

I. Gurkha Bharti and the Subalternity of the Ethnic People of Nepal in *Echoes of the Himalayas*

The project focuses on D. B. Gurung's novel *Echoes of the Himalayas* as the representative text which raises the voice of marginalized, ethnic people subverting the established discourses about the ethnic minorities of Nepal. The novel explores the two generations' bitter experience which have undergone about identity crisis. It begins with the bitter experience of the father of Gagan when he was a school boy. Being a protagonist Gagan's father is deprived of getting education because of high caste people's domination in Nepal. When he was a student, the Nepali subject teacher told him that it would be a sin if he became a teacher. He was a brilliant and aspiring youth/student; brighter than his classmates. All of his teachers were aware of why he did not like to be a soldier as other people. The boy wanted to stay in Nepal being a good teacher. He also wanted to go to Kathmandu or even to Bihar or Benares for higher studies. But it was impossible dream for him in 1928.

The Nepali subject teacher frequently gives him psychological torture by asking the questions like why he wanted to be a teacher rather than a soldier and who had given him such absurd idea. And the teacher tried to divert the child's psychology by telling that those strong hands were meant for raising rifle not to play with a pen; to scrawl off a letter was enough for a Gurkha son far better than many others could do. And the teacher suggested the student by saying 'eat well, grow strong and be brave like your ancestors. The Nepali teacher added the god had given the duty to his entire race is to safeguard the Brahmins, the king and the masters. That's why this kind is supposed to do it. It's a crime against our Sanatan Dharma and their long standing traditions for Mathawali to become a teacher or preacher. It is only the Brahmins who are commanded by god to teach and preach and rule the rest. The very

same lesson his forefathers had acquired from generation to generation for centuries. His Nepali teacher even said "Always be memories and follow, leave the country, be a soldier, prove your courage, kill or be killed. Die bravely" (ix).

In those days teaching was the most respected profession. A teacher's advice was the voice of god. And, teachers were Brahmins who knew exactly how to educate the Gurkha's children. Here, Gagan's father is compelled to leave the school life he becomes a shepherd and finally, decides to become a soldier than shepherd. All these are justice, brotherhood among all the people whether the natives or the others.

Since, theoretical support plays a major role in the completion of a research; this study draws the theory of subalterns. In this research Gagan is the representative figure of all subaltern. The research will analyze in '*Echoes of the Himalayas*' relaying on Gayatri Spivak Chakravorty, Dipesh Chakravarti, David Ludden, Ranajit Guha and Partha Chatterjee. The researchers will basically keep concept of subaltern while working on the novel as the representation of the voice of subaltern of research. The ruler wants to rule by suppressing as far as possible by creating the psychological trauma from the childhood as like the Gagan's father. Here, this is the secondary materials for necessary information, library consultation, internet websites and the guidance and instruction from the university scholars will be the treasure for providing Gagan as a protagonist of the novel. Such type of character who undergoes the various obstacles is not only Gagan, he represents the million Gagans, those voices are ignored by the ruler, whether it was Rana régime or royal dynasty. Voice of Gagan is about identity, equality, brotherhood among all not only for him and his clan.

This research traces out the hidden motive of Gurkha Bharti, the recruitment of the native Gurkha people to the British imperial force on the behalf of both the elite

rulers: Gurkha and the British briefly so that it becomes easier to understand the novel and examine the hegemony represented there by D. B. Gurung. Why did the ruler recruited in British army to those especially youth of Gurung, Magar, Rai and Limbu communities' and not rest of other? Why did not encourage the Chhetri try though they have gained name and fame as brave warrior? Exactly, they have gained experienced of war strategy better than the native people. If they have searching native people, why they had left Chaudhary, Rajbansi, Dhimal and Danuwar of Terai? Why did they have selected the hillside natives/ youth for the British army?

Especially, Chinese, Japanese, Korean, Taiwanese and Burmese are belonging to the same root with Nepal's natives. Geographically, china is nearby the Nepal as long as same clan the ruler was well known about the root. They had to disconnect the relation with them forever at any cost. Gurkha Bharti had being started after the Sugauli Treaty in 1816 A. D. with the negotiation of king Girwanayuddha Bikram Shah and British Empire. The ruler did not want to increase the native population and development for education, economic condition as well as political empowerment. For this purpose they had established the Gurkha Bharti by selling the native to the British emperor.

It is a long chain of conspiracy negotiation of both rulers. Before involving in the Gurkha Bharti they were rich in having different professions such as animal husbandry, agriculture and business of wool. They were not believed in individual motives in different aspects of social works rather than the mass. Gradually, in the pace of time they had lost their own native land. They were also politically deprived. The young blood energetic, constructive, courageous and creative faculty of minds has been sold to the foreigner like cattle. They wanted to develop their own native land by means of education, improving the economic status, social religion and

political power of authority but it was impossible for them. They were compelled to measure their chest as long as to take an oath of British union and queen. "Enemy should not be killed directly rather send to battle field" was the best policy of king Prithvi Narayan Shah. And "Rasta bachhaun basti basalaun" was the main slogan of that period. The British ruler changes everything such as religion, culture, language and dress of soldiers except their native faces. What type of human rights they have been practiced up to now? Why they have signed the Geneva Convention of human rights?

