As far as possible I managed to avoid leaving my chapters open-ended; hence, I tried to make them self-conclusive. A summary would be of help.

The first chapter is devoted to historical perspective, and to the outlines of the main work. I found that all available records point to the fact that the Christian missionaries reduced the spoken language of the Sohra area into writing, first for the purpose of education and second for communication by means of sermons in congregations and correspondences from one village to another. The missionaries succeeded appreciably that the natives started expressing themselves on several points about the Khasi language, including spelling.

The second chapter deals with language and literature, and the efforts of the Khasi scholars to distinguish the two names. In my effort to educate myself in the topic, I have taken refuge in the shadows of Western scholars whose names occupy the rightful position in the footnotes. I found with pleasure that the Khasis, especially of modern days, are also aware of the nature and development of the Khasi language.

The third chapter concentrated on the efforts of the
Khasis to describe their own language in the form of grammar books. I found that Nissor Singh and Mondon Bareh were prominent traditional grammarians of the language. Both wrote in English, and the one by Nissor Singh is still a text in schools. I found also that a few other Khasi authors described their language in Khasi; one of them strode a new ground. I have devoted one full chapter in his works.

In the fourth chapter I examined mostly the contribution of H.W. Sten to structural grammar of Khasi language. The chapter traced the beginning of the new approach; and proceeded with examining that new direction. Sten wrote both in Khasi and English; but not on the same topics. That made it difficult for a researcher like me to locate the journals, newspapers and other publications to which he might have contributed. I found, however, that he happened to be the first native who dared to tread the untrodden path, and the chapter showed that diagrams in quick description of the Khasi language were introduced by him. It is difficult to anticipate what he will do next because he is still very much with us; and is sensitive to the description of the Khasi language by non-Khasis (that was till this pre-submission seminar was passed by Late Prof. H.W. Sten).
Chapter five was devoted to the awareness of the Khasis of spelling the words written in their language. I have recorded in the chapter itself whatever I found; but I must state that the Khasi scholars were aware of the inadequacy of 19th century spelling, and have gone further to the study of word juncture under the leadership of H.W. Sten.

The annexures are intended to provide additional information to readers about the awareness of the Khasis. Those are not meant for evaluation.

If we compare the development of Khasi literature and Khasi language, we will find that the development in language study is still far behind. However, we are positive that competent scholars will come forward to take this issue seriously.

I have thus proved that linguistic awareness among the Khasis is real. It began in the 19th century and it continues till date.