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ARCHERY AMONG KHASIS: CHANGING SCENARIO IN MEGHALAYA

Abstract

Archery, the traditional sport of Khasis has been undergoing changes in the recent past. With the advent of new technology and modernization forces, there has been erosion of old traditions and customs in the culture of Khasis. There has been some practices which are submerged due to modern influence however certain indigenous practices are still a part of Khasi culture. Archery is one such practice which is under the process of change in the present context. The present paper makes an attempt to get an insight into the traditional sport of the Khasis of Shillong and analyse the current practices and changes which have been occurring. . It will also focus on the importance of bow and arrow in the life of the Khasi people and how these implements of traditional archery are considered as life-long companions to Khasi male members The study would also highlight the emergence of the modern archery known as Tim (read as team) playing in the Khasi society. It will give an analysis of practice of Archery , its changing nature and impact on society.

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In India, the North-Eastern states are home to some of the most recognised international players like M.C. Mary Kom - 2012 Olympics bronze medallist and a five-time world amateur-boxing champion, footballer Baichung Bhutia, boxer L. Sarita Devi, silver medallist at the 2014 Glasgow Commonwealth Games, Jayanta Talukdar, Gold Medalist and Arjuna Award winner, weightlifter K. Sanjita Chanu, who won gold at the 2014 Glasgow Commonwealth Games, etc. While Northeast India constitutes only about 3.7% of the total Indian population, the youth out there are well-known for their inclination towards sports. Out of the entire 2016 Rio Olympics contingent, 6.72% of them belonged to the North East. As per Sports Authority of India (SAI), (2017), 13,684 talented sportspersons are being trained throughout the

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country, out of which 9653 are boys and 4031 are girls. 22.3% (901 out of 4031) of girl trainees at SAI centres are trained in the North-Eastern States of Arunachal Pradesh, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. They are provided with regular sports training in 27 sports disciplines on residential and non-residential basis in 290 SAI sports centres. One of the fourteen SAI Regional Football Academies in the country is in Imphal.

In general children are motivated to participate in sports from a young age and the general opinion of the people in Northeast India is that physical education should be implemented as a compulsory part of school and college curriculums. They believe that sports leads to the overall development of their youth, unlike other states in the country where sports and games are thought to be a waste of time and a distraction from studies. Study by Mili (2016) discusses that physical education and sports may be helpful in curbing the menace of drug addiction, HIV, alcoholism, terrorism etc. amongst the youth.

Archery is one of the important recreative sports in North Eastern states. The present paper based on field work in Shillong gives a description about Archery among Khasis of Shillong and its changing nature. The paper will give description on the traditional archery practices, the importance of traditional sport and the new form of archery practice.

Khasi Tribe

The Khasi Tribe belongs to the Austro-Asiatic family which is a branch of the most widely diffused linguistic family in the world – the Austric. Dialects belonging to the Austric branch which are spoken in many parts of South East Asia, in the islands of Indian and Pacific Oceans Khasi is the only surviving language of the earlier Mongol invaders who first entered this part from the East about four thousand years ago. Their traces are available in Chota Nagpur Plateau specifically in areas of Bihar and Orissa. Some tribes of this area have the tradition of making monoliths in the memory of the dead like the Khasis, which indicates a common origin in the distant past.

According to the 2011 Census of India, over 1.41 million Khasi lived in Meghalaya in the districts of East Khasi Hills, West Khasi Hills, South West Khasi Hills, Ri-Bhoi, West Jaintia Hills and East Jaintia Hills (census 2011). The majority of the Meghalaya population consists of Khasi tribe which is around 50% of the total state population. The Khasi people call themselves “The Children of The Seven Huts” in the Khasi language as there are seven sub tribes namely Khyntiam, Pnar, Bhoi, War, Maram, Lyngngam and Diko. The Khasi people follow matrilineal system. Lineage and descent is traced through the mother’s clan, all children thus take their mother’s clan name. The descent rule is that of affiliation of the persons with a group of kinsmen who are related through females only. The matrilineal principle is applicable in matters of inheritance. Ancestral property is passed on from the mother to

the youngest daughter called *KaKhatduh*. She is the custodian of the family property and is responsible for the general well being of her immediate family. She is also the keeper of religion. The men in Khasi society do not completely lack the power, in some families men are given equal shares in the property but comparatively the daughters gets more share of properties which is being passed from their ancestors. The reason for giving women large shares is based on the belief on women significance as they are the ones who continue the family's lineage.