They had deprived of their own responsibilities toward the society and nation rather hanged on the picture of British queen as well as Victoria Cross sets in the chest. The hill side native people were strictly prohibited to join the political power rather by forcing to join the army. Religion and culture were exploited by them (Nepali and British rulers). Historically, they have got own religious priest such as Nanchong, Nagire, Lama, Bijuwa and Fedanwa, although, they have compelled to receive the Hindu priest unwillingly. They have to celebrate the Hindu culture by losing own natural religion even as the racial identity according to the high caste chauvinism.

The kirati people of Nepal offering the cow's meat for Chula puja but the government had forced to drink gaunt in order to get so called purified. Those who are returned from the British army Hindu religious books, fasting of Swosthani as habituated can be seen vividly as well as to receive the bivut of Satya Sahibaba as well as Christianity. One Brahmin priest appointed every platoon by the agreement of both rulers. By employing a single Hindu priest in platoon was nothing but in reality it has vicious chain of conspiracy by writing the Hindu certificate after the retirement. Whenever, the army crossed the border then Hindu priest urged to stay within seven

days drinking gahunth having rice one time daily. It is called 'patiya' by the name of purification. The most important work for the ruler was framing the mind of native people as their will. The famous British writer Michel Hot claimed that the history of Gurkhali is uncompleted due to the bias concept of high caste chauvinism.

The expedition of regional extension of the state Magar and Gurung, those belong to non- Hindu warrior have contributed to the nation and some of them died in the battle field. But in changing course of time only the Hindu elite people encouraged them to involve in the field of politics and administration of state. The structure of the society is high caste chauvinism the then Gurkha state whenever, the so called expedition of great Nepal. Whenever, the ruler do not feel necessary to give the military jangi post to them only the brown Aryan clan captured the honorable posts permanently.

The native people of Nepal, politically, are controlled by Gurkha emperor. They have lost their ancestor's land, culture, custom, religion and own native language by forcefully imposed the single identity by leading administration of Gurkha state. Such type of single identity autocratic government policy imposed to the Mangar, Gurung, Rai, Limbu and Tamang have lost their own native lands as well as economic condition .The only one alternative way is arminization, it is started mid eighteenth up to mid nineteenth century. As per recorded data 20 lakha 19 thousand five hundred seventy five Gurkha armies had died in 1911 to 1962 as cattle. As a result permanently and temporally they had compelled to migrate in order to improve their economic condition in foreign land. In fact, multi racial, multi cultural, multi religion and multi lingual community had been changed in single identity by the name of autocratic state mechanism.

As per Bhim Bahadur Pandey, after the World War first, two hundred thousand soldiers' returned back to Nepal within the seven years. The British had given the twenty five crores including the compensation for the employer, pensioner and dead pensioners. Every person belonging to five hundred but it was not allocated properly among in the soldiers. Government of Nepal could not make strong rule and regulation to regulate the consequences. As a result, gambling and playing card started everywhere as if it was a profession as never before. The government had never focused on politically to the native people rather than army. There is no doubt both rulers have taken Gurkha Bharti as strong 'safety valve' by avoiding political empowerment upon the native in Nepal.

In accordance with the world famous communist thinker Antonio Gramsci, whether all human beings are wise but all kind of human beings are not doing wise person task in society. Who would be the wiser than farmer in the field of farming? In the factories, who would be the wiser than worker? Both of them are perfect in their related field. In the same token, in an army, the army men are both wiser and warrior. In the battle field they are warrior but in the society they are wiser themselves .The society's habituated to believe in traditional shadow of so-called intellectuals as having university degree are called wise person. The ruler of Nepal had been frightened about the globalization of democracy and communist revolution that had flourished throughout the world. To avoid such situation in the best way, all of the youth of hill side were sent to British army to save their own autocratic rule forever. Most of the non-Hindu youths were regarded as the danger for the Rana regime. Firstly, in Rana regime the government of Nepal forcefully joined them in the army in compulsory basis; otherwise, they used to be punished by the then government.

From the very beginning of Shah dynasty, the king of Gorkha, Ram Shah, the great son of Drabya Shah started radical change in administration system. He had provided six castes people in the field of administration and security force by excluding native people. The six clans are Pandey, Aryal, Khanal, Rana and Bohara by saving the Brahmin as well as cow. For this purpose the government had provided the land in several places.

