



Nostalgia and Identity Crisis in Kynpham Sing Nongkynrih's *The Yearning of Seeds*: A Postcolonial Critique

Dr. Farina Basumatary

Assistant Professor,

Department of English,

Barnagar College, Sorbhog, Assam.

fari.kajal@gmail.com

<https://doi.org/10.66376/criterion.v17.n2.13>

Abstract:

The Yearning of Seeds (2011) is a collection of poems by Kynpham Sing Nongkynrih. In this collection, Nongkynrih has highlighted the problems of identity crisis resulting from streams of influx of outsiders, loss of traditional values and ecological crises in his homeland, Meghalaya in Northeast India.

This paper will dwell on the implications of large scale immigration of people from elsewhere in India to the Khasi hills. There has been an attempt to identify the palpable angst in the poems in *The Yearning of Seeds* about several social, cultural and ecological issues the poet has chosen to convey through his poems, many of which are repercussions of the Khasi people leaving their traditional values for the sake of hybridized versions of social conduct in the wake of exposure to alien customs and perceptions.

Keywords: Identity crisis, Influx, Tradition, Khasi Ethics, Nostalgia, Ecological crises.

1.1 Introduction

Rather than the signification of the end of the era of colonisation itself, the postcolonial era is more a continuation, albeit in a different form, of a process that started with the physical expansion of the overseas kingdoms of European powers. The physical decolonization process that became more or less complete in the middle of the twentieth century, did not, as would be expected, follow up with complete abandonment of cultural or economic influence by the colonizer in the erstwhile colonies. In fact, it has been quite the contrary. Centuries of subjugation, and internalization of the stereotypes of inferiority by the colonized have shaken the foundations of indigenous and colonized peoples and their original economic, social and moral codes of conduct. An outcome of this phenomenon in the case of India has been manifold and varied. As regards the situation in Meghalaya, one can state that streams of inward migration during colonial times, and subsequently, have left the indigenous peoples of the Khasi hills vulnerable to imperialism in the social, economic, religious and ecological fronts at various times, to various extents.

Kynpham Sing Nongkynrih comes from the state of Meghalaya in Northeast India. He is a world-renowned poet who writes in English and in his native tongue, the Khasi language. He is also a Professor in the department of English at North Eastern Hill University, Shillong, the capital of Meghalaya. In the Khasi hills in Meghalaya, there has been a long history of penetration of outsiders, before which, the native Khasis were mostly a peace-loving people whose occasional conflicts were mostly just feudal wars. It is with the advent of the British, under the tag of the British East India Company under David Scott, and the subsequent attempts to subdue the Khasis in their own land that "the patriotic alarm was rung" (Mawrie¹²). The gush of outside infiltration, however, did not end with the departure of the British. Even in

independent India, streams of settlers from elsewhere in India have been making the region their new home. Thus, continues the overshadowing of local culture and values. Tourism and allied economic activities have pulled in a lot of settlers from outside the region. There are fears of the native community being marginalized, or even becoming a numerical minority, in their own homeland. Alongwith this, the increasing population is putting increasing pressure on natural resources in the region, especially in Shillong. Added to this is the ever present threat of cultural erosion. A threat to the demography, ecology and culture of the region has induced local organizations like the Khasi Students' Union to oppose introduction of even basic connectivity systems such as the railways. It has also made poets like Kynpham Sing Nongkynrih express deep angst at the situation through their poems. As of the 2021 census, 74.59% of the population of Meghalaya is supposedly Christian, 11.53% Hindu and 4.40% Muslim. People who follow indigenous belief systems, including Niamtre followed by the Jaintia people, the Niam Khasi and Niam Tynrai followed by the Khasi people and Songsarek followed by the Garo people together form 8.7% of the total population of Meghalaya¹. The religious demographics of the region are marked by an increasing Christian population to the extent that a practitioner of the Niam Khasi faith is more commonly simply known as a non-Christian Khasi or a Khasi-Khasi.

