CHAPTER V

THE WIND OF CHANGE

As change is the law of nature, society also undergoes changes. In this process of change every society is characterized by both continuity and change. Of course, continuity is maintained by social control, child rearing and education which transmit the acquired cultural traits to the younger generations. Therefore changes or modification in the cultural set up of any given society is necessary for without which society cannot progress.

In every society, there are some conditions which make for CULTURE change. The important factors which caused changes can be such as the occurrence of social conflict and contact with other groups of people.

Social conflict, either it be tribal or non-tribal, conflicts between petty kingdoms or conflicts between groups of nations has been responsible for tremendous change in given society. Such conflicts have led to social stratification and change in social structure.

During the last few decades European nations like France, Germany, Italy and England established their colonials in all the continents of the world and brought about many changes in the social stratification of each colony. For instance, abolition of Sati system in India by William Bentinck and cultural diffusion like the introduction of Christianity, English language, printing press and new means of
communications and transportation systems have brought about much change in their social and cultural set up of many societies in many parts of the world.

In the nineteenth century a significant landmark of change have been noticed in the life of the tribal people of north-eastern part of India. It witnessed a change from traditional to modernity.

The Nagas, so also the Lothas, are undergoing a transitional phase and their culture is also in a process of flux and change. In response to such change they are adapting to a new way of life, disregarding their old way of life. A new set of values are thus emerging in their society in which the old is disappearing, making a room for new ones. Such changes taking place in socio-cultural life are clearly noticeable in their attitudes of life, family life, social life, customs and traditions, religious beliefs and practices, food patterns and dresses etc.

Thus cultural change have occurred among the Lotha Nagas as a result of a new experience initially due to the contact with the western civilization and adaptation of a new religion and various aspects of style of life and more so after 1947 with improved communication, transportation, various development opportunities and contact with people from other cultural groups.

A brief historical account of the British colonial administration, the Christian missionary activities in the North-Eastern part of India and development programmes during the post-independence period as the
main factors of culture change among the Lotha Nagas society are discussed below.

**British Rule in the North-Eastern Part of India**

At the time of British arrival the North-Eastern regions of India were divided into a number of monarchies, kingdoms and village states. By this time the British had already occupied Assam, Manipur, Cachar and was proceeding towards Jaintia. However, in spite of their policy of non-intervention, the British discarded war against them in March 1824 (Sanyu, Visier., 1996). The Burmese were defected and the British emerged as the most dominant force in the region by the Treaty of Yandabo (1826).

Formerly, the British had been drawn into this region not for any other purposes or attraction, but because of their strategic interest. Later the occupation of the neighbouring tribes of Assam became important to the British from various points of view. As J. B. Battacharjee puts it:

> Ever since their ascendancy in Assam valley, the British aimed at using the tribe of eastern fringes as a screen between the newly acquired territories and the Kingdom of Burma.¹

A part from this strategic position, it was important for commercial reasons as well. Feeling insecure at the British advancement the ex-raja of Upper Assam granted the territories of Gabharu Hills in Upper Assam bordering Naga territory to the British. The British took the advantage of

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it to penetrate and make further attempt to subdue the Naga tribes.

The Treaty of Yandabo had an immense impact on the tribes of north-eastern part of India and underwent a significant change in the history of the whole region as the British became the sole authority of the whole region by the terms of peace treaty. Simultaneously the British established their position in Assam, Cachar, Manipur and Jaintia. Thus the whole region of North-Eastern part of India came under the direct influence of the British (Chakravorty, P. C., 1964).

**British Occupation of Nagaland**

It was only in the year 1832, marked the more direct confrontation of the British with Nagas. In fact, the necessity of safer road communication between the state of Manipur and the Brahmaputra valley through the Naga Hills and the alarming problems posed by the Naga raids on the British subject of the Cachar and Nowgong frontier, attracted the immediate attention of the British towards the Nagas. The British, however, could not follow any regular policy to maintain peace and security in their controlled district until 1881 when the Naga Hills were brought under regular system of administration (Sema, Piketo., 1992).

The first British contact with the Nagas was made in 1832 by Francis Jenkins and R. B. Pamberton who travelled through the Angami Naga territory in search of road communication between Manipur and Assam (Allen, B. C., 1905).

In order to maintain peace and security the British adopted a policy of two periods of time towards the Nagas, the first period covers 1832-
1877 during which they tried to ward off the Nagas from raids into the administrative district of Assam and in the second period, which covers 1877-1880, the government followed a 'Forward Policy' leading to the final merging of the Hills into the British India system of administration (Sanyu, Visier., 1996).

