



HISTORICAL BACKGROUND ON THE ORIGIN AND GROWTH OF THE SOCIAL STRUCTURE OF THE KHASI-JAINTIA SOCIETY WITH REFERENCE TO THE URBANISATION OF SHILLONG

Dr. Bobby W. Wahlang (ID No 248985)

As humans gained mastery over the forces of nature, they were able to settle permanently in specific locations and establish institutions to administer their communities systematically and uplift their welfare. The discovery of iron enabled humans to venture deeper into the forest and cultivate new lands to support the growing population. Additionally, political stability fostered the development of commercial activities, leading to the emergence of both internal and external markets. Consequently, the proliferation of enterprising business activities with new technological innovation occurred, resulting in surplus production of goods. These developments contributed to the rise of powerful states with influential sovereigns. As a result, the simple society transitioned from its early stages as a rural settlement to a town, a city. Eventually, it evolved into an urban centre with the characteristic feature of urbanism.

The article intends to investigate how simple human settlements originated and developed into complex societies, eventually laying the foundation of an urban center. It seeks to trace the emergence of Shillong as an urban centre from the late eighteenth century till the birth of Meghalaya. The article also analyzed how the traditional social structure transforms itself but needs to retain some of its originality. The penetration of colonialism in the hills occurred with the granting of the Diwani of Bengal by the Mughal emperor on the 12th, August 1765, which created Sylhet, a Bengal province, serving as the frontiers of the British colony with the Khasi-Jaintias hills, which were then known as Assam[1].

During the Burmese War in 1825, the British assured the Ahom's King that after they expelled the Burmese from the plains of the Brahmaputra valley, they would reinstate the back kingdom to the Ahom King. However, at the end of the Anglo-Burmese war, a Treaty was signed between the Burmese and the English East India Company, known as the Treaty of Yandaboo 1826. According to one of the treaty's terms, lower Assam came under the control of the British. However, by the 1850s' the entire of North East India, then known as Assam, came under the direct or indirect control of the English East India Company. [2] The Khasi-

Jaintia people, who were unaware of the advanced culture of the West, are now facing the onslaught of colonialism and imperialism in the region.

The Khasi-Jaintia Hills, later Meghalaya, is known as the 'Scotland of the East.' It is situated in the north-eastern part of India, bounded in the North by Goalpara, Kamrup, and Nowgong district of Assam, on the East by Karbi Anglong and North Cachar Hills districts of Assam, on the South by Mymensingh *Sadar* district and Sylhet *Sadar* district of Bangladesh, and on the West by Mymensingh *Sadar* and Goalpara district of Assam. It has a geographical area of 22 429 Km² and lies between the latitudes of 24° 58'N to 26° 07'N and the longitudes of 89° 48'E to 92° 52' East Longitude. [3] The State has most of its land covered by hills interspersed with gorges and small valleys with an elevation ranging between 150 m to 1,950 m. Meghalaya has a population of 29,66,889 according to Census of India, 2011. Meghalaya was carved out of Assam as an autonomous and full-fledged state on January 21, 1972. It is inhabited by three major ethnic communities: the *Khyriam*, the *Pnar*, or *Syntengs*, popularly known as the Jaintias and the *Garos*. Other minor communities, such as the *Bhoi*, *War*, and *Lyngngam*, belong to the Mon Khmer-Proto-Austroliod stock. In contrast, the *Garos* belong to the Tibeto-Burman stock and occupy the Garo Hills. [4] All the ethnic communities that settled in the region of the Khasi-Jaintia Hills are collectively known as the Khasis or the *Cossyeh*.

In recent years, several scientific studies have explored the origin of the Khasi-Jaintia people. With the help of linguists and ethnographers, the Khasi-Jaintia has been traced to the Indo-Mongoloid race, and their language has been linked to a different Austric language, which belongs to the Mon-Khmer group. Gurdon suggests that the Khasi-Jaintia might have migrated from South-East Asia and initially settled in Sylhet. However, they migrated to the hills and established permanent settlements due to the constant floods and the hot tropical climate. [5] Walter G. Griffith believes that the Khasi-Jaintia belonged to the Mon-Khmer group of Indonesia and were culturally and linguistically similar to the *Mundas* of Chotanagpur. The scholar pointed out that both the Khasi-Jaintia and the *Munda* funeral ceremonies were the exact preservation of the dead body, the ceremonial rites and rituals, the cremation procedure, and even the collection and preservation of the bones from the cremation site and the burying of the bone were almost alike. Furthermore, the *Mundas*, like the Khasi-Jaintia, respect and preserve the environment by instituting 'sacred forests,' which the Khasi-Jaintia call *Law Kyntang* while the *Mundas* call the *Sarna*. Thus, there is a close affinity among the two ethnic communities of India. [6]

The origin of the Khasi-Jaintia is shrouded in mystery as the sources were orally handed down from one generation to another. As the Khasi-Jaintia have yet to have their own scripts, no written documents are available for detailed discussion of the social life of the Khasi-Jaintia prior to the arrival of British rule. The first recorded material evidence about the Khasi-Jaintia was found in a mention by Robert Lindsay, the Collector of Sylhet, in his letter dated December 14, 1787. In the letter, he discusses Khasi-Jaintia customs, their food habits, and the independent status of the Khasi-Jaintia kingdoms. Lindsay also mentions the highly profitable lime trade and the role of women in trading activities. He further mentions that in business dealings, they conduct the business honestly with honor and respect the terms and conditions as laid down by both parties. Lindsay's valuable account of the Khasi-Jaintia was to be found in the "India Accounts 1782-

1787.[7] Although his report primarily focuses on the commercial activities of the British and other Europeans such as the Greeks, French, and Armenians, it sheds some light on the social life Khasi-Jaintia. [8]

Traditionally, the Khasi-Jaintia was a simple tribal society with a nuclear family as a prominent feature. However, despite being a tribal society, the Khasi-Jaintia traced their lineage through the maternal ancestress rather than the paternal ancestor. They grouped themselves into clans, referring to their Great-Great Grandmother as the *KmieTymmen* or *ka Iawbei-Tynrai*, followed by the *Mei-dot* Great Grand Mother and then young, the *Mei-Kynraw* or *Mei-Ieit* or *Mei Kha*. Although the Khasi-Jaintia adopted a matrilineal society, it is essential to note that the women's status does not mean their role in the family or society was supreme. In fact, the Khasi-Jaintia society was a matriarchy in which men made decisions regarding property, inheritance, religious activities, and political matters[9].

