomination was carried on without a break. Besides the prominent figures listed above, Nengdoulian (Pres. VNO), S. Vaiphei (IPS), Rev. P. Kapa, Evan. Zonunsanga, who are few we could name are also outstanding people who sweated for the unification of the Vaipheis under one denomination. As a result of the painstaking of these prominent figures, a meeting comprising of government officials, politicians, church leaders, etc. was held frequently or consecutively from the middle of 1998.

From the 16th of November 1999, the meetings for re-unification were held under the Co-Ordinatorship of Nengdoulian, President of Vaiphei National Organisation. Finally, after holding a number of meetings, churches such as ICM, EOC, ECM, RCG, and CHG unanimously resolved to conglomerate under the supervision of Mizoram Presbyterian
Synod on the 27th October 2000. These five allied churches comprised the larger population of the Vaipheis, probably about 60% approximately. To make another epoch in the history of the Churches, these allied churches were gladly inducted on the 8th December 2001 by the Mizoram Presbyterian Synod with much enthusiasm, like a lost child.

**Literary works in Vaiphei language:**

The Western missionaries never lost sight of the importance of translation and literary works. To enable them to translate the western literatures into the Vaiphei language, Romantic alphabet were arranged systematically by Watkin Roberts with the assistance of Thangkai, Lungpa, Manghen, Rev. Lorrain and Rev. Savidge in 1912. As a result, a Bible quiz (*Bible thukisang*) was published by the following year, i.e. 1913. Later in 1916, the Gospel of St. John was translated from Lushai language and was published with the efforts of Watkin Roberts at the B.S.I. Press in Calcutta in 1917. Then in 1920, with the efforts of Thangkai, Lungpa, Manghen, Evan I unkhopao, Pastor Khaivung, and Rev. H. Dohnuna, the Christian hymns consisting of only fifty (50) hymns was published at Aryan printing Press in Silchar. However, after this book of hymns was sold-out, it was revised and enlarged to one-hundred and twenty (120) hymns and was reprinted in February 1923. This book of hymns was sold at one-rupee per copy. “The Baptism of Christ and the Last supper” was translated and sold-out like hot-cakes by the month of August 1923.

Translation of the New-Testament was undertook by Siakzalam (Saipum village, Churachandpur) from the year 1953, and was published and sold out in 1958. Under the initiative of the same, the holy-book containing 'Genesis and the New-Testament' was published in 1959 and for the first time, the Vaiphei Holy-Bible was released in 1981. Being philosophically and psychologically dominated by Christianity, the Vaipheis have more religious work than cultural or historical works. There have been more than two thousand religious works between the periods 1960 to 2003.
Western education and the Vaipheis:

To facilitate the spread and understanding of Christianity, the European missionaries introduced elementary education. In fact, education and evangelism were inseparable for the Christian missionaries. With the introduction of Roman script, Mission Schools were opened in different places in the North East hills of India and the Chin-hills of Myanmar by the last quarter of the 19th century.

As hinted above, the Christian mission schools emphasized only elementary education. Justifying this stand, Pettigrew argued that “the rigid clannishness of the people, their great ignorance coupled with gross superstition, and their fatalistic beliefs in their animistic worship; the environment and the shut-offness and shut-upness of the whole country, valley included, from the world outside, decided us on a policy of an elementary education”. Pettigrew went on to report thus: “Personally the writer is not yet convinced that it is necessary for such people as we have to deal with to have anything higher than a middle English school grade. The great majority will for many years to come come content with an education that will enable them to write and read in their own vernacular. In spite of this conviction, however, there is the hope of a certain number being found willing, capable, and intelligent enough to accept the training needed to make them the leaders of their several Christian communities, and to be of help to the missionaries in establishing the Christian Church... they themselves in the years to come will rejoice with those who have laid the foundations in seeing a self-propagating, self-supporting, and self-administrating body of men and women in their evangelistic and elementary education work, freed from the supervision and control of the missionaries”.

