

## CHAPTER 4

### GROWTH AND DEVELOPMENT OF NON-BENGALI PRESS AND SOME ASSOCIATIONS IN NON-BENGALI DOMINATED AREAS OF NORTH BENGAL

#### 4.1 BACKGROUND

In our Present chapter we have to discuss about some press publications and Associations, which have emerged from some Non-Bengali origin. In this context one question arises, why these non-Bengali institutions originated. From a broad perspective, it can be said that this is not unlikely due to some geographical and ethnical identity or background. We know that Indian history and culture is multi-dimensional and in this connection Bengal has all kinds of priority. In North Bengal also we find the same picture in respect of ethnicity and culture. In our previous chapter, we have mentioned very clearly about the geographical areas of North Bengal. (See Chapter 1) While observing about the cultural and intellectual activities of the people of North Bengal, it is found that the educated people and the intellectuals of Darjeeling District and some, area of Jalpaiguri (Duars) were publishing press and periodicals in different languages other than Bengali. During the period of our study we find a large number of vernacular publications from different parts of present North Bengal (six district). In this context one interesting and notable thing is that North Bengal was representing not only the Bengali newspapers, Journals and periodicals, but also English, Hindi, Nepali, Tibetan and Rajbanshi (local dialect) newspapers that enriched and focused the social, cultural and some other activities of North Bengal.

In these activities of Darjeeling hill areas and some parts of Duars, the British rulers had a very important role to play. After coming of the British in Darjeeling and other adjacent areas, the education and other cultural activities were coming into light. In this regard, the year 1866 may be taken as a marking

period in the history of Darjeeling. During this time peace was established within its boarder and thenceforward began the march of progress and administration cohesiveness. Rapid progress was at last made in the development of the communications of the district, which the Sikkim expedition of 1860 and the Bhutanese war the year before had shown to be vitally essential. It is also found that from that time the first attempt to make the hills the home of European education was started. For some years Bishop Cotton had been advocating the establishment of Hill Schools for Europeans, and his efforts were supported by Lord Canning who pointed out in a celebrated minutes how the domiciled English and Europeans would, if neglected become profitless, unmanageable, and a glaring reproach to the government, while if properly cared for, they might become a source of strength to British rule and at usefulness to India.<sup>1</sup> The main result of this movement was the establishment of several Hill schools, the first of which St. Paul's School, which was transferred in 1864 from Calcutta to Darjeeling.<sup>2</sup> The establishment of this School at Darjeeling is a very important step for the development of English education in the hilly region. Subsequently within a short time a good number of English schools were established at Darjeeling as a result of which the people of Darjeeling hill areas got the facilities of modern education.

#### 4.2 BACKGROUND OF EDUCATION IN THE DARJEELING HILL AREAS

It is well known to all that education is the most powerful instrument for the intellectual and cultural exercise of any place or area. Without literary background it is absolutely impossible to have any literary activities, intellectual interaction and cultural practices. In this respect the Christian missionaries were the pioneer to introduce modern education in the hill area of Darjeeling.<sup>3</sup> For the last generation practically the only organization for meeting the primary education of the people of the hills has been the Church of

Scotland Mission.<sup>4</sup> We find some reference in the District Gazetteer of Darjeeling that Government has had its own Anglo-Hindi and High Schools and has established and maintained several vernacular schools in the Terai. But it has had such confidence in the Mission- a confidence which public opinion, as voiced by municipalities following the lead of Government by planters and by Indians of different classes and creeds, has emphasized as not misplaced that up till the year 1906. The Mission for its outstanding contribution in primary education got so much credit. For this reputation it is found that the Government contributions to primary education, as well as those of the two municipalities of the district (Darjeeling and Kalimpong), have been entrusted to the Mission for expenditure; for it has been found that practical solid-educational work on broad wise lines has been obtained through the Mission at a minimum cost to Government.

When the British took over the district, it is found that popular education was practically unknown.<sup>5</sup> Only a few numbers of better class or boys of some well to do families got the facilities of private tutors. For education in general there was none and no schools worthy of the name were in existence. The first attempt to reach the hill people by education was made by Revd. W. Star, a private missionary, who added to his record of good work in Darjeeling by opening a school for Lepchas. After him came a band of German Missionaries, one of whom, Mr. Niebel, devoted himself especially for schoolwork, prepared some Lepcha primars, and gathered some boys together into schools. But it was not till the advent of the Revd. William Macfarlane, in the year 1869 that any broad scheme of vernacular education was devised for the district. Mr. Macfarlane soon set himself to draw some statesmanlike scheme of education based on that of which he aimed at putting some opportunity for even the initial stage of learning within the reach of every child. He realized that the first thing necessary to secure this end was a class of trained teachers; and with this object he collected a band of hill lads, to teach

whom he devoted the first year of his missionary life in the hills. This class was the nucleus of the Training School at Kalimpong, which now trains teachers for the whole district. Moreover, to encourage the cause of general education in the Darjeeling Hill area, Mr. Macfarlane induced Government to offer Scholarship for the students during their course of education. He also grasped the fact that the Nepalese were people of a stronger character than any of the other hill tribes, and he soon found that their language was so akin to Hindi that he could use many Hindi Text-books as a means of instruction. He also found that the Lepchas and Bhutias from their contact with Hindi and Nepali-speaking people, were soon able to converse in the language. So he fixed upon it as the 'Lingua Franca' and in it prepared textbooks, some of which are still in use in the district. For the development of education in the hill he was so interested that he himself taught hour after hour in the face of many discouragements, great difficulties, and the frequent disappearance of the most promising pupils. With this non-stop effort, at last he was able to offer, with the help of Government, to start primary schools all over the district. Quite naturally and as per the requirement of the situation, Government came forward to his aid with liberal grants. Subsequently it is found that within a few years, Mr. Macfarlane's system had so taken hold of the district that in 1873 there were 25 primary schools with 615 boys and girls receiving instruction. During those days it was not so easy to do all this thing for the cause of education in a hill station like Darjeeling. But it is the reality that the Scotland Mission out of its own interest with education did so much for the spread of education. In this way the educational Department of the Church of Scotland Mission work in the district became a most important factor in the spread of knowledge amongst the people.

It is evident that in Darjeeling the Christian missionaries were the pioneers in the field of education.<sup>6</sup> In 1850, Revd. W. Start a private missionary opened a school for the Lepchas. After him, came Neibel, a German missionary

who prepared Lepcha primars and collected some boys for the school.<sup>7</sup> It appears from the Annual General Administration Report of the Cooch Behar Division, in the year 1867-1868 that there was a so-called Anglo-Vernacular School in which English, Urdu and Hindi were taught. Again in the Annual Administrative Report of the Cooch Behar Division (AARC), in the year 1869-70, it was stated that one School (Private) for the education of the Lepchas had been established at Lebong and another (it was also private) for "Hindu" at phanseedewa.<sup>8</sup> Later on, many other schools in different times had been established in Darjeeling where Non-Bengali Vernacular teachings were reflected on press publication.

