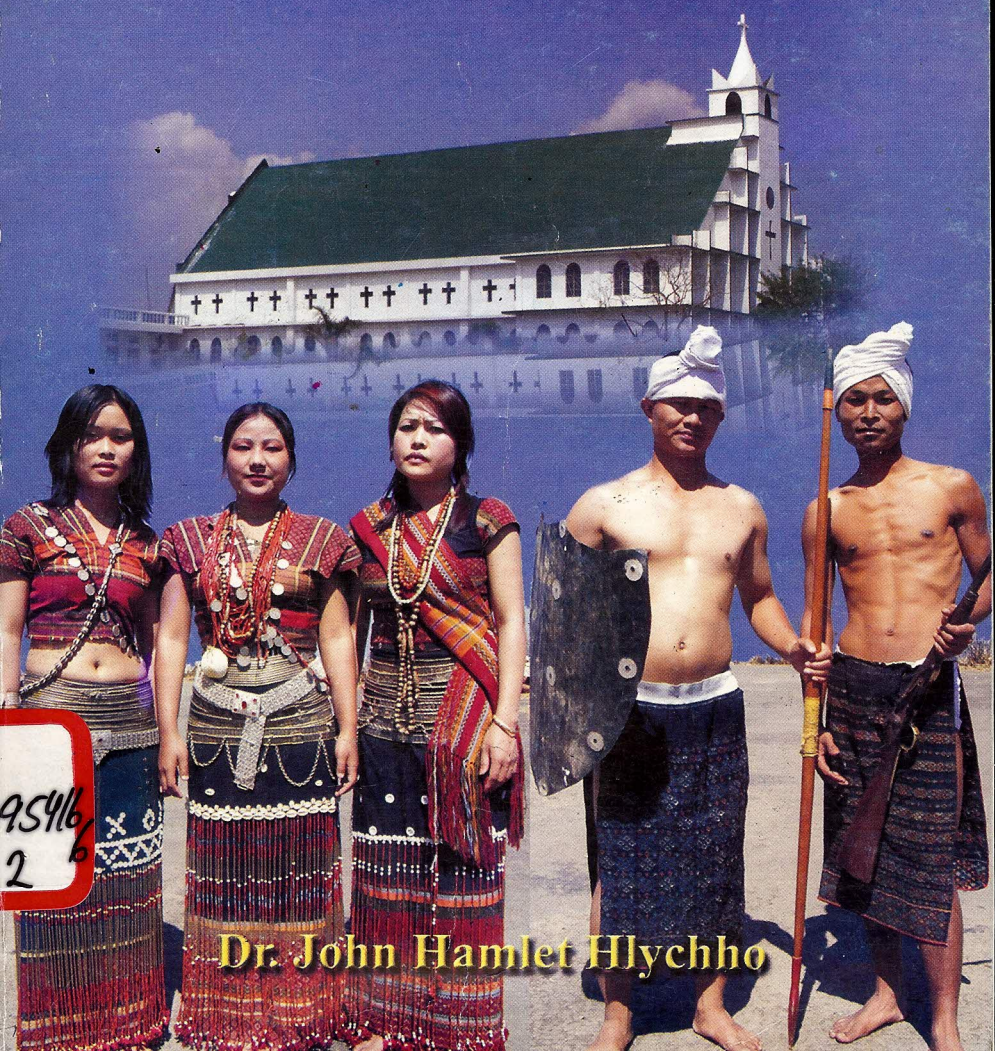


The MARAS

Headhunters to Soulhunters



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Dr. John Hamlet Hlychho

Published by
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I realize that there may be places where the English
is not as clear as it could be. The primary purpose of this
work is to acknowledge a theory and apply it to a particular
context. Despite problems with the English language,
I have attempted to make the meaning clear. I
appreciate the editorial assistance various individuals have
given, but I take full responsibility for this work.*