When one comes across a sense of nostalgia for a lost Khasi identity in the poetry of Kynpham Sing Nongkynrih, it is not merely the loss of a tag of being a Khasi or the loss of adherence to Niam Khasi faith that is lamented. Rather, it is the loosening hold of an entire body of ethics which is lamented. The Niam Khasi religion, more than a ritual set-up, is a body of directives that have, since time immemorial, guided the Khasi people. It provides instructions regarding good behavior towards each other, towards non-human entities and towards God, with a view to upkeep harmony and peace. The Niam Khasi instructions encompass detailed directives

on good conduct; prescribes ways of atonement for wrongdoings; and prescribes minute rules for day-to-day conduct of social roles and responsibilities. Several outsiders have settled in the region for commercial and educational purposes. Consequently, a constant bombardment with alien customs, belief systems and convictions has gradually begun erasing the age-old NiamKhasi convictions in the region. This erasure is one of the main concerns Nongkynrih has chosen to voice in *The Yearning of Seeds*. Some other themes include politicians' habit of playing with the public's crises, some personal introspections, and some social observations. More precisely, in the words of P Das as quoted by SuklaSingha, Nongkynrih, along with other Shillong poets, Desmond L Kharmawphlang and Robin Ngangom, write about "terrorism, insurgency, human right[s] abuses, environmental and ecological concerns, erosion of tribal values, and the corrupt politician-businessman-bureaucrat nexus" (Singha 20).

A feeling of nostalgia induced by a forced identity crisis on account of the supplanting of age-old native means of life with postcolonial ideas of development and linear progress has created an imbalance in the lives of the Khasi people in Meghalaya. The age-old Khasi ethics has been centered on peaceful and harmonious living irrespective of material progress. However, the idea of life as a race has begun taking root in present-day Khasi hills. The symptoms of change have not been limited to the economic sphere of existence, but have erupted over religious, social, musical and other value systems practised by the newer generations, leading the poet, Kynpham Sing Nongkynrih to reflect on the day-to-day, especially sad, impacts of abandoning old Khasi moral and social values through many of his poems in *The Yearning of Seeds*.

1.2 The Postcolonial Scenario

It was in the late 18th century that the Khasi Syiems or 'Khasi chiefs' first came into contact with the British when they began the limestone and iron trade. In the aftermath of the Anglo Burmese war (1824-26), the British sought to build a route connecting Sylhet and Assam. Negotiations with Khasi Syiems were led by David Scott, the British agent in North East Frontier. U Tirot Sing, the Syiem of Nongkhlaw, after initially agreeing to the proposal of route construction, later resisted realising the treacherousness of the British. Thereafter, the 1829-33 Anglo Khasi war took place, in which the Khasis were suppressed. Subsequently, some areas in the Khasihills were handed over by the Khasi states to the British to run their official machinery. The Khasi hills were never formally conquered. The Instrument of Accession was signed in 1948 on condition that the age-old customs and practices of the Khasi people would be protected. Socially, there were many commendable improvements the colonisers made in the Khasi society. Welsh missionaries in the 19th century, including Thomas Jones, developed the Khasi language using the Latin script.

1.2.1 Identity Crisis

The Khasi way of life attains meaning through a whole body of ethics that the teachings of the Niam Khasi, or Khasi traditional religion, seek to preserve. The essence of Khasi existence is well defined. It includes reverence for nature and all kinds of entities in it to preserve the ecology, earning righteousness, love for human beings and God, love and respect for one's maternal as well as paternal relatives, and some basic etiquette. These principles are required to be adhered to by Khasi individuals as a mark of their Khasi identity. Additionally, there are some other more visible and surface-level identity markers that Khasi people are believed to possess

such as their participation in Khasi traditional festivals, wearing the Khasi traditional dress, speaking the Khasi language, or even a betel-nut stain on their lips, for the Khasi people love to consume the betel nut. However, none of these 'identification marks' are sure verifiers of Khasi identity anymore as Nongkynrih details in his poem, "Identification marks". Nongkynrih observes that probably, the only identification mark remaining of a Khasi individual is someone who wears a muka-mulberry turban once a year and takes part in 'Weiking' and 'Pomblang', Khasi dance festivals celebrated in spring and winter seasons respectively, and one who, in these festivals, discusses the principles of the NiamKhasi. The NiamKhasi religion prescribes the Khasi Great Commandment: *ban kamaiia ka hok* or "to earn righteousness" (Mawrie 17). In addition to this, all Khasi people are expected to follow four ethical norms:

Tiphok-tipsot (know what is right and just)

Tipbriew-tipblei (know man and know God in other words, love and respect God and neighbour)

Tipkur-tipkha (know and respect your kinsmen from the mother's side or *kur* and from the father's side or *kha*)

Tip burom-tip akor (Know the etiquette of life). (Mawrie 18)

The practitioners of the Niam Khasi religion are expected to be righteous; to love and honour God and other human beings; to value one's maternal and paternal relations and to maintain a general good conduct in society. The ability to discuss these doctrines and feeling obliged to do so is probably the only remaining identification mark of a Khasi individual. This is how serious the problem of identity crisis is. It goes on to hint that in all other respects, a Khasi-

Khasi can no longer be differentiated from a non-Khasi or even from a Khasi person with non-traditional beliefs. They may only feel obliged to attend their traditional festivities and remain present in discussions about the Niam Khasi faith during these festivals. Moreover, this could be their only identification mark remaining as a Khasi-Khasi or a Khasi individual following the Niam Khasi religion. The reasons behind this can be traced to a long history of influx in the region.

