

## **Chapter 2**

### **Print culture in Colonial Gujarat**

The beginning of British rule in India and the Christian missionaries that followed in their wake paved the way for the emergence of print culture and culture of translation in India. These new cultures had a profound effect on the Indian culture. Print culture and translation became a medium for some of the important changes that took place in the Indian cultures politically, socially and in the literary field. In this chapter, I will survey the history of printing press in India and with a special focus on Gujarat. I will examine print culture in Gujarat and the changes that took place in the context of Christianity in early colonial Gujarat.

### **History of the Printing Press**

There was a time when people used to write on palm leaves. This was before the discovery of paper. Some of the old manuscripts written on palm leaves are preserved in the National Manuscript Library in Delhi. Though the Egyptians made paper by 3500 BC, it came to Europe only by the 11th century. The first paper mill in Europe was set up in Spain in 1120. The Chinese were the first to invent the art of printing. They made wooden blocks to print letters. This was started during the period of the Tang Dynasty in 600 AD. The oldest known surviving printed work in a woodblock is a Buddhist scripture of 684 AD. It is now exhibited in a calligraphy museum in Tokyo, the capital of Japan. The first printed book published in China was the Buddhist text, the “Diamond Sutra” by Wang Chik in 868 AD. Some copies of the Buddhist scriptures printed in 1377 are preserved in museums in China. Block printing came to Europe by Johannes Gutenberg

of Germany is widely credited with developing printing technology around 1439. Gutenberg also invented an oil-based ink for printing. He printed the Bible in 1450. It was in the Latin language and had 1282 pages. He used movable printing blocks for the book. It revolutionized reading as it enabled the mass production of books and made books cheap. In India printing seems to have started with the efforts of the Christian missionaries who had begun to arrive almost hand in hand with European powers that sought to control sections of the subcontinent. In that context, it is necessary to study some details about the Christian missionaries and their connection to the beginning of printing technology in India. They played a key role, not only within the context of their proselytizing activities but also in relation to publishing.

Elizabeth L. Eisenstein in her work “Some conjectures about the impact of printing on western society and thought: A preliminary report” discusses the social and psychological transformation caused by printing. After the discovery of printing the importance of literacy and writing skills and reading skills became extremely important (Eisenstein 1968 56). The new culture of printing introduced a shift from scribal to typographical culture and brought many developments in the world. To show the importance of the study of the print culture Elizabeth Eisenstein quotes from “A Preliminary Report” by Francis Bacon: “We should note the force, effect, and consequences of inventions which are nowhere more conspicuous than in those three which were unknown to the ancients, namely, printing, gunpowder, and the compass. For these three have changed the appearance and state of the whole world” (Qtd in Eisenstein 1968 1).

According to Eisenstein learning to read is different from learning in oral tradition. She says that in the age of scribes the dependence on oral communication and special ‘mnemonic devices’ changed after the mastering of the letters (Eisenstein 1968 55-56). She gives the example

of the craftsmen outside universities who profited from the new opportunities to teach themselves but print also allowed the undergraduate students: "...to reach beyond their teacher the students no longer needed to sit there with the master to learn language or academic skill. But instead of this they could achieve mastery on their own, even by sneaking books past their tutors - as did the young would-be astronomer, Tycho Brahe" (Eisenstein, 1968 56). Discussing the transformation of all forms of knowledge, Eisenstein writes: Since they affected the transmission of all forms of knowledge, such changes seem relevant to historical inquiries of every kind. Issues pertaining to shifts in book-reading habits go far beyond the special concerns of literary historians" (Eisenstein, 1968 55-56). In the following section, I will offer a brief account of the history of printing in India before going on to focus specifically on printing in Gujarati.

### **History of the Printing Press in India**

The art of print entered in India for the first time on September 6, 1556. St. Xavier wrote a letter in 1549 and express the desire of printing Christian literature in Japanese language. Avant Kakba Priolkar in *The Printing Press in India: its Beginning and Early Development* gives an account of the early emergence of printing in India from Goa to Bombay. When printing enters in Goa its projected to help missionary work in Abyssinia. But situations conspired to detain it in Goa on its way to that country (Priolkar, 3). Priolkar in this work studied the letters written by some missionaries to collect the history of printing in India. From a letter written on April 30, 1556 by Fr. Gasper Calaza to St. Ignatius, it appears that some ships carry printing press and some technicians for the east in 1556 (Priolkar, 4). There is a letter written from Goa by the Patriarch

designate himself on November 26, 1559 in which he clearly said that he had arranged to be prepared molds and matrices of types of Abyssinian characters for use in a press. Country of Abyssinia did not have their own press so from goa the printed material was sent to there (Priolkar, 5). According to Priolkar there is a confusion in contemporary documents regarding the precise date when the printing press reached to Goa for the first time (Priolkar, 6). After the 1556, the entry of printing press in India there was a public discussion on how this culture was helpful in every part of their life. this discussion was attended by a large concourse of people and Priest. Indians were at that time fond of this printing press and wanted the another one so that their life will become more easy to live. The first known book printed in Goa would be the *Doutrina Christa* by St. Xavier (Priolkar, 8). This was printed in 1557. Francisco de Sousa mention that a tract on *Doutrina Christa* was composed by St. Xavier for the benefit of the children and printed in Goa in 1557. No copies of theses nor *Doutrina Christa* is available anywhere in this world. Joao de Bustamante, a Spaniard came to India with the printing press and he must therefore consider as the pioneer of the art of printing in India (Priolkar, 8). It is known that a person of Indian origin was sent by King of Portugal to help Bustamante in setting up the press (Priolkar, 9). Jesuit writers speak of him as 'able printer' (*Habil Impressor*), but although they are careful in combining their writing with all manner of details they never mention the name of this Indian collaborator of Bustamante.

The credit for preparing the first types of Indian script goes to Joao Gonsalves, another Spaniard who accompanied Bustamante to Goa (Priolkar, 9). He was an expert Blacksmith especially skilled in the manufacture of clocks. Priolkar says that *Doutrina Christa* was printed in India types of Malabar letters which was prepared by Joao Gonslaves. So *Doutrina Christa* was

the first book printed in Indian language (Priolkar, 9). Joao da Faria was the pioneer in the preparation of types of Tamil characters. It was assumed that the 'Malabar language' of which the types were prepared by Gonslaves must be the Malayalam language (Priolkar, 10). The first Indian script of which types were prepared was Tamil and not Malayalam. At that time Malayalam was considered as a subsidiary branch of Tamil and it was not until a much later date that Malayalam was used to print. There is a grammar of this language in the Bombay University Library printed in 1799 at the Courier Press of Bombay (Priolkar, 11). A book called *Outlines of a Grammar of Malayalam Language* was published in Madras in 1839 (Priolkar, 11). Priolkar points out Fr. Schurhammer's statement that Gonslaves had actually started preparing types of the *Devanagari* script. By the end of the year 1577 there were cast about 50 letters in the *Devanagari* script. But Gonslaves who created it died and after him Fr. Joao de Faria also expired in the year 1582 so no one was there who can continue this work. And so the Puranna was printed in Latin characters not in *Devanagari*.