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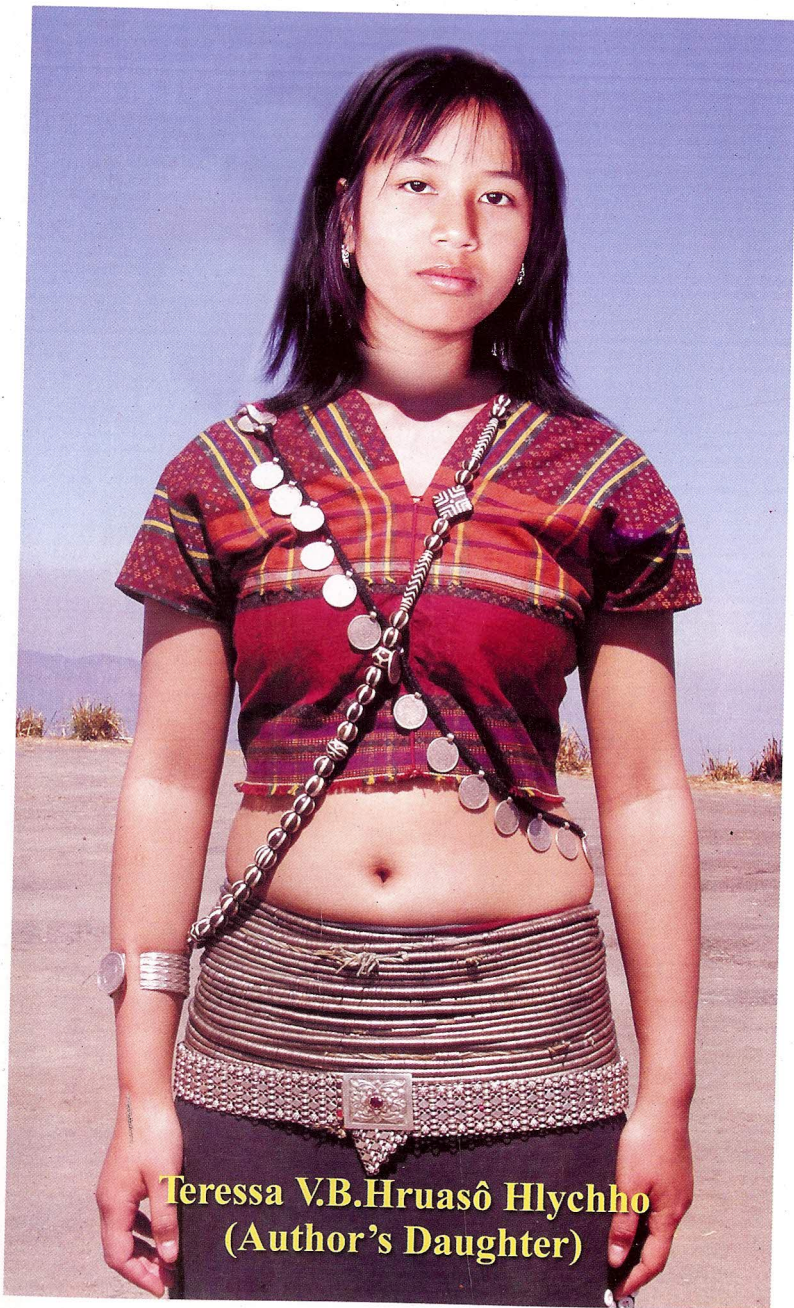
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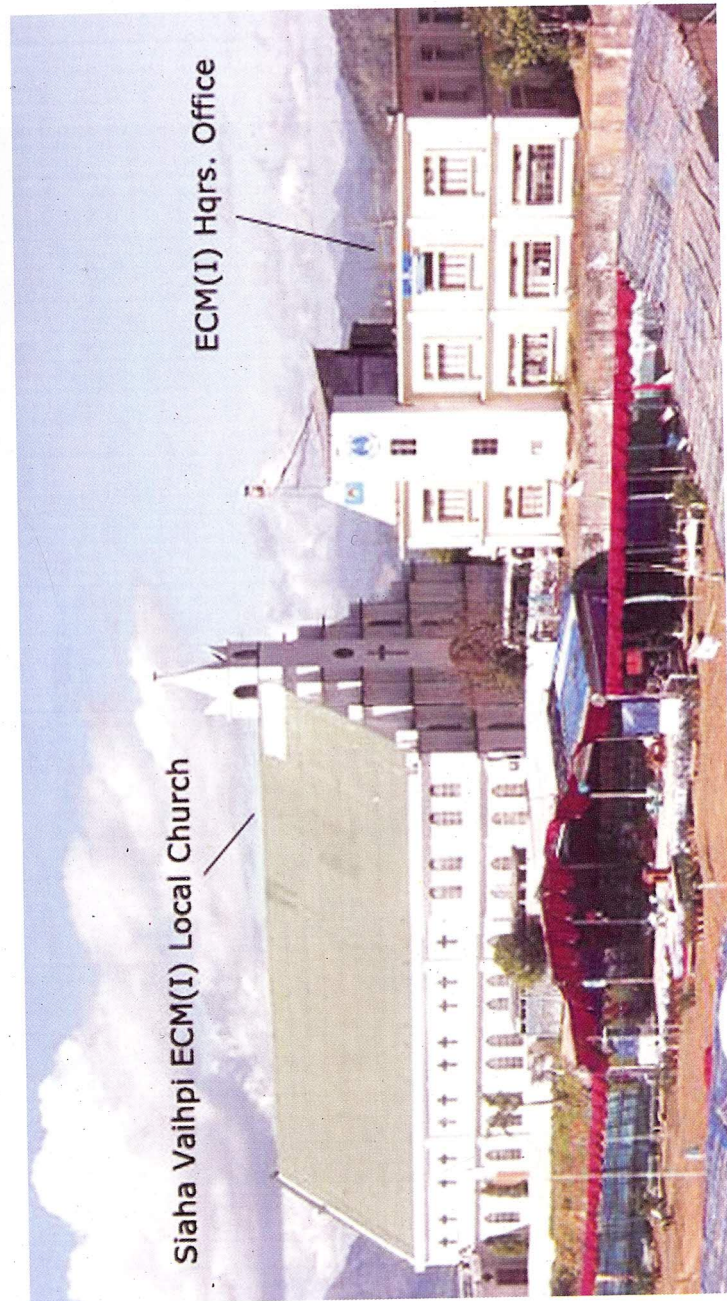
PIONEER MISSIONARY TO MARALAND



REV. REGINALD ARTHUR LORRAIN
(10.7.1880 - 4.2.1944)