The president of British Gurkha soldiers Padam Bahadur Gurung had inaugurated the Gurkha Park in Fedikhola-8 Syangja for the purpose of conveying the message all of the World about Gurkha Bharti, Gurkha Movement and the vicious chain of two centuries conspiracy upon the native Gurkhas by two rulers, Gurkha and Nepal government. Britisher has used the ancestors of Gurkha against the Japanese, Germans and Koreans without enemy only for the shake for British emperor and British land. Nowadays, they are friends not rivals. It shows the historiography of the Gurkha is marred by the elitism of the Gurkha rulers and the British colonial ruler and their voice is silent in the mainstream historiography that is also the major concern of subaltern historiography.

In provoking essay entitled "Can the Subaltern Speak?" Gayatri Chakravorty Spivak expresses her doubt whether the marginal groups have the power to articulate their dissenting voice. More specifically, seems to be saying that even if the subaltern speaks, their voice will not be heard and heeded by the dominant group (s). Or, the hegemony of the previously politically dominant party will continue. In this regard, one can turn to what Ranajit Guha writes:

The historiography of Indian nationalism has for a long time been dominated by elitism- colonialist elitism and bourgeois- nationalist elitism...shar [ing] the prejudice of that the making of the Indian

nation and the development of the consciousness-nationalism which confirmed this process were exclusively or predominantly elite achievements. In the colonialist and neo-colonialist historiographies these achievements are credited to British colonial rulers, administrators, policies, institutions, and culture: in the nationalist and neo-nationalist writings – to Indian elite personalities, institutions, activities and ideas. (Guha 1982: Qtd in Spivak)

In the same token as Ranajit Guha clarifies, the historiography of the native Gurkha is dominated by the elite ruling class historiography and the colonial historiography of British colonial rulers. They are muted and their history is silenced. D. B. Gurung has raised the question upon the subaltern silence of the native Gurkha history, questioned the hegemony upon them and tried to bring the dissident voice of subaltern out of the silence.

D. B. Gurung has the firsthand experience of a migrant. Being a member of an ethnic Gurkha community, he knows well how it feels to be a victim of racial segregation. Being educated in a liberal tradition, he feels the suffocation-as he does. As Gagan, the protagonist of his novel in a society, people are denied the basic freedom and human dignity. The novel has come to earn the novel, nomenclature of a protest. Certainly, it is a protest novel: protest against racist supremacy and oppression, injustice and tyranny. However, the fact that a work has socio-political concern does not invalidate it as a work of art. In fact, *Echoes of the Himalayas* depicts and presents Nepal as it is to the reader. At the heart of the heart of the novel lies of identity the story of identity crisis. It is the story of an alienated Nepali youth trying to re-establish himself in his motherland.

A comparison can be made between the black art movements in America that gave voice to the suppressed, disgruntled Afro-Americans. The Afro-Americans were denied justice and recognition in practice down the mid of the nineteenth century though President Abraham Lincoln had legally done away with slavery (with the Emancipation Proclamation of 1862). However, the 'blacks' in America were not in a position to enjoy the rights and privileges enshrined in the constitution. As a result, there was a social unrest in the 'states' (46). Some blacks took to violence in an effort to make the whites listen to their rightful voice while some chose the more restrained and civilized but equally powerful means of venting their anger.

Thus, even after the Indian independence the elitist discourse remains a faithful supporter of the colonial discourse. This is to say that the mainstream historiography fails to take into account the contribution of the commoners in the making of a nation.

Dr. Shreedhar Gautam has favourably viewed the novel as a realistic tale of a youth who demands justice for all:

The novelist has realistically shown that the tale of Gagan's frustration is not that of an individual, but the people at large who are against corrupt system of governance perpetrated for long. So, Gagan's struggle is a pointer to the century long maladies prevailing in our society. Many Gagan have already lost lives in the course of fighting against this corrupt system that discrimination people on various pretexts. (4)

Another novelist cum critic Manjushree Thapa accepts that the publication of *Echoes of the Himalayas*, which is 'refreshingly worldly in outlook', is a 'milestone in Nepali literature'. However, Thapa finds the portrayal of ethnicities rights

movement to be simplistic at times, for 'current ethnicity right discourses in Nepal are more complex and wide-ranging than 'native' vs. 'Brahmanism' polemic that dominates the novel'. She further writes:

Many passages, particularly descriptions, read very lyrically but the novel is mostly written in a simple, functional prose which can read flatly at times. Alien colloquialisms pop up jarringly in the characters dialogues. [...] the novel is branching to read those who seek a great diversity of voices in Nepal's literature will find much to enjoy. (77)

Many critics asserted the publication of *Echoes* as a water-shed in the history of Nepal literature in English. Dr. Tara Nath Sharma, arguably one of the foremost objective literary critics of today, has written of Gurung that the novelist is "an accomplished prose writer in English whose novel has admirably fathomed the depth of an alienated native's experiences in the life with all the inbuilt agony in a formidable hold on both the style and content". Another critic Puspa Raj Poudel has reviewed the novel thus:

Truly speaking, the novel has the status of a word-class literary work in every respect-in laying out personal thoughts, expounding philosophical ideas, characterizations, and the simplicity and grasp in language, although some radical critics have made unfair attempts to degrade the strength of the book by refusing to accept the ground-level truth of our society. (560)

A recent review done by a critic and lecturer at Ratna Rajya Laxmi Campus reads the novel as an attempt of a member of the indigenous group to write the history of the country hitherto unwritten:

Gurung's novel *Echoes of the Himalayas* [EOH] is the beginning chapter of unwritten Nepalese ethno history since Nepal's inception as

a nation, where ethno indigenous nationalities have either no role or insignificant participation in nation building. Most of them are denied of their historical, social, political cultural religious and linguistic identity or existences so much so that they are deprived of centenary in their own country of origin. (510)

Meanwhile, the novel is also a series work of art as well as grim reality useful for contemporary historians like Dr Surendra K. C. interested in the outside/inside discriminatory stories of the history of Gurkha. In this context Lal Rapacha mentions: "These falsifying myths are the turning points, where the remaining chapters of Nepalese ethno-history after the first chapter of novelist Gurung in EOH should start" (4).

The first chapter deals with the contemporary ruler was well known about root of the Chinese, Japanese, Korean and native people are in the hillside before starting the unification expedition of Nepal. The ruler did not want to see any relationship with China because he wanted to rule over the country forever without any kind of outside hindrance. And after changing pace of time ruler wanted to exclude politically to the Native people. For this purpose by the name of negotiation of two rulers (Nepali and British) they had established Gurkha Bharti. The Native people were being selling by the name of brave to the foreign countries. It was the main 'safety valve' for the ruler in order to avoid recent danger by them. The ruler was strategically changing Native religion, culture and language except their physical structure. Even the Gurkha soldiers were returned back their home on the way by the name of purification as 'patiya' an accordance to priest.

To cut the entire matter in short, all kinds of hegemony such as racial, religion, cultural, political and educational deprived towards the native people's right. These all

kinds of voices are known as voiceless of the subaltern group. In the 1990s subaltern Studies became a hot topic in academic circles gold mine, and fortress for scholars ranging across disciplines from history to political science, anthropology, sociology, literary criticism, and cultural studies. The book brings together a dozen essays published in South Asia, Australia, Europe, and North America, from 1983 to 1997. Author of these essays have all made their mark on the intellectual history of subaltern, each in their own way, in their own place and time, outside subaltern studies .Each interprets subaltern contextually.

Intellectual environments have changed too much to allow us to measure cause and effect in particular acts of writing and reading. Change has occurred inside the subaltern studies project .when approaching the intellectual history of subaltern, it will not do to imagine that subaltern studies dropped a weighty stone into a quiet pond, or to trace the influence of teachers and students, or to speculate that cutting-edge ideas have depressed globally like news on the internet. This project purposes instead that a compact but complex history of reading and writing has constituted the subject of subaltern in a widening World of scholarship, where some readers accept and others reject the claim that subaltern studies represents the real substance of subaltern, even in India. Migrations of reading dispersed research on subaltern themes connected by circulating terminologies, arguments, and texts.

The United States third –wordlists currently afloat in humanistic disciplines is often openly ethnic. This project is taken as unwritten history of native people of Nepal through the eyes of history of subaltern. Can the subaltern speak? By Gayatri Chakravarty Spivak. Here, Gagan's father was born in Nepal and became Army of India .His Nepali example could thus be seen as a nostalgic investigation of the lost roots of his own identity. Here then, is a schematic summary of the epistemic violence

of the codification of Hindu Law. If it clarifies the notion of epistemic violence, his son Gagan final discussion of returns his own native land Nepal.

The *Echoes of the Himalayas* presents a novel out look toward the socio-political system in Nepal. The novel has firmly been established itself as a counter colonial discourse. The hegemony is the so called supreme caste of the Aryan Stock- the Brahmins and the Chhetries. The echoes of the Himalayas is the voice of the so-called lower caste people after the destruction of their ancestral land by Shah and then Rana dynasties after end of the 16th century. The ruler of the then so called expedition of national integrity by capturing the numbers of small state as well as destroying their culture, religion and native language.

Among these all critics I would like to agree with the Lal Sakarelu Rapacha and Gyatri Chakravorty Spivak. Being the native people of Nepal they have no significant participatory role in nation building. Because excessive racial hierarchy is could be practiced by the name of superior status. Only the so called high cast chauvinism has played the vital role in the state mechanism. Most of the other native people are being treated as cattle. They have their own history social status, politics, culture, religion and linguistic identity had been collapsed by the name of unitary system of Nepal, They have been deprived of minimal human right.