In the programme for religious education the indigenous languages were assign an important role. It was appreciated that Christian Literature should be conversant with a local-languages and that Christian literature should be produced in those languages for the benefit of converts. Under this policy Fr. Thomas Stephens, Fr. Croix, Fr. Saldanha and others produced Christian *Puranas* and other works. These are written in the literary and spoken languages of Goa, but printed in Roman script (Priolkar, 13). The establishment of printing press in Goa projected to serve as an aid to effective evangelization (Priolkar, 23). The role of India local languages in evangelization work was very important. According to the *Concilio Provincial* of 1606 no cleric should be placed in charge of a parish unless he learnt the local languages (Priolkar, 23). The

earlier generations of Christian missionaries who came to India were fired with genuine religious enthusiasm and were willing to make the effort necessary to master a foreign tongue in the interest of their faith (Priolkar, 23). Due to this act the missionaries with foreign roots carried on continuous struggle in learning the Indian languages and so the clergies with Indian roots gets preference makes the foreign missionaries disturbed. So they try to abolish this decree. At last their efforts were successful in the declaration of a notorious decree of 1684. According to this decree to root out the local languages from Goa and replace it with Portuguese language (Priolkar, 23-24). The said decree required that within a period of three years Goans should abandon the use of the local languages and take to the use of Portuguese. And this struck at the very root of the printing press in India. In 1754 the Secretary of State, Diogo de Mendonca Corte Real, ordered the Viceroy of (Portuguese) India to refuse his consent to request for the establishment of a printing press in India irrespective of the source from which such request came, whether from convents or colleges or other communities however highly privileged (Priolkar, 24). On 16<sup>th</sup> September 1821 because of Bernardo Pires de Silva, the Viceroy Conde Rio Pardo was removed and the oppressive rule of the former gave place to a liberal regime (Priolkar, 26). The Government at this time took the initiative in bringing the printing press to Goa from Bombay and started a weekly called *Gazette de Goa* (Priolkar, 26). However, the new Viceroy D. Manuel de Camara put an end to the existence of the press as well as of the *Gazette* by an order dated August 29, 1826 (Priolkar, 26). On 13<sup>th</sup> of June 1835 the second government had started weekly paper *Chronista Constitutional da Goa* and the publication of this paper had suspended on 30<sup>th</sup> November 1837. It was followed by the third paper *Boletim do Governo do Estado da India*, which started on 7<sup>th</sup> of December 1837.

Printing in *Devanagari* characters in Goa started only in the second half of the 19<sup>th</sup> century. In 1853 Government press purchased *Devanagari* types from Bombay for use in printing advertisements and other notices in government paper *Boletim do Governo*. The first notice printed in Marathi characters appeared in this periodical on May 27, 1853 (Priolkar, 27).

While inaugurating the fifth session of the All India Library Conference in Bombay in 1942, Shree K. M. Munshi observed that Shivaji Maharaj set up a printing press but as he could not get it worked he sold it in 1674 to Bhimji Parekh, an enterprising Kapol Bania of Gujarat, who not only set it up but called out an expert from England (Priolkar, 29). Priolkar is not sure about the statement of Munshi, whether it was fact or not because he said he has used the information shared by someone in his paper in conference. It is also believed that Bhimji Parekh has requested the Company for the printing press and started in Surat. The technician sent by the Company with Parekh's request was an expert printer but was not able to cut types of "*Banyan script*" (Priolkar, 29). The printing press was brought to the island of Bombay for the first time in 1674- 75 (Priolkar, 32). According to Priolkar the intention of Bhimji Parekh behind the use of this press for printing literature in Indian characters did not materialize (Priolkar, 32). It was assumed that some English types also bring with the press to print the literature in English. The *Gazetteer of Bombay city and Island* states that the establishment of a printing press was one of the innovations introduced by General Aungier, Governor of Bombay (Priolkar, 33). Captain Alexander Hamilton who travelled in India on business during the period 1688 to 1723 mention while this tenure during the stay in Bombay he saw certain printed documents (Priolkar 33).

The late Rao Bahadur Dattatraya Balwant Parasnis, another Maratha historian has stated the facts which prove that V. K. Rajwade was not entirely justified in censuring the Marathas for their indifference to the art of printing. Rajwade said a primary lack in the culture of Marathas was their ignorance of the art of printing and their failure to learn it (Priolkar, 28). Though the Marathas had so many contacts to the Europeans they did not adopt the art of printing until the end of the peshwa regime and even subsequently many Maratha chiefs like Ghorpade, Shinde, Holkar, Bhonsale, the chief of Kolhapur, Sawant, Angre, employed a number of Portuguese Frenchmen, and other Europeans (Priolkar, 28,29). Parasnis writes, “Nana Fadanavis of Poona is known in history as a famous states man. Original documents show that he took keen interest in a variety of fields such as learning, arts and crafts, agriculture etc. He had started a school of painting and sculpture at Poona with the cooperation of Sir Charles Mallet, who was then the resident. He first conceived the printing of *Bhagavadgita* by getting moulds of Marathi letters prepared by coppersmith student who was trained at this school” (Priolkar, 34).

Then he started to prepare copperplates of uniform shape and size and to fix on them copper letters of each verse of the *Bhagavatgita*. Before the long process of preparing the plates Bajirao II became the Peshwa (1796), and the Nana Fadanavis faced decline. In this unsettled condition many skilled artisans migrated from Poona (Priolkar, 34).

Credit for the third attempt of establishment of printing press was of Bartholemew Ziegenbalg. One of the most important persons related to the beginning of printing in India was the first protestant missionary Bartholomew Ziegenbalg (Priolkar, 28). He arrived at the Danish

colony of Tranquebar on the Coromandel Coast about 150 miles south of Madras on 9<sup>th</sup> July 1706 with his fellow student Heinrich Plutchau. In *Print areas: book history in India* edited by Abhijit Gupta and Swapan Chakravorty say that this Danish missionary requisitioned a printing press and 100 reams of paper in 1712 for promoting Christian knowledge in India (Gupta and Chakravorty, 8). The Danes had been in Tranquebar since 1620 (Neil, 28). The area which they rented from the king of Thanjavur (Tanjore) was no more than five miles by three in extent. Gupta and Chakravorty say that Ziegenbalg convinced the local Pundits to see their manuscripts and explained to them the process of printing. That was how he managed to collect the manuscripts for printing (Gupta and Chakravorty, 8).