Nongkynrih laments the flourishing of alien ways of existence and how they have come to supplant native ways of life in the Khasi hills in “Only Strange Flowers Have Come to Bloom”. He has used the image of the pear being introduced in the Khasi hills by David Scott only for pear blossoms to later out-populate native flowers, just like alien customs have come to take deeper roots in the Khasi hills than ancient Khasi customs. The native people have come to adopt new religions such as Christianity by leaving aside their NiamKhasi faith. They have begun dressing like Western people. Even their genetic make-up has been constantly changing on account of widespread mixed marriages and children being born from inter-racial relationships. In line with these happenings in society, one comes across these lines in “Only Strange Flowers”: “Like them [pears] we shed our old ways/ and having shed them we find/ no spring to find the flowers back” (Nongkynrih 6). These lines indicate the death of native culture, which has given way to new and alien ways of life. The poem ends with the observation: “Like flowers, only strangers/ and strange ways have come/ to bloom in this land” (Nongkynrih 7). Several outsiders throng in the state, and many have come to settle in these hills in search of education and economic opportunities. Many of these settlers carry convictions and attitudes towards these hills, the flora and fauna in them, and even towards the people here, that are very different from that of the natives.

"The Lament of Riti" is a poem that laments a Khasi woman's affair with a "hairymonkeyfromnowhere"(Nongkynrih 52). The lamentation is because she was supposed to be the wealth of the 'tribe' and the 'hearth' of the household. In the Khasi worldview, the hearth is the most significant part of the home. It is there, where families gather and tell stories, sharing ancient wisdom. Considering the fact that the Khasi society is a matrilineal society where the *khatduh*, or youngest daughter is responsible for looking after the traditional household of the parents and responsibilities and social gatherings of the extended family in that household, an affair of the daughter of the house with a non-Khasi is symbolic of the threat to that tradition itself.

Not only the fear of losing their tradition, but also the fear of losing their hills to outsiders is a concern Nongkynrih expresses in his poem "Influx". One finds Nongkynrih comparing the influx of outsiders in his homeland to the gathering of raindrops on earth, eventually creating a puddle of mud. Initially, a few drops of rain on parched earth are a welcome relief, but too much only creates "a large pool of mud" (Nongkynrih 13). The result is the consumption of other entities and races by these "raindrops": "and when these hills can hold no more/ so shall other lands and races/ lose to their earth-consuming craze" (Nongkynrih 13). Not just the fear of losing their tradition but losing their hills to settlers is a recurrent concern. The theme of the threat of hill people disappearing occurs also in the poem, "Kancheng Dzonga". In "Kancheng Dzonga", Nongkynrih talks of a situation similar to that in the Khasi hills happening in Sikkim. The influx of outsiders in Sikkim is drowning the voice and identity of the natives, the Lepchas. Nongkynrih seems to identify parallels between influx in the Khasi hills and in Sikkim, where the natives revere their land for a connection they cannot relinquish, a connection of the natives of the land with the land that is not transactional but almost divine. There is an allusion to *Lum*

Sohpet Bneng or "The Navel of Heaven" (Chowdhury 3) in the Khasi hills, a peak which, in Khasi legendary lore, has been accepted as the umbilicus of human descent on Earth, also known as the 'golden ladder'. It is from this ladder that the Khasi people believe, the *hynniewtrep* or the 'seven huts' or tribes out of sixteen that used to live with God Himself in heaven, descended on Earth because the Earth was in need of a human population. During those initial days, it was believed that human beings could freely travel from Earth to heaven and vice versa through the 'golden ladder'. Just like *LumSohpetBneng*, other landmarks bear stories behind their existence. The Khasis and the Lepchas revere their land because of the stories behind them, unlike "vultures" (Nongkynrih 26) that have come to occupy these hills for very different purposes and with very different outlooks towards these hills. The streets of Gangtok, therefore, contain a resemblance to places elsewhere rather than Sikkim itself. To quote Nongkynrih:

Converse '99.

