

*a) Changing the custom connected with birth rites:*

In pre-Christian society, when a child is born a certain rite had to be performed by a priest. The rite is called 'nainei irthiangna,' meaning birth purification. The baby's name is given according to its ancestors' name. Traditionally, both male and female babies had to be piercing their ears. When the baby grew another rite had to be performed which was called 'naitual sua or nai laibun.' With the coming of Christianity, traditional customs were replaced by Christian practices. Pastors or Church elders conduct the celebration service with a word of prayer. Even baby's name also followed the Christian names. Piercing the ears of males and wearing a thread around the waist of a child to ward off evil spirits are no longer practised.

*b) Changing the custom connected with death rites:*

Since early period, the Hrangkhols recognised four different names of death's nature. They are mithi (natural death), sarathi (unnatural death) naichunga thi (death on childbirth) and vang laia thi (immature death). Whereas, the natures are still recognised but some traditional practices were eliminated by Christianity. Adorning the dead body with ornaments are no longer practised. Food and meats for the departed soul has no longer been cooked. The gripping of fear and trauma were now virtually replaced by a New Hope in Christ. When a person dies, the Church bell has to ring. The people quickly gather together and sing Christian songs instead of traditional mournful songs.

Customs regarding the disposal of dead body was changed when Christian-era began. The traditional custom was to cremate the dead body as Hindu practice. After they accepted Christianity, cremation is no longer practised. It is replaced by burial. Now all the burials take place in a burial ground under Christian rites. They engraved a cross-picture and buried the dead body on a