In the Khasi-Jaintia society, the wealth and property of the family were handed over to the *Khatduh*, or the youngest daughter. However, she had no authority to sell the property without the approval of her maternal uncle, known as the *Kni*. She was merely the custodian of the family property and the wealth. The maternal uncle (*U Suidnia*) held the highest was honored and acted as the guardian for the children of his sisters. At the same time, the father (*U Thawlang*) was considered the architect of the clan. [10] Furthermore. However, the Khasi-Jaintia society practices matrilineal society across all the clans' families in the entire hills, and we observe that the *War* sub-tribe of the Khasi-Jaintia settled in the southern part of the Khasi-Jaintia hills practice patrilineal. These clans handed down their wealth and property to the eldest son, and sometimes wealth was distributed equally among their children[11]. It is important to note that within the Khasi-Jaintia society, there is the complete absence of a class distinction as practiced by the people of the plain. Moreover, Khasi-Jaintia men and women formed new clans through their intermarriage with non-Khasi individuals. These clans bear the title *Khar*, indicating their lineage or the origin of their ancestress or ancestor are from the plains. They are willing to embrace the Khasi-Jaintia society's customs, traditions, and usages. [12]

The advent of colonialism had a tremendous impact on the welfare of the Khasi-Jaintia people. Changes in the Khasi-Jaintia society can be noticed with the arrival of the European traders and especially the English in the southern parts of the Khasi-Jaintias Hills for trade and commerce activities. This resulted in the setting up of an urban centre. [13] By 1813, with the abolition of the English East India Company monopoly, many traders arrived in the Pandua region, which led to the emergence of new towns and cities. By September 10, 1829, David Scott reached an agreement with *Dewan Singh*, the *Syiem* of *Sohra*, who granted a plot of land where they established a British sanatorium. After the Anglo-Khasi War of 1826-1830, the British gained direct and indirect control over the Khasi-Jaintias Hills. Later on, by the 1840s, the Welsh Missionaries and the Missionaries from Serampore set up schools at *Nongsawlia*, *Saitsopen*, *Mawluh*, and its adjoining areas, leading to the growth of an urban centre in its embryo stages. However, the actual formation of an urbanized centre took its shape with the shifting of their colonial civil administration from Cherra-poonjee to Shillong. [14]

To examine and trace the development of urbanization in the Khasi-Jaintia hills, it is necessary to discuss the emergence of early settlements in the region. Through oral tradition, it is known that the areas frequently inhabited by the Khasi-Jaintia included Shillong and its neighbouring areas such as *Mawkhar, Laban, Mawphlang, Myllem, Smit, Jowai, Shella, Mairang, Nongkhlawetc.* In its early stage, Shillong consisted of a few rural hamlets lacking the essential characteristic of urbanism. [15] As mentioned above, it was from Cherra-poonjee that the root of urbanization began to develop. Though the Cherra-poonjee climate has had a tremendous impact on the Europeans to revitalize and help them a speedy recovery from illness, most of the company's servants indulged in drunkenness due to its well-known rainfall. This compelled the British officials to search for new sites in the upper section of the Khasi-Jaintia hills. Consequently, Cherra-Poonjee started to decline as most of the inhabitants shifted to the new station and some of them settled at the foothills of Pandua for commercial activities.[16]

Therefore, by 1860, on the recommendation of Major Edwin Alexander Rowlatt, Shillong was established as a British residency. Rowlatt acquired a plot of land measuring over nine hundred acres from the Syiem of *Myllem* for Rs 4567. By 1863, the company acquired more land under the initiative of Haughton, where he purchased extensive land measuring 900 acres for Rs 1760. Later on, Shillong grew in size and population. In 1864, the Government laid down rules and regulations for the construction of buildings and purchasing land. "Land was divided into three categories:

1. Lands reserved for public purposes
2. Land available to private persons for building

Lands deemed unsuitable for building purposes but available to private persons for a purpose other buildings." [17] Accordingly, by 1864, Shillong became a Civil Station, and by 1874, Shillong became the headquarters and a permanent seat for the chief-commissioner. The Company later constructed official buildings and residences. By 1875, cantonments were established to protect the Europeans from external and internal dangers. The amount of money spent on the urbanization of the new station, including emergencies, was Rs.189 190, or L- 18,919. [18] Towards the end of the 19th century, more and more Europeans as well as non-Europeans arrived in the hills. The expanses of the European ward keep on increasing, and land changes hands. Finally, in 1874, the Government framed a new building's bylaws, and systematic town planning was adopted. The sanitary conditions were excellent, with aqueducts providing water to the European wards, drawing water from the natural spring and streams such as *WahDienglieng, Um sohkhlor* streams, and *Jalanoh* stream. [19] Consequently, Shillong by the beginning of the 20th century an all-round development took shape which accelerated the development of an urban centre. The number of people who inhabited Shillong by the end of the 19th century had increased in (1872) 140, 356 (1881) 167,804 (1891) 197,904. The Table Below provides particulars of the population of Shillong[20]