**Teresa V.B.Hruasô Hlychho
(Author's Daughter)**



Siaha Vaihpi ECM(I) Local Church

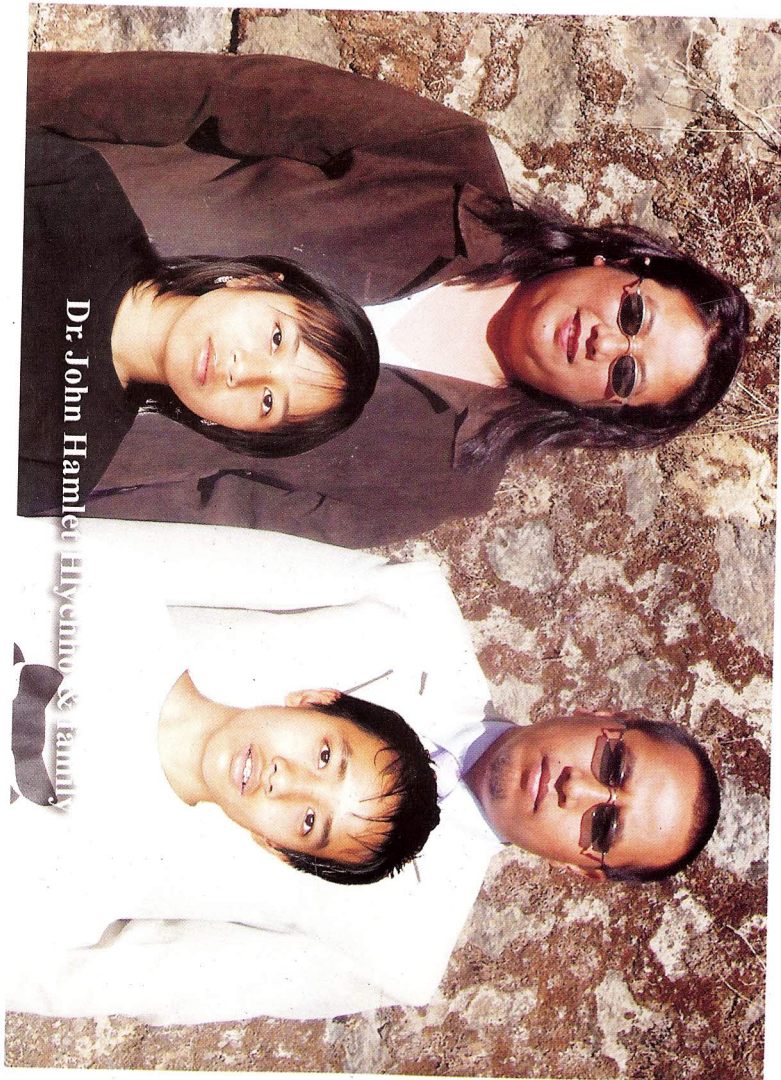
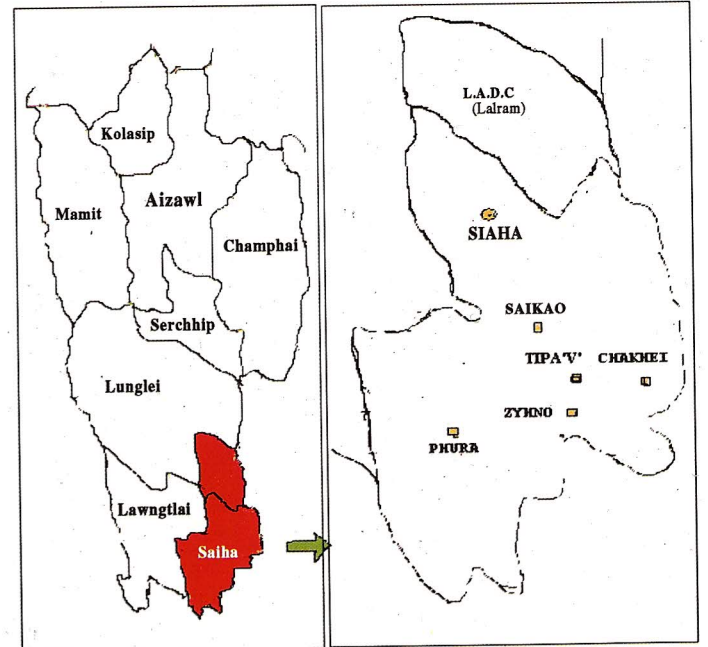
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INDIA MAP SHOWING MIZORAM STATE

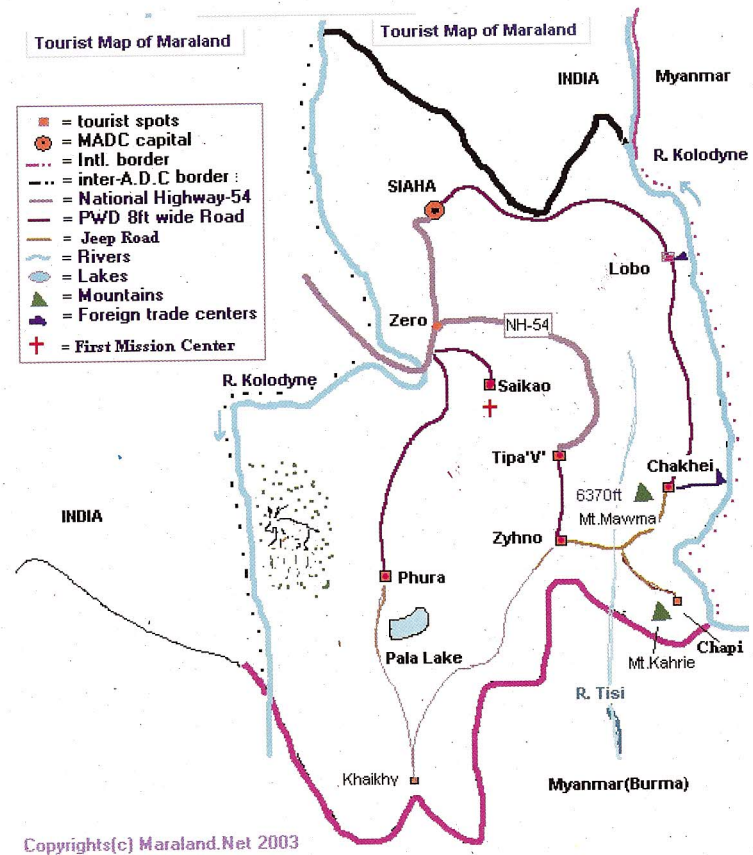
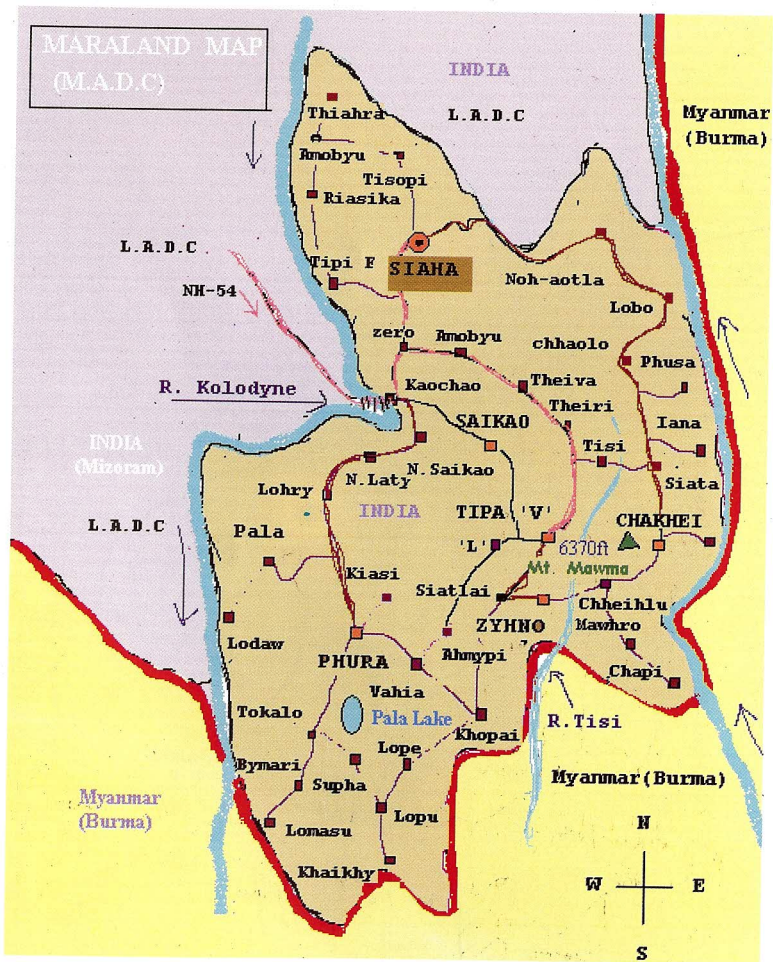