Prior to 1877 the task of all the British officials had concentrated much on the interference in feuds concerning various tribes. It was during the year 1877 a thorough topographical study was made and Kohima was considered to be the most suitable centre from the point of view of a British outpost. The following year Kohima was made as the main administrative centre of Naga Hills with a sub-centre at Wokha, a strong police force was posted in the interior, and a house tax of Rs. 2/- (Rupees two) was taken (Mackenzie, A., 1884). this was the beginning of an effective administration in the Naga Hills, which was established as district in 1881.

**British Occupation of Wokha District**

As for the Lothas the first encounter with the Britishers was made in 1842 when Captain Brodie, during an inquest of Naga raids, passing through the Lotha territory. This marked the first British contact with the Lothas. In 1842 Brodie had travelled in Bhandari range in Wokha district and settled some disputes (Ghosh, B. B., 1979).

It was during the end of 1874, while the British survey party was conducting its work in Lotha area, the party met with obstructions in Lotha soil more than once.
The people of Wokha village were first to stage resistance. On approaching Wokha on January 3, 1875, the British survey team was attacked by the Lothas, resulting in killing of one Kuki porter. In response to such situation the British soldiers fired at the warriors who were soon dispersed. They were chased to the village gate and were hurled with spears and stones from the village walls and as a result of which Wokha village was burnt.

In December, 1875, on approaching Pangti village a more serious opposition was experienced. Captain Butler who came in advance, with smaller party, leaving Wardthrope with the rest of the soldiers at some distance behind, approached the village. Taking advantage on the smaller party of negligible in number, they were ambushed by the villagers on the way and Captain Butler was badly wounded. It is said that a conspiracy had been hatched by the village of Pangti and Lakhuti to resist the British survey party, but when the time came Lakhuti withdrew back and it fell upon Pangti alone to fight the survey party. The Pangti was punished and burnt for this hostility to Britishers. This incident marked one of the worse antagonistic attitudes shown by the Lothas towards the Britishers (Ghosh, B. B., 1979).

Frequent harassment given by the Lothas bringing about Butler’s death, compelled the government to establish a regular administrative centre in Lotha area. Prompt and decisive action was taken on the proposal and the first headquarter of Naga Hills district was set up at Wokha in the year 1876 (Ghosh, B. B., 1979). Wokha was occupied as District Headquarters and roads were built. Finally, Wokha was made an
official administrative centre for the Naga Hills District and a house tax was enforced. The first administrative centre in the hills was opened at Wokha in 1876 and it was the first centre in the first District headquarter to be situated inside the hills.

British Policy and Administration in Nagaland

1. Defence Policy

The British policy of controlling the Nagas was primarily guided by defence policy. In course of time, this policy underwent changes from time to time but its goal of achieving control over the Nagas remained effective throughout the period, 1839-1877.

The period from 1839-1951 witnessed the first phase of British policy to check the Naga raids. This marked a peaceful relations with the Nagas. This period did not only witnessed the British government's efforts to suppress the Naga raids into British territory but also antagonism attitudes of the people to the control of the British, resulting in killing, burning down of the villages and taking them prisoners. However, such expedition and punishment could not succeed in bringing the tribe to order.

The government thus changed its policy to promote friendly relation with hill tribes. While dealing with the situation to bring the Nagas into friendly relationship, the government sent officers to visit the Naga villages and tried to induce their chiefs to enter into peace agreements and abstain from attacks on British subjects. As a measure of peace, government offered peaceful attractions such as trading facilities.
specially for the essential commodities so needed by the Nagas like salt, dry fish, steel utensils, oil, clothes etc. (Sema, Piketo., 1992).

However, Government’s peace efforts could not stay long as the Nagas did not keep the agreements. Therefore, with the conclusion of a series of expedition, the Government changed their plan and followed the policy of non-intervention towards the Nagas. Accordingly, in March 1851, the government withdrew its troops to Dimapur. But soon after the withdrawal of the British forces, to maintain their policy of non-interference, the Nagas began fresh attacks on British subject in increasing numbers.

When the policy of non-interference proved to be failure, the Government followed another policy of non-provocation of the Nagas. However, this policy appears to have been interpreted by the Nagas as a sign of weakness on the past of the British Government and continued their raids regardless of the defence measures taken by the Government.

In 1866, taking a firmer step in the direction of control, the Government agreed to the proposal of establishing the district of Naga Hills. Accordingly, a new District with its headquarters at Samaguting was formed. An European officer was deputed at Samaguting to invite the Naga chiefs to submit to the British government.

The establishment of the British administrative post at Samaguting was a landmark in the history of Anglo-Naga relations. It signified the Government’s decision to control the Nagas effectively. Initially, the intention of the Government was not to rule out the possibility of further
expansion of administration but to concentrate on security of the areas under their administration. Accordingly, Captain Gregory, an experienced officer of the frontier, was appointed to take charge on the New District, headquarter at Samaguting.

