CHAPTER I

INTRODUCTION

Written Khasi Literature emerged almost simultaneously with the coming of Christian missionaries into Khasi Hills in 1841 when they devised the script for Khasi language. This was done primarily with one objective in mind, namely, the translation of the Bible. Later on, other Christian literatures were developed in the forms of prose, poetry, drama and songs by missionaries and their mission school products.

It is important to note that all Khasi school students, Christians or non-Christians alike of the early part of the twentieth century learnt lessons from the Bible in their schools. As such they were exposed to the teaching of the Bible. The Shillong Government High School took great pain in forming religious habits by allotting time for prayer and scripture reading

Dr. H. Bareh also notes that “the Bible had laid down the basis of Khasi Literature which ranks as one of the largest volume. Many writers later on have sought the light from the Bible in respect of the themes as well as to the literary style and composition”. Sarma in fact comments that “due to the influence of the Bible the Hynniew Trep people jumped on to the public stage from an unknown existence”. Since Khasi poetry has emerged almost from the very beginning of written Khasi literature, the influence of the Bible on its poets is seen to be very important. In later chapters, this study examines how

---

1 Dr. P. Kharkakot, Biblical Influence in the Pre-Independence Khasi Literature, New Delhi, 1998
2 H. Bareh, A Short History of Khasi Literature, Shillong rep., 1995 p28
3 Jitendra Nath Sarma (ed) THE TELEGRAPH DT 24-4-2001 PAGE 16
Biblical elements form a very important part in Khasi Poetry. We can clearly see that much of the subsequent emerging literature, even the later period of the history of Khasi Poetry had a strong base on the Bible.

**Meaning and Definition of Biblical Elements:**

Explaining the meaning of certain terms used in this study is felt important so as to clarify the use of such words.

‘Critical’ According to the Dictionary the adjective ‘critical’ is defined as “involving or exercising careful judgement or observation; nice, exact, accurate, precise, punctual...” It may also be defined as “the art of passing judgement upon literary and artistic matters.

‘Assessment’: In general sense, the term means “estimation or evaluation" or the art of assessing.

‘Biblical’ : The adjective ‘Biblical’ is derived from the word ‘Bible’. Bible is the Book of books. It forms one story of humanity in relation to God. According to *The Oxford English Dictionary*, the word Biblical means “relating to, or contained in, the Bible...”. Thus ‘Biblical’ actually refers to anything relating to or contained in the Bible.

---

5 New Webster’s Dictionary of the English Language; Delhi, 1988
Element: This word is defined as “one of the constituent parts, principles, materials or traits or anything ... one of the simplest parts or principles of which anything consists or into which it may be analysed”.

Critical assessment of Biblical element in this study may therefore be defined as a critical or careful observation or assessing those principles, constituent parts, materials or traits or the Bible, which are revealed or expressed by the different poets during the period in themes that are concerned with Biblical concepts.

HISTORICAL PERSPECTIVE:

The study gives a brief discussion on the origin of the Khasis, its language, socio-economic, political and other social changes is given. A short account of Development of Christian churches in Khasi hills and development of Khasi poetry is also given.

There are 29 poems published during the period, which are found to have biblical elements in them. They are arranged in chronological order are follows:-

1. H.Myliemngap, Na Pneh U Lum Shyllong, 1977
5. J.Seraiah Tham, Ka Rympei, 1978
7. B.R. Kharlukhi, Na Dewlang ka Ri Kynjah, 1980

OBJECTIVE OF THE STUDY:

This work is an investigation into the influence of the Bible on Khasi poetry during the period of study (1976 to 1996). Altogether there are 29 poems having Biblical elements in them which will be taken for analysis.
METHODOLOGY

The method used in this research as stated above is textual analysis of the selected poems of the period. The King James Version of the Bible in English and Ka Ktien U Biei in Khasi are used as points of reference for their analyses. Capital letters are used in referring to the pronoun of God, Jesus Christ and the Holy Spirit as He, Him, His etc. All Bible verses indicated in this Thesis are marked by abbreviation, for example, II King 1:8 refer to the eight verse of the first chapter of the Second Book of Kings.

Furthermore, a brief resume of the life and works of each poet has been given before the analysis of their respective publication.

REVIEW OF PAST WORKS

Though literary criticism started late in the history of Khasi literature, yet there are some critical works that have been found to be related to this topic. So in this section, I shall make a review of the works of few outstanding critics on Khasi poetry such as R.S. Lyngdoh9, H.W. Sten10, Ha Ki Sur Ka Poetry11, Philomena Kharakor12 and the present scholar13.

---

9 R.S. Lyngdoh, Ka Histori Ka Thoh Ka Tar, Shillong, 1983
11 S.S.Majaw, Ha Ki Sur Ka Poetry, Shillong rptd 1992
12 P.Kharakor, Biblical Influence in the Pre-Independence Khasi Literature; New Delhi, 1998
   submitted to North Eastern Hills University, 1999.
CHAPTER II

MANIFESTATION OF EVIL

This chapter analyses the poet's projection evil in human life which the Bible terms as sin, pride, hypocrisy, wickedness, adultery, worldly pleasure, vanity and others. Most of the selected poets in the study reflect on the destructive nature of sin and how it can destroy all of creation through its many manifestation.