Archery : The Traditional Sport

Archery is one of the oldest forms of game or art being practiced among Khasis. It has historically been used in hunting and combat. It is one of the most important folk game, a traditional sport and chief amusement among the Khasis. Since ancient times, archery through the use of shooting arrows with a bow is considered as the principal weapon of war all over the world. Its importance in earliest time is attested by the many old family names such as Archer, Arrow Smith, Bowman, etc, which have their origin in archery. One who practices archery is typically known as an archer or bowman. Archery in its purest form represents the true essence of Khasi sportive spirit. It is considered as one of the major recreations of the Khasi community. The archery arena is a place where many of the Khasi males, including the archers, would frequent themselves to refresh their mind and body. It may be noted that in earlier days the Khasis mostly followed primitive or agrarian lifestyle. The daily work in hunting and gathering or traditional farming and pastoral activities, which were the main sources of living of the Khasis in the past, requires both mental and physical strength. In the absence of modern technology, these people had to really toil the soil in order to meet their basic requirements. From morning till evening they continued working with little time to rest. It is during this time that the traditional Khasi hunters, gatherers or the farmers would seek for something different which can relax their mind and body and provide them entertainment.

Folk Narrative Associated with the Origin of Khasi Archery

The Khasi is one such community that makes use of folk narratives to present the past of their culture in the present society. Traditionally archery is said to have been started by the two brothers, namely *U Batiton* and *U Shynna*. *KaShinam* and *U Mangring* lived in one of the cave at Mawmluh near Sohra. Their parents gave them the bows and arrows and taught them the art of archery as an amusement and entertainment. This was supposed to be good for their physical fitness and intelligence. At the same time she warned them not to lose temper over the game. Further, the story goes on as follows: "One day when these two brothers were playing archery in a friendly competition. Kajang was really fascinated with the game and continued watching them

every evening whenever they were playing, but he envied the happiness of these two brothers. So, whenever their parents were not at home, Kajang used to come and sit nearby the field they were playing and started supporting them with contempt, sometimes to the younger brother when the elder brother stroke more arrows on the target and sometimes to elder brother when the younger brother strike more. So these made them felt arrogant upon one's own abilities which gradually lead them to argue over whose arrows hits more on the target. Their parents got worried as the game they created as an amusement for their children became the main cause of their quarrel. The parents then requested and made an appeal to *Ka Mei Hukum* (Mother Decree), to solve the problem, who then advised the parents to separate and differentiate the arrows of the two brothers by marking different two colours. So their parents made a distinguishing mark on arrows to avoid this kind of conflict. One could evident these marks at one end of the arrows that is the black and the red colours. These two marks are meant to identify the arrows of the two opposing teams who are set for archery competition". (Khyndeit 2009; 19-20).

Making of Bow and Arrow by the Khasis

In the Khasi practice, bows and arrows are made of specific kinds of bamboo which is slashed down at a particular time of the year. According to traditional belief, the Khasis follow a particular method in calculating the time for cutting of bamboos and other plantations, for sowing and harvesting of crops and for any other agricultural purposes. The particular time for cutting of bamboos starts from the month of January to February and these bamboos are cut only during the half-moon days. Despite the modernization influences these beliefs are still followed as it is considered that the bows and arrows made by this way will be strong, flexible and durable. The bamboos are then kept on a kind of platform hung over the hearth for drying. The size of this bow is only as long as that of the bamboo with three joints and the usual height of about 5 feet. It is believed that the Khasi bows wielded by experts can carry up to 200 yards. The average range however, is 150 to 180 yards.

