



## Poetry, a Comparative Study of Khasi and Garo Poets.

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### Abstract

The study has focused mainly on different writings of the poets of Garo and Khasi with reference to the happenings in lives of people dwelling there. It has been understood from the study that the people of Garo and Khasi hills respect their own customs. The study has depicted the uniqueness of the landscape of the Meghalaya along with the enrichment of the tribal communities present within Meghalaya. It has been understood from this research article that Meghalaya is a land that possesses diversity. The depiction of a few works of the talented poets of both Garo and Khasi have reflected the lives and miseries of the people residing there. Moreover, it has been acknowledged from the study that the culture has been a bit disturbed due to the increase in the industrialization and tourism. On the other hand, the regions have been enriched by Bhakti movement and activities of Christian missionaries colonialism. Keywords: North East India, tribal communities, landscape, Bhakti movement, Christian missionaries colonialism. Introduction North East India has been blessed with a bounty of nature and spectacular beauty, and the region has a substantial physical diversity as it possesses mountains and valleys. It has plateaus, ridges and dales as well that are scattered above the complex terrain. The landscape of Northeast India is unique due to the primacies of its topography. The uniqueness in its landscape is present due to populace by which the population has been enriched. The principal people residing there are the tribal communities possessed by the descent of Indo-Mongoloid. They are different from the remaining countries in the view of both ethnic and cultural beliefs. The quality of diversity has been more pronounced within the regions of North- East. This is due to the fact that countless tribal entities live amidst nature within constant conjunction. The culture and identity have been portrayed in the poetries of Meghalaya, especially in the poetry of Garo and Khasi poets. The aim of this article is to analyze the expression of culture and identity in the poetry of these poets.

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### I. Literature Review

Overview of Meghalaya Poetry Having Expression of Culture and Identity Post-colonial endeavors at homogenizing states along with their population have left the tribes longing for the more straightforward, natural method of life. The tribes of Meghalaya, including Garo and Khasi, are existentially afraid of the cultural identity possessed by them. Tilottama Mishra accounts within an introduction to "The Oxford Anthology of Writings from North-East India (2011) " that - "An intense...awareness of...cultural loss... recovery came with... 'Other' cultures .....recurrent features.... north-eastern states. " (Mishra, 2011, xiii). The area has observed consistent cultural and religious invasion within form of Bhakti movement, activities of Christian missionaries, colonialism, and advent of insistent international culture. The brush with many ideologies and cultures has generated the problematic perplexity within minds of individuals.

This has occurred as one icon of culture dismantles another on a regular basis. Another issue of importance within this region is the quick tourism development and industrialization. This is due to the fact they have robbed natural way of the life in the matter of this region.

Therefore, the poets of states of North- East India attempt in holding their native legends, myths, and oral stories. This has been done by them as the communion with the nature has been spoken out in these traditional aspects. Identity and Culture in Poetry of Khasi Poets

"Desmond Kharmawphlang" and "Kympham Singh Nongkynrih" are the Khasi poets who display a profound, primal affection for their own land. In addition to that, they have portrayed a pride within the sociocultural identity that they have. They have penned a zeal for uncovering, as well as holding on to native traditions and lores. This has been done as the pillar among the consistent flux of transforming politics by which the land has been governed. Magic of generous, as well as, gentle sun along with unpolluted air present in

Cherrapunji has been evoked by Nongkynrih. One of his poems, "A Day in Sohra, " depicts this." The lines of this poem are: The wind....a maniac. Tress to temper ...romantic wooing?" (Ngangom, R. S., & Nongkynrih, 2009, p.156). The comparison has been made with men, and metaphor of the dying trees has indicated dying to the service politics of land.

Rendition of Then legend has been seen in poetry of Kharmawphlang, "Poems during November. " The lines ".....hints of....trade routes.....giant curve.....mountains thrashed.....untold tragedy...straying ways" display painful birth possessed by birth of land.

The lines refer to popular traditions and long legacy taht has been shared by the land with the people living there. The varied utilization of the Then legends through Khasi poets recommends flexibility and adaptability of the oral folklore. Identity and Culture in Poetry of Garo Poets

There has been a development of the social identity within the vacuum, and it is contextual and relational always. Landscape along with the representations of culture are closely connected with the procedure of the construction of the identity, as well as, the politicisation of the space. It is believed by the Northeastern communities that the territory inhabited by them traditionally has been invested with political, spiritual, cultural and economic significance. The profound attachment to the domain in the middle of indigenous people forms the major problem within modern politics within the region (Rashid et al. 2015 p. 180). Chadambean Sal is one of the eminent Garo poems, penned by the poet UM Marak.