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. Book I of Sten's poem deals mostly with demons, their strange features, their dwelling places and their works.

In the introductory lines Sten shows the reason why man lost his glory, which is strongly reminiscent of the Book of Genesis in the Bible.

BU BRIEW u tiew pyrshah hukum u Blei.
(Because man transgresses against the commandment of God)

And in another lines of the poem, Sten further sings:
Ka Duk ka hiar pateng haduh ha ngi,
Ka Pang, Jynjar, Sngewsih ruh bad Khuslai
Ki sah bad ngi haduh ba wai jingim
(Thus Poverty, Sickness, Affliction, Sorrow and Anxiety continue to afflict us till the end of our life)

Another manifestation of evil is pride. 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.14

A Khasi prominent poet Jerome Diengdoh in his poem "Ngi La Stad Than" (We are too wise), condemns the sin of pride and contends that the wisdom of man is nothing in comparison to the wisdom of God.

"Na jingthaw blei wat la ngi stad than
Ngi dei ki jingthaw briew bla thaw bein tam"
(We are more intelligent than most of God's creature, yet we are still the most flawed of all).

Another poet, Firmly Star Lyngdoh expresses the view that some people are willing to sacrifice their land because of selfishness and pride. According to him, such people will face a terrible judgment on the judgment day. The poet shows the adverse effects of proud words.

Bevan Lionel Swer in his poem "Ka Jingsgewrit" (Humility) while exhorting humility as an importance Christian virtue, concludes that one can understand and practice humility when one knows the evil of arrogance and pride. Thus he writes –

"haiy shemphang ia jingsgewrit haba kam
lah ban sngewthuh kaei ka leheh lehmeng
(how can one understand humility
when one does not know what is arrogance)."

14 Pro 6:17
E.Weston Dkhar in giving the title of the poem "Khristan Ka Nam" (Christian in name) focuses on the growing number of so called Christians in the Church. Such types of Christians are found even at the level of Church leadership. It is possible to claim to be Christian and at the same time to practice unchristian acts.

"Suri batriem kup snieh langbrot,
Kiisma dien Khla ki sman rakot;
Kileh mynlekh khleix ka sang
Kaphung shaduh jaka kyntang"
(Like fearful wolves in sheep clothing, they scent the footprints of tiger and dragon. Abhorring sacrifice, they pretend to be righteous and tread without any pang of conscience the sacred place).

This view is based from the New Testament were such people were inveighed against by Jesus Christ15. He warns them to beware of false prophets and false teachers; for these would pretend to foretell of things to come and who set themselves up as teachers of others16.

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

"Ka jingb3nnman kapynkha, ka juk ki riew kynsha"
(Sin, gives birth to a generation of wicked people)

15 Math 7:15; 10:16
16 2Pet 2:1
Sinful acts such as lust, greed and corrupt practices are pleasing to a sinful generation and instead of resisting and rejecting such acts, the people accept and cherish it in their life. When men have been all their days in the service of sin, and have fought under its banners, the wages they will earn, and the reward that will be given them, will be death and a more sinful generation.

In his Ki Siej Khongpong (Downward bamboos), E.Weston Dkhar touches certain important biblical truths and themes such as adultery and judgment for sinful deeds.

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

Ka jingthala jong ki jingthala baroh tang ka jingthala
(Vanity of vanity all are vanities)

Book II of H.W. Sten’s Ka Burom Ba La Jah, depicts the pleasures that are offered in the vanities fair –

Khlém jain khlém nep ki dih umsmgur umstem
Ki tah ka doh, dohkha, ki phan, ki jhur
Lyngngeh ranngel ka khlieh ka noh shyntur
(Completely nude, they drank drinks of many colours,
Fating meat, fish, potatoes and vegetables
Losing balance their head bowed down.....)
S.S. Majaw in his “Ka Shnong Jingthala”17 (City of Vanity) reflects the sinful condition of that particular city. All those things that we see in the City of Vanity are evil and shameful. The poet’s depiction of the city, is reminiscences of what the Bible speaks about the ‘vanity of vanities’.18

Hangta da riew sangrang dohnud;
Jingshai ka hok la kah.
Bunsien ki peit da mat kynriang,
Ban tah mationg kim khein;
Wat ban kawang d’u maw ka ktieh,
Dohnud la kum mawlein.
(Men with cruel heart where the light of honesty is totally darkened. Such people always looked suspiciously around, looking for ways to hurt others without a care. They had n compunction to throw stones and mud at other people for their heart is as hard as stones)

CHAPTER III

CHRISTIAN VIRTUES

This chapter analyses selected poems which projected Christian ideals and virtues. Christian ideals are those of which serve as standards found in the Bible. These includes themes such as a transformed life, love, hope, humility, grace, true worship, diligence, self denial, friendship, life’s meaning etc.

---

17 S.S. Majaw, Ha Ki Sur ka Poetry, 1984, Shillong p37
18 Eccl. 1:2,14
Three of the selected poets, namely H. Mylliemngap\textsuperscript{19}, J. Diengdoh\textsuperscript{20} and Coralton Wolflang\textsuperscript{21} emphasizes the importance of conversion and the need for a new life in a Christian.