ShillongArea in Sq MileTownsVillagesPopulationPop/ sq mile% in pop 1891-1901Literate**Total**

3941

1

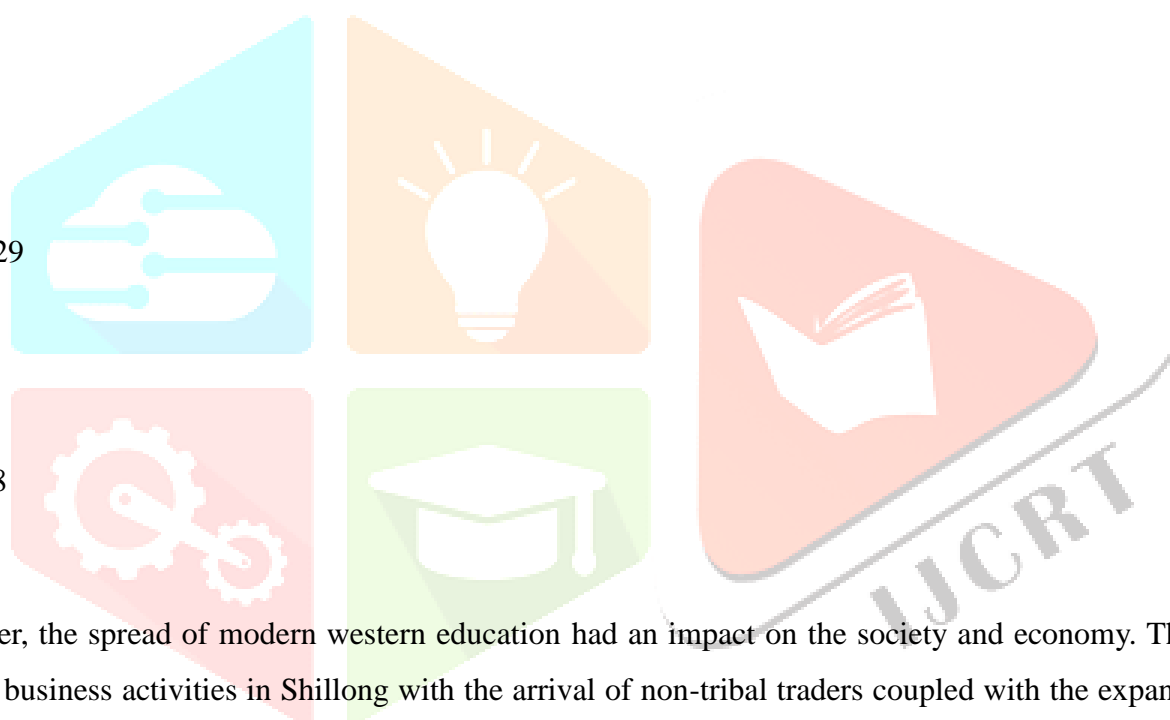
1,199

134,329

34

+0.7

11,478



Further, the spread of modern western education had an impact on the society and economy. The expansion of the business activities in Shillong with the arrival of non-tribal traders coupled with the expansion of trade and commerce in the southern region led to the monetization of the economy, fulfilling the necessary criteria of urbanization.

The growth of Shillong as an urban centre was further expanded with the development of the means of transport and communication. Overall, the primary road connectivity in the Khasi-Jaintias hills by the end of the 19th century comprised eight principal roads. Most important was the Shillong-Gauhati road, which was opened for wheel traffic in 1877. [21] Initially, some of the British officials referred to Shillong as 'Yeodo,' but it was officially given the name 'Shillong' on May 14, 1866, under the direction of Colonel Hopkinson. [22] By the 1860s' Shillong was inhabited by people involved in various walks of life. Shillong as a new urban centre was founded based on a planned model with a capacity to accommodate approximately 50,000 people. The process of segregation was maintained and adopted in laying the foundation of Shillong. Thus, there was the European ward where only the Europeans settled, the Cantonment areas, and beyond the cantonment, the areas inhabited by the Khasi-Jaintia people, known as the 'Black Town.' By 1895, the British

Government had included the *Lachumiere* hills in the urbanization areas. By 1910, four villages- *Malki*, *Laitumkhrah*, *ThemMawbah (Jhalupara)*, and *Mawprem*- were included in the new urban township of Shillong. We can safely conclude that Shillong as an urban centre commenced with the approval of Lord Northbrook on May 29, 1874, as the administrative headquarters where the residency of the Assam Chief Commissionership resided and performed his duties. [23]

The advent of the Welsh Calvinistic Methodist Mission in 1840 enabled the Khasi-Jaintia society to have its script under the initiative of Thomas Jones. This enabled the British Government to gain more support from the Khasi-Jaintia Christians and the educated Khasi-Jaintia who still practice their indigenous faith. Thus, the Khasi-Jaintia society was moving towards an urban society by possessing their own scripts, which was one of the criteria of urbanization. [24] Furthermore, due to the development of economic activities, a new social group emerged in the Khasi-Jaintia society- the merchant group or the local indigenous entrepreneurs. Alongside the rise of the new social group, a group of laborers, including men and women, also emerged. Most of these labourers settled in Shillong after the Great Earthquake of 1897 and were predominantly from the southern region. [25]