Before the arrival of the printing press in India the scribal books performed the role of knowledge giving to the people. Gupta and Chakravorty in *Print areas: book history in India* quote Ziegenbalg that on 14<sup>th</sup> June 1709 he wrote a letter from Tranquebar in which he describes the difficulty of transcribing books in the local manner. He says:

As for the Outside of these Books, they are of a quite different Dress from those in Europe. There is neither Paper nor Leather, neither Ink nor Pen used by the natives at all, but the characters are by Iron Tools impressed on a Sort of Leaves of a Certain Tree, which is much like a palm- Tree. At the End of every Leaf a Hole is made, and through the hole a String drawn, whereby the whole Set of Leaves is kept together; but then they must be untied or loosened, whenever the Prints of these Characters shall appear and be read (Gupta and Chakravorty, 9).

This situation changed considerably with printing technology that Ziegenbalg introduced. Studies about the changes brought about by the printing technology in India focus on two main areas: printing of scribal and oral material and thus changing the form of oral and scribal literature, and secondly, printing of new kinds of materials that introduced new forms of knowledge (Gupta and Chakravorty, 9).

At this time many people of Portuguese descent had taken up residence in South India and the Portuguese language was widely known in that region (Priolkar, 36). The Danish missionaries therefore began to equip themselves with a means of communicating with the Indians by learning Portuguese language. In India they encountered the Indian pundits and with the help of them they try to get into the local conditions (Priolkar, 37). Ziegenbalg has explained in a number of his letters that books prepared in the Malabar language to help in the spread of the Christian faith were initially written in Portuguese and then translated into the 'Malabarick language' with the help of Indian assistant (Priolkar, 38).

Priolkar said there are two-fold task of Christian missionaries: they had to spread the doctrines of the new faith and at the same time attempt to wean away people from their old religious beliefs and practices (Priolkar, 40). Ziegenbalg collected the old manuscripts of Indian literature to help them to understand the old beliefs of Hindus. The Malabar types was also established in 1713. The Malabar press and the foundry was at that time going about the Translation of Old- Testament both into Portuguese and Damulian. A letter dated April 7, 1713 contains a list of 32 books in the Malabar language, original as well as translations and 22 books in Portuguese prepared by missionaries (Priolkar, 44). It is stated that the books in the Malabar

language included a vocabulary written on paper and another written on palm leaves (Priolkar, 44).

The beginning of the printing the New Testament in Tamil has started in 1714. The same letter which gives this information has also stated that “the four Evangelistic and Acts of the apostles” was already printed. The shortage of paper has delayed to pursue the printing of the end of the letter. Then Ziegenbalg and team have started thinking of manufacturing of paper (Priolkar, 45). The oldest Tamil book printed in Tranquebar is *The Four Evangelists and the Acts of the Apostles* printed in 1714, a copy of which is available in the Serampore College Library (Priolkar, 45).

Following the first great period of Tranquebar printing was the second period dominated by Benjamin Schultze 1720-40. The excitement which was there in the first period was not there in this second phase (B. S. Kesavan, 40). Because the pioneers were disappearing so the second phase were to be the years of consolidation rather than extension. These twenty years were memorable for two events- the foundation of English mission and the ordination of the first Indian Protestant pastor in 1733 (Priolkar, 40). When Grundler died Benjamin Schultze was the only ordained missionary left in Tranquebar.

The Danish missionaries did not play direct role in the establishment of printing press in the Marathi language. A Danish missionary Christian Fredrick Schwarts influenced to enlightened the chief to establish a press in Tanjore in which some Sanskrit and Marathi books were printed.

At Vepery, Madras Fabricius the great Tamil scholar printed his hymn book and his Tamil- English Dictionary in 1779 (Priolkar, 47).

The beginning of printing in Kannada and Telugu has started in Madras in the press of the college of Fort St. George in 1820 or earlier (Priolkar, 49). The second edition of *A Grammar of the Teloogo Language* by A. D. Campbell printed in 1820. Another *Grammar of the Telinga language* by Dr. William Carey was published at Serampore near Calcutta in 1814 (Priolkar, 48). In 1824 an English- Kannada dictionary compiled by the Rev. William Reeve, a protestant missionary belonging to the London Missionary Society was printed in the press of the College of Fort St. George. *A Grammar of the Kurnata Language* by Dr. W. Carey was printed in 1817 and a translation of the Bible in the same language was printed by them for the first time in 1823. Till 1835 there were stringent restrictions on the freedom of printing but they were removed by Sir Charles Metcalfe in that year (Priolkar, 50). In 1863 there were ten printing presses made up of wood owned by Indians in the city of Madras. Iron printing presses came into use at a later date (50). Serampore was a Danish settlement. The Bishop of Tranquebar aptly remarks: “Without Ziegenbalg there could be no Carey; Without Tranquebar no Serampore (Priolkar 51)”.

In the next chapter Priolkar said that it was as an aid to proselytization that the printing press was brought to Goa and to the Presidency of Madras, but in Bengal political considerations were responsible for the innovation of printing press (Priolkar, 51). The first book printed in Bengali language and script is a Grammar of the Bengali language prepared by Nathaniel Brassey Halhed, a civil servant of the East India Company printed Hoogly (near Calcutta) in 1778. Priolkar

states the opinion of C. E. Buckland that this printing press was the first printing press in India but according to Priolkar this statement is wrong (Priolkar, 51). He means to say that may be Buckland wanted to say that Hoogly printing press was the first printing press in Bengal. Charles Wilkins can be considering as the pioneer of the art of preparing the types not only Bengali alphabet but also the *Devanagari* alphabet as said by Priolkar (Priolkar, 53). Wilkins taught the art to an Indian Blacksmith Panchanana Karmakar and he taught it to other Indian technicians.