A prominent Khasi poet, S.S. Majaw in his poem “Ka Jingieit” (Love) discusses love as it is expressed by Apostle Paul in his Epistle to the Corinthians\textsuperscript{22}. The poet chooses to pinpoint only two aspects of the Apostle’s discourse on love. He writes

\begin{quote}
“La nga kren da ki thylliej ki briew
Bad ki Angel.
Haba ngam don ka jingieit,
Nga la jia long
Kum ka wiang rnong kaba sawa,
Ne kum ka shakuriaw ba riew shaw shaw,
(Though I speak with the tongue of men and of angels,
when I have no love I became like a sounding brass or like a clanging cymbals that just makes meaningless noise).
\end{quote}

This verse is reminiscent but not identical to the first verse of the Thirteenth Chapter of the Epistle which warns about empty words for words without love have no value. The excellent way of love is not what is meant by charity in common use of the word which is almsgiving, but love in its fullest meaning which is true to God and to man.

\begin{quote}
La nga don ruh ka jingngeit baroh
Kat ban pynkynriah noh ia ki lum,
\end{quote}

\textsuperscript{19} H. Mylliemngap, Na Pneh U Lum Shyllong, 1977, Shillong
\textsuperscript{20} J. Diengdoh, Ka Mieng pynpang mynsiem, 1978, Shillong
\textsuperscript{21} Coralton Wolflang, Ki Sur Phalang Jingmut, 1990, Shillong
\textsuperscript{22} 1Cor 13: 1-8
Haba Ngam don ia ka jingjeit
Ngam long ei ei ruh em.
(And though I have a great faith which is enough to move
mountains, yet when I have no love I am nothing)

Another poet who has chosen to project this theme in his
poem is E. Weston Dkhar. In his poem ‘Hapoh Dulan’ (Inside the
Mansion), the poet touches on this fundamental Christian
teaching, namely, the depth of God’s love for man.
Mano ba sngewthuh ia jingyliiwe Blei?
Jingjeit ba kytang H’u briel u theh sei
(Who can understand the depth of God? It is only through
His sacred love that He poured on man)

Jerome Diengdoh in his poem ‘Sngewrit Nga Phla’ (Humbly
I Confess), expresses the hope of eternal life which he can obtain
through a humble repentance before God.
“Da jingiam briew nga phai sha Me, Ko Trail”
(With crying I come to you, Oh Lord!)

In “Meingi Ba Kthang” (Bitter Sunrise) Bevan Lionel Swer
reflects on a young man’s hope even the conditions he faces
have become very difficult for him to bear. The poet expresses
the hope that good things can be turned out for the best. But he
is not sure whether it will come to pass. He says that 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. He writes-
Hynrei balei ngam jaw ummat;
In his poem Ka Jingai-ei Bneng (Heavenly Grace), G.P. Wahlang brings a translation of a famous Christian Hymn, 'Amazing Grace', which has an origin in the Classic Hymns of John Newton composed by the American Melody and arranged by Edwin O. Excell.  

In his poem "Jingim ba la leit" (Past life), Jesaiah Tham shows that the best way to gain peace and happiness is by praying to God. He writes in the following lines.

"Tang kawei, tang kawei jingphylla nga shem,
Ban pan map, ban duwai ia u Blei nga dem
Dei hangta nga sngewsuk jai ka mynsiem"
Only one wonderful thing I have found and
that is to repent and bow down in prayer before God.
That is the only way for me to have peace in my heart.

After trying to find pleasure in the things of the world, the poet finally found that true happiness came to his heart only after he repented of his sins and bowed down before God in prayer and humility.

Website, http://www.hymnel.net
In his poem “Jyrsieh” (Miry Clay), Coral Wolflang cries out in prayer for God's help. He understands his helpfulness to overcome temptations. A Christian is commanded to pray unceasingly\textsuperscript{24}.

"Ah Blei to da na bneng
Ban lait na ka jingriam"
(Oh God please give me your heavenly protection so that I will not fall into temptation)

Firmly Star Lyndoh in his poem “U Diengsning” (A Sycamore Tree), feels inspired to offer a song of praise to God when he looks at the sycamore tree. The poet in this poem expresses the Biblical teaching of offering true worship which should come from the heart. It should not be something that is carnal. He writes:

\begin{verbatim}
Nga ruh ban long kum me nga kwah,
Ngan rwai iaro r'Iu Blei ba lah;
Wat ha ki sngi ka jingshitom,
Nuksa jongme ngan bud rukom
\end{verbatim}
(Like you I want to sing praises to God. Even during the days of affliction and suffering I will continue to follow your example of praising God).

\textsuperscript{24} Phil 4:6
In his poem “Ka Ingmane Hapoh Ri Khlaw” (The Church In Wilderness) G.P. Wahlang speaks about true Christian worship which is not in form but rather in the spirit of man.