In regards to alphabet, we may reproduce what Dr. F.S. Downs had narrated in his book “Christianity in N.E. India” of what the American Baptist Mission had resolved in a conference at Tura (Garo Hills) in 1893 thus: “in the opinion of this conference the Roman alphabet is the best for the Hill tribes about Assam, that have no written language... It was also resolved that the Italian system of pronunciation of the Roman character should be adhered to... whereas: The Missionaries of the Union (American Baptist Missionary Union) are
commencing work on both the Assam and Burma side of the Hills between upper and Burma, and it may be expected that at no distant day our missionaries on the two sides will be touching hand across these hills, and as it seems desirable that contiguous tribes have the same alphabet, therefore:

Resolved: That the clerk of the conference be entrusted to send the expression of our opinion to the missionaries for the Kachins and the Chins of Burma”.

Thangkai Puakpawl and Zangneng Sialiap were the first boys who procured education under the European missionaries. Knowing and experiencing the advantages of education, these boys went to Mizoram to get education in 1907. The former is from Bualtang village and the latter is from Maite village in the southern hill of Manipur. Allured by these boys, one by the name Lungpao Thangniang (Maite village) accompanied them at the end of their vacation; probably after the new-year day, in 1908. Thangkai and Zangneng passed class-II (two) in 1910. Completing the primary education Thangkai opened a School in his village (Bualtang) in 1911 to share and inculcate his knowledge among his people. Hence, Bualtang School became the first modern (or Western) educational institute for the Vaipheis in their history, and Thangkai can be safely described as “the Father of Modern-education” among the Vaipheis.

Mindless of the hazardous and tedious route, three more boys by the names Thuallum Thangniang, Luathang Vanglua, and Nekpum Khaute went to Mizoram for the same in 1909. And then, another three boys by the names Thengkhokai Thangniang, Khupzathang Khaute, and Hemkhonal Sialiap were admitted at Pettigrew’s Mission School at Moirangkhom in Imphal (Manipur) in 1910. Inspired by these boys, many Vaipheis began to throng to Imphal to procure modern education by the middle of the first quarter of the 20th century. Besides, the first Government school to be in the inhabited regions of the Vaipheis was set up at Vawkbual village (southern Manipur) in 1920, and followed by another government primary
school at Chongkhozou village (Southern Manipur) in the month of March 1925. These developments made the Vaipheis to stride ahead of other tribals in the hills of Manipur and Chin-hills of Myanmar, particularly in the spheres of social and religion in the early days of the 20th century. Indeed, the Vaipheis were the most esteemed tribes in the southern hills of Manipur until the late '60s.

**The First World War and its impact:**

Being nurtured and inspired by the American and English missionaries, the Vaipheis, like the Hmar tribes responded to the petition of the British Government with much vim and verity. Not less than hundred volunteers were dispatched in France (1914-15). In fact, particularly for the Vaipheis, the Western missionaries were their redeemer, or say their saviour who had enlightened them while they were leading an isolated and neglected life in the dark.

Apart from Christianity and the Western education, their sojourn in France brings great effect on their personal life. Indeed, the youths (volunteers) who went to France brings home the modern fashions. They introduce and popularised trimming-off the primitive long hair, cladding of modern dresses like trousers, coats, long-sleeved shirts, well polished shoes, the use of handkerchief and towel, etc. As such, there was great leap in the attire of the menfolk by the end of the first quarter of the 20th century.