B. S. Kesavan discusses about the first Bengali press. Many missionaries have started the first Bengali printing press in Bengal in the first half of the 19<sup>th</sup> century (Kesavan, 193). The East India Company's administration, based in Calcutta needed Bengali printed works to arrange company regulations, and train civil servants at Fort William College. The Serampore Mission printing press is one of the earliest printing presses of Bengal. It was established in Serampore in 1800 by William Carey, William Ward and other British missionaries. The important contribution of the press was printing text books in Bengali language. They printed books on grammar, dictionaries; history etc (Kesavan, 193). William Carey, a worker of the Baptist mission was quick to appreciate the immense value of the knowledge of Indian language for his missionary work and started learning Bengali from a Bengali Gentleman Ram Basu. In his leisure time he has starting translating the New Testament into Bengali. He employed a Pundit who can help him for the translation (Priolkar, 56). He has translated Sanskrit grammar and dictionary into English as well and the compilation of dictionary Sanskrit including Bengali and English. As the technician who learn the art of making the alphabet from Wilkins he unrestraint use of alphabet made at London and use the local talent for the purpose. In the beginning of the 1799 Marshman, Ward and two other missionaries came to assist Carey. He moved Serampore with his printing press in the

beginning of 1800 from London (Priolkar, 58). *Memoir Relative to the Translations* printed in 1807 at Serampore printing press in Devanagari script. Although *Devanagari* alphabet was already there Serampore printing press uses *Modi* script for printing the second edition of Marathi Grammar, Marathi Bible and Marathi Dictionary (Priolkar, 65).

Another achievement of Serampore mission was the preparation of the first movable metal types of Chinese character this is the first time in history that the block printing was replaced by the real typography (Priolkar, 67). In middle of 1807 the missionaries completed the work of preparing four fonts of oriental script in which the printers print the scriptures in seven languages. At this time the paper manufactured in India was of poor quality and durability (Priolkar, 69). Paper imported from Europe was more expensive and because of it the publication of books became irregular. After many long experiments the Serampore mission set up a paper factory in India to be operated by a steam engine (Priolkar, 69). At first Carey was compelled to print his Bengali Testament on a dingy, porous, rough substance called Patna paper. Then he started using paper by importing from England which is irregular and costly. Native paper whether handmade or mill, being sized with rice paste, attracted the bookworm and white ant so that the first sheet of work which lingered in the press were often consumed by these insects before the last sheets were printed off (Priolkar, 69). From 1820 till 1865 Serampore became the only source of supply for local as distinguished from imported and purely handmade papers. Even the cartages of *Mutiny notoriety* in 1857 were from this factory though it had long ceased to be connected with the mission (Priolkar, 69).

Approximately at 1825 ink was manufactured in India but the stones required for lithographic presses had to be imported from Europe (Priolkar, 98). As a result of some enquires stones actually superior in quality to those imported from Europe were discovered at Kurnool in Bellary district of the Madras Presidency. This brought down the cost of printing. After the death of first lithographer MacDowall, Francisco de Ramos was appointed to that position on September 18, 1826 at Madras Presidency (Priolkar, 100). Captain Jervis writes in a letter that he was placed in charge of the government lithographic establishment in 1829 (Priolkar, 101). At that time the private lithographic printing presses were running very well so Priolkar says that the private lithographic presses running that much good so now the government should handover their lithographic presses to the private owners (Priolkar, 101).

In her chapter in *Print and Pleasure: Popular literature and entertaining fictions in colonial North India* on printing in north India, Francesca Orsini notes how several oral and scribal materials was printed. According to Orsini, print and publishing came to north India around 1830. The first litho presses were established in Lucknow and Kanpur at the time (Orsini 105). Nawab Ghaziuddin Haydar invented typography with Arabic fonts (Orsini,105). This typography enabled the printing of some works in Persian. Further Orsini discusses about Mr. Archer's Asiatic Lithographic Society Press in Kanpur, which printed *Tulsi Ramayana* (1832) and a scholarly book in Persian (Orsini, 105) apart from other scholarly and moral works in Persian and Urdu. Because lithography was cheap and easy to operate, it became the favorite choice for Urdu and Persian printing (Orsini,106). But in Orsini's view when Urdu and Persian books were lithographed a hierarchy was established in relation to Hindi books. She says: "Publications for government or for wealthy patrons and textbooks that guaranteed high sales were printed, while books published

on a smaller scale and those brought out by smaller commercial printers were lithographed” (Orsini, 106).

Apart from this there was another reason of the uncertainty of the publishing market in north India according to Orsini; she says “A high proportion of books were published by the author or ‘by order’ of a wealthy patron: this suggests that in most cases authors went to printers and not printers to authors” (Orsini, 113). Because of this, authors or patrons wished to publish their works in print rather than in manuscript form (Orsini, 113). Later, printers re-printed texts of genres which were already known and which could find readers very easily (Orsini, 113). The transition of early lithographed books to print was very easy because those books looked very much like litho manuscript only format and binding were different (Orsini, 113).

Orsini says another feature of the early printers was the printing of books in more than one language. The reason behind this multilingualism as she discusses in her work is the plural nature of knowledge and the plurality of audiences (Orsini 114). The book printed in more than one language addressed different audiences and this was the central reason for the rise of multilingualism in print.

According to Orsini, “Text and translation side by side suggested equivalence between languages” (115). Here she resonates with the arguments made by Veena Naregal. Naregal in her *Language, Politics, Elites, and the Public Sphere: Western Indian under Colonialism* discusses the multilingualism in the case of Marathi-English newspapers (Orsini 115). According to

Naregal, “Multilingualism was a statement: it warranted that Marathi was as able as English to carry intellectual reflection” (Orsini 115).

Multilingual publications were becoming important for literate audiences who read beyond their religious boundaries. So according to Orsini after that the publication of Urdu versions of religious texts like the *Bhagavad* and *Siva Purana*, of *Tulsidasa's Ramayana* and *Mahabharata* were printed for them (Orsini 115). The multi lingual publications become very important. The print culture is not only helpful to Christian public but it is also helpful to secular public in colonial Gujarat. The invention of printing has revolutionized mass communication. Books are printed in large numbers and circulated in many countries. No other invention has had such an influence in the colonial India as well as Gujarat.

### **Printing in Gujarat**

Jesse S Palsetia in her work 2001 *Parsis of India: Preservation of Identity in Bombay City* describes the role of Parsis in the establishment of printing presses in India especially in Gujarat. According to that discussion because of the efforts of the Parsis the newspaper presses emerged and because of that the economic power and the rise of educational institutions also speeded up (Palsetia, 175). Then in 1678 Bhimji Parrack, a Kapol Bania introduced the first native printing press to the western India with the aid of European printers (Palsetia, 176). In 1778 Rustom Caresajee started his own press, and in 1780 he printed the first English calendar in Bombay,

crediting the Parsis with establishing the first indigenous printing press in western India (Palsetia, 176).