2. British Administrative Policy

Since the inception of active administration in 1881 to the transfer of power in 1947, the British administered Naga Hills as a frontier district of Assam. During this period British administration concentrated on the maintenance of law and order in this frontier district. The existing native institution which has no concentration with their policy and interest were left undisturbed (Verrier, Elwin., 1963).

The post 1881 colonial administration policy in Naga Hills was divided into three administrative zones: Administered areas, Political control areas, and areas beyond political control (Shakespear, L. W., 1980).

In the administered areas, the Government assessed annual house tax at the rate of Rs. 2/- (Rupees two) per house and appointed village headmen for collection of the house tax and carrying out the orders of the Government at the village level. The government maintained law and order in this zone.

In the political control areas zone the Government conducted annual military promenades and, with it, the Deputy Commissioner had the discretion to settle cases of disputes. Besides, the Government had the power to punish raider depending on proximity and convenience.
In the areas beyond political control the government followed a policy of non-interference in the internal affairs of the native people. However, the Government had the power to punish the tribes in cases of raids of a serious nature.

3. Constitutional and Administrative Change

With the passing of Assam Scheduled District Act 1874, Naga Hills was governed under the direct charge of the Chief Commissioner of Assam. The main purpose of such act was to enable the Government to provide an administrative measure to the "undeveloped tracts" and to extend to them any enactments in force elsewhere. Thus in accordance with the provision of Clause 5A of Scheduled District Act, 1874, the Government passed in April 1884 the Assam Frontier Tract Regulation II of 1880 as amended by Regulation III Section Clause 2 of 1884, and extended it to the Naga Hills District (Hunter, H. W., 1884). By virtue of this Regulation, Naga Hills were excluded from the operation of enactments relating to elaborate Code of Law, the Code of Criminal Procedure, and the Civil Procedure Code were never in force in any Hill district. On the other hand, Naga administration continued to function under their chiefs and headmen free from alien legal technicalities.

The next important change came with the Government of India Act, 1910, Section 13, 52-A(2) of the Act categorized the Naga areas within the Naga Hills District as 'Backward Tracts' and the Governor of Assam governed it as the agent of the Governor General. In accordance to this amendment the Governor of Assam administered the Naga Hills
through his administrative agencies such as the Deputy Commissioner, his assistants and the Gaonburas and Dobashis (Verrier, Elwin., 1963).

Another constitutional change made was the Government of India Act, 1935, which was implemented in April 1937. This Act classified Naga Hills, Lushai Hills and NEFA Tracts as “Excluded Areas” of the Government of Assam and under Section 91(i) of the Government of India (excluded and partially excluded areas order, 1936). The constitutional position as it stood in 1937 in respect of Naga Hills Districts continued till 26th January, 1950.

4. Administrative Post Policy

Along with the establishment of this administrative centres at different strategic regions of Naga Hills, the British followed simple administrative arrangements for the districts. The administrative policy in the district adopted two-tyre systems, viz., the village and the district. The Gaonburas were the heads of the administrative unit in the village level, sub-divisional officers at the sub-division level. The Deputy Commissioner was at the apex of the district administration.

The British adopted simple administrative policy towards the Nagas with no significant basic changes in the native administrative system. Nagas were mostly left to continue to rule and administer their villages according to their respective customs and traditions with only ‘Lose-Control’ by the Government. Accordingly, the British reinforced traditional forms of administration which well-suited the peculiar conditions of its people and society. This system ensured social continuity and facilitated the acceptance of British rule as well. In
pursuance of this policy objective, the Government used the existing institutions based on local customs and traditions. By recognizing the traditional leaders and elders as “Chiefs and Gaonburas” they tried to integrate the existing leadership into colonial administrative framework.

The power and functions of the village chiefs as representative of colonial administration were directed by the Government. They collected the annual house tax for the Government, settled cases of civil and criminal nature according to their respective tribal customs, and were responsible for the maintenance of law and order in the village jurisdiction.

Another institution that served both as an instrument of pacification of the Naga and as a native team of intermediaries between the Britishers and the villagers was that of Dobashi. The word “Dobashi” was derived from “Dobhashias” which etymologically means two languages. Literally a man of two languages. This institution is meant to serve the purpose of establishing of a healthy relationship between the British and the different Naga tribes. The institution of Dobashis was an integral part of British administration and as such its personnel were paid colonial employees. As native administrative assistants, the Dobashis were the right hand men of the colonial administration in the district.

The overall administration of the district was, however, under the efficient supervision of the Sub-Divisional Officer and the Deputy Commissioner. The executive officers were exclusively manned by Europeans. As an executive agent the district officials exercised a wide range of powers and functions.
5. Judicial Policy

In matter of administration of justice, the High Court of Calcutta had no jurisdiction on the Naga Hills except in the case of criminal relating to British subjects. The Indian Code and Code of Civil and Criminal Procedure were not in force. The magistrates were advised to administer justice in the light of code and not by their letter (Bengal Judicial., 1972).

