CHAPTER V

CONCLUSION

The preceding chapters have shown the importance of the Bible in shaping the minds of Khasi poets. They have also presented how Biblical elements form a very important part in the projection of themes in their poems. This Chapter will give a summary of the preceding chapters which is as follows:

CHAPTER I starts with brief introduction on the emergence and development of Khasi Poetry. It explains and clarifies the meaning of certain terms used in this study. The Chapter discusses the objective of the study and then presents a historical perspective and the significant social changes in Khasi Hills during the period of study. The Chapter also reviews past works that are related to this topic. Lastly, a brief resume of the life and works of each poet is given before the analysis of their poems.

CHAPTER II analyses the elements of evil which the Bible terms as sin, pride, hypocrisy, wickedness, adultery, worldly pleasure, vanity and temptation. Most of the selected poets in the study reflect on the destructive nature of sin and how it can destroy all of creation.

H.W. Sten’s masterpiece Ka Burom Ba La Jah is to a certain extent a reflection of the Biblical narrative of the fall of
man. According to the Bible, the original plan of God for man was to rule and to have dominion overall creation. Consequently, man lost the privilege of being a ruler over the whole earth. When mankind fell, he not only lost dominion over everything placed under him but he also lost his intimate fellowship with God. As a result man has “come short of the glory of God”.

Book I of Sten's poem deals mostly with demons, their strange features, their dwelling places and their works. The demons portrayed by the poet affect not the physical body of man but specially his soul, demons personified to symbolize due to Pride, Gluttony, Envy, Hypocrisy, Hatred, Adultery, Arrogance, Anger, Doubt, Selfishness, etc.

Other poets such as J.Diengdoh, F.S Lyngdoh and B.L. Swer show how pride can bring about the downfall not only of individuals but also of nations. In the light of the preceding discussion, it is not surprising to read in the Bible that pride is one of the most deadly sins that a Christian has to overcome.

Speaking against the sin of hypocrisy, E.Weston Dkhar in giving the title of the poem "Khristan Ka Nam" (Christian in name) focuses on the danger of the growing number of the so-called Christians in the Church. Such types of Christians are found even at the level of Church leadership. The poet feels

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307 Gen 3: 14-24
308 Rom 3:23
309 Pro 6:17
that the presence of such Christians in the church brings the sanctity of the church into danger.

Trying to give excuse in order to escape the blame for oneself, E.W. Dkhar in the last line of “lano Phin Kynnoh Pop?” (Whom you will blame for?) reveals the consequences of sinful nature and wickedness which lies in the inside of man.

In his Ki Siej Khongpong, E.Weston Dkhar touches certain important biblical truths and themes such as adultery and judgment for sinful deeds. Christian does not favour lust; and is against adultery. So Manik and Mahadei has to face the consequence of what they did, and they died a shameful death.

Speaking about worldly pleasure, B.L. Swer in his “Da Jingieit, Tangba” (with Love, But) tries to prove the vanity of things he loves in this world. The world here seems to include pleasure, beauty, friendship, wealth, fame etc. There is such a story in the Bible about a wise man who tried to seek satisfaction through things in this world.

In his “Tang Jingthala” (ALL VANITY), E.W Dkhar alludes from the saying of Solomon in the book of Ecclesiastes. Solomon, having made trial of natural wisdom and knowledge in its utmost extent, and found it to be vanity.

The Book II of H.W. Sten’s Ka Burom Ba La Jah, shows the items present in Vanity Fair where one can find pleasures
such as drink, drugs, lusts, of all sorts, murder, witchcraft, gambling, theft, and all kind of wickedness-the lust of the eyes, the lust of flesh and the pride of life. All those things that we see in the vanity fair are against the teaching of the Bible.

S.S. Majaw in his Ka Shnong Jingthala (City of Vanity) reflects the condition of that particular city. All those things that we see in the City of Vanity are evil and shameful.

Speaking about the struggles and temptation in life, B.L. Swer in his "Na Ka Bynta Jongnga" (For Me) summarizes the struggle of man in doing good. The Bible shows that God cannot be the subject of temptation. It does not come from Him. It comes from the lusts of the flesh and covetousness. The devil is the author of it. It often arises through poverty, prosperity and worldly glory.

CHAPTER III analyses poems with Christian ideals and virtues. Christian ideals are those, which serve as standards for humans. Those includes themes such as a transformed life, love, hope, humility, grace, prayer, true worship, diligence, self denial, friendship, redeeming the time, life's meaning, etc. The themes above are emphasized by the selected poets in their poems.

\[30\] Isa 41:29; Ps 10:7; 12:2; Eccl. 1:2,14  
\[31\] Jas 1:13  
\[32\] Jas 1:14 Pr 28:20; 1Ti 6:9,10  
\[33\] IChro 21:1; Mat 4:1; Joh 13:2; IThes 3:5  
\[34\] Pro 30:9; Mt 4:2,3 ; Pro 30:9; Mt 4:8; Num 22:17; Dan 4:30; 5:2; Mat 4:8
Three of the selected poets namely H. Mylliemngap, J. Diengdoh and C. Wolflang express the importance of experience, conviction and accepting a new life as a Christian. H. Mylliemngap’s poem ‘Kut Jingmut Triang’ (To be firmly determined) shows how victory starts from the instant that a change takes place in a man’s heart. He uses the biblical term “new life”, which refers to a state where something anew is implanted in the soul, something which was never there before.