“Jingmane Blei ba shisha long,
Mynsiem ba ai ym ka rongphong”
(True worship is
In spirit and not mere ritualistic)

The title of E.W. Dkhar’s poem Tang Jingainguh Thang (Only Burnt Offering), talks about the importance offering burnt offering in thankfulness to God. Burnt offering refers to a sacrifice offered to God by letting it be consumed by fire, so that it ascends to God while being thus consumed. Part of every offering was burnt in the sacred fire, but this was wholly burnt, a “whole burnt offering”. It was the most frequent form of sacrifice in the Old Testament of the Bible. The poet offers his own burnt offering to God through his songs of worship when he sings-

“Tang da jingwai nga ainguh ia me Trai
Me long ka kpait ka thymmei ka tynrai;
Ia ka kyrteng ba ha khlieh tam jong me;”
(With my song, I offer thanksgiving to You Lord for
You are the beginning, the source and origin of all creation. I offer them to you, God Almighty)

The poet Coralton Wolflang is inspired by the Biblical teaching on the unique nature of ants in showing deligence. In his poem “Ki Dkhiew Kiba Stad” (The Wise Ants), appreciates

25 John 4:23-24
this important Christian virtue. In exhorting this virtue, the poet writes –

“Nga shong ban bishar, ia ki nga peit kai
Ki dkhiew kiba rit ki ai jinghikai”
(I sat down and watched these small creatures,
the ants and I learned a very valuable lesson)

Another poet, E.Weston Dkhar, in his poem “Shaphrang Shaphrang Khynnah” (Move Forward Children) also touches on this theme. He encourages young people to be diligent particularly in their search for wisdom and fame. In the following lines, the poet encourages youths to strive for what is good with all their might –

“Haba phi trei jingtrei,
La buit la bor to sei
(Whatever work you find you should do, do it with all your might)

In his poem “Khristan ka Nam” (So called Christian), Weston Dkhar explains that denial of the self is the mark of those true Christians.

“I’u briew ka pop ki da sahnar,
Jingim thymmai ka la synshar”
(The sinful nature of man is crucified and thus a new life rules over him)
Many Khasi poets have expressed their view on the meaning of life according to Christian teaching. In his poem “Jingim U Briew” (Life Of Man), Firmly Star Lyngdoh compares man’s life to that of a flickering light when he writes –

Jingim u briew ha ka pyrthei
Ka long kum Sharak rit
(Man’s life in this world is like a little lamp).

In his poem “Uei une u briew” (Who is man), H.O Mawrie alludes the title of the poem from the Bible26. The Psalmist in beholding the glory of the heavens, asked the question, “What is man ...?”. The poet highlights this biblical fact when he talks about the authority and dominion of man over all creatures in this world-

“Na ki jingthaw ha ka pyrthei,
la u la buh kyrpang
Bu’n long kynrad halor kiwei
Bu’n synshar ia ki lang”
(Man is created specially among all the creatures in the world to rule and to be the master over all of them

In “Uei u briew” (Who is man), another poet, E.Weston Dkhar speaks of man as the masterpiece of creation. Considering the wonderful creation of man the poet could not but express in astonishment.

H’u Briew ba paw shynna, ka jinglong Blei.
Bla mang, b’la thaw, da ka matti? Jong U
Napideng jingthaw baroh ki jingkyrkhu

26 (Psa. 8:4 with Job 7:17-18; Psa. 144:3; Heb 2:6).
H'u briew kham khraw, kham palat ia kiwei."
(The Divine trait is clearly reflected in man. He is
predestined and created by God's own hands.
Among all creatures, man enjoys God's choicest blessings
far greater than those enjoyed by other creatures.)

In his poem "Ko Tiewkulap" (Oh Rose), the poet, Coralton
Wolflang gives a figurative allusion to the transitory, temporal
nature of human life. The significance of the rose is its beautiful
colour and sweet odour and for giving delight to its beholders.
After appreciating the beauty and fragrance of a rose, the poet
writes –

Ko Tiewkulab ngi ruh kumjuh
Tang katno ngi la tlor'
Na pyrthei bak ngin phet jynduh
Ynda la poi ka por
(Like a Rose we will also wither within a short time,
we will depart from this world forever.

CHAPTER IV

Life after death : eternal glory and eternal shame

The Bible clearly teaches about the existence of life after
death for all human beings. In facts life on earth is just a mere
fraction of time. When compared to eternity a place which awaits
every one after their death. However, eternity is not a
continuation of life on earth. Heaven and hell are the only two
places that a person spends eternity after his life. Before that there is God’s final judgment after the Second coming of Christ.

The poet W.R. Laitflang in his poem “Ka Jingiap U Tang-Nga” (The death of the self) summarises the terrible consequence of a selfish and proud life when he writes:

Mynsiem ba maian, jingim ba kordor
Ka wai ia ka met ban basa tang shipor,
Ka spah kam salia wei dei ba ka por kan ieh,
Ka leit la jingleit, ba namar ka kyrkieh.

(Mysterious spirit, precious life hire a body for temporary shelter. It doesn't concern for wealth, when it times to leave, It goes its own, because it's in haste)

In the last Stanza the poets warns the readers to live a life worthy of their conduct in this world. Otherwise their death will be shameful one.