Mizoram showing Saiha Dist.

Saiha District showing MADC area



Dr. John Hamler Hlychno & Family



DEDICATION

This Book is Dedicated

To

**The Pioneer Missionaries, Who Brought Good Tidings
to Maraland**

The late Rev. Reginald Arthur Lorrain,

The late Mrs. Maud Louise Ulander Lorrain,

The late Mrs. Louise Marguerite Tlôsaih Lorrain Foxall,

The late Rev. Albert Bruce Foxall Lorrain,

Rev. Mrs. Violet Louise Anne Lorrain Foxall Mark.

To

My Beloved Wife Deli Lapi, and Our Two Children

Joseph Beiduakhei HlyChho,

Teressa Beihruasôh HlyChho.

To

The late Elder L. Hamâ, My Father-in-Law,

Who constantly encouraged me and

Went Home to Glory untimely.



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Finally, I rejoice in the spiritual benefits of this academic process. Our Majestic and Merciful Savior sustains those who draw near to Him. May the Almighty God, who alone is wise, be glorified forever through my Lord and Savior Jesus Christ in this humble work.

Dated Saiha
The 9th Nov. 2009

Dr. John Hamlet Hlychho

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ABBREVIATIONS

AAHE	Acts Academy of Higher Education
AD	Anno Domini, Year of our Lord
AM	Ante Meridiem, Before Noon
AETEI	Association of Evangelical Theological Education in India
ATA	Asia Theological Association
BC	Before Christ
BCM	Baptist Church of Mizoram
BD	Bachelor of Divinity
BTh	Bachelor of Theology
CCIM	Congregational Church of India (Maraland)
CLS	Christian Literature Society
CWM	Council for World Mission
DTh	Doctor of Theology
ECM	Evangelical Church of Maraland
ed	Editor
edn	Edition
eds	Editors
et al.	and others
f	following page
ff	following pages
FMPB	Friends Missionary Prayer Band
IAS	Indian Administrative Service
ICM	Independent Church of Maraland
IKK	Isua Krista Kohhran
IRS	Indian Revenue Service
ISPCK	Indian Society for Promoting Christian Knowledge
LIKBK	Lairam Isua Krista Baptist Kohhran
LIEC	Lakher Independent Evangelical Church
LPM	Lakher Pioneer Mission
MADC	Mara Autonomous District Council
MATS	Master of Arts (Theological Studies)
MDiv	Master of Divinity
MEC	Mara Evangelical Church
MDF	Maraland Democratic Front
MIEC	Mara Independent Evangelical Church
MPC	Maraland Presbyterian Church
MTh	Master of Theology

n.a.	no author
N.A.	Not available
n.d.	no date
NCC	National Christian Council
NEICC	North East India Christian Council
NGO	Non-Government Organization
OM	Operation Mobilization
p.	page
pp.	pages
Ph D	<i>Philosophiae Doctor</i> , Doctor of Philosophy
PCI	Presbyterian Church of India
PCM	Presbyterian Church of Mizoram
P.M.	<i>Post Meridiem</i> , After Noon
Rev.	Reverend
rev edn	Revised edition
SAIACS	South Asia Institute of Advanced Christian Studies
STM	Master of Sacred Theology (Diploma)
STM	Master of Science of Theology (Diploma)
STM	Master of Systematic Theology
UBS	Union Biblical Seminary
UPC	United Pentecostal Church
USA	United States of America, usually related to country
UTC	United Theological College
WARC	World Alliance of Reformed Churches
WEA	World Evangelical Alliance
WCC	World Council of Churches



ACTS ACADEMY of Higher Education

ABSTRACT

John Hamlet HlyChho (Ph.D. Registration No. 14/2004)

"The Impact of Christianity on the Social, Cultural, Political and Religious Life of the Mara Tribe in Mizoram." **Ph.D. in History & Mission, Dissertation; Acts Academy of Higher Education, Bangalore, 2007; 436 p.**

This dissertation is a historical investigation of the impact of Christianity on the Social, Cultural, Political and Religious Life of the Mara Tribe in Mizoram. A total of seven chapters, including the introductory and concluding chapters comprise the dissertation.

The first Chapter is an introductory section of the Dissertation. It begins with the statement of the problem, elaboration of the problem, the research objectives and questions, significance of the study, purpose of the study, the review of literature, as well as scope and limitation of the research, and methods of research that employed in the writing.

The problem addressed in this dissertation shows lack of intensive research that reflects the changes and transformations that took place among the Mara tribes brought in by Christianity through the study of the history of the Mara Churches for the last 100 years. Hence, this dissertation proved that Christianity has brought tremendous changes on the social, cultural, political and religious life of the Mara tribe, and identified the dynamic factors of movement since the 1907 among the Maras.