Fortunately, all the volunteers of Indian Labour Corps reached back home (in 1917-1918) safely without any of them being wounded or killed. Few of their names which we could collected may be shown as under:

**TABLE – IX:1**

**LIST OF VAIPHEIS IN THE BRITISH-INDIA LABOUR CORPS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Fathers name</th>
<th>Village</th>
<th>Name</th>
<th>Fathers name</th>
<th>Village</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khupneikhai</td>
<td>Kai/alian</td>
<td>Vawkbua</td>
<td>Bulzsoi</td>
<td>Pasiam</td>
<td>Vawkbua</td>
</tr>
<tr>
<td>Kholapal</td>
<td>Vungneikhup</td>
<td>Bualtang</td>
<td>Thangtinhen</td>
<td>N.O.</td>
<td>Bualtang</td>
</tr>
<tr>
<td>Paotinkam</td>
<td>Thangminsiai</td>
<td>-do-</td>
<td>Manghen</td>
<td>Lutkai</td>
<td>-do-</td>
</tr>
<tr>
<td>Genzalum</td>
<td>Thangtinhen</td>
<td>-do-</td>
<td>Thaullum</td>
<td>Lutzasiak</td>
<td>-do-</td>
</tr>
<tr>
<td>Lungin</td>
<td>Zanngul</td>
<td>Maalinam</td>
<td>Lungen</td>
<td>Sumzasiak</td>
<td>-do-</td>
</tr>
<tr>
<td>Thangzakai</td>
<td>Hauiso</td>
<td>Vawkbua</td>
<td>Thangzakam</td>
<td>Vungsiak</td>
<td>Vawkbua</td>
</tr>
<tr>
<td>Mangzalut</td>
<td>Ngultong</td>
<td>-do-</td>
<td>Lamkhotuan</td>
<td>Thonggin</td>
<td>Sialbu</td>
</tr>
<tr>
<td>Ngulkhp</td>
<td>Zahan</td>
<td>Bokpi</td>
<td>Lamkholai</td>
<td>N.O.O</td>
<td>Phaihangjang</td>
</tr>
<tr>
<td>Kunghem</td>
<td>N.O.</td>
<td>Manangaj</td>
<td>Thangneisiak</td>
<td>Onsavung</td>
<td>Maite</td>
</tr>
<tr>
<td>Name</td>
<td>Fathers name</td>
<td>Village</td>
<td>Name</td>
<td>Fathers name</td>
<td>Village</td>
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</tr>
<tr>
<td>Mangtinkhai</td>
<td>Mangthual</td>
<td>Maite</td>
<td>Vungzagen</td>
<td>Vumzanek</td>
<td>Maite</td>
</tr>
<tr>
<td>Kai Ek</td>
<td>Tonglian</td>
<td>-do-</td>
<td>Khaiivung</td>
<td>Bulgen</td>
<td>-do-</td>
</tr>
<tr>
<td>Paozalut</td>
<td>N.O</td>
<td>Tonglon</td>
<td>Sumkhozam</td>
<td>N.O</td>
<td>Tonglon</td>
</tr>
<tr>
<td>Khupzapao</td>
<td>N.O</td>
<td>-do-</td>
<td>Sumchin</td>
<td>N.O</td>
<td>-do-</td>
</tr>
<tr>
<td>Khupkai</td>
<td>N.O</td>
<td>-do-</td>
<td>Surkai</td>
<td>N.O</td>
<td>-do-</td>
</tr>
<tr>
<td>Tongkholut</td>
<td>Lutbul</td>
<td>Sinjiang</td>
<td>Anwnkochin</td>
<td>N.O</td>
<td>Kamkeillon</td>
</tr>
<tr>
<td>Paokim</td>
<td>N.O</td>
<td>Kamkeillon</td>
<td>Sumkhosoi</td>
<td>Zangzakhup</td>
<td>Napphou</td>
</tr>
<tr>
<td>Zamgen</td>
<td>N.O</td>
<td>Tuitkui (Myanmar)</td>
<td>Lalkhual</td>
<td>Lulkam</td>
<td>Selam (Mizoram)</td>
</tr>
</tbody>
</table>

(Except the last two persons from Myanmar and Mizoram, the others are from the hills of Manipur). *N.O.: Not obtainable.