Apart from the missionary activities in the field of education, Government has its own Anglo-Vernacular Schools at Darjeeling and Kurseong reaching a special class principally the children of Bengali and other immigrants into the district. But the main educational work must always remain that of primary schools, the object of which is to teach the hill children to read and write in their own vernaculars. In this system/ stage one thing always kept in mind that the instruction given in the primary schools is of the simplest, viz., reading, writing spelling, arithmetic, a little geography and a very little science.

Another person who left significant contribution for the education of hill people was Revd. R. Kilgour. If we mention some statistics about the education of the hill people it will show how great the progress of education among the native population of the hills has been during the last half of the 19<sup>th</sup> Century. From Government report it appears that during 1860-61 there was only one school receiving Government aid, the English School at Darjeeling, which had a total attendance of 16 pupils. Nearly after ten years, in 1870-71 one more English School and 16 Vernacular Schools had been started, and there were, in all, 18 Government and aided schools attended by 500 pupils; in 1872-73 the district contained 3 Middle schools, 23 Primary schools, 1 Normal and Girls' schools, the number of pupils on the rolls being 680. So during these ten years,

we see that the system of education in the Hill area of Darjeeling was going through in increasing both the number of schools as well as pupils. Again in district record of Darjeeling in the year 1894-95 the number of schools had increased to 109, with an attendance of 3,830 pupils and in 1904-05 there were altogether 142 schools with 3,950 pupils. Of these schools, two are High schools, of which one at Darjeeling had an attendance of 220 and the other at Kalimpong, which contained 70 boys. Though these figures does not mean to show the total picture of education in Darjeeling Hill area, but it gives a picture on the state of education and the rapid progress on it. After a long time if we look into the census report of Darjeeling in the year 1901, it seems a special return was made of those who were able to read and write any language. This was no doubt a good result of the special initiative for the spread of education in the Darjeeling Hill area. Later on it is well known that the vernacular and English education in Darjeeling reached a considerable height and the literacy rate of the district is high ranking in our state and remarkable also.

Our main perspective is not to explain the system of education or its progress in the Darjeeling Hill areas. But when we are to study about the press publication and formation of Associations and their cultural and intellectual activities it is very much necessary to know the background of it. As because without educational background such exercise could not be possible. This is not the sufficient discussion about the background of education in the hill area of Darjeeling. As it is not the field of our discussion, we have just mentioned something about it.

### 4.3 GROWTH AND DEVELOPMENT OF NON-BENGALI VERNACULAR PRESS.

Among the five districts of North-Bengal (presently six), Darjeeling district, specially the Hill area had something different phenomenon in so many spheres like ethnicity, language, education, communication and also in the field of national movement. To be more specific, ethnically, linguistically and as

well as culturally the hill portion of the district had a different character from the rest of North Bengal. Though, there were a considerable number of vernacular publications from Darjeeling, none of them were published in Bengali version. The root cause of it must be the educational background in Darjeeling. Moreover, among the inhabitants of Darjeeling hill sections (except Siliguri) the total number of Bengali speaking people were very negligible. The permanent residents of Darjeeling were mainly the Nepalese-Bhutias and Lepchas and a few also belonged to other community. Quite naturally in this non-Bengali environment, the press and publications emerged there were most expected to be in non-Bengali version. Above all, the benefits of education encouraged the inhabitants of hills to exercise their literary activities in English. In this connection, the history of Darjeeling and its inhabitants makes an interesting study. We are not to discuss about this, as it is not concerned with our subject. However, the British people like Grant, Lloyd, Herbert, Campbell, Edger and Cloud with their personal effort had left very important records about different aspects of Darjeeling and its strategic and geographical position. Eminent Scholars like B.H. Hodgson, Csoma de Koros, J.D. Hooker, L. A. Waddell, Lord Ronaldsay, Sarat Chandra Das and Rahul Sankrityayan were struck by its immense potentiality as an area of cultural study. In the field of press-publication, specially in the Hill area of Darjeeling it is evident that a complete Non-Bengali influence had been reflected. This is due to so many factors some of which had been mentioned above. In this context, it may be mentioned that professor Jahar Sen in his essay have made a detailed study on the subject.<sup>9</sup>

In the initial stage we get information about a series of Non-Bengali vernacular press and some publications in English. It appears from the official report in the year 1892 that the following newspapers and journals were in circulation in Darjeeling district. Here we can mention the name of some

weekly and monthly publication in different non-Bengali version. These are as follows: -

The Darjeeling News (weekly in English)

- I. News and Notes (Monthly in English)
- II. Darjeeling Standard (Weekly in English).
- III. Masaiki Masik Samachar (Monthly in Hindi).<sup>10</sup>

Again, in the official record of Darjeeling in the year 1897-98, we find mention of the following journals and Newspapers.

- I. The Darjeeling Times (Weekly in English)
- II. The Darjeeling Standard (Weekly in English)
- III. Darjeeling Mission Ka Masik Samachar Patrika, (Monthly in Hindi), and
- IV. Darjeeling-Kalimpong-Sikkim News (monthly in English).<sup>11</sup>

From the official records and from reference of the history of the Nepali literature it is quite evident that a series of newspapers were in regular circulation in Darjeeling. As we don't get the original copy of those publications, we cannot categorically discuss on it. But it can be presumed that a literate intellectual class was very much engaged with the cultural and intellectual exercise in Darjeeling through media and press publications. It is interesting to note that when a lot of papers and periodicals were published regularly in the Hill area of Darjeeling, we don't find even a single paper in Bengali in the Hill area. It was solely for linguistic, ethnic and different cultural background of Darjeeling. Though we find a lot of Non-Bengali papers, the main purpose of them were not definitely known. How far they were engaged in the literary and cultural activities, we don't have definite proof. But one thing is very clear that the Tea-planters had an important role for the publications. The Tea-planters from their commercial outlook and necessity

inspired these publications. They also used the printing press for printing handbill, cash Book and some other commercial cum official documents. So it is obvious that in the initial stage of printing and publications the Tea-Planters had some significant contribution. Another factor is also important on the issue of publication in Darjeeling. The government for their administrative works generally used the press. Most of the government official papers and documents were also printed there. So, this also encouraged the printing machinery in Darjeeling. Apart from this some other academically interested persons with their cultural taste and intellectual character used this press publication as an intellectual and cultural exercise.<sup>12</sup>

When we are to study on the growth and development of the Non-Bengali vernacular publication, it is expected that in the hill area of Darjeeling where most of the population were Nepali speaking must produce or introduce Nepali press. But the real picture was something different and initially we don't get any Nepali publication in Darjeeling. It appears from the official reports of the year 1892, 1897 and 1898 that though a dozen of newspapers were in circulation, all were either in English or in Hindi, we don't have even a single publication in Nepali language during this time. The reasons for the late publication of press in Nepali Version had a different background which is not the matter of discussion of our study. Now in our present discussion we are to mention about the publication of Nepali Newspapers in the pre-independence period.