As Shillong became the headquarters of the new province of Assam, the city's growing importance resulted in changes in the demographic structure. More people, especially those from the southern region who had acquired wealth from their commercial activities like limestone trade, oranges, beetle-leaf, and nuts, and several others, along with those from the plains of Assam and Calcutta, moved to settle in and around Shillong. [26] By the beginning of 1880s, Khasi-Jaintia society witnessed gradual transformation with the spread of modern education and Christianity. It is important to note that Khasi-Jaintia society witnessed a gradual transformation. The Khasi-Jaintia were also once influenced by the culture of the plains people, as they were the first to come into close contact with them before the advent of the Europeans. This influence can be seen in the case of the Jaintias, most of whom were followers of Hinduism due to their *Raja* conversion. Similarly, the Khasi-Jaintia of the southern region, who practice an indigenous belief system, adopted certain Hindu customs, habits, and religious rituals due to their constant interaction with the people of the *Sylhet Parganas*. This process of assimilation can be observed in their *rath* festival, which is jointly participated by non-Khasi-Jaintia and the local people once a year, at *Cherra-poonjee*. [27] Despite the assimilation of certain customs and habits of Hinduism into the Khasi-Jaintia culture, their traditional religious beliefs and practices continued thereby maintaining their own distinct cultural identity.

At the dawn of the twentieth century, along with the spread of Christianity and modern education, the number of elite groups of people increased. However, these elite groups cannot be termed a 'class' as they were limited in number. They played a significant role in various aspects of the Khasi-Jaintia social, economic, political, and cultural life. From this group of English-educated elites, intellectual leaders emerged, creating political awareness through their writings and spreading the message of nationalism and political development of the country and their struggle for independence [28] among the Khasi-Jaintia. One prominent figure among them was Rev. J.J.M. Nichols Roy, who, along with Gopinath Bordoloi,

prevented the North Eastern States from being part of the 'Protectorate States' and ensured their integration with the Union of India. [29]

The urbanization of Shillong, coupled with the emergence of the trading class from the plains and the commercial activities of people living in the foothills near the plains of Surma, shaped the overall development of the society and economy. By the middle of the twentieth century, the elite group emerged as 'the unseen force' or the 'invisible hand' [30], as described by Adam Smith, influencing the economic mindset of a few sections of society and bringing about both socio-economic changes. As a result, private land ownership and steps towards an urban structure gained importance, primarily driven by the educated class that started buying new land in and around Shillong. Hence, the introduction of English education not only led to the development of this new elite group but also the Khasi-Jaintia society under the influence of Christianity, resulting in a significant transformation of their daily life. The famous megalith customs, which were regularly practiced by the Khasi-Jaintia since very early times, had almost ended by the nineteenth century. [31] Accordingly, colonization of the hills was justified on the ground of civilization, 'to enlighten the backward natives,' exploit their natural surroundings, subjugate their culture, and prove to them that western society stood at the pinnacle of human progress and scientific development. [32]

The elite group that emerged as a result of the 'unseen force' had to confront the pervasive influence of Western culture in their society. Consequently, Khasi-Jaintia intellectuals endeavoured to raise awareness and preserve their identity, leading a cultural awakening that manifested through a literary movement initiated by Jeebon Roy, often considered the apostle of the *Khasi* Renaissance. [33] Similar to socio-religious reformers of Bengal, Jeebon Roy authored books that stimulate and acquainted the Khasi-Jaintia society with their own wealthy noble and traditions. By the beginning of the twentieth century, the Khasi-Jaintia intelligentsia joined forces with him to safeguard the Khasi-Jaintia traditional beliefs, culture, usages, customs, manners, and festivities emphasizing values of truth, love, and respect. This collective effort resulted in the forming of a social organization known as the '*Seng Khasi*' in 1899. Its primary objective was to combat and preserve the Khasi-Jaintia culture and traditional religion against the encroachment of Christianity.

The contact between the Khasi-Jaintia people and the plains inhabitants, along with the role played by traders and inter-marriages with the plains people, shaped the society on a path towards modernization with a pluralistic character. Despite the deep penetration of Western culture, the Khasi-Jaintia managed to maintain their traditions. The changes in their economy and society were not solely influenced by their contact with the West but instead evolved in response to the circumstances of the time. More specifically, it was the role of the 'invisible hand' (Adam Smith, 1993) that significantly contributed to these changes. Their role paved the way for blending the age-old Khasi-Jaintia economy and society with new ideas, thoughts, and modernisms, leading to the emergence of an elite group that played a crucial role in uplifting the economy and society of the Khasi-Jaintia in the later part of the twentieth century.

This elite group, known as the *nouveau riche*, grew through trade and commerce and embraced English education. They spread the ideas of fraternity among the Khasi-Jaintia chiefs, and *Rajas* entered politics and propagated nationalist sentiments among the masses. They glorified the traditional culture of the Khasi-Jaintia and eulogized the chiefs and *Rajas* who fought against colonial rule. Their efforts paved the way for the emergence of a small group of political elites within Khasi-Jaintia society. [34] As a result, political organizations like the Khasi-Jaintia National Guilds (1918), Khasi National Durbar (1923), Khasi States Federation were formed aiming to revive the Khasi-Jaintia and restore the lost power of the Chiefs and *Rajas*. [35]

Accordingly, the changes in the social life of the Khasi-Jaintia were not the result of a deliberate British policy to uplift the society. The British minimally introduced reforms, primarily to serve their own administrative needs and sustain their Government. While the British had colonized the Hills, they did not interfere with the functioning of the Khasi-Jaintia democratic traditional system of administration. However, as the Khasi-Jaintia Hills came under British sovereignty in 1839, the Khasi chiefs, *Rajas and Wahadadars*, were required to sign numerous treaties with the British Government, which significantly diminished their power. These traditional leaders of the Khasi-Jaintia society began working on behalf of the British Government.