According to Veena Naregal in her work *Language Politics, Elites and the Public Sphere* Gujarati had its first native owned press and its earliest newspaper before Marathi (Palsetia, 175). Fardunji Marzban, a traditional mullah from Surat was the first Gujarati publisher and the first native editor of a newspaper in Western India (Palsetia, 177). Fardunji Marzban came in Bombay and started his life as caretaker of Mullah Feroz's Kitabkhana and soon entered in his own book-binding business. With the help of missionaries, Marzaban started to make the Gujarati font. By 1812 he started to produce the Gujarati fonts (Palsetia, 177- 178). Gujarati was the first of the native languages which was spoken in some small part and appear in print. In 1797 B. J. Chapgar molded the first Gujarati type and by 1812 Farunji Marzban set up his Parsi printing press (Palsetia, 176). Marzaban's press produced a Parsi calendar in Gujarati script some years after that. By 1822, Marzaban established the *Bombay Samachar* indicating the Parsis' entry into vernacular journalism (Palsetia, 176).

The *Bombay Samachar* was the first vernacular journal in the Bombay Presidency and only the second vernacular paper in to be published in India (Palsetia, 176). It appeared thirty years following the first attempt at English- medium newspaper journalism in Bombay in 1789 and some nine years after the beginning of the first English- medium newspaper in India in Calcutta.

In 1814 six years before the first Bengali calendar was printed in Calcutta, according to Naregal, Marzaban printed the first Hindi Panchang (calendar) in Gujarati, which was sold at two rupees per copy (Palsetia, 178). And in 1815 he published a Gujarati translation of the *Dabestan* also, that was sold at fifteen rupees a copy (Palsetia, 178). He bought his own press and issued the prospectus of the *Mumbaino Samachar* on 10<sup>th</sup> June 1822 (Palsetia, 178). After that at the next stage Marzaban started to edit a newspaper entitled *Samachar* until 1832 because after that his enemies forced him to leave Bombay (Palsetia, 178). According to Palsetia: “*The Bombay Samachar* is the first vernacular Journal in the Bombay presidency and only the second vernacular paper published in India” (Palsetia, 176). The *Bombay Samachar* was often referred to as the merchants’ paper, the *Bombay Samachar* used the most basic and innocent of subject matter to instruct and guide Indian reading opinion (Palsetia 177). Palsetia considers this newspaper to be India’s oldest newspaper. Parsis, in the view of Palsetia, started expressing their views in print soon after the beginnings of the newspapers in Bombay (Palsetia, 178). The early reforms were also happening in the first decade of the nineteenth century with the help of exchanging opinions in the English medium newspaper in Bombay, *Bombay Courier* (Palsetia, 178). And then because of the emergence of *Bombay Samachar* the Parsis began to express their views in Gujarati in the print medium. According to Palsetia, this paper’s aim “was to foster and build up a thoughtful reading public, highlighting the new responsibility that journalism felt itself called on to perform” (Palsetia, 177) She quotes Marzaban by saying “with a view, therefore; in the near future for our readers as easy comprehension of some such topics as our people are at present generally ignorant of, we propose from the very beginning to trace their spring and fountain (Palsetia, 177)”. This suggests that the publisher of this paper wanted to make this paper useful and productive for the people of the society, that its perspective was that of the colonized native public. Palsetia says that

the *Bombay Samachar* standardized the Gujarati in a way that both Parsis and Hindus could understand it (Palsetia, 177). According to her, the relationship between *Bombay Samachar* and the British authorities was ambiguous and that ambiguous relationship was itself reflected from the first edition of 1 July 1822 (Palsetia, 177). Further she says that Marzaban made *Bombay Samachar* very loyal to the readers in expressing their views. This paper of the Parsis, according to Palsetia, was meant to be evidence of the “suitability of the independent press to India” (Palsetia, 178). According to Palsetia. Marzaban was “an emerging leader of opinion in Parsi community supported all the reforms happening in the past” (Palsetia, 178). He used the medium of printing the *Bombay Samachar* for this. And from this, the printing of newspaper became a well-used medium for exchanging opinions and played a substantial role in the emergence of the public sphere in Gujarat and India. Nowroji Dorabji Chandaru also started weekly the *Mumbai Vertman* in 1830 (Palsetia 178). And after that so many newspapers were published and became critical to the construction of the Gujarati public sphere.

The first book printed at Marzaban’s press was in 1814. This was an Almanac for the Hindu Samvat Year 1871 (Priolkar, 78). In 1817 a Gujarati translation of the Persian book *Dabestana* prepared by Marzaban himself was printed in this press in 1815. This was priced at Rs. 15 per copy. In 1817 a Gujarati translation of *Khorde Avesta* was also published. At this time ink was manufactured in India but the stones required for lithographic presses had to be imported from Europe (Priolkar, 98). As a result of some enquires stones actually superior in quality to those imported from Europe discovered at Kurnool in Bellary district of the Madras Presidency. After the death of first lithographer MacDowall, Francisco de Ramos was appointed to that position on September 18, 1826 (Priolkar, 100). At that time the private lithographic printing presses were

running very well so Priolkar gives the reference of the suggestion that the private lithographic presses running that much good so now the government should handover their lithographic presses to the private owners (Priolkar, 100).

It is noted that at that time the Marathi and Gujarati languages were printed in two different scripts (Priolkar, 74). For writing classical poetical works in both the languages the *Devanagari* script was used. This was called in Marathi the *Balabodha* and in Gujarati the *Shastri* script. For day to day correspondence and commerce different scripts were used. For Marathi *Modi* script and for Gujarati *Mahajana* script (Priolkar, 74). The first Gujarati advertisement in the *courier* was used Mahajna script. Dr. Carey himself in the first edition (1805) of his Grammar had mentioned that although *Modi* was the more commonly known script he had to choose *Devanagari* though *Modi* script were not available.

The publication of newspapers was not the only area of Gujarati printing. Other print ventures such as the printing of performing forms like Bhavai (Gujarati folk drama) and others were also becoming important in the construction of a Gujarati reading public. For example, the collection of Bhavai, *Bhavai Sangrah* written by Mahipatram Rupram and edited by Dinkar Bhojak was among the first Gujarati books that came out in many editions. The first edition was published in 1866, second came out in 1879 and the sixth edition was published as late as in 2003 (Rupram 1). In the Preface of the first edition, he defined Bhavai for the first time. Mahipatram Rupram was the well-known reformist of his times. In this introduction he suggests that his aim of publishing this collection is to keep alive this neglected form and to develop the Gujarati theatre. There is a clear suggestion here that the print forms intersected with performance to construct a

Gujarati public sphere. Mahipatram Rupram is one of the reformist writers like Narmad, Navalram from the reformist Yug in Gujarati literature (Rupram, 5)<sup>1</sup>. His reformist writings published in *Budhivarthak Granth* (The Knowledgeable Book), *Rastagoftar*, and *Satyaprakash* (The Light of Truth) (5). In this reformist movement his friends Narmad and Karsandas Mulji supported him strongly. Through the example of his life, we can observe that print material was also used in the 19<sup>th</sup> century as an instrument of reformation in Gujarati society. He was a part of the reformist societies like Prathana Sabha, and Gujarat Vernacular Society, who are working for remarriage, child marriage, etc reformation of society.