Kiwei la phim niew, ia phi ruh ei ban niew,
Kum syiem la phi im, hei! Phin iap kum u ksew.
(If you don't value others, none will value you either,
As a king you may live, You'll die like a dog)

B.L. Swer in his “Riew Marwei” (A Loner) summarizes about a question on the mystery of life and death. In this connection, even the Bible has no specific answer concerning the mystery of life and death. He writes-

“Don shibun nga ong ha phi
hapdeng ka jingkha bad ka jingiap
kaba pynlong ia phi ia nga ki
20

jyrwit jabieng?
Kiba pynkylla ia phi ban ym pynsngewthuh
la nga ne nga ia phi.*
(There is so much, I tell you.
Between birth and death,
Making you complex; things
That makes understanding short)

P. Malngiang in his “Ki Sonnet” chapter IX speaks about
the nature of death, the poet, as a Christian doesn’t fear death.
Instead he writes –
"Jingiap hangno kein ka jingjop jong pha?
Shano ka sngi lyngien ba triem, ba pha
Da shun iu khun bjoiriew satlak pyrthei"
(Death where is your victory? Where is your fearful sting
that you envy human kind around the world).

E W Dkhar in the Sonnet on “Baje Kynjah” (Solemn Bell)
summarizes a biblical thoughts and experience in time of the
death of his fellow believer. The poet expresses his shock and
condolence when he heard the sound of a Chapel Bell ringing a
funeral tone.
"Baje kynjah kam shlan ban tied khlem daw,
Bikur Angel, ia syiem mariang ban shaw;"
(Solemn bell dare not to ring without a cause
Angel’s trumpet to welcome the nature’s king)

In his elegy for “Premkar”, H.W. Sten speaks about death’s
icy hand, which makes no discrimination between rich and poor
or young and old. It keeps vigilance day and night. For Premkar it was at his 77th year that death came to him. Sten writes –

U phuh hynniew phew hynniew tam ki snem
U sieng ha kam minot bym kut ha tdem
(He blooms seventy seven years plus. His fragrance and diligent work never end in smoke)

The moment cruel death took Premkar’s life reflects the limitation of man’s life in this world. The Bible clearly indicates the average age of man’s life is “threescore years and ten; and if by strength they are fourscore years”  

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

La ki iap, pynban dang im,
Ha sur ka rwai parom
(Though they died, yet live
In the sound of folksong)

Expressing his hope for the restoration of the glory of his nation, B.R.Kharlukhi in “U Lum Diengiei” (Diengiei Peak) expresses his hopes to experience it only after the end of life in this world. 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

“Lada ka sngi khatduh kan wai
Ban pytndep khoit ka ktien U Trai”

27 Ps 90:10; Heb 9:27
28 B.R. Kharlukhi, Na ki Dewlang ka Ri Kynjah
29 Ps 33:4; Matt 24:34; Rev 17:17
If the final day will end
To fulfill all the word of the Lord

In "U Pilgrim" (The Pilgrim), J Tham speaks about the characteristic of a Pilgrim, who always looked for an eternal city. He acknowledged his faith and never turned back. He longed for a better land and died in the faith. The reason that the poet has for his strong determination to remain steadfast in his faith is the hope for a future reward that he will receive from God. He put that in the following lines-

"U tip bha ba lawei
Un pdiang ka nong ba im"
(He clearly knows that one day
He'll received his reward)

In lines 10-11 of “Ka Tiewlasubon Bad L’u Shylluid”, Nobait Swer speaks about the Righteous Judge, a term taken from the Bible. By ‘righteous judge’ it means the Lord Jesus Christ. The poet writes-

"I'u rit I'u ria um ju thom bor-leh bymdei
Da jingsheptieng ia u Nongbishar ba hok"
(He never dominate the poor people
Being afraid of the Righteous Judge)

W.R. Laitflang in his “Ka Jingsaham” shows that the after death man will one day stand before the judgment seat of God when he writes:-

---

34 Heb 11:8, 9, 10,13, 15 & 16
35 II Timothy 4:8
La bha la sniew, u briew un paw
Shisien ka sngi ha l'ul nongthaw.
(Whether good or bad, man will face
One day before his Creator).

Another poet who speaks about the aspect of life after
death is P.Malngiang. In his Sonnet he expresses the hope of the
poet for the crowning day when he writes –
"Hynrei nga tip U Trai jongka, U Blei
Ka marëh thong ynda kut ngan ym duh
Ka pansngiat ksiar ngan phong, ngan iai pyrto"
(But I know Its Lord, God
After finishing the race, I'll not missed
The golden crown to wear, I'll praise forever)

S.S. Majaw in his "Oh! Great Shemaiahs" alludes the word
'Shmaiah' 'Pharisees', quotations from the Bible and speaks
about a severe judgment to proud, pretended and hypocrite
people when he writes -
Over it. Remember
The price of Lord's Doomsday,
Oh! Great Shemaiahs,
Players with Religion,
But not with Omnipotent God
Who ever sentenced;
"Woe unto you, Pharisees,
Verily, I say unto You
I know you not".
In the last stanza of “Ka Iam Briew Ki Por Basniew” (Baffling Lamentation), J Tham challenges the readers to keep on struggling as Christian in order to earn the ultimate reward, which is nothing but heaven when he writes –

“Iai khih man ki kynta
Ban pdiang la ka bynta
Ka bneng ka nong jong ngi”
(Be ready in each hour
To receive your own share
Heaven our Reward)