Another critic Gayatri Chakravorty Spivak noted that political power or state power is written their own history by twisting the reality in the society and neglect the dominant group. Especially, she has focused on the India which country was colonized by the British for many years. Colonialist elitists and bourgeoisie nationalist elitist were prejudiced upon the dominant groups. British colonialist have controlled the administration, politics educational institutions and religion etc. in the same token after the end of sixteen century Nepal has been colonized before united of Nepal. The

numbers of small states have their own politics, religion, culture language but the changing pace of time all had been collapsed in the name of single name of identity such as language religion and culture condition which were forcibly applied as the policy of the government.

By critically reading of all above mention criticism of scholar the novel and I myself assimilate that, people may not be high caste and low caste. It depends upon own their ability, capacity and good deed rather than their birth. Identity and class conflict can be seen vividly by the characters of Gagan and Rishi. The novel is about dual characters identity along with class conflict. But identity is the most important for every human being rather than their class. Because everybody can be change their class one step to another during his/her life time by their own capacity. But men are born and death in their own caste whether they live in different places of somewhere in the World.

Class struggle as relative according to the different circumstances but identity is absolute. In the eyes of subalterns there can be found different kinds or level in the comparatively. Different degree of subaltern groups can be found accordance to the changing pace of time such as racial, religion, political, cultural, class, geographical, linguistics, historical, intellectual and psychological etc. It is depends on the country, time and circumstantially in different forms and types.

Actually, south Asian history was written from 'top to bottom' rather than 'below from'. The British colonizer had colonized as far as possible to their will. Subaltern Studies Group seems to have post modern concept but it is post colonial concept. In the beginning it was studied what could be change after and before colonizing the colonized country's culture, religion, educational institutions and politic rather than history.

So, the Indian historicist Ranajit Guha had evolved the subaltern studies group in order to rewriting the history of India. He has believed that history is written not from the "top to bottom" rather than "below from top". He believed that most of the south Asian history was written from top to bottom. The native people of Nepal also rewrite their own unwritten history on the basis of ancient religious books, the foreigner researchers along with own native land. Being a high cast Rishi is in miserable condition because he had the problem of hand to mouth properly. He has suppressed economic condition rather than his identity. During their conversation (Gagan and Rishi) Rishi said that he is not different even though he is Brahmin.

So, the subaltern studies on the favor of down trodden people in the society. here, Gagan and Rishi both are the subaltern characters. They have suppressed the different condition, one is identity crisis and another class conflict/struggle. But there can be found dual problem with Gagan's identity as well as class conflict and Rishi's problem is class conflict. In the comparison of Gagan and Rishi Gagan seems to have been suppressed more than Rishi.

II. *Echoes of the Himalayas* as an Echo of Subaltern Voice

This section of the research focuses on the analysis of *Echoes of the Himalayas* as an echo of the subaltern, ethnic people of Nepal and their attempt to raise the sharp voice subverting the established myths and discourses about them. The novel begins with conflict between a Nepali subject teacher and student who refuses to listen to his teacher's argument that only the Chhetris and the Brahmins are entitled to take up teacher's occupation. They know that how to teach the Gurkha children, so the teacher psychological hypnotism upon the Gagan's father when he was a student. The teacher is telling the following sentences- 'it's a sin to even think of such a thing, my boy! This walk of life is not an unrealistic for your kind-nor is it suitable. You are born to be a soldier, though he was the best in the class and wanted to be a good teacher. And this student, Mr Ghondey, happens to be the father of Gagan, the protagonist.

After framing the mind Gagan's father becomes an army because of school teacher's behavior. He leaves school and become a shepherd but he cannot see any future being a shepherd, later on made to become soldier as like their ancestors. The child psychology is washed as far as possible as their will by reaching the hand of boy. "This strong hand is meant to raise a rifle, not to play with pen. To scrawl off a latter is enough for a Gurkha soon-far better than many others can do. Eat well, grow strong, and be brave like your ancestors" (ix).

After serving in British army the World War II, Ghondey injures and returns home. His aunts are widows; one uncle is permanently handicapped, having lost a leg and being defended by shellfire in the Great War. The teacher is frequently preaching by taking the example of Mahabharata role of Krishna as a warrior. He is not any enemy, since his birth .The teacher telling the sentences.' The god given duty to your

entire race is to safeguard the Brahmins, the king and the masters. That's what your kind is supposed to do. It is a crime against our Sanatan Dharma and our long standing traditions for a Mathwali to become a teacher or a preacher. It is only we, the Brahmins, who are commanded by God to teach and perch and rule the rest. You will do, well to remember that'.

This is the lesson Gagan's father acquires from his school teacher. The very same lesson his forefathers acquires from generation to generation for centuries. The teacher used to say that always to be memorized and followed." Leave the country, be a soldier, prove your courage, kill or be killed, Die bravely". But it was the year 1928 (ix).

