This work is based entirely on original sources. It aims to give a complete picture of the life of the Pnars of Meghalaya. So far as I know no one worked on the subject. My evangelical work among the Pnars and my knowledge of their dialect enabled me to have a thorough grasp of the subject.

The methodology that I adopted is historical, interviewing, observation and critical analysis of the material collected.

This thesis is divided into twelve chapters. Chapter one deals with some general information about the Pnar Hills. It deals with the nature and origin of the Pnars. We have also discussed about their possible migration. It gives a vivid picture of their appearance and physical characteristics.

In the second chapter I have discussed about the domestic life of the Pnars. You get a clear idea of their occupation and houses especially in the villages.
It is interesting to note the household goods of the Pnars. The Pnars are masters in the arrangement of their goods. It is surprising to see the care taken in constructing a village. It may be recalled that a Pnar family without music is dead. They are happy always.

In the third chapter we have the economic activities of the people. It primarily deals with agriculture, hunting, fishing and manufacture of various economic goods.

Chapter four gives us a vivid picture of the Pnar food habits especially how and when they are taken. The preparation of the main drinks is also described.

I being a religious person dealt at length on chapter five which is concerned with religion. For a Pnar God comes first, then all the rest. Religion is a part and parcel of his life. Man is created for God.

Chapter six speaks about the various festivities of the region. It deals with the festivities at birth. The reader gets a vivid idea of their marriage ceremonies.
How easily they conduct the divorce. There are some local feasts like behdienkhlam feast, Tiger feast etc. They are clearly described.

The Pnars being a matrilenial society have their own rules and regulations with regard to property and inheritance. It is clearly discussed in chapter seven.

Folklores play a great part in the day-to-day life of the Pnar people. We see that many of their customs and manners are based on folklores. The Pnar religion has much to do with folklores. Chapter eight deals entirely with the folklores of the people.

In chapter nine I have discussed about tribal organisation. Their age old institutions are really wonderful. What are the powers and functions of the doloi; the Pnar chief, are the main points of discussion. Here we have also dealt with certain ordeals for settling disputes.

In chapter ten the administration of justice is dealt with. By nature people are good and law abiding.
Finally I have discussed in chapter eleven about the Pnar dialet, their origin and its beauty. We have also brought forward those who contributed for the development of the Pnar literature. Their music and songs have a moral value.

Finally I brought all the Salesians together,

Here I wish to thank Sr. Hilda of Sisters of Charity for carefully typing the thesis within a short time without making any mistakes.

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Shillong

1. 8. 1982 Fr. M.C. Thomas.