C. Wolflang in the poem ‘Sawdong Ka Ri’ (Nation) from his Ki Sur Phalang Jingmut calls upon the whole Khasi nation to repent of its wrong doing and to run to God for mercy. The people were likened to the prodigal son of the parable narrated in the Bible. The poet reminds the nation of the difficulties that the prodigal son had to face and the same may await them if they continue to live like him. In another poem ‘U Riew Blei’ (The Godly Man) Wolflang shows the power of the gospel that brings a radical change in the life of the one who receives it. Even the worst robbers were converted and transformed because of the godly man’s testimony. He therefore led them to a new and transformed life.

A prominent Khasi poet, S.S. Majaw in his poems “Ka Jingjieit” (Love) discusses love as it is expressed by Apostle

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315 H. Mylliemngap, Na Pneh U Lum Shillong, 1977, Shillong
316 J. Diengdoh in his Ka Mieng pynpang mumsiem, 1978, Shillong
317 C. Wolflang, Ki Sur Phalang Jingmut, 1990, Shillong
318 Luk 15: 11-24
Paul in his Epistle to the Corinthians\textsuperscript{319}. He shows that the excellent way of love is not what is meant by charity in common use of the word, almsgiving, but love in its fullest meaning which is true to God and man. Another poet who has chosen this theme is E.W. Dkhar. In his poem 'Hapoh Dulan' (Inside the Mansion), the poet touches this very fundamental Christian teaching, which is the depth of God's love for man.

J.Diengdoh, in his poem 'Sgewrit Nga Phla' (Humbly I Confess), humbly expresses the hope, which he can obtain through humble repentance before God. It stresses the sorrowful regret that constitutes true repentance. In Christianity, crying and weeping for sins and weakness is the way to receive mercy from God.

In “Meingi Ba Kthang” (Bitter Sunrise) B.L. Swer reflects on hope however little that can encourage a person even when life has become very difficult to bear. From the human point of view it seems that things are going from bad to worse. The poet has feeling that good things can be turned out for the best. But he is not sure whether it will come to pass. He has just a little hope. Crisis offers both danger and hope. To B.L. Swer it is hope, which is one of the gift of God that will remain after all things are gone.

In his “Ka Jingai-ei Bneng” (Heavenly Grace), G.P. Wahlang brings a translation of a famous Christian Hymn,

\textsuperscript{319} 1Cor 13: 1-8
'Amazing Grace', which has an origin in the Classic Hymns of John Newton composed by the American Melody and arranged by Edwin O.Excel. In his "Jingim ba la leit" (Past life), J Tham shows that the best way to happiness is by serving God alone. He shows that in Christianity, crying and weeping for sins and weakness is the way to receive mercy from God. Such prayer consists of a true sense of one's own guilt and sinfulness.

In his "Jyrsieh" (Miry Clay), C.Wolflang kneels down in prayer for God's help. A Christian is commanded to pray unceasingly. Prayer is conversation with God, the intercourse of the soul with God, not in contemplation or meditation, but in direct address to him.

In "U Diengsning" (A Sycamore Tree), while looking at the outstanding characteristics of a Sycamore tree, encourages F.S. Lyngdoh to sing a song of praise to God. Understanding the whole duty of man is to fear God and serve Him, Lyngdoh expresses that he can also serve God by praising Him.  

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7 Website, http://www.hymnal.net  
321 Phil 4:6  
322 Ecc 12:13
In his "Ka Ingmane Hapoh Ri Khlaw" (Church In The Wilderness) G.P. Wahlang speaks about true Christian worship which is not in form but rather in the spirit of man. Worship in the Bible is the due response of rational creatures to the self-revelation of their Creator. It is an expression of reverence and adoration of God.

The title of the E.W. Dkhar's *Tang Jinggainguh Thang* (Only Burnt Offering), itself means a burnt offering or thankfulness to God. Burnt offering refers to a sacrifice, the whole of which, being consumed by fire, and regarded as ascending to God while being consumed. Burnt offerings are sacrifices, which is an illustration of devotedness to God. In ka "Lamphang" (foreword) Weston Dkhar explains the reason for writing the poems in this book. The experience he met through trials and problems in his life journey bring to him at that sense of worship and a thankful heart to God for what he has done to him through all those times. Listening to the sound of nature, it filled the heart of the poet with awe and wonder over the works and hands of God. The poet starts his burnt offering by singing song of worship to God.