In his “Khristan ka Nam” (Christian in name), E.W. Dkhar describes about the remarkable characteristic of Christians in his time. He saw in them purity, accountability and speaking truth which are the marks of normal Christians. The reason for living such life is because of the desire to obtain heaven. He writes-

“Ki khuid sotti, ki lah ban shaniah,
Na jingshisha kim lah kynriah;
La palong shiah ki dei ban thiah,
Ka jubanlak horkit kim kdiah;
Lynter ka khmat ka um ka ingen
Namar ka bneng pyrthei ki len.’
(They are pure, be counted for,
Never forsake from truth;
They rather sleep in thorny bed,
And never break the promise.
Their faces are always happy
Because of heaven, they deny the world)
In the last stanza of “Longbriew III”, J. Tham, having hope after afflictions in this life, alludes the word ‘promised land’ from the Bible. He speaks about a place of final destination that God has promised His people. Tham sees this earthly life as one saturated with pain, suffering and afflictions. Thus he expresses his yearning for the Promised Land, the place of eternal rest. The poet expresses this in the following lines –

“Ynda lyngba jingeh ngan ioh ia ka thong,
Bad u Blei ban shong ha ka ri jingkular.”
(When through afflictions I’ll reach the goal
To live with God in that Promised Land).

J. Diengdoh\(^{32}\) in “Harud Duriaw” (On the Seashore), while standing on the seashore, the poet ponders upon the reality of life and life after death. He speaks about ‘hell’ an eternal place of punishment for the sinners and joyful paradise for the believers.

“Shiliang duriaw ka don jingim bapher?
Kin shah bishar hakhat U Blei hajrong?
Ka don ka paradise ba kmen lynter?
Ne dujok ding sngewtriem kumba ki ong”
(Is there a different across the sea?
Will they be judged before God above?
There will be an eternal happy paradise?
Or fiery hell as someone says?)

\(^{32}\) J.Diengdoh, Synjaye Ummat, Shillong, 1987
Another poet, J. Diengdoh[^1] in his “Harud Duriaaw” (On the Seashore), alludes the word “paradise” from the Bible when he writes-

“Shiliang duriaw ka don jingim bapher?
Kin shah bishar hakhmat U Blei hajrong?
Ka don ka paradise ba kmen lynter?
Ne dujok ding sngewtriem kumba ki ong”
(Is there a different across the sea?
Will they be judged before God above?
There will be an eternal happy paradise?
Or fiery hell as someone says?)

In the last stanza of “Longbriew III”, J. Tham, having hope after afflictions in this life, alludes the word ‘promised land’ from the Bible.. The poet expresses this in the following lines –

“Ynda lyngba jingeh ngan ioh ia ka thong,
Bad u Blei ban shong ha ka ri jingkular.”
(When through afflictions I’ll reach the goal
To live with God in that Promised Land).

H.W Sten in “U Premkar” of Ka Burom Ba la Jah (Lost Glory), brings one of the most important doctrine of Christian faith, Christ’s Second Coming, a millennium reign of Christ, Rapture and the future condition of Christian life when he writes –

Ki thiah shipor haduh turoi kan riew
Lu siem kin pdiang ha suin kin kiew
Bad U kin wan ha ri bun seng thymmai

[^1]: J. Diengdoh, Syajaw Ummat, Shillong, 1987
Ki syiem lyngdoh kin long ha ri jingshai
Shihajar snem, ki angel kin synshar
Kat kum bu syiem u la ai ia ki kular
(They sleep for a while till the trumpet sounds
Their king to receive in the sky they'll be caught up
With him they'll return to the new kingdom
A thousands years to reign with angels
According to the promises given by the King

In “Harud Duriaw” (On the Seashore) of Synjaw Ummat, while reading the epitaph, an inscription written from a portion of the Bible, J Diengdoh reminds the readers about one of the hope of the Christians, waiting the Second coming of Jesus Christ to this world. He writes-

“Ki snem kha bad jingiap, ki kyntien Blei....
Iano da ki spah snem kurne ki ap?
(Year of birth and death, divine words...
Who for hundred years are they waiting for?)

In his poem, “U Lum Kynsha”, W.R. Laitflang summarises the horrible thought that comes to the mind of the poet about a graveyard. In stanza 5 he brings a biblical teaching about resurrection of the dead and life after death.

Hangne ki thiah, kin khie shawei
Kum jingiothiah, phin phylla lei*
(Here they sleep, then awake somewhere like a sleep, don't be surprise)
H.W. Sten concludes the elegy of “U Premkar” by an epitaph, an inscription on a tomb. In the epitaph he again reminds the hope of Christian about the resurrection of the saints and the sound of Jesus Christ’s returning to this world. He writes-

U ap kyrmen haduh turoi kan riew
Un khie ha ket bym pyut shaneng u kiew
Khlem thait khlem lwait un her ha thapniang sim
Lu syiem ban tan, junom bad u un im.
(Waiting hopefully till the trumpet sounds to awake in an incorruptible body and to go up in bird’s wings without tiredness or faint welcoming the King and live forever.)