Abuzz with poets,

abuzz with poems,

abuzz with people.

No Lepchas. (Nongkynrih 25)

The city is so full of outsiders even in terms of intellectual presence that even the discussion of poems happened amongst several people, out of whom there were no Lepchas. That the poet fears such a future looming large over his own homeland becomes evident in the lines: "We who offer the same reverence to mountains,/Sohpet Bneng, shall we offer our land/ to vultures too?"(Nongkynrih 26). The word, "vultures" probably hints to settler populations in

these hills. Another well-known poet from the Northeast of India, Robin Singh Ngangom, has also used the image of the vulture to represent people from the plains who have come to occupy the hills in his poem, "To My People" (1988). In addressing his people, the poet persona goes: ". . .cede your primordial hills/ to vultures from the plains" (Ngangom 42). Most of the settlers are people who view land as a commodity and have come to be settlers on account of their desire to venture for new opportunities in these hills, completely different in ideology from that of the natives, who view land, not as commodity, but as part of their identity and where people did not believe that land could be bought and sold according to will until not long back. This goes on to illustrate that Nongkynrih, like other poets, is bemoaning not just the occupation of the hills by outsiders, but the aftermath of such a pattern, which is changing the ecological worldviews of his people, transforming their belief systems and gradually erasing the spirit of being a Khasi by their influence.

The transformation of ecological values is an inevitable aspect of a postcolonial scenario, and the result is an intermixing of mostly contrasting outlooks towards nature. Nongkynrih himself comes from among a people whose environmental ethics is rooted in deep reverence for nature. They call her Mei Mariang (Mother Nature) and believe that they have no right to exploit nature (Mawrie 78). They also do not assume that they can claim ownership of land. Says Mawrie: "In the past there was no such thing as land of Mr. X or Mrs. Y" (Mawrie 79). The concept that land can be bought and sold is a concept learned and adopted from outside the Khasi worldview. Also in line with this thought process is the Khasi eco-law that designates some forests as "sacred", so that nobody can violate these "sacred groves" without incurring the wrath of God. Over time, this ecological thought has been disregarded at the expense of incorporating a

diametrically opposite, consumeristic attitude towards nature, leading to rampant exploitation of natural resources in the Khasi hills. This change has been lamented by Nongkynrih in his poems.

Nongkynrih comes across as an ardent admirer of not only Khasi traditions and ancient Khasi wisdom but also landscape in the Khasi hills. This can be construed from his appreciation of the beauty of the river Kynshi and its surroundings in the poem, "Kynshi". He expresses how his love for its people, its women, children and simple village folk must have intensified his feelings for the landscape surrounding Kynshi. However, this appreciation is accompanied by sad concern as mounds of pine are carried off from the region and the hills are torn off for stone and sand:

This is the sadness with us all

who cannot think beyond possessions

and live but for a single season

And that is painful and makes me softer,

more poetic with this land and Kynshi. (Nongkynrih 45)

By highlighting the state of affairs in the area surrounding the river Kynshi, Nongkynrih critiques consumerism, an attitude that has begun to take root even in the Khasi hills, even though such an attitude has never aligned well with ancient Khasi wisdom. Nongkynrih, as a staunch supporter of ancient Khasi wisdom, laments the ruthless exploitation of 'resources' in the Khasi hills. His standpoint is justifiable, for mindless exploitation has not been conducive to the people or the ecology in the long run.

In fact, contemporary attitude towards nature is diametrically opposite to what ancient Khasi wisdom proposes about what nature is and about human-nature relationship. A Khasi person believes in the inherent need to respect all entities in nature. They consider nature as a mirror of the moral lessons whereby interdependence is key. Furthermore, if anybody induces undesirable changes in the smooth functioning of nature, they must reap what they sow. For instance, committing incest is believed to be punished by nature through the birth of deformed children (Mawrie 76). Likewise, an unruly attitude towards natural entities can create undesirable changes such as global warming, drought, flash floods, viruses and climatic changes (Mawrie 76). The expectation of these repercussions is not mere superstition but aligns well with scientific facts as well. Not just in the poetry of Nongkynrih, but "A close reading of the corpus of poetry from India's Northeastern states reflects that organisms and environment are interdependent and mutually reactive" (Bhattacharyya 86). Therefore, it is not a matter of surprise that poets like Nongkynrih have taken it upon themselves to protect the ecological wisdom of the region.