Although it was a policy of the Government to interfere as little as possible with customs of the Nagas for the settlement of disputes, the Deputy Commissioner of Naga Hills and his assistants exercised judicial functions as well.

6. Educational Policy

Although educational policy was one of the main functions or agencies of British administration, initially government did not directly shoulder the responsibility. Naga education was, thus left to the care of the American Baptist Missionaries. However, later in the first decade of the twentieth century, the Government gradually took over some of the Mission schools and opened new schools on its own.

Education was used as an instrument of pacification as well as civilization. The objective of introducing modern education in Naga Hills was to train the native people for service to the colonial administration. Hence, with this purpose, education was encouraged and schools were established in Naga Hills.
7. Public Health Policy

British colonial administration followed both a policy of suppression and attraction. In order to win over the confidence of the native people, the Britishers extended humanitarian service to the villagers. It was done in a way to project the British influence as a source of blessings to the native people with whom they had come into closer contacts, so that this would have a remarkable impact on the rest of the tribes still living independently of their control. Accordingly, the British adopted a policy to convince the Nagas to their benevolent attitude and good intentions.

By 1866 medical facilities were provided to the Nagas with a well-equipped dispensary. When Wokha was made the first district headquarter in hills itself in 1876, a 4 bedded hospital was also opened. Soon after it, probably in 1878, when the district headquarter was shifted to Kohima, a 12 bedded hospital was set up there (Ghosh, B. B., 1979).

Missionary contact with North-Eastern part of India

The first missionary's significant contact with North-eastern part of India was made by the Serampore mission of the British Baptist Missionary Society in the early part of nineteenth century (Lal, Dena., 1980). Surprisingly enough, the initiative of this mission for starting missionary enterprises came from the Government officials felt that what could not be achieved by the military power could be gained by the power of the Gospel. They also felt that Assam and its hills tribes who were not in the least influenced by the Hinduism offered the most promising field for the spread of Christianity (Barooh, N. K., 1970).
Therefore, in order to achieve this objective, they emphasized the need for the spread of Christianity and education among the hills people.

Accordingly, on the invitation from the British magistrate of Sylhet, William Carey of Serampore mission sent Krishna Chandra Pal, to work among the Khasis in Sylhet in 1813 (Downs, F. S., 1971). Krishna Chandra Pal remained in Sylhet for 8 (eight) months during which two Khasis and five natives of Assam were converted. Later these newly convert Christians brought to Gospel to Cherrapunji.

In the mean time, David Scott, Chief Commissioner of Assam, in his letter to Bayley, Secretary to the Government of India, on 27th April 1825, suggested to invite the missionaries to start humanitarian activities among the hill tribes of Assam, for he was convinced that nothing permanently good would be obtained by other means than Gospelling. Having sure about the success of missionary work, David Scott strongly decided that even if Government's support was not immediately extended, he himself would personally finance the missionary venture. The Government apparently gave Scott the necessary permission to contact missionaries in his private capacity. Deeply impressed by the prospect of missionary work among the hill tribes, Fort William instructed the officials in Assam to invite missionaries to undertake their mission to the wild tribes of the North-eastern part of India and stated that the Government would not only give financial assistance but also salary to the people who might be employed as missionaries (Barooah, N. K., 1970). Having desire to communicate the saving knowledge of Christ to the millions of people that dwelt in “darkness”, the missionaries took
the advantage of the given opportunity and without hesitation they cooperate to the Government if such cooperation would enhance the extension of the Kingdom of God.

The American Baptist Mission, accordingly, accepted the offer because they saw in it the prospect of opening the "gateway to the celestial Europe" at no distant future. Thus the proposed station was hoped to be a gateway to Tibet and western China, which would enhance its value from a missionary as well as from a political and commercial point of view (Dana, M. A., 1935). It was this double interest both in the China Mission and Shan Mission which finally compelled them to open a station at Sadhya at the extreme eastern and of the Brahmaputra valley.

The Naga mission which was abandoned in 1841 was also revived by F. W. Clark among the Ao Nagas in 1871. Godhula Brown, an Assamese evangelist, was instrumental in the preparation of the groundwork for the plantation of Christianity in Naga Hills (Clark, M. M., 1978). Following their baptism, Clark decided to open a permanent centre among the Ao in Naga Hills. He brought the permission of the Government of Assam, who was a bit reluctant to recommend the case due to the recent enactment of the "Innerline Regulation Act". For this reason, the British officer did not encourage even the penetration of British traders into such areas. Therefore, at his own risk and with no assurance of protection from the British, Godhula Brownson and Clark made several mission trips to Ao region and won 9 (nine) people from Dekhahayimong. Later F. W. Clark was joined by two families, Rev. & Mrs. Perrine and Rev. & Mrs. Haggar in 1892-1893 respectively at
Molungyimsen (Imchen, Panger., 1993). Finding this village to be unfavourable for evangelism among the rest of the Nagas they moved to permanent site at Impur. Thus established the mission centre for the Naga people in October 1894.