The bowstring is made from one particular type of bamboos known as *U thri*. In some parts of the region where the *U thri* is not available or grown, other types of bamboo such as *U Spit* and *U Shken* can be used. Mostly, the bowstring called *U 'Saisiej* is prepared only from the upper part of young bamboos which is a little hard to shatter. It is a splitted bamboo scraped in the form of a thread. The bowstring is a little shorter than the length of the bow.

The arrows are of three kinds: (a) *U Nam-pliang*, the barbed-headed or rusted arrow (b) *U Nam-sop*, the plain-headed and (c) *U 'Namsum*, which is also plain headed but shorter in length. The first is meant for hunting and war, the second type of arrow is used for archery matches only and the third is used for throwing arrows without a bow.

The practice of Archery is well known in the Khasi tribe and has evolved from its traditional use in war and hunting to the current tradition of sport and game. It has been a part of their community since the very beginning. However, the Khasi tribe has undergone various changes due to impact of modern forces. They are not alienated from the impact of technological advancements and forces of modernization due to which the cultural practices are also in the state of transition. The traditional sport i.e. archery is also not an exception in this regard, as studied and examined in this fieldwork.

Literature Review

There have been several studies conducted by different scholars to describe the importance of bows and arrows, and the practice of Khasi Archery as well as the changing practices in Archery. The ongoing discussion would briefly summarize those.

Gurdon in his book *The Khasis* (1981) gives a brief description about the origin of using bow and arrow in Khasi archery. The author describes the role of a *nongkhangkhnam* the person who stop arrows appointed by both sides of competition. The author briefs about the preparation of bows and arrows for the competition and also writes about the rules and condition of Khasi archery competition. M. P. R. Lyngdoh's *The Festival in the History and Culture of the Khasi* (1991) gives a discussion on the ritual importance of bow and arrows at the time of birth and death ceremony of male child.

Das (2011), discusses how arrows and bows plays an important role in the lives Khasi people and are considered as an excellent weapon. G. Costa's *Ka Riti jongkaRiLaiphewSyiem*(1971) generally describes about the Khasi archery in earlier times as popular amusement and a friendly game. It gives details on how the game was also played in a group or between two villages.

Sawian (2004) discussed archery as an amusement of the Khasis. It also discussed about the important role of bow and arrow in the Khasi society which are especially meant for the male members and considered as an implements of Khasi warriors.

Bareh (1985) in his book *The History and Culture of the Khasi People* describes about the sports and games of the Khasis. In his opinion, sports were used as means for warfare training and archery figured very prominently as the best way to learn about fighting with enemies during war.

Gatphoh (1997) in his book, *Ki Khanatang bad U SierLapalang* describes the importance of bow and arrows during death ceremony. Arrows are shot during the cremation of the dead body of the male member of the society. This symbolizes the chasing away of evil spirits so that the soul of the dead person reaches the God peacefully.

Laloo (1978) in his book *KaRongbiria U Hynñiewtrep* (1978) brings a thorough description on the origin of *KaRongbiria*, the Khasi traditional archery.

The author also mentions about the skill of the Khasi archers of those times and made a note on some of the competitions performed by famous Khasi archers. He also gives a detailed identification of the parts of the bow and arrows.

Khymdeit (2009) gave a detailed description about the emergence of *tim*, the new modern form of archery in Meghalaya which is evolved from the traditional archery of the Khasis. He also gives a detailed account on the origin of the traditional archery and its changes to a game of gambling which is daily conducted in Shillong city where different clubs take part.

Methodology

The work has been done under the Major Project under the Non-Teaching Credit Course of Amity Institute of Anthropology, Amity University, NOIDA. This fieldwork for the present paper was conducted in Shillong, East Khasi Hills for understanding the Contemporary Changes in the tribal game “Archery” of Khasis and its impact on Society. The methodology involved in the study was both primary and secondary research.