The main part of the Dissertation begins with *the second Chapter*, which deals with the background of the land and the people. The geographical location of the Mara people, their origin, their traditional religious beliefs, cultural life and practices are described. The political, economic system and the literacy status of the people are also dealt with.

The dissertation also explains the historical, cultural, socio-economic, political and religious background of the Maras in Mizoram. In the historical background, the researcher highlights the origin and settlement of Maras and their population throughout Mizoram.

In the cultural background, the researcher highlights the distinguishing features, categories, structure, language, family names, food habits, dress and ornaments of the Mara communities in Mizoram. In the religious background, their religious identities are highlighted. How they differ from other tribal communities in Mizoram in terms of religious beliefs and practices are also highlighted. Their understanding of creator God, how they differ from other tribals in Mizoram are also highlighted.

The third Chapter deals with the coming of Christianity to Maraland, and the Introduction of Christianity to the Mara tribes of Mizoram by the missionaries. The first section dealt with the British annexation of the territories of Maraland and the negotiations and agreement with the *Abeis* (village Chiefs).

It also dealt with the Lakher Pioneer Mission in London and the coming of missionaries and their arrival on the Mara soil. The research reveals that most of the Mara Christians have come to know about Jesus Christ through personal evangelism, household evangelism, camp and crusades.

The fourth Chapter deals with the conversion movement of the Maras of Mizoram, how the Gospel was presented to them and the factors responsible for their conversion to Christianity, the missionaries' confrontations with traditional religious beliefs, social system, cultural practices etc.

The fifth Chapter deals with the Maras' response to the Gospel, their conversion and establishment of Church, and how a headhunting Mara tribe became a soul hunting-missionary tribe.

The sixth Chapter deals with the impact of Christianity on the Mara tribes in Mizoram, how Christianity changed and transformed their belief systems, socio-cultural and political life. This chapter also examines the impact of the Mara's socio-cultural, religious, and political life on Christianity.

The final Chapter concludes the study with research findings, evaluation of data, recommendations for further Church growth and conclusion of the entire Dissertation.

This concluding Chapter focuses its attention of the findings of the research and survey, applying in planting churches, planning strategies for ministry and using appropriate methods based on the theories of the strategies.

Words 599.

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GLOSSARY

<i>Abei</i>	: A Mara Chief.
<i>Abei pho</i>	: Royal or ruling clans.
Ancestors	: Spirits beings, ghost, who are some ways supposed to be related to the living family, and so concerned about their well-being.
Animism	: Primitive people's religion based on a belief in a spirit world.
<i>Athihpa Khih</i>	: Abode of the spirit of natural deaths.
<i>Chyna or Hnokaw</i>	: Local product of shawl or cloth of Mara.
Clan	: It is unilateral kinship group, which is usually exogamous in nature, and the members in the group claim a common descent from a remote ancestor or ancestries.
<i>Dao</i>	: A kind of sword used for cutting down small trees, bamboos etc.
<i>Hropaki</i>	: Fulfilled life, those who fulfilled all the requirements for attaining <i>Peirah</i> .
<i>Hriena suh</i>	: Place of punishment.
<i>Khazohpa</i>	: Mara traditional name of the Creator God.
<i>Khizaw hla</i>	: Traditional religious songs or love songs.
<i>Machhie pho</i>	: Plebeian or lower clans.
<i>Meitipoh</i>	: Lake of fire.
<i>Pho-sah</i>	: Patrician or high clans.
<i>Sawvawh Khih</i>	: Abode of the spirit of misadventures.
<i>Sei</i>	: Slave.
<i>Varah or Peirah</i>	: Heaven of joy, pleasantest abode nearest to <i>Khazohpa</i> , God.

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Chapter 1

INTRODUCTION

1.1. THE MARAS

The Mara people of Mizoram came to their present place of living, which is South Mizoram sometime in the 15th century A.D. from the present Myanmar. The Maras are those ethnic or linguistic or cultural groupings of people who had commonly inherited the history, the tradition and culture of Mara as their legacies, irrespective of the names they adopted and the culture to which they adapted and belong to the mongoloid stock of the Tibeto-Burman family, and are believed to have migrated from their original homeland somewhere in Malaysia to southern China, and to Tibet, crossing the hills of northern Myanmar to their present habitat around the fifteenth century.

Based on their socio-linguistic, rich cultural heritage, economic and political independence they were classified as a distinctive people and different from the neighboring tribes (T.H. Lewin, *Wild Races of South-Eastern India*, London: W & H Allen Company, 1870, pp.190, 281; N.E. Perry, *The Lakhers*, Calcutta: Firma KLM Pvt Ltd, 1932, pp.11-13; S. Bartaki, *Tribes of Assam*, New Delhi: National Book Trust, 1969, pp.82-83; R.A. Lorrain, *Five Years in Unknown Jungle*, London: Lakher Pioneer Mission, 1912, p.64). They were a non-literate and simple living people.

Like their brothers of Mizoram, they practiced primal religion (Primitive people's religion based on a belief in a spirit world is known as *Animism*) and believed in the existence of spirits in nature such as rocks, trees, mountains, rivers and so on. They attributed their illness, misfortunes and death etc. to the anger of the spirits. Hence, majority of their religious activities were devoted to the offering of sacrifices to the spirits in order to appease their anger. In other words, they were enslaved by the fear of spirits.

They were not touched by any other organized religion before Christianity came to them. They lived in isolation for centuries and never came into contact with the outside world. The missionary couple Rev. Reginald Arthur Lorrain and his wife Mrs. Maud Louise Ulander Lorrain brought the Gospel of Jesus Christ to them in September 26, 1907. Even though the Gospel came to them rather very late in comparison with other neighboring tribes, several ideas were not entirely new to them.