Simultaneously, Welsh Mission started operating in Khasi region at the time of the British Baptist Mission's decision to abandon their Khasi field. At first, Dr. Wilson of Scottish Presbyterian Church, who had already been in India, suggested Gujarat, whereas Jacob Tomlin, an ex-missionary of London Missionary Society in India, suggested three places such as Khasi-Jaintia Hills, Manipur and Malour in central India, of course, given the Khasi Hills as priority. It was Jacob Tomlin, who planned to go to China through Assam and on failing to do so, went to the Khasi Hills and stayed at Cherrapunji. When the capital of Assam was officially shifted to Shillong in 1866, the Welsh Mission was also brought to the new capital. It was partly because of the generous help from the government in the form of financial assistance and partly because of friendly attitude of some Khasi rajas, the plans gradually were set up to extend the mission's area of operation even beyond the Khasi Hills. One such field was the Lushai (Mizo) Hills which eventually became one of the major fields of Welsh Mission after the former had come under the sway of British imperialism in 1891.

**Early Missionary Contact with the Nagas**

Grasping the opportunity of the Government's invitation, the American Baptist Mission sent two missionary couples to the mission field in the North-eastern part of India (Downs, F. S., 1971).
Accordingly, the two missionary couples, Mr. & Mrs. Nathan Brown and Mr. & Mrs. Oliver Cutter, arrived at Sadhya on 23-May 1836. Later they were joined by Mr. & Mrs. Miles Bronson and Mr. & Mrs. Jacob Thomas on 17th July 1837 (Puthenpurakal, J., 1984).

The Bronson’s family moved to the hills in March 1840. Though a plan was to open a school by February 1841. The Bronsons had to rethink their Naga programme. In the mean time the Baskers who had come for the Naga work had changed their mind in favour of the Assam work, Miss. Roda Bronson who became ill had passed away in December 1840, and above all, the Bronsons and Cutters were more and more convinced that the Naga work was not worth at all that trouble in comparison with a possible future harvest among the Assamese. Therefore, N. Brown informed the Board in America the matter and at the close of his letter, he advised the board strongly not to send any more missionaries to the Nagas until at last the mission 10 (ten) more missionaries could be added to the work among the Assamese. Brown’s letter to the Board had a decisive influence.

By the time, the Naga mission which had appeared to N. Brown as not-worth-the-trouble had become the place of hope for another American Baptist missionary, Rev. E. W. Clark. On 20th October 1869, Rev. & Mrs. Clark set sail from Boston for Assam and arrived at Sibsagar on 3rd March 1869, where he was given the charge of the mission press and relieved Mr. & Mrs. Ward.

Clark determined to put all efforts to “better against the heathen rock” and to press home to the poor natives the truths of Christianity, so
that the cross may "triumph" over "idolatry". He promised to do it with "Preserving labour and firm faith". But with more than one factor Clark's missionary career at Sibsagat had to abandon in favour of the Nagas. At once he made up his mind to reach the Naga people and settle among them. At one time he even willing to cut off all his connections with the missionary union, and join some other society or even to work all by himself.

In 1873, Clark reviewed the work done in Assam plains for the last thirty seven years and found that there had been only about hundred converts together, which means three converts per year to a station. Therefore, to Clark Assamese mission appeared to be a desperate task.

As his zeal for the Assamese slowly diminished, there arose in its place a growing fascination for the hill tribe, especially, the Nagas.

The reasons for Clark to move forward his plans to the Nagas were:

First, that the tribal formed a vigorous race of people. Second, that they were large in population; third, that the climate of the hills were good and not enervating like that of the plains of Assam, lower India or Burma; and fourth, that once they were Christianized and united on important questions of life, they would help to push forward the cross of Christ in other part of India.²

At the advice of Clark, towards the end of 1871 Mr. Godhula Brown, an Assamese evangelist and teacher, made his visit to a Naga village and reported to Clark about the great prospects of organizing a mission among the Naga people.

Our ardent Godhula, Assamese evangelist and teacher, full of tact and courage, caught the spirit of advance and volunteered to make the first venture.

In April 1872, Godhula and his wife, Lucy, started for the hills to remain through the rains. This was a brave venture of which no one from civilization had before attempted it.

With the arrival of Rev. Clark in Naga Hills, the work of Christian mission started off with dynamism. He lays down the initial missionary network and strategy in Naga Hills. On his initiative and strong suggestion, in 1878 the American Overseas Mission Board at Boston appointed Rev. C. D. King as a missionary to Naga Hills. Leaving his newly married wife, Anna Sweet, at Calcutta, Rev. C. D. King proceeded his missionary journey to Naga country on 25th December, 1878.