**IMPACT OF CHRISTIANITY & WESTERN-EDUCATION:**

Authentically, the introduction of Christianity and Western education resulted in the transformation of a savage into a fairly sober, and rationalize being. In the words of Smelser, “rationalization is the initially slow but nonetheless revolutionary force by which the traditional structures and conventions of society have been transformed, one by one, to give way to patterns of conduct in which means and ends are conjoined with rational consistency”.11

In fact, Christianity brought Western culture and civilization, which promoted standard of living, sense of nationalism etc. among the ignorant Vaiphei before. The necessity of imitating the western ways was accordingly realized by the intelligentsia, and the response to the modern west was effected in real work and spirit. Moreover, the introduction of Christianity among the Vaiphei put an end to the primitive practice of sacrificing, and the fear and worshipping of evil-spirits, and thus turned them to a more contended life than ever before.

Christianity to a certain extent brought hope, love and meaning into their lives. It also brought the beneficial notions of hygiene, cleanliness, education, medicine, economic development and especially helped in the removal of superstition, the curse of tribal life. Not only these, there have been changes even in food habits. Many new items of
Fresh vegetables, fruits, pulses and the like were added to their diet. Old props were removed without warning. A none-Churchgoer was regarded as stupid and uncivilized. True, Christianity was considered as a symbol of modernity and as a sign of elevation in the social life.

Along with the introduction of Christianity, the Western missionaries established educational institutions which became an effective instrument in enlightening and influencing the tribals. Within a wink of an eye, the Vaipheis took the path of rigid westernization and modernization. The Western education radically transformed the younger generation. In fact, the spread of Western education in the hills of North East India and of upper Myanmar fostered the spirit of patriotism and an ardent desire for political independence, which characterized the 20th and present 21st century. The catchy slogans of equality, fraternity and liberty, so common in the literatures of French history wrought a transformation in their minds. Indeed, English education brought to them a knowledge of the writings of great writers and philosophers which enkindled their thoughts and ideas, and make them to realize the importance of forming organizations to promote fraternity among the Vaipheis settling in various parts of India and Myanmar.

Swayed by the 'winds of change', the intellectual youths among the Vaipheis were desirous of marshalling their scattered people under one roof. Soon, by the end of the first quarter of the twentieth century some Vaiphei youths take a leap to form a student organization. Later, after a tremendous campaign, their determination bore them fruits. Initiated by few active youths by the names Vumpao, Tualkhodai, Khupjangam, Sawitinpa, and Paoneikhai (few of them whom we could name.), a youths organisation called 'Vaiphei Student Conference (VSC)' which later was changed into 'Vaiphei Student Organisation' but better known as *'Zilla* was formed at a meeting at Maite village on the 15th March, 1940. With its formation, Sawitinpa and Vumpao were nominated as the President and General Secretary respectively. This organization stood as the one and only apex body of the Vaiphei students till today with a number of branches and units in India.

*Zilla = pupil; students; young learners; scholars*
With an objective to promote socio-political and economic development among
the Vaiphei people, Vaiphei Working Committee (VCW) was formed in 1949 with
Luakhodai as its President, and Seljakap as its Secretary. However, due to some unknown
internal problem it was defuncted in 1954. The following year, in 1955 another such
organisation called Vaiphei League (VL) was formed. Its main objective was to render
social services to the Vaipheis of Indo-Myanmar. For few years it functioned under the
President-ship of Nungkhopao, and Luakhodai as the Secretary. With the extinction
of the Vaiphei League in 1958, the *Vaiphei National Organisation (VNO) was formed the
same year. Mangkholam and Paoneikhai were designated as its first President and
Secretary. Unlike the former or the decayed organisations, this ‘VNO’ stands for only the
political unity or political growth and thus it deals only with the polity of the Vaipheis;
vested with administrative, executive, and judiciary powers. Till today, like the students
organisation ‘ZII.IAI’, the Vaiphei National Organisation stood firmly as the only political
body of the Vaipheis with a number of branches and units, especially in the North Eastern
hills of India. From recent time, that is from the late twentieth century, the Vaiphei National
Organisation has played a vital role in mobilizing the ‘Zomi Council (ZC)’, which strived
to bring and promote unity among the contiguous tribes of Indo-Myanmar.