This poem depicts the culture practised in Garo hills of Meghalaya. This poem has represented the fact that the people of Garo Hills are simple and they accept that people belonging to distinct cultures exist across the globe.

## **II. Methodology**

The methodology is the phenomenon that has depicted the data collection, as well as, methods of analysis that have been used within this research article. This has been considered as one of the important section of this study as it has delineated the process used to conduct the study effectively. It has delineated the reason for selecting the particular methods for this research paper. The author has utilized the research approach, design and philosophies wisely at the time of conducting this research article. This research article has been done with the help of utilizing secondary data. Authentic data has been gathered by the author for doing this study. "Post- Positivism Philosophy" has been utilized within this study for conducting the study fruitfully. The author has acquired a lot of knowledge concerning the reason for the presence of domains including culture and identity in poems of Garo and Khasi poets. This philosophy has helped in creating new knowledge regarding the poems composed on Meghalaya. The utilization of this specific philosophy has aided the author a lot as the research article has been broad. The author has been capable of including a considerable number of things as data. This, in turn, will assist the readers at the time of reading the article, and they can be capable of gathering immense knowledge in the view of identity and culture.

The focus on Garo and Khasi poets is possible only due to the use of this particular philosophy. The inductive Approach of the Research has been utilized by the author for doing the study in a wise manner (Walter, & Ophir). This approach has provided the author with the flexibility of collecting different information regarding the nature of the writings of the poets. Moreover, this approach is vital for this study as the approach has guided the author to provide deep attention to the context of the subject matter. The author has been competent enough in describing the subject-matter of different poems by poets of Khasi and Garo. The capability of establishing the reasons for writing the poetry has been bestowed by this specific approach to the author. The Design of the research that has been used by the author in this case is the Exploratory for performing the study different from the other scholars that were done before. This has been considered as a valuable technique to acquire background data on a specific topic. The author has been the ability to complete the research article successfully by using the above-mentioned approaches.

## **III. Data Findings and Discussion**

Depiction of Culture in Poems Related to Garo and Khasi

It has been found from the above discussions that there has been a presence of picturization of both culture and identity of Meghalaya with reference to Garo and Khasi.

There has been a perfect delineation of nature of Meghalaya in poetry of the Garo and Khasi. The poets have used metaphor in their poems in the context of the lives of people dwelling within Meghalaya, specifically in the hills of Garo and Khasi. It has been found that the author has depicted the challenges that have been faced by the people of Garo and Khasi.

The hills possess an amalgamation of Bhakti movement, activities of Christian missionaries, colonialism, and international culture. All these cultural and identical aspects have been reflected in the poetry the poets.

Analysis of the Importance of the Culture of Meghalaya with Reference to Garo and Khasi It has been found that culture has created problematic perplexity within the minds of individuals. This has occurred due to the increase of tourism in the hills of Meghalaya, specifically within Garo and Khasi Hills. It has been figured out that social identity has been enhanced with the advancement of context and relation. It has been discovered that there has been a similarity in the poems of the poets of both Khasi and Garo. Individuals residing in the Garo hills have been equipped with generosity and, hence, are able to accept people coming from any region of the world in both Garo and Khasi.

#### IV. Discussion

As understood from the study of Bargohain & Mokashi-Punekar, that the influence of the artistic representations has been done by cultural conceptions.

The conception of the culture has played a key role in the lives of people living in Meghalaya. The poets of North Eastern India have been engaged with landscape of both Garo and Khasi. They have existed in the complex and organic connection with freight ideology along with political undercurrents.

This has underpinned several aspects of the life within Northeastern India. According to the findings of Sankhyan & Sigroha, (2017 p. 25), it has been analyzed that there has been a presence of modernization within Meghalaya. This has brought a huge number of changes in socio-economy and politics. There has been a presence of conventional and essentialist identities, and conflict is present as well in the middle of ethnic and national identities.

However, there has yet to be a delineation of the subject matter of the poetry of the poets who are related to the Garo and Khasi hills. In addition to that, it has not been depicted by any of the studies that are discussed above about the nature of the people of Meghalaya.

There has no description of the presence of identities of the people and how they have been hampered due to the post-colonialism. The reason for which the poet has used the concept of "landscape" within their poetry has not been depicted in any of the study above.

#### V. Conclusion

It has been concluded from the discussions that have been made above that there has been a linkage of the poets of Garo and Khasi with the landscape. It has been analyzed that they have respect for their own culture and tradition. The poets have depicted the conditions, identity and the nature of people living within Meghalaya with the help of their writings.

The nostalgic interlink of the poets with the landscape has been delineated within the study. Sereneness of the nature of Meghalaya has been described in the poetry of the poets, and those poetry has picturized different aspects of the people's circumstances, specifically of the individuals dwelling in Khasi and Garo.

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