Gagan is a school child in Bhutan and having nostalgia about Nepal as 'This country is ours! You are just an outsider here, Go back to your country where you belong'. Such types of bundle of nostalgia has inspired him searching identity in own country. He wakes to know the reality that place is not belonging to him. He recalls all things while loitering on an old suspension bridge nearby his house in Sikkim. Elder brother Akash comes here to take him away from that skeletal thing. He interjects over Gagan's views of going to Nepal and of loving such an old bridge. Gagan tells his strong desire of going to Nepal for seeking his ancestry land at any cost. The same eve, Akash enter his father's room and speaks against Gagan's intention of going to Nepal. The father tactfully opposes the Akash's opinion. He does not want the upcoming generations to meet with the same trials and tribulations the preceding generation have undergone.

It is summer day that he is determined to leave his home, with only 70.25 rupees in his pocket. On his journey to Nepal, he meets Lieutenant Ganju Tamang and Sergeant Chan B. Ghale extend their parental and friendly concern towards him. They

stay at Suntali Kanchhi's hotel at Munal Gaun. He has no intention of staying there, next day but curiosity of seeing doctor's performance which is to take place that evening. He is also attracted by Urmila's manner, inn- mistress's daughter of seventeen, with whom he shares knowledge and yoke together the same night. In the morning, whenever he arrives Kakarvitta, he meets lovely, youth friend Shyam Dewan. Shyam takes him to his home Biratnager whereas Gagan finds a homely environment.

Gagan needs a job moves to big hotel where his interview goes smoothly though is denied the job due to the lack of citizenship certificate. The hotel manager takes him as a foreigner. He feels lonely, so after long gap he writes a letter to his father telling him everything he has experienced. He has suffering from the terrible plight. He buys a coat, rum for his father before returning home but he receives the letter that Akash has sent, mentioning his father's death. Also, the letter contains a list of eatable and non-eatable things for thirteen days. After a few days, he returns to Sikkim to meet his family, on the way he gives some things to beggar which is for his father. Searching his identity, he lost his own father. He has strong desire for ancestry land though his brother has sought a job for him in Sikkim, but Gagan does not agree.

The second time he is determined to go to Kathmandu directly. He had arrived Kathmandu from Kakarvitta after twenty seven hour long journey. On the way, he meets Rishi, painter from the Brahmin caste, the loud speaking Mrs Alto, a soldier's wife of Singapore, Mr Lama and so on. They have discussed of two clans-Brahmin and Chhetries-and their supremacy and religion over other clans. They bring the reference of Pashupati Temple, the Manakamana, warrior of Mahabharat and famous Hindu pilgrimage, 'Kedarinath' and its related history. Rishi opines that he feels no guilt for what his ancestors have done. He is neither proud nor sad to be a Brahmin,

the so called supreme caste. First and foremost, he is a Nepali. Furthermore, he says, "We must work together to heal the festering wounds that divide our nation" (81).

After arriving in city of his dream, Gagan stays at a lodge, named Peace Palace Lodge, run by an amicable and experienced old man, Prem Lal. He needs a job, so he starts teaching in Himalayan Rising Star English Boarding School, Vintuna Tole, Kathmandu. He applies for the post of a social studies teacher. His interview goes smoothly and then he leaves the hotel and begins to stay in room provided by school. The peon of the school, Tika Sewa assumes that Gagan is from Darjeling. He teaches quite satisfactorily despite his lack of citizenship certificate.

According to the principal, Gagan is not allowed to buy a piece of land within the boundary of Nepal or even to open a bank account without first securing the citizenship certificate. After that, he writes application signed and recommends by his ward chairperson, by reaching Char Khal Adda. Meanwhile the principal asks him whether he has any relatives in the capital or not. Gagan honestly says that he has no relatives residing in the valley. The principal has given him two options to get citizenship certificate easily. The conditions were whether he has to marry his own niece or to be a Christian. But Gagan, strongly disagrees with both options given by principal. He resigns from his job. After sometime, he meets his friend Rishi who informs him about Mr Lama, who spoke against the government, raising the voice for equality and justice and he does not respect the crown.

One of his friends shots dead in a clash with the police, Rishi tells and the government decides to pull down the Buddhist Stupa erected by the villagers who protests against this unjust act. By nature Rishi to be more violent, favoring terrific and blood shedding revolution but Gagan is for a peaceful evaluation of society. Gagan is habituated to visit the library. In United States information service (USIS),

meets Suren who soon becomes his intimate friend. By the help of Suren, he gets chance to meet in-charge at Ganesh travels, Mr Rana for his job. At USIS he reads a book written by Pablo Neruda, and gets chance to meet another fellow, Purnima, who is searching for same book. On the other hand Gagan's interview goes excellent at Mr Rana's office.