Mrs. King, Anna Sweet, joined her husband on 27th June 1879. With the help of one Assamese teacher, Punaram, the school work commenced at Samaguting. It was only in 1880, Rev. King received permission to enter the hills, and he proceeded directly to Kohima where he established a new mission centre there. Similarly, in 1885, the Government granted permission to the American Baptist Mission to open another centre at Wokha.
Missionary Contact with the Lothas

Besides the mission stations that were started at the Ao region in Molungkimong, Molungyimsen and Impur, and among the Angamis in Kohima, the American Baptist Mission also opened two mission-centres in Naga Hills. They were Wokha among the Lotha Nagas and Aizúto among the Semas.

English political control had just been extended over the Lotha tribe and a Sub-Divisional Officer with a native force was in command, making this comparatively a safe place for mission work. Besides, Wokha has a connecting link between Angamis and Aos with Kohima, also a grand trunk line of missions to the Nagas would thus be opened. The importance of an early occupation of this field had already been pressed upon the mission union. Accordingly, the missionaries in Assam took an independent decision to transfer Rev. & Mrs. W. E. Witter from Sibsagar to Wokha on an emergency basis.

Accompanied by several sepoy and 100 (hundred) coolies, on the evening of April 9, 1885, after varied and exciting experience of mountain journey, the group reached Wokha station where an old rest house was placed at their disposal by the Deputy Commissioner, Naga Hills (Witter, W. E., 1886). They were made to occupy one old thatched hut as described by Rev. W. E. Witter:

We have only two rooms, mud wells, earth floor, so dirty that the mud falls off, the dirt sifts through the walls, and there is no ceiling, only the grass roof over our heads ... over wardrobe is but a rope, over which we hang our cloths. It is a puzzling question where to store all our things. This
miserable little hut is too insecure to withstand the fierce wind and fearful rains.

For the first time on Sunday morning, August 2\textsuperscript{nd}, 1885, Mrs. Witter gathered several boys about her and began the first formal teaching of Christianity to the Lotha Nagas (Witter, W. E., 1886). They found the native people quite interesting and helpful as once said by Mrs. Witter: "It will be a pleasure to work among these peoples if we are permitted to remain."

The important landmark of this beginning was the coming together of a few children on Sunday and Wednesday for singing class conducted by Mrs. Witter on 18 September, 1886 (Clark, M. M., 1978).

Assamese was used as the medium for scripture reading, prayer meeting, singing class, etc., at the initial stage.

Besides, Rev. Witter also made typewritten primers from which the Lotha boys learned to read and Mrs. Witter translated the Assamese catechism into Lotha, and it was she who began the first formal teaching of divine truth to this people. She also translated the first hymn, "There is a happy land." Afterwards Rev. Witter translated several hymns, of which were greatly enjoyed by the people even to these days. He also translated portion of New Testament, which were typewritten, but not published. After spending some times in Kohima and Nowgong, the Witters left for America in March 1888. There followed a very long gap

before Wokha could get an American Baptist missionary designated for the Lotha work.

The long interval in the Lotha mission from the departure of the Witters in 1887 to the arrival of the Houstons in 1947 was filled by Haggard for about one year, 1896-1897 (Clark, M. M., 1978).

The missionary vision, however, being straightened financially, asked Haggard to return to work at Impur, and thus the Lothas were left for second time with no Gospel heralds.

When Longwells returned to India at the end of October 1923, they were designated to Golaghat temporarily where they opened a school with 20 (twenty) Lotha boys. In 1924, Mr. Ibonsao, a Lotha Christian, who had finished his school at Impur in 1907-1908, was made the first licensed preacher among the Lothas. At the end of 1925, there were 12 (twelve) pupils at Furkating, 3 (three) at Jorhat and some 30 (thirty) in a village school.

The year from the departure of the Longwells to the arrival of the Houstons at the close of 1947 were marked by more Bible classes, Scripture translations and an increase of more converts. During this time the work of translation were done mostly by the school boys under the supervision of Anderson and Tanquist. The New Testament in Lotha was made available in 1944. A Bible School, the earliest regular Bible School in Naga Hills, was started in Vankhosung (the present mission centre) (Puthenpurakal, J., 1984).
They worked among the Lothas from 1948-1953. When they left the Naga Hills in 1953, the Lotha Baptist numbered over 4000 (four thousands) (Puthenpurakal, J., 1984).

The growth and development of Christianity in Lotha area

The Lotha Church was formed in 1923 (Downs, F. S., 1971). Evangelistic work was introduced among the Lotha community soon after the Molung centre (in Ao area) was established and between the year 1885-1887 the Witters had lived at Wokha but no converts were reported until the end of the century.