In “U Premkar” H.W. Sten deals with lots of biblical elements in Christian teaching including temporary staying in the grave, Christ’s Second Coming, a millennium reign of Christ, Rapture and the future condition of Christian life when he writes-

Ki thiah shipor haduh turoi kan riew
Lu syiem kin pdiang ha suin kin kiew
Bad U kin wan ha ri bun seng thymmai
Ki syiem lyngdoh kin long ha ri jingshai
Shihajar snem, ki angel kin synshar
Kat kum bu syiem u la ai ia ki kular
(They sleep for a while till the trumpet sounds. They would be caught up in the sky to meet the King. Later to return with Him to the new kingdom and reign for a thousands years with angels according to the promises given by the King)
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 gives 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. 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.

Trying to give excuse in order to escape the blame for oneself, E.W. Dkhar in the last line of “Iano 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 Jingleit, 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.\(^{35}\)

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.

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.

Three of the selected poets namely H. Mylliemngap\(^{36}\), J.Diengdoh\(^{37}\) and C. Wolflang\(^{38}\) express the importance of experience conviction and accepting a new life as a Christian.

---

\(^{35}\) Isa 41:29; Ps 10:7; 12:2; Eccl. 1:2,14

\(^{36}\) H. Mylliemngap, *Na Pneh U Lun Shyllong*, 1977, Shillong

\(^{37}\) J. Diengdoh in his *Ka Mieng pynpang mysiem*, 1978, Shillong

\(^{38}\) C. Wolflang, *Ki Sur Phalang Jingmut*, 1990, Shillong
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.

A prominent Khasi poet, S.S. Majaw in his poems "Ka Jingieit" (Love) discusses love as it is expressed by Apostle Paul in his Epistle to the Corinthians. 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 'Sngewrit 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.

---

39 Luk 15: 11-24
40 1Cor 13: 1-8
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. 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, '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.

In his "Jyrsieh" (Miry Clay), C.Wolflang kneels down in prayer for God's help. A Christian is commanded to pray unceasingly.*

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.**

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.

---

*Website, http://www.hymnal.net
**Phil 4:6
*** Eccl 12:13
**** John 4:23-24
The title of the E.W. Dkhar's *Tang Jinggainguh Thang* (Only Burnt Offering), itself means a burnt offering or thankfulness to 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 ants inspire him to challenge young people to strive for diligence and unity.

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.

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.


---

* Pro 17:17; 1 Sam 18:1-4
Both H.O Mawrie and E. Weston Dkhar pose the question of who is man. While Mawrie shows how he owns his existence to God, the creator and sustainer of all things⁶. 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.

⁶ 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. Khariukhi 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.

P. Malngiang, on the other hand expresses the hope of receiving the crown from the Master Creator after he passes away from this world. A Christian believe that after death the person suddenly awakes in the Lord's presence to be with

---

47 Ps 33:4, Matt 24:34, Rev 17:17
Christ\textsuperscript{48} and to receive the crown from the Lord. Incorruptible Crown\textsuperscript{49}, Crown of Rejoicing\textsuperscript{50}, Crown of Righteousness\textsuperscript{51}, Crown of life\textsuperscript{52}, Crown of glory\textsuperscript{53} and Crown of Gold\textsuperscript{54}.

The poet, J Tham, like Malnjiang, 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.

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.

\textsuperscript{48} Phil 1:23; John 14:3
\textsuperscript{49} 1Cor 9:25
\textsuperscript{50} 1 Thes 2:19
\textsuperscript{51} 1 Tim 4:8
\textsuperscript{52} James 1:12
\textsuperscript{53} 1Pet 5:4
\textsuperscript{54} Rev 4:4
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.

**BIBLIOGRAPHY**

**PRIMARY SOURCES**
Diengdoh, J.  *Ki Mieng Pynpang Myndiem*, Shillong, 1978
Diengdoh, J.  *Synjau Ummmatt*, Shillong, 1987
Diengdoh, J.  *Ki Sur Jingrwai u 7 Trep*
Dkhar, E.W.  *Dymmiew Tngen*, Shillong, 1987
Dkhar, E.W.  *Na Kpep U Sohpetbneng*, Shillong, 1984
Dkhar, E.W.  *Ka Jitlakhai*, Shillong, 1978
Dkhar, E.W.  *Ka Mamla*, Shillong, 1981
Dkhar, E.W.  *Ka Panjira Ksiar*, Shillong, 1982
Dkhar, E.W.  *Ki Siej Khongpong bad ki Sai Rupa*, Shillong 1980
Kharlutdii, B.R.  *Na Dewlang ka Ri Kynjah*, Shillong, 1990
Lyngdoh, F.S.  *Na Khriang ki Sairupa*, Shillong, 1982
Lyngdoh, F.S. *Ki Saimuka na Diengkyntong*, Shillong, 1980
Majaw, S.S. *Ki Syruet Jingshai*, Shillong, 1982
Majaw, S.S. *Ha Ki Sur ka Poetry*, Shillong, 1982
Majaw, S.S. *Ki Ese Bad Ki Poin*, Shillong 1989
Malngiang, Pascal, *Sonnet*, Shillong, 1988
Mawrie, H.O. *Kumta Nga ruai*, Shillong, 1980
Mylliemngap, H. *Na Pneh U Lum Shyllong*, Shillong, 1977
Nongbet E.K Skit *Symphian*, Shillong, 1986
Swer, B.L. *Ki Dew ka Dohnud*, Scorpio Printers, Shillong, 1989
Swer, N. *Mieng Pynpang Mynsiem*, Shillong, 1978
Tham, J. S. *Ka Rympei*, Ri Khasi Press Shillong, 1978

