CHAPTER – VI

SUMMARY AND CONCLUSION:

The proverb is a very important constituent of folk literature. There is a general inclination to consider the proverb as an oral entity and this study sufficiently devotes a sizeable portion of the thesis to demonstrating this. However, the written nature of the proverb cannot be ignored especially in the light of the changes that have taken place through the intervention of literacy and its subsequent impact. Some of these proverbs have found a place in different genres of creative writing and the study of these examples have paid rich dividends in terms of unearthing folklore data.

CHAPTER – I

The chapter dwells at length on the definition, concept and nature of folklore. In this chapter, survey of literature, objective of the study, data collection and methodology are included.

CHAPTER – II

The chapter is a brief excursion into the ethnography of the Khasis. Therefore, this chapter deals with a brief ethnographic description of the Khasi people, their culture, religion, language and their folklore.
CHAPTER – III

This chapter includes the general introduction of the proverb, its definition and classification of proverbs. The abiding concern of the research is analyzing the ethnography of speaking folklore which reveals the dynamics of patterns and functions of speaking within a specific cultural context. In the study of proverb as an ethnography of speaking folklore one cannot do without text and context; and this yield many questions as to who can use proverbs, on what occasion, in what places, with whom, what channel to use, the relationship between speaker and addressee and many other such related questions. In this chapter the scholar has tried to analyse and apply all the above.

First part of this chapter deals with *Ki Jingsneng Tymmen Part I and II* as a written sources. In the second part other proverbs such as those dealing with society, family, human relationship, weather etc. are included, studied and analyzed accordingly.

CHAPTER – IV

This chapter deals with evolution, currency and usage of proverbs. Invention and acceptance of ideas are an important source for the evolution of proverbs. In this chapter, proverbs that have lost many of their traditional context and have developed new ones are studied by developing fresh context and contents. These proverbs are found to have circulated through contemporary times as aspects of folklore and they

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provide excellent examples testify to the continuity of culture. Some of these proverbs evolve due to the formulation of new ideas, some due to new happenings and others have been found to have originated in the written paradigm before becoming oral.

CHAPTER – V

This chapter deals with proverbs which have evolved due to the influence of Christianity, Christian teachings and behaviour. It is found that when one use some of the proverbs which originate from the Bible one is not aware of their originality but are taken to be traditional. It is here that one finds it difficult to differentiate between the oral and written the original and borrowed. This oral written continuum is exhibited here.

To conclude, proverbs are used strategic communication at the time of social interaction. In Khasi society, proverbs are used by the young and old alike. They are used as instruments of criticism, admonition and they play an educative role as moral and ethical code providers. Proverbs serve as corrective measures of interpersonal behaviour which have multiple meanings and which can be interpreted according to one’s thought and feelings.

Lastly, it is found that as many items of folklore are changing, proverbs also change. The old ones are dying out giving way for new and modern one. They record the ebb and flow of the sea of tradition.