So far our investigation is concerned it appears that the first Journal (Publication) in Nepali Language in India was 'GORKHA BHARAT JIVAN' and it was published in the year 1886.<sup>13</sup> This publication was started by Motiram Bhatta, a pioneer figure in Nepali literature, and printed by Babu Ram Krishna Verma in his press Gorkha Bharat Jiban at Varanasi. From this reference it is interesting to note that, though our study is concerned with the six district of present North Bengal and now we are discussing on the Non-

Bengali Vernacular Press, we find the first Nepali Publication not in the Nepali populated area of Darjeeling but at Varanasi in U. P. The young contributors to this journal hailed from Nepal, but they settled at Varanasi for study. Laxmi Sundas in his discussion on Nepali "PATRA-PATRIKA" is of the opinion that they must have been imbued with inspiration from Hindi and Nepali literature. The effort of this young and literate contributors were focused mainly on the enrichment of Nepali language and literature and homogenization of Nepali Society by acquisition and assimilation.<sup>14</sup>

After the publication of 'GORKHA BHARAT JIVAN', we don't have any other publication within few years. Within the jurisdiction of our study, it is found that the first Journal/newspaper in Nepali language published from Darjeeling was GORKHA KHOBAR KAGAT'. Its first issue was published in the year 1901 and it was edited by Ganga Prasad Pradhan.<sup>15</sup> While we are to make a brief survey about the journals and other publications of Darjeeling, it is found that during this time the Nepali language made an exercise to acquire literary qualities through newspapers and journals as a result of which so many publication came out within a short time. The paper 'GORKHA KHOBAR KAGAT' had a different background also. Its editor Ganga Prasad Pradhan was an active worker of Scottish Baptist Mission. Quite naturally the paper focused on the missionary activities in the Darjeeling hill area.

Although Benaras could be said to have been the literary centre for Indian Nepalese for the first three decades of this century, Darjeeling published its first Nepali periodical in 1901. The 'GORKHA KHABAR KAGAT', a monthly paper, which continued publication for 30 (thirty) years, was a very different venture from the other periodicals of the time, as its principal aim was to propagate the Christian faith among the Nepalese of the region.<sup>16</sup> Its editor was a vicar, the Rev. Ganga Prasad Pradhan, who seems to have paid very little attention to the language of his journal as long as it communicated the required message, Paras Mani Pradhan, a noted grammarian was the another important

person attached with the publication of this periodical. The 'Gorkha Khabar Kagat' was regarded with suspicion by most Nepali-speaking Hindu and its parochial and proselytizing articles were written in language which was widely criticized for its colloquial 'Roughless' and grammatical inconsistencies. Its long life is surprising in view of the fact that it rarely sold more than 50 (Fifty) copies of each issue.<sup>17</sup>

This paper was published in simple non-literary spoken Nepali. It had some special interest on Society and the activities of the common people. Moreover, this paper published news and other information for the enlightenment of the common people. During this period the main concern of the journals published from 1912-1939 was investigation to different aspects of Nepali Society, Culture and language propagation of republican ideas and condemnation of the social evils like child marriage and polygamy. It implies that these publications were actively engaged in Social reforms. They also propagated the cause of education for the women and advocated for a radical change in social outlook.<sup>18</sup>

In the year 1918, a literary journal named 'CHANDRIKA' was published from Darjeeling. This publication could not survive for long and most probably it continued for two years only. Though this paper was in existence for a very short time, but it is appreciable that a small literary group emerged in Darjeeling based on this publication. This paper named 'CHANDRIKA' was edited by Dr. Parasmani Pradhan.<sup>19</sup> In true sense, it was the first literary journal in Nepali language. In this connection it can be said that this publication played an important role for the growth and development of modern Nepali literature.<sup>20</sup> It was printed in the Hari Press of Kurseong. The 'CHANDRIKA' proclaimed in an editorial column that the Gorkha language has its origin in Sanskrit language or Deva-Vani, which was being spoken by Fifty-two lakhs of Gorkhas.<sup>21</sup>

In 1930, we find another journal namely 'ADARSHA', Published from Kalimpong. It was a monthly journal and its editor was Sesh Moni Pradhan. 'ADARSHA' had a distinct character because this bulletin focused specially on the financial situation and economic activities of the hill people. From some issues of the journal, it is evident that this paper dealt with the economic problems of the people of the Hill areas of Darjeeling District.<sup>22</sup> In this context the paper got a good response from the Hill people.

The hill people of Darjeeling on the basis of their ethnical and cultural identity formed an association. The name of the association was 'NEBULA'. The word NEBULA itself identify three communities/tribes of hill. NEBULA means: - Nepali, Bhutia and Lepcha. This Association out of their own literary interest published a journal namely 'NEBULA' as their spokesman in the year 1935. The editor of this journal was K.D.Pradhan.<sup>23</sup> The contributors of this paper were to some extent politically interested and they involved themselves with the political activities. Quite naturally their political outlook were reflected on the publication of 'NEBULA'. As a result, this paper was always alarmed with the political demands of Darjeeling Hill people. It is not unlikely and unreal that due to the political exercise of some literate Hill people through this publication, an intellectual group/class emerged in the Darjeeling Hill area. Some of them engaged themselves in different type of social work.

After the publication of 'NEBULA' in the year 1935, we find another publication in Non-Bengali version in Darjeeling. In the District Gazetteer of Darjeeling we do find the mention of another Nepali Vernacular press. In the year 1940, this new paper 'KHOJI' was published and its editor was Rupnarayan Singha.<sup>24</sup> It was a monthly journal and it was mostly literary in character. In this context one thing should be mentioned that like 'NEBULA' it was also the product of a social organization. The journal 'NEBULA' was published with the initiative of 'NEBULA ASSOCIATION'. Like wise 'KHOJI' a literary journal was also published with the initiative of another

social organization of Darjeeling hill area. The name of this organization was 'GORKHA DUKSHA NIBARAK SAMMELAN' (See Chapter 6.10.2). It was purely a social organization patronized by a good number of young and literate hill people Man Kumar Chhetri, K.B.Gurung, Keshab Bahadur Chhetri, Dr. Sushila Pradhan and some other persons were the regular contributors of 'KHOJI'.<sup>25</sup> With the publication of this paper one significant fact is evident that some social organizations were coming into light through media. Gorkha Duksha Nibarak Sammelan was one of the examples. However, with the name of this organization it is clear to us that the life of the Gorkhas in the hill was not always full of pleasure. They had to suffer due to so many problems, which are still existing and known to all of us. But the interesting thing is that before independence, in the year 1940 onward, a social organization like Gorkha Duksha Nibarak Sammelan was performing its duties and used the media and generated the public opinion, which can be regarded as a landmark in the history of press publication in the Darjeeling Hill.