Consequently, the indigenous justice system gradually disappeared, and *kacharior* British Government courts and the office of the Deputy Commissioner replaced the traditional system of governance. The extent of these changes became more apparent when Shillong became the headquarters of the British Government. Furthermore, in 1910, Shillong, which fell under the Protectorate Area, came under the Municipal Act, providing British administrators with an opportunity to disregard the customs and traditions of Khasi-Jaintia polity and the *Mylliem* state. [36]

The steady progress of urbanization in Shillong led to the emergence of new social groups within the Khasi-Jaintia society. This, we have various groups of people who arrived along with the British; they were the *Marwaris* who came for trade and commercial activities. Then we have Europeans who mainly served as officers in the military or civil administration and held significant power. Christian missionaries and other Europeans engaged in trading activities, particularly in the southern region of the Khasi-Jaintia Hills, where many of them resided at Cherra-poonjee and Shillong. There were clerks, lawyers, and private doctors from Bengal, as well as Nepalese soldiers who settled in specific areas of the Hills after serving the colonial Government. Additional social groups included migrant Muslims, predominantly employed as labourers in limestone quarries, and Chinese individuals in carpentry and shoemaking. Afghans, known as the *Kabuliwalas* were involved in usury. [37]

The social changes that occurred in the Khasi-Jaintia society due to their contact with the early European traders and the establishment of colonial rule significantly influenced their daily lives. These changes can be observed in their clothing styles, food habits, art and music, and the construction of houses. Shillong, once a small town, steadily developed and expanded as more settlers, including Europeans and the *nouveau riche* from the southern region and the Jaintia Hills, moved northward and proudly established themselves in

Shillong, which served as the principal capital of Assam. During this process of social change, some traditional customs and habits practiced by Khasi-Jaintia were lost, resulting in the erosion of the indigenous traits for which they were once renowned, such as their etiquette and decorum maintained at the *Durbar*. Modern ideas, techniques, and occupations replaced the traditional culture. [38] As a result, the Khasi-Jaintia society, which was illiterate 150 years ago, now, stood on the threshold of modernization.

The social changes that occurred in the Khasi-Jaintia society due to their contact with the early European traders and the establishment of colonial rule were significant, influencing their daily lives. These changes can be observed in their clothing styles, food habits, art and music, and the construction of houses. Shillong, once a small town, steadily developed and expanded as more settlers, including Europeans and the *nouveau riche* from the southern region and the Jaintia Hills, moved northward and proudly established themselves in Shillong, which served as the principal capital of Assam. During this process of social change, some traditional customs and habits practiced by Khasi-Jaintia were lost, resulting in the erosion of the indigenous traits for which they were once renowned, such as their etiquette and decorum maintained at the *Durbar*. Modern ideas, techniques, and occupations replaced the traditional culture. [39] As a result, the Khasi-Jaintia society, which was illiterate 150 years ago, now stood on the threshold of modernization.

In the post-colonial era, the newly formed Government of India recognized the states that had been created by the colonial rulers. Consequently, the same states remained in existence after independence, and Shillong became the capital of the undivided Assam. Article 3 of the Indian constitution granted the central Government the power to create new states, resulting in the formation of new states based on their race, culture, and ethnic identities. [40] As a result, the Khasi-Jaintia hills became part of the state of Assam. In 1953, the Government of India established the State Reorganisation Commission to examine the feasibility of granting a separate hills state for the Khasi-Jaintia and Garos. During this time, Shillong experienced significant growth in size and a diverse population. However, the aggressive action of the Government of Assam and their disregard for the traditional rights of the Khasi-Jaintia customs sparked strong resentment. After 12 years of movement for a separate hill state, "Meghalaya," the 21st State of the Indian Union, was carved out of the erstwhile State of Assam and established as a full-fledged State on the midnight of January 20-21, 1972, in accordance with the provisions of the North Eastern Areas (Reorganisation) Act, 1971. [41]

In conclusion, the Khasi-Jaintia society has undergone significant changes since the advent of colonial rule. It is interesting to note that Shillong as an urban centre has its traits. One of its peculiar characteristics was that there were areas or localities where only certain groups of people inhabited, such as Laban, Jail road, and European wards, which were dominated by Non-tribal. Then we have localities like *Mawkhar*, *Mawlai*, and *Jaiawand* from *Iewduh* onwards, dominated by tribal people. Furthermore, within the urban set-up, some localities exist where specific communities reside in a specific pocket, like the Chinese, Pathans, and missionary workers. Later on, we noticed that this kind of urban setting promotes the feeling of communalism. By the beginning of the twentieth century, the traditional social structure of the family started to lose its core values and practices. According to Talcott Parsons, society changes and evolves in response to specific conditions that create a need for change. While the Khasi-Jaintia society has adapted to these changes,

it has also lost its true identity in the process. [42] Even the famous moral principles of "*Tip brieu tip Blei*," "*Tip kur tip kha*," "*Kamai ia ka hok*" and "*Ka burom ka akor*," have been largely ignored by the present society.

It was the migration of rural folk from the former colonial settlement, especially the southern region of the Khasi-Jaintias, that contributed to the urbanization of Shillong. With the establishment of schools and colleges by the Christian missionaries, Shillong emerged as a modern urban center. As most Khasi-Jaintias have been converted to Christianity, we also notice that the *Kni*, which once played a significant role in family and religious affairs, has diminished. The matrilineal society, where the *Khatduh* served as the custodian of family wealth and property, has weakened, and the strict kinship ties that were once practiced have become less prominent.