Being intimate friend, he decides a dating with purnima, Purnima tells him about 'ANNPO'-an acronym for all Nepal Native People's Organization . . . non-Aryan organization, a forum of the indigenous peoples of Nepal. Mr Lama is president of the organization. Rishi and Gagan are sharing some room, one day Rishi mention his sexual relation with French woman who shucks up his prick and balls so hard and for long, he is not imagine till that time. Gagan is visiting Char Khal Adda, the Chief District Officer, thrice with Mr. Sing each time he rejects.

One day broker assures Gagan that he can arrange the entire official procedures get him citizenship in a single day by taking 25,000 rupees. But he has no money though he wants to get citizenship certificate at any cost without paying some money as being a son of Nepal. The secretary of the Chief District Officer (CDO) demands 40,000 rupees. Gagan agrees to pay that amount on the condition he is allowed to meet the CDO first personally. When he meets CDO, he demands supportive documents; father's citizenship certificate, property, proof of his birth within the kingdom of Nepal and so on. But whenever Gagan father became British Indian army at that time citizenship certificate was not as system of Nepal. So as argues that he is a Nepali and his physical appearance is evident enough. They are debating terribly so the CDO calls for security guard to come arrest him. He is in jail at Hanuman Dhoka. Prem Lal, Rishi, Purnima and Suren are informed and visit him. In the course of time Prem Lal plays the vital role in order to release to Gagan as

second wife's son. When he gets release from the jail sooner he desires to kill the CDO at once. But suddenly the innocent child is appears as soon as dramatically change his attitude to kill CDO.

Purnima is a daughter of Santa Bir the man with whom he shares that enjoyable walks at Munal Gaon, and Mr Lama, the president of 'ANNPO'. They talk about the first general meeting of the 'ANNPO' members at Tudikhel. The dozens of busses and trucks are already arrived in different places those who are supported. The slogans of mass are loud: 'down with nepotism' and 'hell to Brahmanic policy!' (1920). Listening the slogans, Gagan realizes that he is a Nepali, during this general meeting many people deliver speech; Gagan, Arjun and Mr Lama. Gagan announces, 'Nobody is superior or inferior; neither the Brahmin nor the Blacksmith nor the Hindus nor the Buddhists'. We all are equal! We all are Nepalese! Our only demand is 'equality for all' (194). After some time as a result the protagonist Gagan is once more compelled to imprisonment.

According to *Tamu Pye*, the Gurung account of history of their own, the very beginning of civilization began nine thousand years ago. The *Pye* recounts the origin of human beings and the materials and tools they used. Tamu priest still use some of these primitive utensils in their rituals. The *Pye* seems to have remained substantially the same over time. In religion categories: *Pyetan Lhutan* is the Bon religion where the nature and ancestors are worshipped and supernatural power that organizes and animates the materials of universe. The existence of animism has been supported by the Anthropologists and more researchers have been endorsed from all over the World. Tamu (Gurung) are follower of the Bon religion which is one of the oldest religions in the World using its own priest Pachyu, Klehpree and Bonpo Lama.

The *Pye* records the ancestors of the Tamu, their *Aji-Khe*, or *Khe- Ku* (Nine Male Ancestors), *Aji-Ma*, or *Ma-I* (Seven Female Ancestors) and *Aba Khara Klye*, including the spiritual masters, lords and ghosts. The *Tamu Pye* tells how the first people lived in Cho nasa – Western Mongolia, ringed by the seven lakes, and surrounded by three mountain ranges. To the south in Sinkian in western China, north of Tibet, Turf and Depression lay in the place called Kro Nasa. Large lakes are called *nuur* in Mongoloid, *nor* in western Chinese, and *tson (Cho)* in Tibet. It is believed that dead person goes to Koko Limartso – which is under the water in Qinghai region of China lies in the middle called *Koko Nor (Chinghai)*. It is similar to *Hara Usa Nuur* (One of the seven lakes) of Sa nassa, Tson nasa, Si nasa and Cro nasa could be placed in the Qinghai, Kansu, Sichuan and Yunnan region of China, running southward.

Among the minority groups in China are the Tu people who live in the area around Lanchow and the Naxi (Nansi) people who live in the Sichuan and Unna regions. Tu and Naxi are also the names of two of the nine Tamu Clans. The Tibetans (Bon People) apparently migrated from the border region of Qinghai, Kunsu, Sichuan and Yunnan. Later come wave of Han (Chinese) immigrants. Chamdo (Chhyam Toh: nice village) in eastern Tibet seems to have been gateway to Tibet for all these peoples. A Neolithic settlement at Karo not far from Chamdo has been dated as being more than 4,600 years old. The Han settlers called it Kham suggestive that they grow millet there. They may have been the ancestors of the Khampa (Bhotiya) or Khambu (Rai) of Nepal.