Many concepts like Almighty, Spirit, Heaven and Life after death etc. were already there in their traditional belief system. Despite the fact that the tribes put up opposition to Christianity initially, they gradually opened up to the new faith. By the end of the 1950s, the whole Mara tribe was practically converted to Christianity. First the young people turned to Christianity and the elderly people gradually followed them. Christianity brought tremendous changes to the life of the people.

1.2. STATEMENT OF THE PROBLEM

The problem addressed in this dissertation is to prove that Christianity has brought tremendous changes on the social, cultural, political and religious life of the Mara tribe, and to identify the dynamic factors of movement since the 1907 among the Maras in Mizoram in order to draw relevant theological and Missiological lessons from these factors. The historical phenomenon is analyzed from theological and anthropological perspectives, described and presented in missiological perspective.

No intensive research has been carried out for the last 100 years, showing how the Mara tribe have changed and been transformed, put together in the form of history of the Mara Churches. This is one of the compelling forces for doing a research as past history. To evaluate and present a comprehensive historical account, compare and contrasts, and show the uniqueness, merits and demerits, as a learning process for the Mara people to understand their present position of the Church and to stand united for the Lord's work in the future.

With the majority of the Mara people becoming Christians, they have also taken to propagating their beliefs to people of other faiths. Thus, this study assumes that they will learn from their past experiences both failures and successes and more, ahead to 'take hold of that for which the Lord had taken hold of them' (Phil.3: 14). Making the gospel relevant to people of other faith through contextualization is desired.

1.3. RESEARCH OBJECTIVES AND RESEARCH QUESTIONS

The main focus of this study is to achieve the following research objectives and research questions which guided the objectives and collection of data for this study:

1.3.1. Research Objectives

1. To find out and assess the key factors of transformational changes among the Mara people.
2. To identify the methods of evangelism used by missionaries for evangelization.
3. To evaluate the effectiveness, strengths and weaknesses of the Missionaries and Church leaders.
4. To suggest and recommend effective and new methods for Christian ministry in Maraland for more helpful communication of the Gospel.

1.3.2. Research Questions

1. Who are the Maras and where are they?
2. Why do we need to study the history of the Mara people?
3. How did the impact of Christianity begin and spread?
4. What are the dynamic factors in this movement?
5. What is the impact of Christianity on individuals, Churches and Society?
6. What are the lessons others should learn from their transformation?
7. What are the culturally influenced elements of Christian practices in the Church?
8. What Missiological insights could be drawn from this study?

1.4. SIGNIFICANCE OF THE STUDY

This study is significant because it would create a common platform for all the denominational Christian groups among the Mara tribes, clarifying the misunderstanding among them and facilitating positive atmosphere for future collaboration and partnership in the Lord's ministry. By having research, the dynamic factors of the people movement, insights into the movement may be gained and theological and missiological lessons may be drawn. Such study is further more necessary in that the people movement itself is an important historical phenomenon.

This phenomenon needs to be perpetuated not confined within local churches, but spread across the boundaries of cultures and churches around the country. Thus, this research is significant not only for academic reason but is also my burden for the young generation, who will be future leaders of churches in Maraland. To give a glimpse of their historical past and provide for them a platform to par

ticipate in the Great Commission of Christ. The present study critically analyzes the socio-cultural, political and religious elements in the light of the present intellectual climate.

1.5. PURPOSE OF THE STUDY

The purpose of this study is to trace the advent and growth of Christianity among the Mara people, to record their oral history so that the young Mara generation will know their wondrous history and be challenged to fulfill the Great Commission. To challenge the young people to follow Christ and live in obedience to His commands, especially in taking the gospel beyond the Mara region.

The main objectives of this thesis are to draw lessons from the past history, to reflect on them in the light of the present situation, and to equip men and women for the future. Hence, the aim in bringing out these objectives is two-fold— *Firstly*, to record the historical and cultural anthropological setting of the Mara tribe to inheritors of it; *Secondly*, to serve in educating and disciplining the people of Mara, and in evangelizing its neighboring tribes who have never heard the Gospel; in mobilizing them towards active participation in the mission of God.

The purpose of the research is also to investigate the factors responsible for the movement of the Mara tribe to Christianity and the impact of Christianity on their socio-cultural, political and religious life. Did any idea of their traditional belief systems played a role in their conversion movement? What effect did Christianity have on their socio-cultural, political and religious life? Did Christianity in any way change or affect their cultural practices? What effect did their socio-cultural and religious life have on Christianity?

The study will carefully looked into the pre-Christian beliefs of the tribe and seek how, where and why do they cease to exist and since when and if it still exists, why and how they continue to exist. It had also looked into their socio-cultural, political practices that have impact on Christianity.

The pioneers Mara Christians have done tremendous work for the gospel. The methods employed definitely have immense theological and Missiological implications. The researcher is of the opinion that, today the young generation needs to learn from the past with a hope of gaining insights from history to take up the challenge of the present missions seriously.

1.6. SCOPE AND LIMITATIONS

The study covers the Christian work done among the Mara tribes in Mizoram by the missionaries and the Evangelical Church of Maraland (ECM) from 1907-2007. The study will look into their pre-Christian days, how they encountered Christianity, how did they react and respond to this religion.

In regard to the impact of Christianity on these tribes, Christianity is taken as a whole rather than a particular denomination as it is not possible to isolate a single denomination in bringing about socio-cultural, political and religious changes among the Mara tribes in Mizoram.

1.6.1. Limitation

There are not many books and research materials available on the Mara tribes. Therefore, only that which is available till date would be consulted. Collection of village Church records were a daunting task where almost all the records are either lost, misplaced or come under private personal copies.

However, records in the form of Jubilee Souvenir booklets of the local churches, annual reports and letters were consulted. Hence this study depends heavily on oral history based on interviews and questionnaires.

1.6.2. Delimitation

The history of Christianity among the Mara tribe entails the study of various themes, subjects and factors involved in the historical process. But, only a few are looked into that which is necessary for a comprehensive understanding of the objective of my study. As a result, the role and contributions of the Lakher Pioneer Mission are not studied in details as this thesis attempts to write 'the impact of Christianity among the Mara tribes,' and not a study on the history of Lakher Pioneer Mission.