Attempts to alleviate the planet's ecological sufferings are merely symbolic in the present globalised world. They have often been seen to happen through discussions and summits, which may themselves cause more ecological damage than serve the purpose they claim to fulfil. The poem, "The Parking Lot" is divided to two sections. The first section highlights what happens at the Rio Earth Summit. To quote Nongkynrih:

In Rio

the world talked

of global warming

the ozone layer

pollution

and eroding rain forests. (Nongkynrih 4)

In the second section of the same poem, one find out that a parking lot in Shillong which took a year to build and cost crores of rupees has not been useful for easing congestion in the streets. The Minister for Roads has not been able to make himself available to inaugurate the parking lot. He is waiting for an opportune time to perform the inauguration. Such value systems have been noticed to be radiating to small towns in excess measure in smaller nations where politicians are also obsessed with performing symbolic gestures like “laying a stone”, “cutting a ribbon” or “showering praises on dead men” rather than serving the common person (Nongkynrih 8).

Identity crisis is mainly a result of imbibing modes of behavior and economic and ecological attitudes not incongruence with one’s people’s age-old convictions. Very often, the idea of development is sold as a “disguised form of neocolonialism” (Huggan and Tiffin 27). The idea of ‘development’ encompasses not only economic behavior but also ecological attitudes and sometimes even social-life decisions that other peoples imbibe from the examples of self-declared First World citizens. Often, it has led to crises in various spheres of existence.

1.2.2 A Sense of Nostalgia for Ancient Khasi Values

The poem, "Hiraeth", gives out a sense of nostalgia for a Khasi land that only exists in the poet persona's memories, especially of the times when he was young and was not a city dweller. The word, "hiraeth" itself means "longing" in Welsh. In Nongkynrih's "Hiraeth", he tells the

reader that his longing is probably similar to U Soso Tham's "hiraeth". U Soso Tham was a widely acclaimed poet laureate of the Khasis. The poet persona longs for the familiar sounds and the familiarity of routine from his childhood. He mentions that the strange sounds of the city such as those of *azaans*, carols, conch shells and metal music apall him as he was used to hearing the sound of the rooster instead, early in the morning. However, thus says the poet: "Like the rooster, I too, seem/ to have become obsolete" (Nongkynrih 30). The rooster is the symbol of the NiamKhasi, or followers of the traditional Khasi religion. Nongkynrih likens himself to a rooster as probably both the rooster and he have become things of the past, considering how Shillong is changing. People of different beliefs, passions, and lifestyles are populating it and traditional life is becoming a thing of the past.

In the face of various factors challenging the survival of Khasi culture in its unalloyed form, one finds in Nongkynrih's poems a nostalgia for mythic times in poems such as "Weiking". "Weiking" means "whirlpool" in the Khasi language. The poem, "Weiking" contains an allusion to a thanksgiving dance the Khasi people perform in a celebratory manner. During the performance, virgin girls dance with soft movements in a circular field while the men dance ferociously around them. The symbolic significance of this is that Khasi men are warriors and protectors of their women and the women take care of the household. Nongkynrih laments the loosening hold of such traditions and the practical connotations these hold in directing social behaviour through the lines:

Whirl on, whirl on, to a time

when women stood by their men

and men were tigers, guarding their homes

with jealous swords. (Nongkynrih 21)

Contrary to this tradition of men's chivalry and women's loyalty is shown to be the lack of these qualities in men and women of contemporary times as has been suggested in the lines:

I know a woman

who divorced her drunk

five years back,

only to carry a new belly

each year, because the drunk

returned to repent

whenever the belly was flat. (Nongkynrih 21)

Relationships have become transactional. The poet persona goes on to state that he knew another pregnant woman looking for job as a maid. So, he asks, "Where is the husband?" (Nongkynrih 22). Her sheer helplessness of not even just continuing work as a maid, but looking for a job as a maid in this vulnerable state suggests the worst: that the husband has probably deserted her after the recent happening of her pregnancy. Such even are recent real-life happenings as a result of Khasi people not preserving the sanctity of relationships by learning to drift away from what their traditional values taught them. It is not just the changing dynamics of intra-human relationships that the poet seems to be concerned about, but also a change in the way people have come to perceive the ecology as a whole under the influence of capitalistic thinking.