According to local tradition, Mr. Mmhomo Tungoe of Wokha village was the first convert among the Lothas (Lotha Baptist Church., 1998). He was converted during 1880s but does not seem to have been baptized nor did he establish contact with other Christians in the neighbouring Ao areas. Mr. Mmhomo and his wife considered themselves Christians, and were so considered by their fellow villagers. When he died he was buried by three Ao Christian students from Impur who happened to be passing by (Downs, F. S., 1971).

The first converts from the Lotha tribe mentioned in the record of the Platinum Jubilee History of the Lotha Baptist Churches, Vankhostung, were Mr. Nkhao from Yikhum village and Mr. Shaurio from Tsungiki village, who were baptised by Rev. Haggard at Impur on 2\textsuperscript{nd} October 1898 (Lotha Baptist Church., 1998). During the next two years another four more Lotha boys were baptized at Impur. One of which was Mr. Shanchamo Jungio of Yikhum village, who played a vital role in early history of Lotha Church. Later he became the first Naga to visit Palestine
and America (Lotha Baptist Church, 1998). He was followed by the conversion of Mr. Chichamo of Pyangsa village.

In 1904, the first Lotha church was established at Okotso village. The evangelization of this village was, however, done both by two Lotha Christians, Mr. Shanchamo and Mr. Shanrio, and member of the village named Mr. Etssisao who had been converted in 1904 through contacts with Aos. Rev. Longwell came from Impur to formally organize this first Lotha church.

Initially, the progress of Christianity among the Lothas was rather slow. When people did become Christians they were driven out from the villages. There was much misconceptions about the nature of the new religion. For instance, in Okotso village early Christians were made to construct a church outside the village because the villagers were afraid that the church bell would disturb the spirits of the crops. Bad crops that year was all the proof required. Interestingly, they blamed the church bell rather than the Christianity itself. Parents of the Christian students also made remark that if they study well they would be able to go on for advanced education elsewhere that their children would be forced to leave home, never to return. All students were apparently withdrawn from the mission school. Others thought that Christians singing, like the ringing of the bells, was a form of demon invocation. For all these reasons the progress of church was made slow (Lotha Baptist Church, 1998).

In spite of such difficulties by 1923 six churches had been established at Mekukla village, Changpang village, Lakhuti village,
Pangti village, Okotso village and Wokha station. Until then these churches had been part of Ao Baptist Churches Association. On 21st May, 1923, representatives of early churches met at Okotso village and formed association of their own. Thus the Lotha Baptist Association traces its origin to the Okotso meeting of 1923 (Downs, F. S., 1971). In 1923, the mission decided to establish a separate centre for the Lothas work. But due to Government's opposition the mission was able to purchase a plot of land at Vankhosung only in 1928 (Lotha Baptist Church, 1998).

Significant progress began to make among the Lothas in 1930s. From then onwards the church grew rapidly. By 1926, churches has been established in 37 of the 76 Lotha villages it was estimated that 10 per cent of the tribe belong to Christian community. In 1950, there were 72 churches with 3000 members. Within eight years after that all Lotha villages had churches. During 1940s progress was made in literature and leadership training. In 1943, the complete New Testament was printed. A number of students were sent to Jorhat Bible School and soon after the Second World War a Vernacular Bible School was started at Vankhosung mission centre (Downs, F. S., 1971).

**Government Policy of Development Programme**

The concept of community development programme in India can be traced back to Gandhi and Rabindranath Tagore. The former started experiment of rural development in Sevagram while the later started a programme of development for the people at villages at Sriniketan. These were integrated approaches for rural development and their basis was moral.
All the schemes of developmental work undertaken from time to time during the pre-independence and post-independence periods were a continuous process. The community development programme started in 1952 was an evolutionary outcome of various trials and experiments carried out for the upliftment of the rural during the post-independence period.

The central objective of planning in India was to initiate a process of development which could raise the standard of living and open new opportunities for a richer and varied life. With these ideas the planning commission was set up in March 1950.

The community development project administration was established in 1952, directly under the planning commission. Fifty five community projects spread all over the country were established.

As the programme expanded and attracted the attention of Members of Parliament it became necessary for the administration to have its own spokesman in the house. Besides, it was decided to cover the whole country by a network of Community Development and National Extension Service Block by the end of Second Five Years Plan. Thus, the Ministry of Community Development came into being in the year 1957.

The Community Development Programme was first introduced in terms of 55 (fifty five) project located in different parts of the country in October 2, 1952. Each project consisted of 3 (three) development blocks and each development block covered 100 (hundred) villages. Further
each block was divided into units of five villages and each unit was served by a village level workers (VLW). The development programme was to cover all aspects of rural life, such as development of agriculture, communication, education, health, medium and small industries, housing, social education and panchayat.

In India, main objective of the Community Development Programmes were to provide employment opportunities, increase production in the areas of agriculture, horticulture, animal husbandry, fisheries etc., and the establishment of cottage and subsidiary industries.