This is not all, we have some other reference and information regarding publication in Nepali language in Darjeeling. M. J. Hut mentioned the names of two papers. One of that was published from Darjeeling and the other from Kalimpong. The name of these two papers were 'GORKHALI RABI' and 'GAUM SUNDAR PATRIKA'.<sup>26</sup> The paper 'GORKHALI RABI' was published from Darjeeling. Though this publication started with some promising manner and got a good response from the hill people, but unfortunately it survived for a few years only. So far it is known about 'Gorkhali Rabi', its duration was from 1933 to 1937.<sup>27</sup> According to M. J. Hut, the other paper 'GAUM SUNDAR PATRIKA' was published from Kalimpong, another Hill Station in the district of Darjeeling and the first issue of it was published in the year 1939.<sup>28</sup> Nothing details is known about this paper. In this context one thing may be noted that the publications in Nepali language in the Darjeeling district was not concentrated in the head quarter of

Darjeeling. The two other hill stations like Kalimpong and Kurseong also got the interest of publication and the literate people of this hill town were also conscious with their literary, cultural and intellectual exercises. We have already mentioned about the publication from Kalimpong. The Kurseong town had some thing distinction in printing machinery as a result of which we see that the first literary journal in Nepali language 'CHANDRIKA' was printed in the 'HARI PRESS' of Kurseong.

In our previous discussion we have already mentioned that some organization out of their own literary interest published papers or journals as their campaigning issue or publicity organ. Here, we would again mention the name of one outstanding Nepali literary journal/periodical which was the mouthpiece of 'The Nepali Sahitya Sammelan' (Nepali literature Association). No doubt, it was an organization established following the spirit of 'Bangio-Sahitya Parishad' and 'Uttarbanga Sahitya Sammelan'. This literary and cultural organization was established in the year 1924. This organization took the initiative for the development of Nepali language and literature. With the view of their cultural and literary activities, this organization decided to publish a literary periodical. As a result of which, "THE NEPALI SAHITYA SAMMELAN PATRIKA" was published in the year 1932.<sup>29</sup> The Editor of this paper (journal) was Padma Prasad Pradhan. It was a monthly publication. Renowned advocate Rupnarayan Singh and Parashmani Pradhan were its main contributors. This paper with a special care did a lot for the development of Nepali language and literature. In fact the initiative taken by this publication got a good response in this perspective. The publication of 'THE NEPALI SAHITYA SAMMELAN PATRIKA' continued for a long time. After a long time, in the year 1959, the name of the Nepali Sahitya Sammelan Patrika was converted into "DIYALO". The reasons for which this change came into being are not definitely known. However, in a changed form the mouth piece of 'THE NEPALI SAHITYA SAMMELAN', 'DIYALO' was published for the

first time in the year 1964, and the same journal survives even at present under the name 'DIYALO'.<sup>30</sup>

In fact, with the decline of Banaras as a Nepali literary and political centre after the overthrow of the Ranas in 1950, Darjeeling has become the second most important town in the Eastern Himalaya for Nepali writers.<sup>31</sup>

For the growth and development of the Nepali language and literature, Paras Mani Pradhan was most renowned and active campaigner. He was the person who was first concerned with the controversies surrounding the issue of standardization and later made great effort to obtain official recognition of Nepali as a major literary language from the Government of West Bengal in 1961 as well as Government of India.

Between 1955 and 1961 the movement for making Nepali the official language for administration in the three subdivisions of Darjeeling, Kalimpong and Kurseong various political hues emerged. Apart from political parties like C. P. I. and A. I. G. L. who found for the issue on the floor of the West Bengal legislative Assembly. There were also non-political organizations that helped to bring pressure on the West Bengal government. Ultimately the West Bengal Official Language Bill was passed in 1961 stating that the Bengali and Nepali language would be used for official purpose of the state in the three subdivision of Darjeeling, Kalimpong and Kurseong. In this issue Parasmani Pradhan played an important role and he came forward immediately to help the Nepali community in implementing the Nepali language in the government offices.<sup>32</sup>

Another important publication in Nepali was 'GORKHLI'. It was the first Nepali weekly in India.<sup>33</sup> Although it could not maintain circulation beyond the seventh week of the second year (1916), it was very highly regarded by Nepali writers: Suryavikram Jnavali, the editor of this publication (GORKHALI) was a Benaras born Nepali who was extremely active in Nepali literary circles. This publication played a very significant role for the Socio-

Cultural development of this region. The declared aims of 'GORKHALI' were the provisions of educational reform and caste-divisions amongst the Nepalese communities.<sup>34</sup> For the development of the Nepali literature, a great deal of attention was paid by this publication reflecting a growing awareness of literary language. In the first issue of 'GORKHALI' published in 1915, its editor Suryavikram Jनावलि exposed his objectives in the editorial statement. Some portion of his statement is quoted: -

'At a time when men of all races have applied themselves to the development of their languages, it is most regrettable that it is only our Gorkha brothers who have all owed their language to lag behind. Our language is just as capable of spreading knowledge and wisdom as any other. Yet Calcutta University considers our language to be weak and affords it no place (in its syllabus). Because there is no prospect of progress for a language, which remains oblivious of the notions of Science and Art, we have opened a publishing house, the Himalaya press in Kashi, the sacred centre of learning. As a service to our Gorkhali brothers, we have brought out a weekly paper entitled 'GORKHALI'.<sup>35</sup>

Jनावलि attempted to drum out nationalism with his historical writings and his attitudes were reflected by the nationalistic and patriotic poems of Dharanidhar Kairala (Sharma) a famous poet of Darjeeling. A few lines of his poem are mentioned here as recorded by M. J. Hut in his book 'Nepali- A National language and its literature'.

"Oh my country men! Up and awaken!

Join in with progress, join in now,

Wash away the dust from your minds,

Cast away the purse of Fear".<sup>36</sup>

We have information about some other publications in Nepali language from Darjeeling in the pre-independent period. But we got no scope to mention

about all of them. Even in the post-independent period we got a series of publications, which have performed their social responsibility in respect of cultural and intellectual exercise. For instance, we can mention that in 1945 another newspaper entitled Gorkha was published from Darjeeling. 'GORKHA LEAGUE', the regional political organization of Darjeeling hill area (1943)<sup>37</sup> published its mouthpiece 'GORKHA' in 1945. Ranadhir Subba was the editor of this paper and it continued for a long time.<sup>38</sup> Though this publication was the mouthpiece of a political organization, it got much importance for its literary and cultural practice. In our present discussion we may have more information on press publications. For example, it could be mentioned that before our independence, Theodore Menon Published a Journal, entitled 'SATHI' in 1949, from Darjeeling. Apart from this some other periodicals and journals were also published from different places of Darjeeling hill area. Now we are just to mention the name of those publications. 'HIMADRI' a Nepali Vernacular periodical was published from Kalimpong in the year 1948. 'BHARATI' was published from Darjeeling in 1949 and this publication continued up to 1958. Another Nepali periodical was 'HAMRO KATHA' and it was published from Darjeeling in 1949. Last of all we get a periodical namely 'SIKHSI' published from Darjeeling in the year 1949. There may be some other Non-Bengali vernacular press also. Our purpose is not only to present a list of those publications. The objectively of our study is to see the role and contributions of the press in the literary, cultural, social and intellectual exercise.<sup>39</sup>

So long we have discussed about the Nepali Vernacular press. But among the Non-Bengali Vernacular publications, we have information about the publication of some other Non-Bengali Vernacular press from Darjeeling Hill area. From the Government Report of 1889, it is evident that from Darjeeling a periodical entitled "MASIK SAMACHAR PATRIKA" was published in Hindi.<sup>40</sup> It was published with the initiative of the Darjeeling 'Arya Samaj' and it played a role as the mouth organ of the Darjeeling Arya

Samaj Branch. This paper 'MASIK SAMACHAR PATRIKA' was a monthly publication in Hindi. Not only this, but we have the information of some other publication in Hindi vernacular. It is found in the official Report of Darjeeling in the year 1897-98 that "DARJEELING MISSION KA MASIK SAMACHAR PATRIKA" was published in Hindi. It was also published as a monthly journal. Though we have no detail information about so many publications in Hindi in Darjeeling within the period of our study, but it is true that the Hindi speaking people of the hill area were also interested to publish journal/periodical as a literary and cultural practice of their own. With the initiative of those people in Darjeeling, another Hindi journal namely "Masaiki Journal" was published from Darjeeling.