In "Ki Dkhiew Kiba Stad" (The Wise Ants), C. Wolflang shows how the lesson he learns from the small creatures like...

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323 John 4:23-24
In his poem "Shaphrang Shaphrang Khynnah" (Move Forward Boy) E.W. Dkhar encourages the youth to move forward in their life especially in searching for wisdom and fame. He urges them to follow fervently doing that which is good, cheerfully and diligently, and not in negligent careless manner.

In his poem "Khristan ka Nam" (Christian in Name) of Ka Mamla, E.W. Dkhar explains that the presence of God in their life is the mark of those true Christians.

In his poem "Na Ka Bynta Jong Nga" (For Me) B.L. Swer, shows that friendship is one of the influential factor of his life that he wants to keep in remembrance. The mark of true friendship is loyalty and commitment to help in time of need.


Both H.O Mawrie and E. Weston Dkhar pose the question of who is man. While Mawrie shows how he owns his

\[\text{Pro 17:17; 1 Sam 18:1-4}\]
existence to God, the creator and sustainer of all things. E. Weston Dkhar speaks of man as the masterpiece of God’s creation.

In his “Ko Tiewkulap” (Oh Rose), C. Wolflang on the other hand, ponders over the transitory, temporal nature of human life. He likens it to a rose with its beautiful colour and sweet fragrance.

CHAPTER IV deals with issues of life after death from the Christian perspective, issues such as Death, Heaven, Hell, Paradise, Second Coming, Resurrection of saints, Millennium reign, Final Day, Judgment, Reward etc.

W.R. Laitflang in his “Ka Jingiap U Tang-Nga” (The death of the self) summarises the terrible consequence of selfish and proud life. The poets warns the readers to live a life worthy of their conduct in this world. Otherwise their death will be shameful one.

P. Malngiang speaks about death as a vehicle that God, uses to lift his people out of their earthly troubles and give them mansions beyond the clouds. Therefore the poet feels that he has no reason to fear death instead he insults death cruel works.

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325 Gen.1:26-28; 2:7; Job 33:4; Rev.4:11; Psa. 139:14-16; 104:30; I Cor 11:9; Isa.45:12
The poet, Weston Dkhar expresses his shock and pain when he heard the sound of a Chapel Bell ringing a funeral tone to announce the death of a fellow member of his church.

In his elegy "Premkar", H.W. Sten speaks about death's icy hand, which makes no discrimination between rich and poor or young and old.

S.S. Majaw in his "Ka Shnong Jingthala" (City of Vanity) expresses that a life well spent will be worthy of keeping in remembrance.

B.R. Kharlukhi expresses his hopes to experience restoration after the end of life for the poet believes that all the word of the Lord i.e. the promises of God in the Bible would be fulfilled after that day. J Tham speaks about death as the end of a journey for a Pilgrim.

Other poets who speak about life after death warns readers of the judgement that awaits all human being after they die. Nobait Swer speaks about God as the Righteous Judge. W.R. Laitflang also reflects on the day he will one day stand before the judgment seat of God after the end of his life on earth..

326 PS 33:4; Matt 24:34; Rev 17:17
P. Malngiang, on the other hand expresses the hope of receiving the crown from the Master Creator after he passes away from this world.


The poet, J Tham, like Malngiang, encourages his readers to keep on with their struggle to live as Christian in order to earn the ultimate reward in heaven. He also speaks about a place of final destination that God has promised His people. To him this is the Promised Land, a place of eternal beauty where there are no more trials and temptation.

E. Weston Dkhar speaks about what motivates Christians to live a life of purity, accountability and speaking the truth.

\[\text{Phil 1:23; John 14:3} \]
\[\text{1Cor 9:25} \]
\[\text{1 Thes 2:19} \]
\[\text{1 Tim 4:8} \]
\[\text{James 1:12} \]
\[\text{1Pet 5:4} \]
\[\text{Rev 4:4} \]
H.W Sten brings one of the most important doctrines of Christian faith, Christ’s Second Coming, a millennium reign of Christ, Rapture of the saints and the future condition of Christian. He also concludes the elegy of “U Premkar” by reminding the hope of Christian about the resurrection of the saints and the sound of Jesus Christ’s returning to this world. J Diengdoh reminds the readers about one of the hope of the Christians, waiting the Second coming of Jesus Christ to this world. W.R. Laitflang summarizes the horrible thought that comes to the mind of the poet about a graveyard. He brings a biblical teaching about resurrection of the dead and life after death.

All of the above poets are influenced by the Bible to a very great extent in their understanding about the presence of evil, the challenges the trials and suffering in life. They also reflect on death and accept it as a natural vehicle God uses to take his people home. Finally, they encourage others as well to persist in Christian living so that they will receive the eternal rewards from their Creator.

In conclusion, one can see that the Bible continues to influence Khasi poetry and it continues to be the source of inspiration to many Khasi poets as is witnessed by the analysis of their poems in Chapters II, III and IV.