Launching of Rural Developmental Programme in Nagaland

Rural Development in Nagaland is divided into three zones. The first zone covers Kohima and Phek districts including the sub-division of Dimapur (recently upgraded district) and Peren. It includes two blocks in Phek district and four blocks in Kohima district. The second zone covers three districts such as Mokokchung, Wokha and Zunheboto. It also includes three blocks in Mokokchung district, and two each in Wokha and Zunheboto districts respectively. The third zone covers Tuensang and Mon district, considering Mon district as one of the most backward areas in terms of development in the state.

Once in a year trainings on such programme are given to the Village Development Board Secretary, Village Council Chairman, Area Council Chairman and all the officers of district development departments. Such training facilitates them to cope with the new programmes and its methods introduced by the Ministry of Rural Development from time to time.
Launching of such developmental programme by the Government and the introduction of British administration and Christian missionary activities in the state caused a diversion of the traditional way of life of the people.

Culture change can be product of a number of factors like innovations, external and internal influences and contact with different ways of life culminating in economic growth. But the factors of culture change, as in the case of the Lothas, are mainly the introduction of British administration and spread of Christianity and education by the Christian missionaries in the district during the later part of the nineteenth century. It was further more affected by the launching of developmental programmes during the post-independence period. Thus changes have occurred among the Lotha society in various aspects of life. It is true that change in one sphere leads to concomitant changes in other sphere, that is, if a society has been subjected to culture change it is found that to a certain extent it affects the socio-economic and other social fields as well.

The most important factor of culture change among the Lothas was, of course, the proselytization which began after the British and missionary occupation of Wokha district in the last part of the nineteenth century. With the advent of Christianity transformation of culture was taken place in numerous ways, viz., by the introduction of Christianity and education much of the customs and traditions were abolished and many modifications were made in the traditional customs and traditions.
Before the arrival of Christianity the Lothas were illiterate and there was no written form of any script of their own. In the midst of such dark situation education was introduced by the Christian missionaries and later by the British administrators. The first formal education among the Lothas was started by Rev. W. E. Witter and his wife in 1886 (Clark, M.M., 1978). Thus the indigenous system of oral tradition was replaced by the formal education. In the pre-Christian era the dormitory system played an important role in the Lotha society. As a result of the introduction of formal education and Christianity such importance has become non-existence. Today organizations such as churches, schools, youth elites, students' organization etc., have substituted it.

Drinking of rice beer was common and the only drink among the Lothas. The Christian missionaries forbidden the drinking of rice beer and tea was introduced as a substitute for rice beer. Today it has become a social habit among the Lothas to offer tea to the visitors instead of rice beer.

Ever since their first contact with the Britishers and missionaries people have more or less continuous contact with the outside world and now they are not immune from the dynamic of changes.

The most remarkable change among the Lothas was the change from animism to Christianity. With the gradual and progressive acceptance of Christianity they began to abandon their animistic practices and were replaced by the new practices of Christian norms of life. Before their conversion into Christianity their beliefs and practices were all firmly associated with traditional sacrifices and rituals in every aspect of
These things have been given up by the people themselves after their conversion into Christianity. With the coming of British administration and Christianity the practices of head-hunting which was predominant among the Lothas in the past has become totally extinct. The psychic change that removed the deep rooted traditional practices was, indeed, the most remarkable change that has taken place in the Lotha ways of life.

With the coming of Christianity the traditional festivals associated with rites and rituals have been given up by the people. Instead, celebration of Christmas, New Year's Day and Easter have gained predominancy over the traditional festivals.

The Lotha traditional marriage is much associated with rituals and formalities which are strictly to be followed. Now Lotha Christians no longer observed such traditional rites and rituals any more. Christian marriage is conducted in the church by the church officials and all those traditional practices in marriage have been replaced by the Christian ways of ceremonies and norms. However, with the introduction of various economic development the emphasis on economic factors have increased while significance of rituals in marriage have gone down.

Another important agent of change in agriculture activities among the Lothas was the introduction of various developmental programme launched by the government to improve the traditional agriculture system. Of course, the practice of jhum cultivation is still in common and practices by the people. Yet many have also availed the system of terrace
cultivation which is a recent development and new type of agricultural system being introduced by the state government in the district.

Improvement of building materials and patterns, food patterns, kitchen articles and other consumer goods are another result of the introduction of various development opportunities in the district. Many people have also changed their occupations to government services, business and contract works. Such change have improved the standard of living and life style of the people. Thus, one can say that the life of the Lotha people has been tremendously affected in various aspects as a result of the introduction of western cultural elements such as Christianity, education, dress etc., being introduced by the British colonizers and the Christian missionaries in the nineteenth century and more so after the post-independence period with more developmental opportunities in various fields.