**SECONDARY SOURCES**

Bible Society Of India, *Ka Ktien U Blei*, Bangalore, 1973
Doonai, Morendro, *Jingshai Ha La Ka Ri*, Shillong, 1978
Gatphoh, P.G., *Ki Umjer Ksiar*, Shillong, 1941
Horne, Charles F., *The Sacred Book And Early Literatures Of The East*, Mittal Publication, Delhi, 1917
Khasi Authors’ Society, *Ka Thiar Ki Longshuwa Vol V*, Shillong, 1984
Kharkongngor, Rev. I., *The Preparation For The Gospel In Traditional Khasi Beliefs*, Shillong, 1973
Pugh, F.M. *Ka Prosodi Bad Ka Retorik*, Shillong Printing Works, Shillong 1970
Pugh, Frank M, *Prosodi Bad Ka Retorik*, Shillong, 1970
Rabon Singh, *Ka Kitap Jingphawar*, Shillong, 1957
Rodborne, T, *Dafferine Galyne*, Shillong, 1982
Shullai, L.G., *Ki Hima Khasi*, Shillong
Snaitang, O.L., *Christianity And Social Change In North East India*, Shillong: Vendrame Institute, 1993
Sten, H.W. *Na Ka Hyndai Sha Ka Lawet*, Shillong, 1980
Sten, H.W. *U Prew*, Shillong, 1985
Swer, B.L. *Katto Katne Shaphang Ka Sonnet*, Shillong, 1981
Swer, B.L., *Katto Katne Shaphang Ka Sonnet*, Scorpio Printers, Shillong, 1983
Swer, B.L. *Katto Katne Shaphang Ka Lyric*, Scorpio Printers, Shillong, 1992
Tham, Soso, *Ka Duitara Ksir*, Shillong, 1936
War, Dr. B. *Ki Buit-Thaw Ba Kongsan Ha Ki Sngi Barim U Hynniew Trep*, Don Bosco Press, Shillong, 2001

**SOUVENIRS SEMINAR PAPERS AND JOURNALS**
*Aphira Daily News*, Shillong
Dkhar, P.S. *(Ed), Reveille From West*, Shillong, 1998
Dongmusa, Shillong
Full Gospel Fellowship, *25th Years Of Ministry*, Shillong, 1999
Hedlund, Dr. Roger E. & Snaitang, Dr. O. L. *The Church Of Indigenous Origins In North East India*, A Seminar Paper Presented On The 26th To 28th August 1998 At Bishop's House, KJP Shillong
Muanghanga, P.C., *Directory Of Churches And Missions In N.E. India*, Shillong, 1997
Muanghanga, P.C., *Directory Of Churches And Missions In N.E. India*, Shillong, 1997
Muanghanga, P.C., *Directory Of Churches And Missions In N.E. India*, Shillong, 1997
Poon, E.V. (Ed), *Seng Khasi College Silver Jubilee*, Shillong, 1999
Skinner, R.J. "The Pentecostal Movement In Meghalaya", Fourth Biennial All-India Conference Pentecostal Fellowship Of India (1997),
The Meghalaya Guardian
The Shillong Times
Unitarian Church, *The Unitarian*, A Magazine Of "Liberal" Christianity Was One Of The Important Support Base For The Khasi Jaintia Unitarians.
BIBLE DICTIONARIES, COMMENTARIES AND CONCORDANCE

Barclay, William, *The Daily Study Bible*, Theological Publications
In India, Bangalore, 1990


Finnings, Dake, Dake's Annotated Reference Bible, USA, Dake Bible Sales Inc., 1989

Shittam, H.S. Co. Inc, *The Living Bible Encyclopaedia In Stories And Pictures*, New York


Encyclopaedia Britanica Macropaedia Vol.2, Chicago, 1978

Encyclopaedia Britanica - Britannica Online. Articles, Video, Media.


Encyclopaedia Britanica - 32 Volumes 007 Edition. Comprehensive & Authoritative


Zondervans, *Dictionary of Pentecostal and Charismatic Movement.*
ONLINE RESOURCES

e-Sword – the sword of the Lord with an electronic edge
Illumina, Gold & Benny Hinn Edition
Open American Tract Society Dictionary
Open Smith's Bible Dictionary
The Easton's Bible Dictionary
The Word Online

WEBSITE

http://www.wikipedia.com the free encyclopaedia
http://www.britannica.com Online encyclopaedia
http://www.khasil.org/ (Lamare, S. A., Webpage on Khasi language)
http://www.khasis.com/
http://www.merriam-webster.com/opendictionary
http://www.thefreedictionary.com
http://www.meaningsoflife.com
http://www.tedmontgomery.com
http://www.bibletexts.com/germs/genuine-christianity.htm