The study involved application of basic anthropological methodology and techniques. As an anthropologist the author had been closely visiting the areas and as a participant as well as non participant observer too. Since the topic of study required an indepth understanding of archery practices in traditional as well as modern form the researchers particularly emphasized on indepth interview for which an interview guide consisting of open ended questions were prepared. This helped the researcher in putting forth the questions in a smooth manner as well as keeping flexibility in putting questions as per the requirement of information. The researcher had also been participating in the modern archery practices which were done at Khasi Hills Archery Sports Institute (K.H.A.S.I) to understand the crucial dynamics of the sport. Huge information from the respondents perspectives were gathered in a qualitative manner and finally the descriptive analysis was done to divide the findings into thematic areas. Two villages namely Mawprem and Mawkhar were randomly selected to understand the concept of archery in the community. A total of fifty respondents were contacted through semi structured interview containing open ended questions.

Fieldwork was also conducted in urban area i.e. Fourthflaung Ground, a locality in Shillong city, in East Khasi hills to understand the modern Archery system. The K.H.A.S.I. has twelve clubs in which the betting game are being organized. 40 archers were contacted for collecting information on modern archery practices. All together 90 Khasis were interviewed in the study.

Findings

The Traditional Archery:

The study was conducted with two groups of Khasi tribal people where

they practice archery in two different manners. The first group of Khasi people who were interviewed belongs to two Khasi villages of Mawprem and Mawkhar. The Khasi people residing in these villages seemed to be more close to their tradition and original archery practices. The respondents discussed the transition of traditional archery to Tim. According to them the sport archery is not practiced on daily basis and the competition of this sport is rarely held between any two villages or between individuals. There is a specific time of practicing archery sport which is mainly during the Khasi festivals and on the occasion of U Tirot Singh Day who was the freedom fighter who fought for the independence of the Khasi tribe. For undertaking this game which is to be held between two villages the representatives of the two villages meet on a particular day in a selected place for finalizing the proposal of the game between them. There used to be two representatives for both the teams who were responsible for everything in relation with the game. Once an understanding between the two teams is finalized, on the same day it is decided the type of the game to be played, the date and place where the game is to be held and on the distinguishing marks of the arrows to be used on the day of the competition, Decision regarding the period of continuing the game is also taken by these persons, say for one or two years or may be until the time comes when one group surrenders by itself. However, before they meet in the shooting place, they first have to decide on the reward to be given to the winning group, whether it should be in cash or in kind. If cash has to be used, then the amount must be determined beforehand.

In archery game, the archers and other members would always select a plain area so that the target and the archers who are positioned just opposite to that of the erected target will be at the same level. On the day of the competition, the field is thronged with people who are eagerly waiting and supporting their own groups with shouts of joy and laughter including the organizers of the competition, the participants and spectators.

Traditionally, before commencing the game, a kind of ritual is performed separately by the two groups of archers. This was done by the leader of the team or by the selected person of each group. Performance of this ritual is a way of showing respect to *Ka Mei Hukum* in the form of offering prayers.

In this game, there are two rounds and each round is final. Rules and regulations of this specific competition have to be followed strictly by all the contestants both in the first round as well as in the second round. It is to be noted that the direction of shooting will change from the first target to the second target in the second round. This process is followed just as it is done in other games like football and basketball. Traditionally, the distance from the shooting line to the target was 150 feet approximately, but nowadays the distance has been shortened to only about 50 feet. The way of measuring the distance is interesting where both the teams are involved in such a way that half of the distance is measured by one team and another half by the other

team. This is followed by the collection of money from all participants before the game begins. This money is kept in the middle part of the shooting area and weighed down with a stone. It is to be mentioned here that the money so collected from among the archers is meant for the stake though each archer is not required to pay. In fact, an archer can give his contribution according to his capability. Collection of money contribution among the participants is conducted in both the teams so as to meet the stake amount for the game. For instance, if the stake amount fixed by the *Khliehkaws* was Rs 10,000/, it is understood that each team has to share the contribution equally that is, Rs 5000/.