And though, the Evangelical Church of Maraland was the only denomination among the Mara tribes in the Maraland area till 1994 space is also given to other denominations that come after 1994. Thus the writer tries to maintain a balance as the study focuses on the Mara Christian community as a whole.

1.7. REVIEW OF LITERATURE

The present study has been guided by literature on the theory of historical movements of the people and existing literature about Churches among the Maras, along with first hand research on their movement in Mizoram. There are some books, which dealt with the history of the Mara people and Christian history of Maras of Mizoram.

Lorrain, Reginald Arthur. *Five Years in Unknown Jungles*. London: Lakher Pioneer Mission, 1912.

Lorrain's *Five Years in Unknown Jungles*, published by Lakher Pioneer Mission in 1912 is the first book on the Maras encounter with Christianity, written by the pioneer missionary. This short and condensed written record is about the coming of missionaries to Maraland and their encounter with the Mara people from the missionary's point of view.

Mokia, S. *Mara Rah Awanopa Thatih* (The History of the Mara Church) Saikao, Mizoram: Independent Church of Maraland, 1981.

After 80 years, S. Mokia an elder of the Mara Church has written a small book called "*Mara Awanopa Thatih*" (The History of the Mara Church). This was written from layman's point of view and was published by the Independent Church of Maraland in 1981.

Fachhai, Laiû. *The Maras: From Warrior to Missionaries*, Saiha, Mizoram: Evangelical Church of Maraland, 1994;

In 1994, Rev. Laiû Fachhai brought out a brief view of the mission history of the Evangelical Church of Maraland called "*The Maras: From Warriors to Missionaries*". This was published by the Evangelical Church of Maraland in 1994.

R.C. Nôhro, *Lakher Pioneer Missionaries nata ECM Hriatuhpazy* (The Lakher Pioneer Missionaries and ECM Workers) Saiha, Mizoram: Evangelical Church of Maraland, 2000.

Rev. R.C. Nôhro also brought out the short biographical collection of the missionaries and the workers of the Evangelical Church of Maraland in his book "*Lakher Pioneer Missionaries nata ECM liata Hriatuhpazy*" (The Lakher Pioneer Missionaries and ECM Workers). This book too was published by the Evangelical Church of Maraland in 2000.

The above books provide a wealth of information to the researcher so far as the socio-cultural and religious lives of the Maras are concerned.

Parry, N.E. *The Lakhers*. Tribal Research Centre: Aizawl, Mizoram, 1972; HlyChho, Mylai, *Mara History*, Saikao, Mizoram: LLM Press, 1962. Apart from books on Christianity and the Mara Christians, the researcher also consulted books, which dealt with traditional customs and cultural practices of the tribes e.g. N.E. Parry's book "*The Lakhers*" re0published by the Tribal Research Centre, Aizawl in 1972 and Mylai HlyChho's book "*Mara History*," published in 1962. These books served as the main sources for the pre-Christian cultural information about the Mara people.

Other Books and Thesis

Apart from these, the researcher also used books, which dealt with the history of Christianity in North East India and Christianity in Mizoram as a whole such as V.L. Zaithanga, *A Study of the Social and Cultural Changes Among the Mizos Through the Impact of Christianity*, Serampore College, B.D Thesis, 1964; C.L. Hminga, *The Life and Witness of Churches in Mizoram*, Bombay: GLS, 1987; Donna Strom's *Wind Through the Bamboos*, Madras: Gospel Literature Service, 1982; Merion J. Lloyd's *On Every High Hills*, Lunglei, Mizoram: Baptist Church of Mizoram, 1980.

Mangkhosat Kipgen's *Christianity and Mizo Culture*, Aizawl: Mizoram Theological Conference, 1997; Also thesis written by F. Hrangkhuma, *Mizoram Transformational Change: A Study of the Process and Nature of Mizo Cultural Change and Factors that Contributed to the Change*. Ph.D. Dissertation. Fuller Theological Seminary, 1989.

In order to draw similar traits from other tribes of North East India, some relevant available thesis such as O.L. Snaitang, *A Study of the Role of Christianity in Social Change among the Khasi and Jaintia Hill Tribe of Meghalaya from 1941 to the Present*, D.Th. Dissertation, United Theological College, 1990, F.S. Downs, *Christianity in North East India: Historical Perspective*, Delhi: ISPCK, 1983, were also consulted.

1.8. RESEARCH METHODOLOGY

History involves writing about the past and its key events. It involves investigation of historical facts, data collection, description,

assessment, interpretation, and presentation. Accuracy, order, logic, honesty, imagination, and reliability are the qualities of good historical writing. The object of history is humankind (Marc Bloch, *The Historian's Craft*, Manchester, England: Manchester University Press, 1954, p.25). The Christian historical writing focuses on the redemptive activity of God in history through specific human movements.

The researcher employs a synthesis of historical and field research methodology to do the study among the Mara tribes in Mizoram. So far no extensive work or any academic work has been done on the history of Christianity of the Mara tribes in Mizoram. The only available materials are booklets, souvenirs, magazines published by the Church to mark their jubilee celebrations and a few unpublished materials.

Hence, the researcher depends heavily on information gathered through personal interviews held with the first generation converts, second generation Christians, evangelists and missionaries involved in the evangelization of these tribes.

History is no longer the prerogative and the privilege of the colonial administration and their missionaries, but now, they belong to 'communities' as they perceive, and understand their social realities. Therefore, it is indeed a privilege to study about the history of Christianity of my own people.

It is a genuine attempt to dig out authentic information and present an objective narrative. These necessitated, touring of villages to collect oral traditions, which are richly represented in a pre-literature society such as the Maras and collecting village Church records in the form of minutes. For this purpose a field research methodology was developed and a personal interview method was adopted to gain necessary information.

Three different types of interviews were conducted. *First*, the pioneer Christian leaders, born between 1907-1940, the key leaders who contributed to understanding of the history of denominational work in Mara area. *Secondly*, some of the Mara Christian leaders, who hold constructive opinion concerning Christianity among the Maras were interviewed.