Recently, a revival movement sprang out from the *Seng Khasi kmie* (Original) like the *Seng Khih Lang*, *Seng, KhyntrooKhyllud*, and others leading to a new form of an awakening movement which were all under the influence of the Rashtriyaswayam sevak Sangh (RSS) and *Bharat Janata Party* (BJP). [43] Towards the end of the twentieth century, the "*Maitshaphrang* Movement" led by Micheal Syiem gained momentum as a socio-economic reform movement that aimed to reform the social structure of the Khasi-Jaintia society. One of its key demands was the equal distribution of ancestral wealth and property. The "*Maitshaphrang* Movement" believes that granting Khasi-Jaintia men access to economic resources will revitalize and motivate the people to uphold the moral principles of their forefathers. This would allow the society to assimilate modernization without losing its originality.

The process of urbanization of Shillong began in 1874 when the colonial headquarters shifted from Cherra-poonjee to Shillong. This marked the beginning of Shillong's transformation into an urban centre. However, the society in this new urban centre gradually turned Shillong into a modern city. Despite this progress, Shillong needs to undergo further rejuvenation to compete with other modern urban centres and major cities in mainland India. Expanding Shillong in its current location poses a significant challenge for architectural scholars.

Nevertheless, there is potential to create a new Shillong whereas, the old Shillong can only be renovated using modern technology to improve transportation, communication, health services, education and more. The new Shillong should prioritize better planning and infrastructure to accommodate its growing population. Modern technologies should form the foundation of any development projects to prepare for unforeseen challenges.

To transform into a modern urban centre, the Khasi-Jaintia society must adopt a broader perspective of the requirements of a modern city. Many of the habits, customs, etiquettes, and protocols handed down by our forefathers have been neglected, especially since a significant portion of the Khasi-Jaintias society has converted to Christianity. English has become the primary language of communication within families, while the mother tongue is often overlooked. With urbanization and modernization, Khasi-Jaintias people have become more Westernized than Westerners themselves. However, it is essential to remember our roots and traditions. We can learn from our past and use those lessons to shape a positive mental attitude for future

generations. Regardless of our current circumstances, preserving our cultural heritage will benefit our society in the long run.

Endnotes:

[1] R.C. Majumdar, H.C. Raychaudhri, K.Datta, 'An Advance History of India.' London Macmillan & Co Ltd Newyork St Martin's Press 1961. 674

[2] D. Chakrabarti. 'The Colonial North-East Essay on the colonial Indian North-East with Emphasis on the state of Tripura.' Archive Press New Delhi First published 2015. 94-95

[3] Forest Survey of India, *State of Forest Report*. Delhradun. Forest Survey of India. 2011. 181.

[4] A. Playfair, *The Garos*. Guahati. Spectrum publication. Reprint 1909. xxxi.

[5] P.R.T. Gurdon, *The Khasis*. New Delhi. D.K. Publication. 1990. 10–11.

[6] B.L. Mawrie, *The Khasis and their Natural Environment*. Shillong. Vendrame Institute. 2009. 11-12.

[7] D.R. Syiemlieh, (Ed). *Anecdotes Of An Indian Life- Robert Lindsay*. Published by NEHU. First Indian Reprint. 1997. Pp-VI-IX

[8] D.R. Syiemlieh, (Ed). *Anecdotes Of An Indian Life- Robert Lindsay*. 34-37.

[9] N.C. S. Sen, *The Origin and Early History of the Khasi-Synteng People*. Published by Firma KLM Private Limited, 257B, B.B. Ganguly Street, Clacutta-700012. 191-193.

[10] H. Bareh, *The History and Culture of the Khasi People 4th Revised Edition* Guwahati Spectrum Publication 1997. 319

[11] P.N. Dutta. *Impact of the West on the Khasis and Jaintias*. Cosmo Publication New Delhi 1982. 5-6

[12] H. Bareh, *The History and Culture of the Khasi People 4th Revised Edition* Guwahati Spectrum Publication 2016. 318

[13] *Foreign Political Consultations*, R E Twindale. Political Agent Of the Hon'ble East Inda Company 19th October 1830

[14] I Hussain. *From Residency To Raj Bhavan. A History of the Shillong Government House*. Regency Publications New Delhi, India. 2005. 28-29

[15] W. W. Hunter, *A Statistical Account Of Assam In Two Volumes. Vol-2* Spectrum Publications Guwahati: Delhi. Third Reprint 1998. 221

[16] I Hussain. *From Residency To Raj Bhavan. A History of the Shillong Government House*. Regency Publications New Delhi, India. 2005. 13-15

[17] I Hussain. *From Residency To Raj Bhavan. A History of the Shillong Government House*. Regency Publications New Delhi, India. 2005. 10-29