In our present discussion we have mentioned a good number of non-Bengali vernacular press and their socio-cultural background. At the same time it is also evident that a large number of English journals/periodicals were published from Darjeeling the background of which have already been discussed. In this connection, it must be mentioned that the first press in North Bengal was established in Darjeeling and it was in English. Again we see that the first publication from North Bengal was 'THE DARJEELING NEWS' in English in the year 1870. From the account of W. W. Hunter it is known that in the year 1871, the circulation of the paper was 150.<sup>41</sup>

From the report of the Deputy Commissioner of Darjeeling in the year 1892, it is known that during this time some important English newspapers and journals were published from Darjeeling. As our discussion are very much confined with the Non-Bengali Vernacular press. We are just to mention the names of the English Publications.

- I. The Darjeeling News (Weekly in English)
- II. News and Notes (Monthly in English)
- III. Darjeeling Standard (Weekly in English).

IV. Darjeeling Times (Weekly in English)

V. Darjeeling-Kalimpong-Sikkim News (Monthly in English)

So, it is found that apart from the Non-Bengali Vernacular publications in Darjeeling, a series of English publications were there and they occupied a prominent place in the field of publications in Darjeeling.

Not only English and Vernacular press (except Bengali), it is interesting that from the hill district of Darjeeling a Tibetan paper was published. It is quite natural, because a good number of Tibetan refugees had been settled there due to some inevitable reason (Sino-Tibetan tension during 1950s). The Tibetans, settled in Darjeeling were also interested to engage themselves in publication as a media to highlight their Socio-cultural life. As a result we find that, "YULLCHONG SOSCI SARGIAR MELLONG" a Tibetan monthly paper was published from Darjeeling in the year 1924.<sup>42</sup> It was the first Tibetan publication from Darjeeling as well as North Bengal.

During 1940-48 a large number of manuscripts and cyclostyled journals and periodicals appeared in different places in Darjeeling district. Through details are not known about them, but it must be admitted that the contribution of these journals was not insignificant in the context of socio-cultural history of Darjeeling and the growth and development of Nepali literature. For the development of modern Nepali literature, these journals contributed a significant role as like as the role of the little Magazine to the development of modern Bengali literature. The journals also played an active part to mobilize public opinion. The lyrical under-current of Nepali literature manifested itself in the publication of 'PUKAR' in the year 1948. Another publication the 'BHARAT' in the year 1949 loudly proclaimed the glory of Indo-Nepali culture. His excellence Kailash Nath Katju, Government of West Bengal, sent a message to the Editor of this journal, which was published in its Version No. 1 June, 1949.<sup>43</sup> This message was a unique one, which was full of historical significance. From that time onwards, a large number of Nepali journals

stepped forward into the modern age. But at the same time, it is true that most of the journals were short-lived. Its primary reasons were that they owned their origin and existence on individual enterprise. During the subsequent period so many journals/periodicals (like little Magazine) were published. But as our purpose is not to draw a picture of those publications, we like to turn own eyes to other side, i.e. cultural and intellectual exercise of the hill area of Darjeeling District.

#### 4.4 ASSOCIATIONS IN THE HILL AREAS OF DARJEELING DISTRICT

##### **ROLE OF THE ASSOCIATIONS**

It is an established truth that the growth of public organizations and Associations were closely related to the growth and development of press and other Socio-cultural changes. Similarly, the Associations or Institution of different time and place in our country played a very significant role for the socio-cultural changes and it had an active part in the political situation. In this context we may mention that the foundation of the 'Asiatic Society' by William Jones and thirty gentlemen representing the elite of the European Community on January 15, 1784, was various reasons a land mark in the cultural history of our nation. Yet, Raja Rammohan Roy's 'ATMIYA SABHA' founded much later may rightly be regarded as the pioneer of truly Indian public Association of the nineteenth century.

While we are to look into the Associations (SABHA-SAMITI) we see that many Associations of different people different ideas and objectives sprang up. Among these to mention only a few were Gaudia Samaj (1828), Academic Association (1828-29), Sarbatattvadipika Sabha (1832), Sadharan Jnanoparjika Sabha (1938), Tattvabodhini Sabha (1839), Sarba Subhakari Sabha (1850) and Bidyatsahini Sabha (1853), which has been mentioned earlier. Most of these bodies had started their own organ to get their views and ideas communicated to a broader section of the population.<sup>44</sup> But this is the beginning of the history of Associations/ Organizations and their contributions in the Socio-Cultural,

religious and intellectual field in all Bengal perspectives. Now for the purpose of our study we will confine our attention on different Associations/Organizations in the hill district of Darjeeling.

Though we have already mentioned that the press-publication and the establishment of different type of Associations started much later in North Bengal as well as in Darjeeling (see chapter 2) but their role was not insignificant. In a country so predominantly rural like ours, the role of these local Associations/ Organizations (SABHA-SAMITI) can hardly be over estimated. Indeed it is a fact that these local Associations, during the period of our study served as a very useful platform in highlighting the necessary and growing aspirations and problems of the local people and in enlightening public opinion in our vast local area. It is found that the sense of this awakening of different social group was mirrored by various social organization of the time. Needless to say, the establishment of any organization must have some definite aims and objectives. Here we will make a brief study on a few organizations, which were established, by the Nepali and other hill community of the Darjeeling hill district with a view to develop and highlight the causes of their own.

#### 4.5 NEPALI SAHITYA SAMMELAN (1924)

While we are discussing on the issue of establishment of organization or Association in Darjeeling, the Non-Bengali dominated area of North Bengal, first of all we must have to mention the name of 'NEPALI SAHITYA SAMMELAN' (Nepali Literature Association) in the year 1924.<sup>45</sup>

In fact, it was a literary organization in Nepali Language initiated by the Nepalis of Darjeeling. Moreover, if we examine about the character and activities of this Nepali Sahitya Sammelan, it must be clear that this organization was a follower or new addition of 'Bangiya Sahitya Parishad' of Calcutta established in the year 1907 and Uttarbanga Sahitya Sammilan of Rangpur, so far the best literary organization in Bengali, Nepali Sahitya

Sammelan had some outstanding publications in Nepali which are regarded as the treasure of Nepali literature. Let us now see the background of this Nepali Sahitya Sammilan in Darjeeling.

