

Love Theme
in
Khasi Poetry

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CONCLUSION

After examining a few aspects of love, it is incumbent on my part to draw certain conclusions; but this will be in the form of a summary of my major findings.

In my study, I have discovered four important aspects of marital love.

First, we are about to see how romantic love developed into a marital love in Primrose Gatphoh's "Ka Sohlyngngem" because both the young birds loved each other as if no force on earth could ever separate them. Somehow as has been the practice in the Khasi culture, the voice of parents generally counts. True to this culture the young bird Sohlyngngem, had to listen to her parents who advised her with some sort of prophecy that she should not fall in love with a son of a rich family because he may desert her in future. Submitting to her parents produces one effect: heart break. Besides that painful experience Sohlyngngem's beloved, too, flies away after a significant gesture, kissing his girl.

The young birds could have been allowed to be husband and wife and to lead a married life, which could depict

the marital relationship between them. In a sense, this is love, unrealized. (Behind this episode I see clearly that the watch-word of most Khasi parents that their children should marry within the community itself without looking for a non-Khasi is reflected clearly).

Second, I have found that ideal marital relationship has been reflected, if not preached, by Soso Tham and Bronath Thangkhiew. Tham, in his "Ka Lyer Ka Dang Sieng", sings with fond loving memory of his beloved wife who passed away and his sweet experiences with her during her life time. Such happy relationship guides the poet to a hope that his wife is enjoying eternal peace in heaven. Thangkhiew in his "Shi Snem Ki Tymmen" also depicts a mutual understanding, cooperation, peace and happy relationship between the married couples.

I have found also that both Tham and Thangkhiew, have mutual understanding, love, forgiveness, cooperation and responsibility for one's status as a married person will always lead to a happy married life.

Third, Soso Tham provides an interesting study of a kind of love in which a young man does not understand his full responsibility as a husband. The concluding stanza of his "Ki 'Er Pyngngad Ki 'Aw'" especially these lines

amply demonstrate this: "Ynda u wad shiah ban sam shkor/ U dusmon,— syiem sohkhaw!" meaning that the husband will realize his responsibility as such only when he either (i) gets a daughter who needs to be bedecked with jewels/ gold ornaments (earings, khadu, etc.); or (ii) when all the joys and pleasures of a wedding day pass away, it is his responsibility to look after the welfare of his wife. The implication could be stretched further to a point that the poet, Tham, longs to see that no young man should ever tread near the sacred alter of marital love without proper planning.

Fourth, one poet namely P. Gatphoh, sings also of a marital love that dies. In his poem "Ka 'Per Tyrso", marital love which united Sngi and Klew dies, because of the lust on the part of the husband. Klew has not rushed madly without anyone to warn him of the impending danger which awaits him; because his wife has already pleaded with tears that he should not leave her. The element of temptation is very strong in this poem. Here is an implication that some Khasi husbands do look after green pastures though they have good wives at home. At least, to Gatphoh, yielding to any temptation which has the force to break a marital tie is bad. Following him closely is a modern poet Oscar M. Wahlang, who makes the life of Klew more miserable than we find in "Ka 'Per Tyrso".

While examining the place of 'brotherly love' in Khasi poetry, I found that most Khasi poets believe that no man can live in isolation. A person needs others who may be his own relatives or other members of the society. For brotherly love to succeed it demands understanding, social cooperation, kindness, charity, sympathy and even self sacrifice.

In Amjad Ali's "U Topu" we find a good peace maker in Topu, a dog, which belonged to one lady. Besides keeping the house in the absence of his owner, Topu separated fighting birds. His type of character tells the reader that peace is necessary for coexistence in any society. Indeed Ali, is a bit sentimental in his praise of Topu for his peace making effort. In any human society the presence of a leader who longs to see others live in peace and harmony is necessary. Therefore, Ali, successfully brings home this need.

That one member of the society needs another is depicted by Soso Tham in his "Ki Khun Ka Mariang", "U Sandy", and "U Sib" to take only a few prominent examples. In the first poem above mentioned, the poet chooses a temporary companion for the two brothers who are on their way to a church congregation. The companion offered repeatedly to take them to the place because he also was going to

the same. Though the brothers are young, they yield to the desire of their father to walk between themselves to the congregation. Here, I find that sympathy is displayed in the character of the temporary companion which also means that elderly members of society have responsibility for the younger ones. In "U Sandy" also, Tham provides a helper to young Sandy and Ruby in the character of an elderly person who both bought a packet of matches and later helped them by promising to take care of Ruby, the younger brother. The emphasis of the poem is the social responsibility of the elder members of the society for the younger ones. This responsibility is sometimes presented along with charity and sympathy. So I find in "U Sib" that even the speaker acknowledges the help rendered to him by some gentleman of the town in that he was paid for his song. Sib, is a blind man with a talent for singing good songs for which he was rewarded in cash or kind. Do able bodied members of society need to take care of the physically handicapped? Tham's poem says yes.

There are certain enemies of brotherly love. This includes sloth, meanness and deceit according to John Roberts' "Ka Ba Beh Ia Ki Nongshun" and, pride and arrogance according to D.N.S. Wahlang's "U Ba Itriem".

Anything which is against a peaceful coexistence among different sections of people in a village, district, state and the world at large, is an enemy to brotherly love. In this sense, this kind of love contributes to the success of any society.

It is the instinct of all animals and birds to love and care for their young ones. This is evident in the life of domestic animals and birds. Man is not different from those members of the animal kingdom. This care has been projected by many poets like Tham, Gatphoh, Morkha Joseph, H. Elias and by later ones. It is the duty of parents to nurse their children, protect them from cold or heat, to give them food to grow and to plan for their future. I find, too, that it is the parents who teach the child to know about the mercy, love and kindness of God; thereby leading them on the path of religion. Diversities of reflecting both parental love and filial love are there. Tham's parents are careful to see to the welfare of their children. I have mentioned earlier that the father of the two brothers advised them to walk between themselves all the way up to the place of the congregation. I find too, that the mother of U Bieit responded favourably to her son's suggestion to seek employment in the chief's service. Although the episode involves several considerations including shame

to the mother in case the son proves true to himself - a man with the capacity to speak, she accomplished her task and gets a job for him. We are not, however, allowed to see that the son reciprocate this parental love. Similarly, the mother of another boy cares for her son, in that she managed to prevent him from eloping with Shitala Koina. Parental love seems to climax in the Lapalang poems by Joseph and Gatphoh in which I find that both make the mother to lecture to her son about the danger of leaving her alone. Both conclude their poems with the death of the young stag, though Gatphoh made both the mother and the son turn into water nymphs much after the influence of medieval Romance.

All these have some bearings with biblical teachings: that parents should take care for their children and children must love and honour their parents as I have mentioned in the body of this thesis.

Man loves other objects as well and this kind of love has been reflected by most of the Khasi poets.

Finally, I may state that, I have examined various facets of love as I found them in Khasi poetry, I believe that the present study will provoke other scholars to undertake more studies of other themes in Khasi poetry.