Kynpham Sing Nongkynrih laments the consequences of the "ecological gap" (Huggan and Tiffin 2) between the ecological wisdom of the indigenous Khasi people and that of the 'imported' ecological perceptions in the Khasi hills. Just as the behaviour of the colonial masters towards their colonial subjects has been imperialist, their "modes of social and environmental dominance" has also been "imperialist" (Huggan and Tiffin 2). The inheritance of this mode of behavior in inter-species relationships and intra-human (especially men-women) relationships is frequently voiced against by Nongkynrih in *The Yearning of Seeds*. These are such as rampant human consumption of timber and coal, especially as spoken of in the poem, "Kynshi". The poem draws focus on ecological values that heavily contrast each other. Whereas the Khasi people draw their identity from the landscape that surrounds them, Western ecological values suggest the perception that the landscape is merely meant to serve the purpose of fulfilling human wants.

3.1 Conclusion

As becomes evident through the poetry of Nongkynrih, there are quite a few things to take note of about the dynamics taking place in the Khasi hills society as a result of the region's exposure and vulnerability to infiltration of streams of outsiders and their value systems. First, there have been ample reasons to conclude that ventures towards a 'post' colonial era have only led to a shift of similar power systems towards an economic order that favours the growth trajectory of the wealthier nations. Secondly, and corollary to this, it has rendered the systems of existence of peoples that have not been on similar trajectories inconsequential. Subsequently, indigenous communities like the Khasi people in Meghalaya have been forced to adjust with the changes in administrative and economic set ups established by the newly formed Indian state, of which it became part post the British colonial era in the subcontinent. Thirdly, ecological

concerns emanating from the shift in economic values are becoming a matter of concern as well as regret for indigenous communities such as the Khasi community. Fourthly, it is a regretful occurrence that attempts to alleviate the planet's sufferings are mostly symbolic and statistics-based, with very little focus on real difference, if any. Fifthly, the spirit of neocolonialism has emerged as a threat to the age-old custom of mutually respectful co-existence of human and non-human beings in the Khasi hills. Ancient Khasi customs have begun to be perceived as obsolete by the younger generation of Khasis leading to problem of identity crisis.

Nongkynrih has voiced the problem of identity crisis on account of mass migration to the Khasi hills from outside- as also has been happening in Tripura and Sikkim, the situation in which regions he has referred to in some of his poems- threatening the traditional beliefs and lifestyles of the native populations. New modes of perceiving the world, its economics, the ecology, and social relationships merging with the traditional value systems of the natives have created hybrid modes of existence which are creating confusion as well as alienation from an earlier unadulterated form of being Khasi that established itself over generations of attempting to understand the hills, rivers, rocks, trees and the people with each other. Not only does *The Yearning of Seeds* function as Nongkynrih's call to redeem the Khasi people as far as their traditional beliefs are concerned, but the book is an attempt at instilling a desire to envision a homeland sans all contemporary disturbances.

Endnotes:

¹. Data according to the source- "Meghalaya." Wikipedia: The Free Encyclopedia, Wikipedia Foundation, July 2023, en.wikipedia.org/wiki/Meghalaya. Accessed on 3 March 2026.

Works Cited:

Bhattacharyya, Amrita. "Materiality, Agency, and the "Revised Sublime" in Northeast Indian Anglophone Poetry." *Sanglap: Journal of Literary and Cultural Inquiry*, vol. 8, no. 1, Dec 2021, pp. 85-105.

Chowdhury, Payel Dutta. *The Khasis of Meghalaya*. Heritage Publishers, 2025. Print.

Das, P. "Anthology-making, that nation and the Shillong poets." *Economic and Political Weekly*, 2008. www.epw.in/journal/2008/42/.../anthology-making-nation-and-shillong-poets.html

Huggan, Graham and Helen Tiffin. *Postcolonial Ecocriticism*. Routledge, 2015. Print.

Mawrie, Barnes L. *Khasi Ethics*. Martin Luther Christian University Press, 2024. Print.

"Meghalaya." Wikipedia: The Free Encyclopedia, Wikipedia Foundation, July 2023, en.wikipedia.org/wiki/Meghalaya. Accessed on 3 March 2026.

Ngangom, Robin S. "To My People." *Words and the Silence*. Writers Workshop, 1988. Pp. 42.

Nongkynrih, Kynpham Sing. *The Yearning of Seeds: Poems*. Harper Collins, 2011. Print.

Singha, Sukla. "From the Mnemonic to the Literary: Exploring Memory in Select Works of Robin S. Ngangom and Kynpham Sing Nongkynrih." *Bharatiya Pragna: An Interdisciplinary Journal of Indian Studies*, vol. 1, no. 3, 2016, pp. 17-31.