The arrival of Dharanidhar Kairāla (Sharma) and particularly Sūryavikram Jnavāli as teachers of Nepali at Darjeeling in 1919 and 1923 from Beneras and their association with a culturally advanced men like Pārāsmani Pradhān soon gave birth to a literary organization like “NEPALI SAHITYA SAMMELLAN” in the year 1924.<sup>46</sup> This organization, associated with a good number of literate people, and devoted for the development of Nepali language and literature achieved the best performance so far. The Nepali Sahitya Sammelan served a useful purpose by getting more than twenty books written, translated and published by reputed firms for the benefit of School Children.<sup>47</sup> Among its early literary publications are ‘NAIVEDYA’, an anthology of Dharanidhar’s poems. In this context it may again be noted that Dharanidhar Kairala (Sharma) was a famous poet in Nepali literature and in his writings the sense of nationalism or to some extent patronage to the Nepali identity were deep rooted. The spirit of the great Bengali poets like D.L. Ray, Nobin Chandra Sen, Hem Chandra Bondopadhyaya and the great dramatist like Girish Chandra Ghosh were reflected on the writings of the Nepali poet, (Dharanidhar). For our reference, it will be better to quote a few lines from the poem of poet Dharanidhar. “Jāga Jāga aba Jāgana Jāga, Iāga unnati

Vishe aba lāga

Gorkha nīda abata parityāga bho bhayo

ati Sutyau aba Jāga.”

“Awake, Awake, now you awake,

Walking up the path of progress take,

Deep slumber now forsake,

its enough you slept long, now awake,”<sup>48</sup>

Among the other activities of Nepali Sahitya Sammilan, a literary organization, we see that a series of valuable publications were made. For our purpose and to have an estimate of this organization we are just to mention something more about this 'SAMMELAN.' 'BADHŪSIKSHĀ OF BHANŪBHAKTA,' 'MAN LAHARĪ, a poetical work with social reform as its theme written in folk meter by Mahānanda Sāpkota, the biography of Bhānubhakta by Motiram Bhatta, a number of historical accounts of kings of Nepal and Nepali heroes by Sūryavikram Jnavāli, and 'KATHA KUSUM' (1938), and anthology of original Nepali short stories.<sup>49</sup> This is not all about the contributions of Nepali Sahitya Sammelan in respect of the development of Nepali language and literature. Apart from this it had something outstanding contributions for the growth and development of Nepali language and literature as well as for the upliftment of Nepali Community, Social reform and Social change at the same time. Considering all this things about the contribution of 'NEPALI, SAHITYA SAMMELAN', it must be admitted that during the first half of the twentieth century this organization/Institution achieved a significant contribution for the development of hill society and Nepali community at large. As we don't have the scope to study about this organization in details, but taking into account the special contribution on literary activities it must be admitted that the 'Nepali Sahitya Sammelan patrika,' the mouth piece of this organization published a Journal of high standard.

#### 4.6. NEBULA :

'NEBULA' was another organization of the Darjeeling hill area established the name in the year 1935. The name of the organization itself signifies the name of three communities of Darjeeling hill. These hill communities were the Nepalis, Bhutiyas and Lepches (Lepchas). When any organization emerges with a view to meet the cause of any particular community or some communities of a particular area, it means that the organization must have certain agenda of activities. As we don't have any copy

of the proceedings of this organization we cannot definitely say anything about it. But with some other references it is found that this organization (NEBULA) was very much active to highlight the problems and propagated the political demands of this three hill communities (Nepali, Bhutiya and Lepchas) of the Darjeeling district. Apart from this, NEBULA published, a journal as its mouth organ which had successfully achieved something in rousing the demands for their development and social upliftment. The name of the journal was also 'NEBULA' and it was published from Kalimpong. Its Editor was K.D. Pradhan who was a renowned social worker. This Journal though it was the mouth organ of a particular community had a special interest with literary exercise. They published few articles of literary value and at the same time played a significant role in mobilizing public opinion, promote the consciousness of the Darjeeling hill people in general.<sup>50</sup> About Nebula, no more details can be said due to the non-availability of its copy.

#### 4.7 GORKHA DUKKHA NIVARAK SAMMELAN

About the organizations of the Nepali community in the hill district of Darjeeling we find the mention of a Social organization namely "GORKHA DUKKHA NIVARAK SAMMELAN".<sup>51</sup> The name of the organization is self-explanatory i.e., an organization or a platform to remove the sufferings and ill conditions of the Gorkhas. The Gorkha Dukkha Nivarak Sammelan was founded in the year 1932 and subsequently this organization became so popular with its branches in many towns and cities of India. It is known to all of us that the Gorkhas or the Nepali speaking population was scattered throughout the length and breadth of India from Bombay, Calcutta, Benaras, Bangalore, Dehradun to Shillong, Imphal, Arunachal, Lucknow, Madras and Darjeeling.<sup>52</sup> When this organisation spread in some of the cities or towns all over India, it can easily be considered as an important and popular social organization with certain aims and objectives. We have so many references about the social condition of the Nepali community of Darjeeling and at the same time it is also

known to us that in a hill station like Darjeeling most of the inhabitants were not in a good condition. As a result it is quite natural that they will try for their betterment and will assemble under the umbrella of such type of organization.

Most of the organizations, associations or institutions generally like to mobilize public opinion in their favour through some publication or literature. Like wise 'Gorkha Dukkha Nibarak Sammelan' had a publication as their own mouthpiece to make a publicity about their organization, its activities and to highlight itself as a social welfare organization. This organization published a journal namely 'KHOJI' in the year 1940.<sup>53</sup> Perhaps it was the second literary journal to be published from Darjeeling. Its chief editor was Rupnarayan Singh, a renowned novelist and short story writer. This journal, as a spokesman of 'Gorkha, Dukkha Nivarak Sammelan' achieved a lot both in the field of social reform and in the literary practice of the local people of Darjeeling. 'KHOJI' did not produce any poet of repute but unlike its predecessor 'CHANDRIKA' it produced mostly articles written by local talent and its prose had the distinct charm of the Nepali language of Darjeeling. It can also be said that this organization (Gorkha Dukkha Nivarak Sammelan) had some special interest for the progress of the Nepali language and literature. With the publication of 'KHOJI' the mouth piece of the organization Gorkha Dukkha Nivarak Sammelan' achieved something significant contribution not only for the development and progress of Nepali language and literature but at the same time created a strong public opinion in favour of their social position. Considering all this things, it must be admitted that as a social and cultural organization Gorkha Dukkha Nivarak Sammelan performed an outstanding responsibility advocating the socio-economic backwardness of the Indian Nepalis.