Lastly, the non-Christian leaders within the Mara community were also interviewed to learn their opinion, response and reaction

towards the Church. They were questioned on their attitudes and perception toward their neighboring tribes. Interviews and questionnaires were conducted and distributed during April - May 2005, April - May 2006 and April - May 2007 in selected villages and towns in Mara area.

Since the research is mainly to investigate the impact of Christianity on the life of the people, the study was done from the socio-cultural, political and religious point of view as this threw more light on Christian conversion movement on the tribes of North East India.

1.8.1. Primary Sources

The majority of the primary sources are in the form of oral history. An interviewed with several pioneer Mara Christian leaders and also from other Mara Christian leaders supplied invaluable insights in getting the other perspectives. My regular correspondence with Church leaders and friends has supplied me with up-to-date information on the present activities of the Mara Church.

The written primary sources consists of personal diaries, minutes, resolutions, reports and other relevant materials collected from the Evangelical Church of Maraland office at Saiha and also Mission station, Ccngregational Church of Maraland, India office at Saikao village which were studied extensively.

1.8.2. Secondary Sources

Secondary source information includes those documented in books and articles. Furthermore, data collections have been made possible from the following resourceful places like: ECM Library and District Library, Saiha, Mizoram; United Theological College (UTC) Library, South Asia Institute of Advanced Christian Studies (SAIACS) Library, Bangalore in the form of books written by different scholars.

These theses, dissertations, and outstanding class papers written by scholars from various cultural backgrounds with various cultural experiences supply abundant and rich perspective and data on theological and missiological study.

Having gathered and organized both primary and secondary source of information, I have analyzed, interpreted, and described the historical events and the impact of Christianity on the Mara people and their culture.

1.9. STRUCTURE OF DISSERTATION

Chapter 1: Introduction

A total of seven chapters, including the introductory and concluding chapters comprise the dissertation. The first Chapter is an introductory section of the Dissertation. It began with the statement of the problem, elaboration of the problem, the research objectives and questions, significance of the study, purpose of the study, the review of literature, as well as scope and limitation of the research, and methods of research that were employed in the writing.

Chapter 2: Historical Setting of the Mara People

The main part of the Dissertation begins with the second Chapter, which deals with the background of the land and the people. The geographical location of the Mara people, their origin, their traditional religious beliefs, cultural life and practices were described. The political, economic system and the literacy status of the people also were dealt with in it.

Chapter 3: The Coming of Missionaries to Maraland

The third Chapter deals with the coming of Christianity to Maraland, and the Introduction of Christianity to the Mara tribes of Mizoram by the missionaries. The first section dealt with the British annexation of the territories of Maraland and the negotiations and agreement with the *Abeis* (Village Chiefs). It also dealt with the Laker Pioneer Mission in London and the coming of missionaries and their arrival on the Mara soil.

Chapter 4: The Mara Church

The fourth chapter deals with the Maras response to the gospel, their conversion and establishment of Church, development of the Mara Church and how a headhunting Mara tribe became a soul hunting-missionary tribe. The misunderstanding and problems among the Mara Church also was highlighted.

Chapter 5: Methods in Presentation of the Gospel

The fifth Chapter deals with the conversion movement of the Maras of Mizoram, how the foreign missionaries presented the gospel to them and the factors responsible for their conversion to Christianity, the missionaries' confrontations of traditional religious beliefs, social system, cultural practices etc.

Chapter 6: Impact of Christianity on the Life of the Mara People

The sixth Chapter deals with the impact of Christianity on the Mara tribes in Mizoram. How Christianity changed and transformed their belief systems, socio-cultural and political life. This chapter also examined the impact of the Mara's socio-cultural, religious, and political life on Christianity.

Chapter 7: Research Findings, Recommendations and Conclusion

The final Chapter concludes the study with research findings, evaluation of data, recommendations for further Church growth and conclusion of the entire Dissertation.

ABOUT THE AUTHOR



Dr. John Hamlet Hlychho hails from Laki village, Mizoram, and did his secular education- HSLC from Gov't Tuipang High School in 1986; PUC (1988) and B.A. (1992) from Gov't Saiha College; M.A. (2004) & M.Ed. (2007) from Bangalore University. He did his theological education- M.Div.(1998) from Union Biblical Seminary, Pune; M.Th (2004) from SAIACS, Bangalore, Ph.D. (History & Mission, 2007) from Acts Academy of Higher Education, Bangalore; D.D. (by Thesis, 2000) from Christ for All Nations University, Dallas, Texas, USA (through IICM). He served as Youth Worker 1986-1994, Youth Secretary 1998-2002, and presently he is working as Secretary i/c Social & Development under Evangelical Church of Maraland. He is the author of 'Apostolte Thurin' (Evangelical Theology of Apostles' Creed), and he has written several booklets, seminar papers, and articles. He is married to Ms. L. Deli, and they have one son- Joseph V.B. Duakhei Hlychho (17) and one daughter- Teresa V.B. Hruaso Hlychho (16).

ABOUT THE BOOK

This book is about a fierce headhunting tribe who occupied southern part of Mizoram, North East India. They used to involve in human headhunting for fame, name and for religious purposes until the British couple from London reached them in 1907. Now, this most feared headhunting tribe is totally transformed by the power of the Gospel, and turned into one of the leading instruments in spreading the Good News of Jesus Christ to the whole world. Read this book and you will know about unique tribal primitive culture, political and social system, religious practices; and unexplained miracles that happened among this tribe which could not be clarify by reasoning and through theological thinking. You will know why this tribe turned into Christianity from Animism within just 50 years!

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A photograph showing a group of people, likely from the tribe mentioned in the text, in an open field. They are wearing traditional, colorful clothing. Some are shirtless, wearing loincloths, while others wear patterned dresses. They appear to be in the middle of a dance or a cultural performance, with some holding objects that look like traditional instruments or tools. The background shows a clear sky and some distant structures.

History/Christianity & Culture