### **Christian Printing in Gujarat**

The publication of Christian material in Gujarati started in Surat Missionary. In 1820 London Missionary Society (LMS) has started the Surat Printing press. Surat Printing Press is a very first printing press in Gujarat (Bhuraji et al 05). LMS was the first who took this printing press from Foreign Country and started printing of prose literature. When LMS has surrendered all their properties to the Irish Presbyterian mission he gave this press to them. With the printing press the management office of the Gujarat Tract and Book Society was also there in Surat. the Irish Missionaries managing this society at early time. The Gujarat Tract and Book Society was established at 1852 and Mr. Lawrence Christian was the secretary of the tract society.

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<sup>1</sup> Sheldon Pollok in his work *Literary Cultures in history: Reconstructions from South Asia* says the term *Sudharo* is translated as “civilization” *Sudharo* however literary means “improvement” or “reform” and was the central concept of the debate that occupied 19<sup>th</sup> century Gujarati literature from Narmad onwards. The period from 1851 to 1875 is called *Sudharak Yug* “the age of reform” (665).

There are three parts of the history of Christian printing in Gujarat:

1. Age of Glasgow (Glasgow Yug) (1852-1900)
2. the Golden Era of Christian Literature (1901-1947)
3. The age of Chauhan (Chauhan Yug) (1948-2000)

James Glasgow, one of the early two Missionaries came from Ireland to Gujarat in 1841 to spread Christianity. He was born in 27<sup>th</sup> February 1805 at Cloff, city of Ireland. On 29<sup>th</sup> August 1840 he with his wife, Alexander Care, and Alinor all were left for India, for missionary work. As soon as they reach to India they stayed with Dr. John Wilson at Mumbai for three months. There they had started learning Gujarati language from Pundits of Gujarati language. They had passed their most of the time with two Parsi Christian young men<sup>2</sup> and tried to understand the culture , language and the way of living life of Gujarati people (Bhuraji et al, 11). After leaving their place exactly in nine months they reach to Rajkot.

Rev. Glasgow wrote and publish many tracts in Gujarat. After then he wrote a small book of 30 pages and publish it. The source from which I got this information does not have title of the book. After the death of Rev. Care one of his team, the Missionary sent four missionaries. In those four missionaries Rev. Robert Mantgamri and Rev. A. D. Glasgow had reached to India on 14<sup>th</sup> March, 1842. They had started new missionary centers at Rajkot, Porbandar, and Ghogha. The tracts published at the very early times, when the missionaries entered at Gujarat were very popular, people from very far came to took these tracts to read. Till that Rev. Glasgow and team

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<sup>2</sup> The book from which I got this information does not have any information regarding their names.

published the tracts and pamphlets either Mumbai or Surat. As mention above at 1847 the L. M. S. had given all the properties including printing press to I. P. Mission society. According to Rev. Glasgow the printed tracts and books were more effective then oral preaching (Bhuraji et al 12). The one who have it can read wherever and whenever he/she want, they can give to other people too.

Robin Boyd in his work *Beyond Captivity: Explorations in Indian Christian History and theology* discusses the role of missionaries in Gujarat. In his article “The Contribution to Scholarship of Missionaries in Gujarat,” he explains how the missionaries, with help of print culture and culture of translation contributed to the development of Gujarat. The first missionaries who arrived in Surat, Gujarat were Rev. James Skinner and Rev. Willam Fyvie of London Missionary Society in 1815. These both missionaries were led by William Carey who was from the Baptist Missionary Society. As mentioned before, Carey had translated the Bible into many languages. In fact, the Gujarati translation of the Bible was published in 1820 at Serampore. One can possibly argue that this interest in printing and publication in Gujarat could have resonated with Carey’s<sup>3</sup> interests.

The setting up of the printing press at Surat also played a critical role in the dissemination of Christianity through tracts. These tracts were printed in Gujarati language by the L.M.S. (London Missionary Society) in Surat and in Bombay. These tracts developed a good readership. In 1847 the L.M.S. transferred the whole printing infrastructure at Surat housed in the Surat

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<sup>3</sup> He was a scholar of Sanskrit and was appointed Professor of Sanskrit in the East India Company’s college at Fort William and he was also one of the pioneer Botanist in India and the founder of botanical gardens in Serampore (Boyd,4).

Mission Press to the Irish Presbyterian Mission (I. P.) (Bhuraji et al 12). Because of this, printing became easier than before. According to Rev. Glasgow the medium of tracts was more effective than oral preaching (Boyd, 20). And establishing the printing press in Surat made their work easier. They started to print many tracts which were generally of twelve pages.

The I. P. Mission then went on to print textbooks for the schools it had established. Rev. Glasgow is credited with publishing the first textbook in Gujarati language in 1848 (Bhuraji et al, 23). If we study the education in the early years of nineteenth century, we notice that it was limited to a very elite and small class of people. There were no printed books, and no school text-books of any kind. Boyd says, according to the first report of the Gujarat Tract society,<sup>4</sup> till 1853 the students of the ordinary schools of Gujarat did not have access to printed character from which they can copy.

Rev Glasgow had good command over speaking and writing in Gujarati language which helps him to translate the Bible. He also knows the languages like Hebrew, Sanskrit, Hindi, Marathi etc. The knowledge of the Sanskrit helps him to preach in front of Hindu public (The Committee of History Collection ,12). Because of Rev Glasgow in the annual assembly of Kadhiyavadi Presbyterian a resolution passed that to fasten the work of preaching the mission has to start the primary school. Equal rights to education has to be given. So with the permission of Ireland missionary they had started one for boys and one school for girls in Rajkot. His wife Mary and other Missionaries run these schools but there were no text books for the students. So Rev. Glasgow created History, Geometry, Science, Language, and Poetry's lessons and then he

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<sup>4</sup> Quoted in George Wilson *The story of the Gujarati Bible*, Bombay 1954, p. 2

published the school text book part one for standard 1 in 1848 (Bhuraji et al, 23). The expense of the publication of this text book given by 'Sabbath School, Ireland'. In 1856 Rev. Glasgow had published his second collection of poems from the chapter of the *Geetsastra* in prose. The I. P. mission Press, Surat and Gujarat Tract and Book Society both are of one institute so both are working together. The tract society creates the tracts helps the Christian writers and poets to publish their works in the mission press, Surat. the missionary schools and the level of education increasing day by day and the printing of Christian literature publishing in huge level (Bhuraji et al 24).