When everything is ready, the organizers announce that the competition to start, at the same time wish all the archers to do well. In the competition, the participants try to strictly follow the rules and regulations of this game as their forefathers did. Each group will select one person who is well versed in chanting words which are meant to strengthen his group. His job is to try to check if his group's opponent commits any fault while playing, and if he finds any mistake, he informs *Ka Mei Hukum* and seeks her intervention to judge the right and the wrong. This person is known as a *Nongkhangkhnams*. This man, by uttering spells and reciting the shortcomings of the opposite side, is supposed to possess the power of preventing the arrows of the opposing party from hitting the mark.

While the game is going on, these two persons that is, the *Nongkhangkhnams* of both the groups are also engaged in competing with each other in their chanting abilities to strengthen their own team. On the main day each of the *Nongkhangkhnams* will sit in front of his target with a hollow bamboo full of water in his hands and the bows and arrows being laid on the ground alongside the target. He repeats all the conditions of the competitions, invokes the aid of *Ka Mei Hukum*, goes through certain incantations freely referring to the many faults of the opposite side, and pours water at intervals from the bamboo in front of the target. While the *Nongkhangkhnams* are busy muttering their incantations, the archers who positioned themselves in a semi-circular form gets ready to shoot their arrows to the target. This ritual lasts for about two hours. Then he exhorts the competitors of his side, and the match commences amidst loud cheers. Interestingly, every time an arrow finds its mark, it is acclaimed with loud cheers and inspiring words from the supporters with the *Nongkhangkhnams* muttering their incantations all the while.

When the first round is over, the organizers or the official members of the competition start to pluck and count the arrows that hit on the target. The count is usually done in front of all the participants and the representatives of both the teams. The fallen arrows are then collected for the next challenge in the second round. This time the target is changed from one side to the other. After the second round is over, the total number of arrows that hit the target

in both the rounds is added together and the team with more arrows hitting the target is declared the winner. The winning side carries off the staked price as a reward for their victory and celebrates their success. The most interesting part of the celebration is the recitation of the *phawar*, by which they tease and mock their opponents who have lost the game. While singing the *phawar*, they tap their feet on the ground step by step in such a way that it resembles the dancing movement as they move from the first target to the second for at least two to three rounds. Alongside with it, the archers raise their bows up, tap the bowstrings to make a particular sound in the form of symbols. This singing, dancing performance is unique in its own form as it is never performed in any other occasion or any dance form of the Khasis except in archery.

There are no certain age limits or restrictions about practicing archery in the Khasi tribe, individuals of any age those who can handle bows and arrows can practice archery.

Among Khasis in the traditional archery no women is allowed to participate in the archery competition. The reason for women exclusion is due to the belief that the man is considered as protector and the women is considered as custodian of the family property. The role of Khasi men and women is further highlighted in their birth ceremonies of newly born child where a bow and three arrows are placed near a male child to identify the role of male child as a warrior, hunter and protector of the family and his clan and on the other hand a head strap, a conical basket and a knife are placed near a female child to symbolize her role as hardworking housewife and co-worker in the field.

Cultural Value of Archery amongst the Khasis

Khasis attach huge cultural significance traditional archery. The significance of bows and arrows are also found during various intitation rites which includes birth and death ceremonies . During the birth ceremony if the child is a boy, they place near him a bow and three arrows whereas for a girl they place *kakhoh* a conical basket, *u star'* a cane head strap and *kawaitbnoh* (a dao or a slashing knife). These ritual objects chosen for the boy have a deeper meaning as they symbolize the ideal man as a warrior, a protector and a hunter. The priest who conducts the ceremony take each of these objects and calls them by name in words of prayers to invoke the blessings of the Almighty for the good conduct and health of the baby. The bow and arrow are considered to be the life-long companion of the male signifying bravery and manhood who has to carry out certain responsibilities outside the domestic domain. The bows and arrows are also used in death ceremonies of Khasi tribal people as in the death of males one bow and three arrows are placed close by the dead body. The bow which is used in death ceremony is called *Ka 'tieh-tympem*, whereas the arrows are called *Ki 'namtympem*. It is believed that these objects were kept safely on the inner side of the roof since the time of the naming