Another fact that is worth-mentioning is Paoneikhai, who was the first Deputy
Minister from Churachandpur Constituency (Manipur) in the Manipur Legislative
Assembly was elected with the sole efforts of the Vaiphei National Organisation in 1962.
But due to the interference of schizophrenia-infected intellectuals, the organisation was
deprived from its vitality and its traditional charisma from the second election of the
Members of Legislative Assembly (Manipur), in 1967. For nearly half a century the
Vaipheis led a life of ‘fallen from grace’ in the political arena. In fact, the spirit of
patriotism and the feeling of oneness skulked into oblivion until it emerge back; at the
eleventh-hour of the twentieth century, on the platform of politics and from the nave of

*VNO has been renamed as VPC (See for details at Annexure-XIII).
communalism. Undisputably, it was with the sole efforts of selfless and sophisticated V.N.O. members, and moreover patriotic youths, that T. Manga and Thangsaw could acquire the coveted seats of Ministers in the Manipur Legislative Assembly in the early hour of the twenty-first century.

Certainly, Vaipheis had swigged the reformatory-ale brought by the Europeans and were transformed considerably in every aspect of life. Palpably, the Western religion and education was profoundly successful in eradicating the boorish nature and the powwow life of the Vaipheis. However, in their zeal to reform the people, the Europeans perhaps inadvertently but certainly injected forces of distinction in the social structures of the people.

Prior to the introduction of modern education, the people have been working heart and soul to make their both ends meet. In this respect, they can be said to be responsible for their own welfare, fate and living of standard, etc. But the creation of several posts gave rise to a new section of people known as the privileged class or Elite groups.

‘What was important was the change in their mental outlook. They began to look upon Europeans as models and tended to become pro-western in taste and attitude. They also began to regard themselves as belonging to more or less different categories and assumed new leadership political and religious. In this way, the emergence of new elite groups disturbed the structures of traditional social organisation and also affected the economic interests of the traditional elites (the chiefs).’

Clan was the binding factor of the Vaiphei society. It protected the individual and expected obedience and loyalty from him. It was the clan that fostered unity, discipline and group feeling (oneness). But the reformer-missionaries undermined the importance of the clan by making every member suddenly conscious of his individuality. This resulted in the individual placing his own interests above those of the clan or the community in general. These trends, to some extent, have been responsible for the disintegration of and indiscipline in Vaiphei society manifest since the process of civilisation set in. In fact, blood-relation,
i.e. family-ties, or kinship, faded away with the emergence of the elites. The Vaipheis, who had at one time a classless society, are now divided into two distinct classes—the rich and the poor. The elite groups or the privileged class whisked the socio-political lobby with chaotic and febrile attitude. It is evident that the snobbish and selfish were solely responsible in bringing disintegration in the society during the second-half of the twentieth century. Truly speaking, and as hinted already, it has been only due to the efforts of selfless or patriotic younger generation that the chaotic socio-political condition came to an end by the dawn of this twenty-first century.

In fact, beside education, Christianity led towards blackcoatism. Blackcoatism involved monthly salaries, which secured the traditional village life. Monthly salaries gave the beneficiary a special, in fact, quite a new material power, while Christianity provoked a challenge to spiritual forces among the people. 15

Whatsoever be the destructive repercussion, under the hegemony of the Europeans, the rustic-Vaipheis have transformed into highly cultured people. Evidently, the Europeans deserved the credit for bringing about a new age of rationalization among the uncouthed Vaipheis of Indo-Myanmar.

Footnotes:

5. Lal Dena : op cit.-