It is important to note here that like the above-mentioned associations or institutions, we have reference about some other socio-cultural organizations. The aim of our study is not to have a detailed study about all the

organization. Here, we are to mention the name of some other Associations like 'NEPALI SAHITYA ADHYAYAN SAMITI', in Kalimpong, 'NEPALI SAHITYA PRASAR SAMITI' in Siliguri, 'ARYA SAMAJ' Darjeeling Branch, and 'GORKHA LEAGUE' Darjeeling branch (1943). Considering the character and activities of these organizations it is found that except 'GORKHA LEAGUE' all other organizations were very much active in the field of social reforms, cultural activities, publication of Journals and periodicals, and highlighted the Socio-economic backwardness of the hill people. The spirit of all these organization were to some extent identical in respect of social upliftment, development of language and literature, and to mobilize public opinion in their favour. It is well known to all that during the early twentieth century 'Arya Samaj' had a distinction in the field of Socio-religious reforms. Quite naturally, it is expected that the Darjeeling branch of Arya Samaj also maintained the spirit of the organization. Similarly, Nepali Sahitya Adhayan Samiti, and Nepali Sahitya Prasar Samiti were the platform to explore on Nepali language and literature. With the help of the different type of activities of these organizations the sense of awakening of the non-Bengali hill communities started.

Apart from these social organizations now we are to study about some other associations, which had more a political character than in the social-cultural field. In this connection, one thing has to be mentioned to realize about the inspiration behind these organizations or Associations. Needless to say, the establishment of any organization in Nepal generated the spirit among the People of Darjeeling, specially the Nepali community to establish organization of their own and these organizations in due course of time significantly contributed for the socio-cultural, economic and political cause of the hill people in Darjeeling.

#### 4.8. GORKHA LEAGUE

While the literary activity in Nepali in Darjeeling and some other Nepali populated areas in India were growing, Thākur Chandan Singh, in the year 1921 established the 'GORKHA LEAGUE' in Dehradun. This organization (GL) was one of the reflection of the new social consciousness engendered by foreign travel and exposure among the Gorkha servicemen who returned from the war in Europe in 1918.<sup>54</sup> As a political group the league aimed to effect social reforms in Nepal. Though it is not within the jurisdiction of our study, as a reference it can be mentioned that the Gorkha league published two Nepali journals from Dehradun: 'GORKHA SAMSĀR' in the year 1926 and 'TARUN GORKHĀ' in 1928.<sup>55</sup> Similarly, an independent organization namely 'GORKHA LEAGUE' was established in Darjeeling in the year 1943 for the general interest of the Gorkhas, a Nepali community in Darjeeling.<sup>56</sup> Apart from socio-economic issues this Organization from the very beginning became interested with political matters. The league was in contact with a number of great national leaders. With its role and activities as a socio-political organization, it seems that this organization was very much active with the political demands of the Gorkhas. It was a common slogan of the league that "there can be no improvement in the condition of the people without political reforms."<sup>57</sup> It is also found that some other organizations were founded at Darjeeling whose basic demands were political, social and cultural reforms. Immediately after the First World War, the 'GORKHA SAMITI' was revived at Darjeeling. Due to some political cause Gorkha Samiti was renamed as 'GORKHA ASSOCIATION.' During the years of the First World War terrorist and revolutionary activities were very strong under the leadership of 'ANUSILAN SAMITI'. As GORKHA SAMITI was sounded like ANUSILAN SAMITI, it was suspected as a terrorist organization by the British Government. So it had to rename itself as 'GORKHA ASSOCIATION.' Its prime aim was to promote socio-cultural interest of the Indian Nepalis.<sup>58</sup> The

key persons behind this were Dal Bahadur Giri and his elder brother Agam Singh Giri.

In the year 1918, another organization 'The GORKHA LIBRARY' was opened at Kurseong with the object of bringing about a rapid progress of the educationally backward Nepali community of Darjeeling.<sup>59</sup> The establishment of a Library for the Gorkhas, no doubt signifies the thrust of education and knowledge for them.

So long we have discussed about a lot of organizations/ institutions which were mainly engaged in reforms in different fields. Now we will attempt to have a discussion about some organizations which had some content with the national movement of India.

In this context we must mention the name of Dal Bahadur Giri who had been earlier associated with the 'GORKHA ASSOCIATION'. Dal Bahadur Giri had the distinction to open a branch of the Indian National Congress at Darjeeling.<sup>60</sup> Under his leadership the wave of the Non-Co-Operation movement spread to the Tea garden areas like a wild fire. Dal Bahadur Giri was a good organizer and to propagate about the Non-Co-Operation movement he got the company of some other persons who had significantly campaigned for the national movement. Among them we must mention the name of BHAKTABIR LAMA. Bhaktabir Lama was so popular in the Darjeeling Tea plantation areas for the propagation of non-co-operation movement for which he was popularly known as 'ASOHAYOGI LAMA.'

Another Association namely the 'Hill men's Association' was founded in 1919 which took up some other political cause of the hill people of Darjeeling. At that time Darjeeling was deprived of any representation at the provincial legislative body because, it was an excluded area. Even the Montague Chelmsford Report did not contain any Provision for the popular representation of Darjeeling Under the circumstances this 'HILLMAN'S

ASSOCIATION' was founded in 1917 and raised the voice to establish their demand.

In our discussion, we have already mentioned about the Gorkha Samiti or the Gorkha Association. It is interesting to note that the Gorkha Association of Darjeeling started a branch of it in Calcutta in 1926 under the Presidentship of Agam Singh Giri, the elder brother of Dal Bahadur Giri.<sup>61</sup> The objectives of this branch was nothing but to mobilize the public opinion in their favour in a broad perspective. Like his younger brother Dal Bahadur Giri, Agam Singh Giri was also involved in the Non-Co-Operation Movement. Quite naturally it is expected that the British Government would not like such type of organization and its activities which encouraged the cause of national movement. As a result the British Government watched the activities of the Association very closely so that it cannot be detrimental to them.

In our present study we have thoroughly discussed on the non-Bengali Vernacular press and Associations in the Darjeeling hill area. From this discussion it is clearly found that those press and Associations, within its limited capacity have contributed a lot for the growth and development of language and literature,

## References

---

<sup>1</sup> O' Malley, L. S. S., Bengal District Gazetteers, Darjeeling, First published 1907, Reprinted 1985, second Reprint 1999, LOGOS PRESS, New Delhi, p.28.

<sup>2</sup> Ibid. p. 178.

<sup>3</sup> Ibid. p. 171.

“It was not till the advent of the Revd. William McFarlane, in 1869, that any broad scheme of Vernacular education was devised for the district. Mr. McFarlane soon saw that the one thing required for the development of the district, for raising the people in the scale of civilization, and incidentally for obtaining a powerful lever for his mission work, was some statesmanlike scheme of education.

<sup>4</sup> Ibid, p. 170

<sup>5</sup> Ibid.

<sup>6</sup> Pradhan, Kumar - Process and consequences of the unification of Nepali with particular reference to Eastern Nepal, 1750-1850, Diss, Calcutta University, 1982, P. 82.

<sup>7</sup> O' Malley, Op cit, P. 170 – 71

For details see Banerjee, P. and Gupta S. K. (Eds) – Man, society and Nature–The cultural profile of Darjeeling by Jahar Sen, Indian Institute of Advanced Studies, Simla, 1992.