ceremony. During the final funeral proceedings three arrows are shot skyward after the funeral pyre is lit, one each to the north, south and west directions. Arrows are shot only to three directions except the east for the reason that the soul of the deceased person makes his way through the east direction towards the House of God. These are shot to guard the soul from the evil spirits on his last journey to the abode of the Creator. The first arrow is called *u 'nam-lamphrang*. It is believed that since the day of naming the baby, the first arrow will lead and make the baby healthy, make him wise and live long, so that when the baby grows up he could defend himself, his clan and defend the territorial rights. Here the first arrow indicates the symbol of the arrow that the Khasi used in warfare and recreation like hunting and archery. *U 'nam-pynbud* is the second arrow which guides the man in his every step so that he could be knowledgeable in dealing with clan relationship, state matters and humanity. The third arrow called *U 'nam-synran*, is another arrow shot from the funeral pyre to keep off the evil spirits. This arrow guards the man's spirit till the end of his life on his way to the door of God. It is, perhaps, significant that the arrows which are shot at death are equal in numbers with those which are used at the time of the birth ceremony that is three, but obviously for the living and the dead, the purpose is different.

The arrow and the Khasi culture has numerous connections as the arrows are used in traditional dancing male Khasi attire as well. For the male dancers, gold and silver are the main ornaments that they use to adorn themselves. However, their dress is never complete without the silver quiver and three silver arrows hung on their backsides. These silver arrows called *ki 'namrupa* are kept inside a silver quiver called *Karyngkaprupa* are tied with a chord around the waist with an animal tail at its end.

The respondents were aware of the concept of betting associated with archery sport. The traditional concept of betting involved the use of 'Kwai'(betel nut and leaf) as their bet during the competition. But today the way of playing has taken new shape and form from the old way of playing, in that the game has become more of a friendly match rather than the contest. Therefore, the name for this kind of new game is called as *KaRongbiria* which means recreation.

New Form of Khasi Archery

In Farflaung area of Shillong the new form of archery is practiced by the Khasis which includes betting in the form of money. The ground where the Archery is practised for betting game is surrounded by various counters where one has to bet on certain numbers by buying that number with certain amount of money. Initially the betting was illegal in the state however it was made legalized by the Government of Meghalaya under the 'Meghalaya Amusement and Betting Tax' Act, 1982.

To undertake this game with betting there is an Institute named as Khasi Hill Archery State Institute (K.H.A.S.I) which is the centre point to take

up all activities related to archery. There are also designated clubs in the area which are twelve in number namely *KaRangbiria, Kynthuplang, Wahingdoh, Mawlai, Laban, Senglang, Sengbirialabeitlang, Laitkor, Laitumkhras, Malki, Pynthor and Jaiaw*. Various counters are being opened up across the States through which people can participate. For opening these counters licence need to be obtained from the State Government. With the opening of different counters in the State, it is believed that it also provides job opportunities to various youths who can manage the whole game in different counters. Although archery in a different form i.e. involving betting Khasis are able to keep their traditions alive in a modified form. This game also uses the traditional means of preparing the bows and arrows. It is found that the bows which they are using possessed a bamboo string which is a traditional practice. This form of Archery does not include various rituals which used to be practiced traditionally.

The Khasis get RS 200-300 per day for shooting arrows through their clubs for participating in the game. It was interpreted from respondents' versions that due to high unemployment in the state by indulging in this game provides them money to fulfil their daily needs. With the changing time and with the changes in the context of the game the inhabitants are able to manage to keep their tradition attached with the game by using traditional means of making the bows and arrows. The target used in archery for betting also called "teer" or "tim" playing is bigger in size as compared to the target in traditional archery. The target is prepared by the K.H.A.S.I itself. Also in traditional archery the target is usually placed at a distance of 100-150 feet but in modern archery for betting the target is placed at a distance of 60 feet which clearly highlights the changes which the traditional archery has gone through. The new Archery practice does not involve any rituals like singing of phawars as told by the Khasi people present at the arena and also does not include the chanter or diviner as it is noted in the traditional form of archery.