- [18] W. W. Hunter, *A Statistical Account Of Assam In Two Volumes. Vol-2* Spectrum Publications Guwahati: Delhi.Third Reprint 1998. 221
- [19] W. W. Hunter, *A Statistical Account Of Assam In Two Volumes. Vol-2* Spectrum Publications Guwahati: Delhi.Third Reprint 1998. 210
- [20] B C Allen, E A Gait, C G H Allen, H F Howard, 'Gazetteer of Bengal and North-East India' Mittal Publication New Delhi.2017. 485.
- [21] W. W. Hunter, *A Statistical Account Of Assam In Two Volumes. Vol-2* Spectrum Publications Guwahati: Delhi.Third Reprint 1998. 221
- [22] I Hussain. *From Residency To Raj Bhavan. A History of the Shillong Government House.* Regency Publications New Delhi, India.2005. 31
- [23] D.R. Syiemlieh. *British Administration in Meghalaya Policy and Pattern.* Heritage Publishers, New Delhi India 1989. 138-39
- [24] Home Political Department (Henceforth H.P. D.), *Report on the Administration of Khasyah&Jynteah Hills from G. D. Showers to the Secretary to the Government of Bengal.* September 22, 1862, Political Branch-A No. 59-61, National Archives, New Delhi
- [25] B.W.Wahlang. "Iron Industry and Limestone Trade in Khasi-Jaintia Hills of Meghalaya." PhD Thesis Gauhati University. 2016. 161-162.
- [26] P.N. Dutta. *Impact of the West on the Khasis and Jaintias.*Cosmo Publication New Delhi 1982. 122-25
- [27] N.C.S. Sen, *The Origin and Early History of the Khasi-Syngteng People.*Calcutta. Firma KLM Pvt. Ltd. 1981. 203-04.
- [28] P.N. Dutta, op. cit. 60-72.
- [29] P.R. Kyndiah, *Architect of District Council Autonomy.* New Delhi. Sanchar Publishing House. 1993. 3-4.
- [30] A. Smith, *An Inquiry into the Nation and Causes of the Wealth of Nations* Vol. II Sixth Edition (Ed) Edwin Cannan. London. Methuen & Co Ltd. 1950. 477.
- [31] N.C.S. Sen, 277.
- [32] A.J. May, *Welsh Missionaries and British Imperialism the Empire of Clouds in North East India.* The UK. Manchester University Press. 2012. 225.
- [33] J.B. Bhattacharjee, *The Messenger of Khasi Heritage.* Khasi Heritage. Shillong. 1979. 3; also I. K. Lyngdoh, *Social Change in the Khasi Hills (1833-1921).* M.Phil. Dissertation September, NEHU.Shillong. 1981.

[34] I. K. Lyngdoh, *Social Change in the Khasi Hills (1833-1921)*. M.Phil. Dissertation September, NEHU.Shillong. 1981. 165-66.

[35] L.G. Shullai, *U Babu Wilson Reade* Scorpio Printers Mawkhar Shillong 1980. 6-11

[36] A.S.R.R.A.C.P, *Foreign Proceedings*, Dated 21st November 1874, No. 20-29; also I.K. Lyngdoh. *Social Change in the Khasi Hills (1833-1921)* M.Phil. Dissertation N.E.H.U., September 1981, 60-65.

[37] Foreign Department Political-A November 1874. "Khasi and Jynteah Hills Administration Report for 1873-1874".

1-12.

[38] H. Bareh, op. Cit. 404.

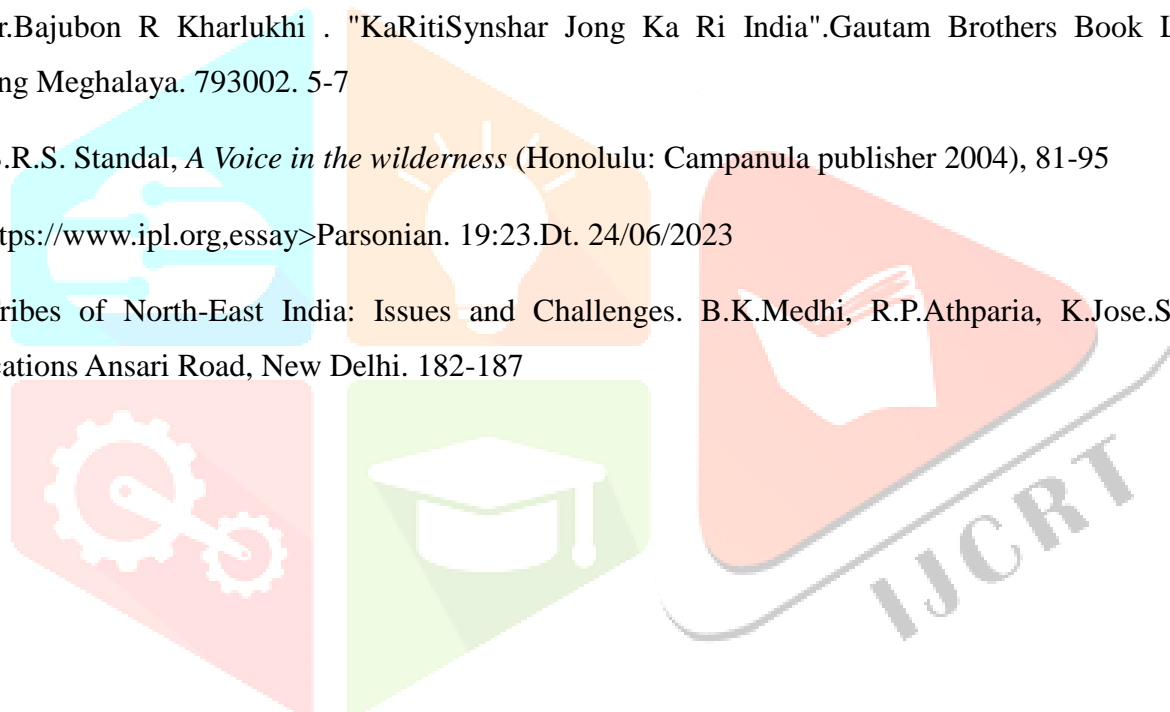
[39] H. Bareh, op. Cit. 404.