<sup>8</sup> Banerjee, P. and Gupta, S. K. (Eds) Op cit, p.139.

<sup>9</sup> Sen, Jahar. Darjeeling Zila Nepali Bhasa O Sahitya Charcha. SAMATA, July – September, 1989, P. 57.

---

<sup>10</sup> Banerjee, P. and Gupta, S. K. , Op cit, p.143.

<sup>11</sup> Ibid. p. 143.

<sup>12</sup> Sen, Jahar – Op cit, Samatat, July – September, 1989, P. 57.

<sup>13</sup> Pradhan, Kumar - A History of the Nepali Literature, Sahitya Academy, New Delhi, 1984, P. 46.

An important contribution of Motirām Bhatta was the publication of the first Nepali Journals, 'GORKHĀ BHĀRAT JĪBAN', a monthly from Benaras in 1886. The Journal was edited by Rāmkrishna Varmā but not a single copy of it has been found as yet. The only information that one can obtain about it is from an advertisement in a Hindi Journal BHĀRAT JĪBAN.

<sup>14</sup> Sundas, L- "Bharatma Nepali patra Partika Ko Attasi Varsa", Academy Nibandhawali (University of North Bengal, 1979).

<sup>15</sup> Pradhan, Kumar – Op cit, P.73.

<sup>16</sup> Hutt, M. J. – "Nepali – A National Language and its Literature, School of Oriental and African Studies", London, S. Publishing Pvt. Ltd. New Delhi, 1988, P.143.

<sup>17</sup> Devokota, Grishmabhadur – Nepalko Chhapakhana Ra Patra Patrikako Itihas, Kathmandu, 1966, P. 52.

<sup>18</sup> Pradhan, Kumar – Op cit, P.73.

Gorkha Khabar Kāgat Published from 1901-1932 from Darjeeling was edited by Rav. Gangaprasad Pradhān and was printed in his own Gorkha Press. Being a clergymen of the Scottish Baptist Mission it is said that the objective set by Gangaprasād was to propagate Christianity through the Journals and scholars do not consider it to be of any worth because it was apparently published with a non literally motive and, as a historian of

---

Nepali literature Tānā Sharmā says “in a colloquial and unrefined language with a regional imprint.”

<sup>19</sup> Personal collection of relevant paper by Dr. Kamalesh Ch. Das, Reader in History, Balurghat College.

<sup>20</sup> Pradhan, Kumar, Op. cit., P.77.

Pārasmani Pradhān besides Dharanidhar and Surjavikram Jnavāli has been a leading man of letters at Darjeeling from the early part of this century (twentieth century) born in 1898 at Kalimpong, he worked as a school inspector and teacher. He brought out a literary monthly magazine, ‘CHANDRIKA’, in 1918. Though it survived only for two years, it has left a significant mark in the development of Nepali language and literature. Later he established his own printing press and has devoted his life to the cause of his language by publishing another literary monthly magazine ‘BHĀRATI’ from 1948 to 1957.

<sup>21</sup> Sen, Jahar – The Cultural Profile of Darjeeling in Banerjee, P. and Gupta S. K. (Eds) Man Society and Nature, P.144.

For details see Pradhan Kumar, Op cit, P. 77.

<sup>22</sup> Madhuparni, Sarad Sankhya (Autumn Number) 22nd year, Paschimbanger Nepali Bhasai Sambad O Samayik Patra-Patrika by Dr.Ananda Gopal Ghosh, p. 20.

<sup>23</sup> Ibid, P. 20.

<sup>24</sup> Pradhan, Kumar, Op cit, P.80.

<sup>25</sup> Banerjee, Amiya Kumar, Darjeeling District Gazetteers, P.582.

<sup>26</sup> Hutt, M. J. – Nepali : A National Language and its literature. School of Oriental and African Studies, London, Sterling Publishers Private limited. New Delhi, 1988. P.148.

---

<sup>27</sup> Hutt. M. J., Op. cit., P.148.

<sup>28</sup> Ibid.

<sup>29</sup> Pradhan, Kumar, Op. cit., P. 80.

For details see Hutt. M. J., Nepali : A National Language and its Literature.

<sup>30</sup> Adhikary, Ramlal - Nepali Nibandha yatra, Darjeeling, 1975, P. 134.

<sup>31</sup> Hutt, M.J., Op cit, P. 147.

<sup>32</sup> Pradhan, Indramani, Parasmani Pradhan Makers of Indian literature, Sahitya Academy, New Delhi, 1997, P.60.

<sup>33</sup> Hutt. M. J., OP. Cit., P.147.

<sup>34</sup> Tānāsarmā – Nepāli Sahityako Itihās, Kathmandu, 1970, P. 80.

<sup>35</sup> Hutt. M. J., Op. cit, P.145.

<sup>36</sup> Ibid.

<sup>37</sup> Bhai Nahar Sing, Bhai Kirpal Sing (Ed.), History of all India Gorkha League, 1943-1949, Nirmal Publishers and distributors, New Delhi, 1987, P.VI.

<sup>38</sup> Hutt. M.J., Op cit, P. 148.

<sup>39</sup> Ibid.

<sup>40</sup> General proceedings, September, 1989, P.57.

<sup>41</sup> Hunter, W.W. - A statistical Account of Bengal, Vol. X, P.17.

<sup>42</sup> Sen, Jahar - Darjeeling Zila Nepali Bhasa O Sahitya Charcha, SAMATAT, July – September, 1989, P. 57.

<sup>43</sup> Ibid.

- 
- <sup>44</sup> Majumdar, R. C. (Ed.) - The History and culture of the Indian people—  
British Paramountcy and Indian Renaissance, Part II, General, 1991, P.  
444.
- <sup>45</sup> Pradhan, Kumar, Op. cit., P.79.
- <sup>46</sup> Ibid.
- <sup>47</sup> Pradhan, Kumar – Op. cit., P.79.
- <sup>48</sup> Ibid.
- <sup>49</sup> Pradhan, Kumar- Op. cit., P.80.
- <sup>50</sup> Ghosh, Dr. A. G. and Roy Sanyal Ratna - Growth of public opinion in North  
Bengal – A case study of the development of Newspapers and periodicals  
(1870-1947), North Bengal University Review, Humanities and social  
sciences, 1993.
- <sup>51</sup> Ibid.
- <sup>52</sup> Pradhan, Indramani, Parashmani Pradhan - Makers of Indian Literature,  
Sahitya Academy, New Delhi, 1997, P. 65.
- <sup>53</sup> Pradhan, Kumar, Op cit, P.80.
- <sup>54</sup> Leo. E., Rose and Bhuwan, L., Joshi – Democratic innovations in Nepal,  
Berkley, 1966.
- <sup>55</sup> Bhai, Nihar Singh, Bhai, Kirpal Singh (Ed.). Op. cit., P.VI.
- <sup>56</sup> Ibid.
- <sup>57</sup> Ibid. P.78.
- <sup>58</sup> Pradhan, Kumar, Op. cit, P. 78
- <sup>59</sup> Ibid
- <sup>60</sup> Ibid
- <sup>61</sup> Ibid.