The club members use different arrow colours to distinguish between the arrows. For assessing the winner the number of arrows hitting the target. There is no such competition of which team wins or loses because in the betting game of Archery it does not matter which club hits the target most number of times but it matters how many arrows hit the target which helps the organizers to finally give the conclusion that which number will be considered lucky and will be portrayed in every counter for the first round. Similarly the archers shoot the arrows after half an hour for the second round of number which will be displayed in every counter. The individuals whose number matches with the number on which they have put the bet gets the reward money.

Conclusion

The study conducted on the traditional game 'Archery' of Khasi tribe showing the Khasi Archery as a part of community traditional games. It was, and it is still considered as the only game, the practice of which is still carried on until the present day despite the influence of modern development and changes

that the society has undergone. Though, there are many factors responsible for a change in the Khasi Society, the major one is due to rapid development and modernization in the society, and as a result of this reason many of the folklore materials have either totally or partially lost their original folk forms. This has happened while trying to adapt and to be fit in the modern situation. However, other forms have totally disappeared from their use and practice in the society.

The study reveals that the present day archery is played on every weekend in some of the villages. However, the way of preparation no longer remains the same as it was done earlier. The game of archery in its purest form, is always performed in association with rituals observed specifically for the purpose. This is followed by the singing of the *phawar* which is based on various themes such as love, invoking the divine, sex etc. The practice of *phawar* singing after the match is still prevalent even in the present day context. But the performance of various rituals has been gradually disappearing. This is due to the lack of people having specialized expertise in ritual performance. People today hardly possess the knowledge of performing rituals. Besides, the job of the chanter or diviner is to mediate between his team with the goddess of decree by way of offering prayers and rituals; it therefore becomes serious and hence, difficult for many to do so. Another change is the size of the target. *Tim*'s target is larger than the archery's target so that it can accommodate all the arrows that hit it. New targets with different sizes are prepared for everyday *stim* shooting. It was also observed that at present most of the people who were once enthusiast supporters of traditional archery have now shifted their interest to new archery form. The change in traditional way of practicing archery of Khasi tribal people is due to emergence of new form i.e. *timas* it involves the concept of betting and gives monetary benefit to the stake holders and the archers as well. This is because in *tim*, one who bets and wins does not have to share the cash as one had to do so in a traditional archery game. Again, *tim* is more preferable to archers because while archery is considered as a traditional sport with the purpose of exercising the physical and mental fitness of the archers, *tim* is considered as the game of luck where anyone, whosoever is interested to play with their luck can do so. In return, the person earns money without having to really play the game himself. This way of betting is open to women also.

With regard to the impact of new forms of Archery, Khasis feel that though it involved betting, however it has also become a source of income for them. The new form of Archery is a way of keeping alive both their traditional values of the game as well as an important way for the upcoming generation to learn the traditions as well as earn money. The traditional role of archery is highly valued amongst khasis however with the changing time and the adoption and reframing of new ways of game have put a new dimension of this sport and recreation. Cases have also been reported where people are addicted to this game of betting and are willing to risk everything just to win the amount of money which is generated from the new archery. The amount used for betting and the extent of betting is solely based on individual choice. The changing

nature of archery exhibits the fusion of traditionalism and modernism. On one hand the traditions of archery as a game is being continued amongst khasi to exhibit their customs whereas with the impact of modernization forces more and more people are finding economic wealth to be more important. With the exposure of new types of sports like hockey, cricket etc the youth are developing inclination towards these new ways as well. The Khasis are in the process of adapting themselves to new forms of recreational activities from outside world and thus are in the process of modifying their old traditions as well.

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