[40] Dr. Bajubon R Kharlukhi . "KaRitiSynshar Jong Ka Ri India". Gautam Brothers Book Lane Iewduh Shillong Meghalaya. 793002. 5-7

[41] B.R.S. Standal, *A Voice in the wilderness* (Honolulu: Campanula publisher 2004), 81-95

[42] <https://www.ipl.org,essay>>Parsonian. 19:23.Dt. 24/06/2023

[43] *Tribes of North-East India: Issues and Challenges*. B.K.Medhi, R.P.Athparia, K.Jose.SVD. Osmon Publications Ansari Road, New Delhi. 182-187



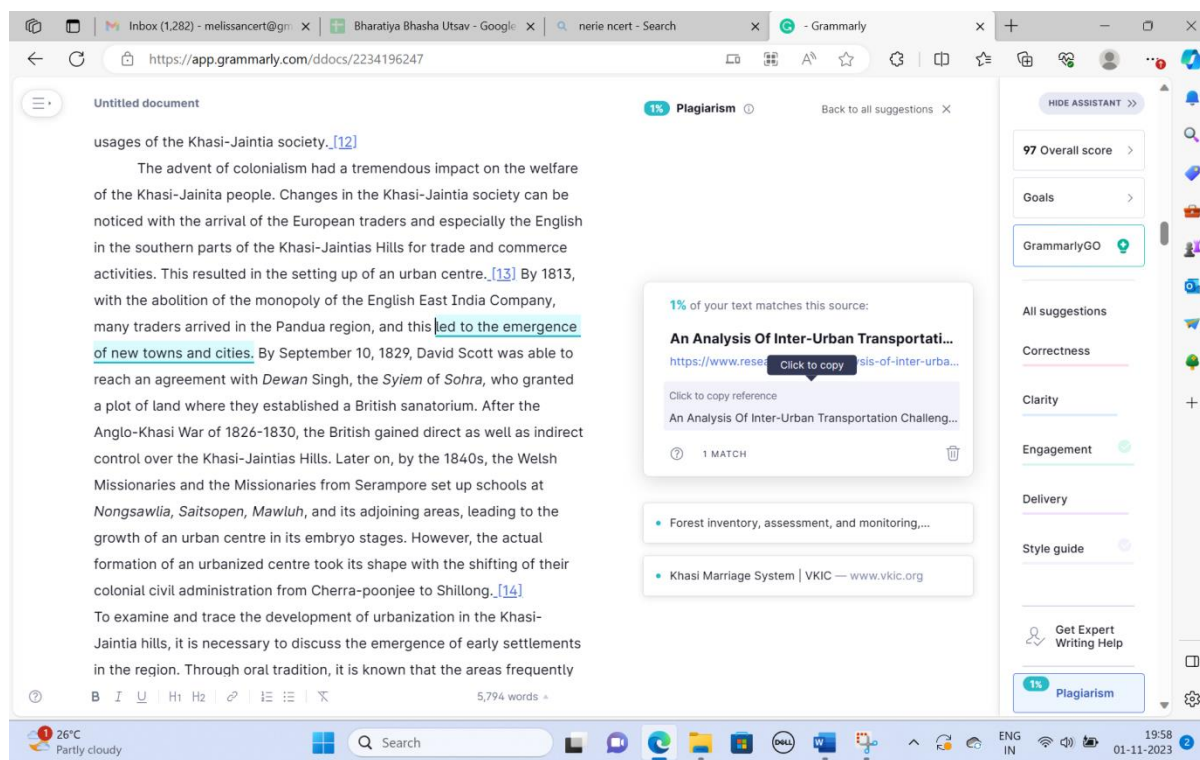
Plagiarism report 1% includethese in the reference to acqknowledge them see the pictures below

Khasi Marriage System | VKIC. <https://www.vkic.org/Khasi-Marriage-System>

An Analysis Of Inter-Urban Transportation Challenges In The city Of Bamenda: The case of mobile Nkwen and hospital roundabout - Research Key. <https://www.researchkey.net/analysis-of-inter-urban-transportation-challenges-in-the-city-of-bamenda-the-case-of-mobile-nkwen-and-hospital-roundabout/>

Tewari, Vindhya P. "Forest Inventory, Assessment, and Monitoring, and Long-term Forest Observational Studies, with Special Reference to India." Forest Science and Technology, 2016, <https://doi.org/10.1080/21580103.2015.1018962>.

Kine 3 tylli kipyniplagiarim



The screenshot shows the Grammarly web application interface. The document title is "Untitled document". The plagiarism score is 1%. The document contains a list of references:

- [1] R.C. Majumdar, H.C. Raychaudhri, K.Datta, 'An Advance History of India.' London Macmillan & Co Ltd Newyork St Martin's Press 1961. 674
- [2] D. Chakrabarti. 'The Colonial North-East Essay on the colonial Indian North-East with Emphasis on the state of Tripura.' Archive Press New Delhi First published 2015. 94-95
- [3] Forest Survey of India, *State of Forest Report*.Delhradun.Forest Survey
- [4] A. Playfair, *The Garos*. Guahati.Spectrum publication. Reprint1909. xxxi.
- [5] P.R.T. Gurdon, *The Khasis*. New Delhi. D.K. Publication. 1990. 10-11.
- [6] B.L. Mawrie, *The Khasis and their Natural Environment*. Shillong.Vendrame Institute. 2009. 11-12.
- [7]D.R.Syiemlieh, (Ed). *Anecdotes Of An Indian Life-* Robert Lindsay. Published by NEHU.First Indian Reprint. 1997.Pp-VI-IX
- [8]D.R.Syiemlieh, (Ed). *Anecdotes Of An Indian Life-* Robert Lindsay. 34-37.
- [9] N.C. S. Sen, *The Origin and Early History of the Khasi-Synteng People*. Published by Firma KLM Private Limited, 257B, B.B. Ganguly Street,

The plagiarism tool has identified a match with the source: "Forest inventory, assessment, and monit... by Tewari, Vindhya P." with a 1% match rate. The interface also shows a sidebar with a 97 Overall score and various writing metrics like Correctness, Clarity, Engagement, Delivery, and Style guide.

This is a duplicate of the screenshot above, showing the same Grammarly interface with the 1% plagiarism score and the list of references.