In 1847 Rev Glasgow wrote *Christi Aacharan* (Conduct of the Christians) which was the first book published by I. P. Mission, Surat (Bhuraji et al 23). Rev. Glasgow had compile the fifty songs in poetry form which was translated from the songs of *Geetsastra* in 1850. To make the preaching fast and to help Missionary Press, Surat on 1852 he established 'Gujarat Tract and Book Society (The Committee of History Collection, 13). From 1857 to 1864 Rev. Glasgow was the secretary of this society. Rev. G. Wilson in his *Maru Roon* (My Debt) has stated that though Rev. James Glasgow was a very important part of the establishment of Society and he is from I P mission so we had a great love to this Missionary (Wilson, 13). Rev. Glasgow's excitement for preaching, smartness, and he was the first in create and publish the tracts, create and publish the Christian books, Modern Gujarati tracts in prose.

This followed the establishment of the 'Gujarat Tract and Book Society'. English books were also translated and published. *The Pilgrim's Progress* as *Yatrakari* translated by William Flower in 1844, *The History of Christian Provision* by Barth translated by Rev. J. V. S. Taylor in

1851 (Bhuraji et al, 24) and a 342-page compilation by James Glasgow titled *Scripture Extracts on Doctrine and Duty with Introduction and Explanatory Remarks for Believers and Inquires* are some titles printed by the Gujarat Tract and Book Society (Boyd, 129). Gujarat Tract and Book Society published books on Hinduism and Islam too (129). Like John William's *Exposure of Hinduism* in 1834. *Balance of Truth* by Danlop Mure in 1864 and *Divine Incarnation* in 1864. The establishment of this Society was a significant event in the Gujarati Christian literature.

The emergence of magazines and newspapers related to Christianity contributed to the print culture and the public sphere in Gujarati. In 1856 Rev. Glasgow started the monthly Gujarati magazine named *Gyan Deepak* (The Flame of Knowledge) but in 1860 the publication of this magazine stopped, so in 1862 I. P. Mission began publishing a new magazine *Satyoday* (The Rise of Truth) (The Committee of History Collection, 24-25). It was for children at that time, but after some time it became the magazine of I. P. Mission (25). Subsequently, other missions published their magazine *Harshnad* (The Voice of Happiness) by Methodist, *Prakashpatra* (The Letter of Light) by Brethren, *Jangipokar* (the call of a war) afterwards *Mukti Samachar* (the news of Salvation) by Salvation Army, *Harsh Vartman* (the Contemporary Happiness) by Alliance, and *Dut* (Messenger) by Roman Catholic (Boyd, 131).

Bhaichand Narsihdas was a wealthy Kanabhi Patel of Surat. Once he hears the speech of Alexander Faivy and started having interest in it. And so Faivy has translated an English tract of Scottish Missionary Rev. John William in Gujarati and gifted him to read. After reading it Narsihdas in 1834 too Baptism and convert in Christianity (Bhuraji et al 21). Rev. Wilson also mention that after reading some tracts Kamalkant Rao has converted his religion.

As I mention above that these were the missionaries who were establish the printing press and started printing for the very first time in Gujarat. At that time only Parsi Gujarati language was there and the twin alphabets were not there. William Carey and his Serampore colleagues published a Gujarati translation of The New Testament in 1820, but that version was not used much as it was printed in Devanagari. At the time the Gujarati font had not been invented (Chauhan, 8)<sup>5</sup>. It was followed by the translations of the London Missionary Society (L.M.S.) published in 1821 and printed in the newly founded printing press Surat Mission Printing Press (Boyd “An Outline” 43). The Old Testament was published in 1823 and the complete Bible in 1829 which continue uses to be in use (Chauhan, 8). After the publication of The Bible L.M.S. missionaries published many pamphlets, printed sermons, the fundamentals of Christian doctrines, etc. too. This can be considered as the beginning of the circulation of new forms of writing in Gujarati.

In 1813 the Mumbai Bible Society has started a new branch and in that they have started translated the different parts of the Bible and publish them Rev. James Glasgow was the part of that branch. In that committee Rev. Dhanji Navroj, Rev. Hormus Pestanji and a Hindu Pandit Mancharam were his helpers. Not only that but Rev. Beraamji Mancherji Malbari, Munsu Abdur Rehman and Chaganlal Bhagvandas has created many important tracts<sup>6</sup>. Also they have opened the schools and created the textbooks and publish them as well as these missionaries were well-known writers in the Gujarati literature (The Committee of History Collection, 22). Just as in the other parts of India Missionaries were playing a very important part in the education department of Gujarat too the missionaries were very first in the education. The administrator officer of the

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<sup>5</sup> Chauhan, Jayanand. *Madhura Geeto no Adhuro Itihas*.

<sup>6</sup> The source does not have the information regarding the titles.

Ahmedabad Municipality Mr. P. K. Desai in his speech mention that “for the establishment of the modern education and to do hard work for that, all credit goes to the Christian Missionaries (The Committee of History Collection, 23). After the establishment of Gujarat Tract and Book Society the Protestant Missions manage everything. The Mission Press, Surat had printed all the literature of this society. So both the institutes worked together. According to the first report published at 1853 in the first year there were 34,500 copies of 14 tracts published then every year there were 70,000 copies published. not even this but in one year one lack copies were published which shows the popularity and importance of tracts day by day (The Committee of History Collection, 23).

The first hymn book *Gujarat Hymns Book* having Gujarati Christian hymns of English melody published at 1834. In this collection some songs were translated from the Hindi *Geetmala*. The songs written by Clarkson was created in English melody. In 1851 Rev. J. S. Taylor had collected some songs named *Dharmgeeta* which is in Lithography printed at Ahmedabad (Boyd, 132). Rev. Glasgow has written songs in poetry with English melody and collected in *Geetsastra* published at 1856. *Kavyaarpan* is Taylor’s well known collection of Gujarati hymns published in 1863 by Gujarat Tract Society, Ahmadabad. It was printed in the I P Mission Printing Press, Surat. (Taylor 1). At the time when *Kavyaarpan* was used in the Christian community there was another collection of prayer songs called *Dharmagita* compiled by Rev. Clarkson (Board of History Compiler n. p.). Taylor, the author of *Kavyaarpan* had helped Clarkson to produce *Dharmagita* which contained hymns in the English measures in 1851 (Boyd 132). Till 1936 these two prayer books were used by the Christian people but after that the Gujarat Tract and Book Society published a new collection of prayer songs compiled by a board of five presidents of five Christian communities. This board was compiled the songs of the two compilations *Kavyaarpan*

and *Dharmagita* in one compilation *Bhajansanghrah* (Board of History Compiler n. p.). There are twelve editions of this book published by Gujarat Tract and Book Society till now. The twelfth edition of this book is published in 2010. In this compilation the committee collected some good songs from those two compilations and it also included some latest songs written by some recent authors. This collection is collected not only Gujarati hymns but also the English as well as Hindi hymns. According to the preface of the twelfth edition of *Bhajansanghrah* the earlier editions had 1, 42,000 copies and 20,000 copies of twelfth edition (Board of History Compiler n. p.).

In this collection some songs were composed by J. V. S Taylor and some were by his friends Thomabhai Pathabhai, Valji Becher, L. T., R. G., Ramabhai Kalyanbhai, P. B., B. R., Bhikha Kanda and in the second part consisted of creations by Clarkson, Wells, J. F. S., Valles, J. S. Montgomery, R. G. More, Itamo, G. N. T., G. P T, Brown and Glasgow. There are 308 songs in *Kavyaarpan*. There are two parts of collection. First has the songs composed in the Gujarati meters and second part has songs composed in English meters. At 1864 Vahlji Bechar has collected a collection of songs on the Christian norms called *Aatmabodh*. In Surat Mission Press at every evening Christian people gathered and sung some hymns which were mostly created on Biblical stories as well as some songs were having some themes on Bible study (Boyd, 134). In this quire singing they were used some musical instrument like *Nargha* (drum) and *Kansijoda*. Some songs from those collections were republish in some small books like *Padmala*, in 1867 and *Garbavali* in 1873. On the songs from *Garbavali* were performed by women and girls with rhythm. Not only *garba*<sup>7</sup> but in Panchmahal and some nearest places some descriptive poetries on Noah and Daniel were performed with musical instrument (Boyd, 134).

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<sup>7</sup> Folk dance of Gujarat which is a group dance.

One very important Christian dance which was performed in Sambarkadha very often. This dance was performed on the songs composed on the courage of forefathers. Which were very importantly performed on the death of very well-known CMS missionary A. I. Barkat (Boyd, 135). He was died on 1916 at the time of going for meeting someone and at the time of flood. In 1887 the first songs of war in Salvation Army was published under the guidance of Major D. Latoor. In 1889 the songs very important for children published as *Dharmgita. Geetsanghrah*, a collection of hymns in Methodist published at 1903. The editor of this book was E. F. Friz. In 1896 J. Sinkler Stevens published a funny booklet named *Puratan Mandali na Ketlak Bhajano* (Some hymns of old mission). In 1893 Esterben Khimchand had written *Strisrungar* (the makeup of Woman) on the location of woman in the world. The well-known Gujarati Christian poet Kahanji Madhavji Ratnagrahi was impressed by her and convert his religion and accept Christianity (Boyd, 136). He had written *Khristikhyan* (the Narrative of Christian) and published at 1094. At 1908 the songs written on the *Garba* performances of women on the marriages as *Subodh Garbavali*.

In the second phase of the history of printing in Gujarat which is called the Golden age from 1901 to 1947 the Christian writers and poets played very important role in the establishing the Christian Literature in Gujarat. Some writers and poets are Rev. J. S. Taylor, Rev. G. Wilson, Rev. W. G. Malligan, Rev. M. W. Bity, Rev. John H. Devi, Rev. R. S. Diki, Rev (Dr.) Scot, Rev. J. F. Still.

Some local writers and poets Rev. Lajras Despal, Rev. Yakub Gopalbhai, Rev. Dipsigh Samji, Mr. James Ukabhai, Rev. Ramsigh Kahandas, Shree Manilal S. Parekh, Kahanji Madhavji Ratnagrahi, Rev. Thomabhai Pathabhai, Rev. Daniel Dahyabhai, Shree Mahiji Hiralal.

At 1933 the tract society has started to publish the unite Christian magazines which was the unite magazine with Protestant. Till now the publication of this magazine is publishing by the society which is an effective vehicle of the unity in Christianity (Board of History Compiler, 34).

The third and very important part of the history of Christian Printing in Gujarat- Chauhan Age. From 1947 to 2000 when two writers Rev. Jayanand Chauhan and Shree Bhagvatprashad Chauhan were played very important role. After 1947 the list of writers and poets increased day by day. Every day on many subjects many writers and poets started collecting their work. Not only that but in this age the work of translation is also increasing. The translators started translating from English to Gujarati. At 1945 Rev Jayanand I. Chauhan who is very good writer, religious leader, lover of literature. He himself had written and publish many literatures. He has written 1 to 11 parts of the study of Bible. In 1997 his *Mahura Geeto no Adhuro Itihas* and *Anokhi Israeli Praja*. Apart from these there were many books which are gifts to the Gujarati Christian Literature. The rest writers like Dr. W. G. Malingan's works like *Rumione Patrno Khulaso (1949)*, *Khristi Ishwarvidhya na Mul Tatvo (1952)*, *Dharmanu Tatvagnan (1949)*, *Vishvassar (1953)*. Rev. G. Wilson's *Rajaono Raja (1948) (The King of Kings)*, Manilal Parekh's *Isukhris Ni Hindu Chabi (A Hindu Portrait of Jesus)*. Rev. G. Wilson's *D.D. Krut Juna Karar ni Rachna ane Sandesho (the creation and the message of Old Testament by D. D.) (1948)*, *Juvano Mate 21 Vartao (The Stories of Youngsters)* by Rev. R. S Diki (1957).

Only at 1933 the Gujarati people had got the role in the management committee of the Gujarat Tract and Book Society (History Collection Committee, 05). Vadil James Ukabhai was the first president of this committee. Rev. D. P. Makawana was the secretary and Miss L. A. Hist

was a Treasurer. Then the work of press and the publication was all in the hands of I. P. Mission. After the freedom of India, the missionaries disappear slowly. In 1950 the management of the religious Societies in Gujarat surrendered to the local Christians. But as they were not experienced and they don't have skills to run the hospitals, primary schools and printing presses in Surat has to be closed. At 1959 as the Surat Printing Press<sup>8</sup> was closed all the books and management took at Ahmedabad (The Committee of History Collection, 5).

From the above account, it is clear that that print culture in the context of colonial Christianity in Gujarat went hand in hand with translation that led to the rise of a reading public. Because of translation many things changed, bringing in new concepts and ideas and also modifying existing ideas both in the source and target language. Translation, in this time and context, was the medium by which the newly converted Christians expanded their knowledge. In the journey of studying how a new public sphere emerged in colonial India and Gujarat the culture of translation has played a very important role. In the next chapter I will discuss how print culture and culture of translation helps in the birth of a new public in colonial Gujarat. In the next chapter I will discuss the early Gujarati Christian translations in detail.

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<sup>8</sup> After L. M. S. gives this press to the I. P. mission it was called I. P. Mission press.