Third wave of the immigrants, possibly the Mhina Kugi (People of the nine clans) replaced the Han settlers. By this time their profession had changed to cattle grazing. From Chamdo, the Mhina Kugi moved westward to the Yarlung valley of the Lhoka region. Here they were known as Tamu (Tubo) by 1000 BC and during the

course of the time developed Bonism, the pre-Buddhist religion, with its priest the Nam-bo or pachyu. Some of the Bon priest travelled to Cho Nasa. Another group of Tamu settled to the west of Lhoka. There is a mountain called Tsan Tang Goshi near Tsedang (Chetang). Some Tamu settled in northern Bagmati region, having through the Kerung or Kuti pass and became Tamangs. A six generation descendant of Nha-Chan from Lhoka joined with another group of Tamu, perhaps around Shigatse. Nyatri Tran-po, a thirteen generation descendant of Nha-Chan became king of Lhoka around 300 B.C.

Tamus may have settled in the Mustang are before the Kyar-Bo (Klehpre) developed in Lhoka around 100B.C. under the thirty thirt Tsan-Po king of the Tubo dynasty, the powerful Song-Tsan Gam-po (629-650 A.D.), Tibet was unified and the capital moved from Lhoka to Lasha. The power shifted to other border tribes during this period. Buddhism (not lamaism) was adopted alongside Bonism, later, in the eight century, Padma Sambhav (an Indian Vajrayanist) founded Lamaism (Nyingmapa or red set). He mixed Bon beliefs (the five lords), Hindu concepts (Garuda Purana) and Vajrayan (tantra mantra) to Mahayan and popularized it as Tibetan Buddhism. The Tibetans used to worship him (Om Mani Padma Hu) more than the Buddha. Though the Bon priests were repressed by the Lamaists and the state, Bonism remained strong until the thirteen century.

However, the Bon priest of the Tamu or Tamangs do not mention Song-Tsan Gampo as they had left Tibet many centuries before he can to power. Bonism the pre-Buddhist religion of Tibet, it was very advanced from of animism. According to the ancient calendar, lho-sar or losar (new year's day) is celebrated on 15th push (early January) as it among the Tamus of Nepal to this day, and it is still celebrated on that

day in some areas of Shigatse. Tamu used to call the Khepree, pai-po (pai meaning Bhot or Tibet).

Nowadays, there is a peculiar type of Lama in Tamu society, a fourth priest, some of whom have changed from third. Klepree and Lambo need pachyu with them for the main rituals. Tamang and Tamu these two groups have been separated for no more than three thousand years. There are two Kohibos (gumbas) in Mustang, one in Fa-li-pro Myar-so for Pachyu, the other in li-pro Myar-so for Klepree. The Tamu used to hunt along distances following wild animals. They would move their settlements if they found better place to live. While they inhabited the banks of Mha-ri-sy (Marsyangdi river) in Manang, they adopted a new Klye (Master) as their chief or King. His descendents are called Klye (Ghale) an additional clan of the Tamu Tribe.

Some Tamus across the Annapurna range in the course of hunting around 500A.D. They liked the high land and sowed some grains there. When they returned on a second visit, they had a good harvest. On the third visit peoples from three clans came and settled there in their groups, calling it Kohla Swome Toh. It was the first historical village of the Tamus on the southern slopes of the Himalayans and it became the last united village too. Other Tamus migrated later from Manang and Mustang. Those remaining in Mustang became the Thakali when other Tibetan groups and probably some Tamangs arrived. At Kola, there was a revival of pye ta Lhutan (Bonism). Tamu Kwyi (Tibeto-Burman language) speaking Tamu peoples with their pure Mongoloid features, tried to refine their Bonic Pye ,pae, Failu, The, Parka, Lho-sar, Dhu-Kor, Rwo-di etc. their customs and culture which is totally different from that of Hindu Arayans.

In the 13th century, some Rajputs and their Brahmin priest fled to Khasan (western hills of Nepal) from Muslim rule in India, bringing with them their

untouchable sudra slaves. There they convert the Lamaism Khas people to Hinduism. During the 14th and 15th centuries they extended their influence to the Magar and Magarat (mid western hills). In the 16th century, they moved into Tamuwani or Tamu territory (Gandaki zone) bringing with them Magarats and Thakalis. The Tamus were most resistant to the new faith having a deep belief in the efficacy of their own priest and rituals. However, the Hindu's Khan Thakuries founded small kingdoms in Syangja and gradually their people took over the low lands in Gandaki region which were not settled by the hill top dwelling Tamu. The literate Hindu Aryans were experts in exploitation and domination, introducing the idea of caste, making slaves and pursuing a policy of divide and rule. They studied the Tamu and noted the weakness in their system of government. They introduced and applied the law of dominant castes and attempted to erase the original elements of social structures, trying to make them touchable sudras under Hinduism.

Until the 16th century, the Tamu people knew nothing of the Hindus, having their own Ghale kings in the Lasarga, Nuwakot, Kaskikot, Arghou, Kohla, Pojolilig, Gurkha, Warpak, Syrtan, Atharasaya and other regions. There were no kings in certain areas due to the bad impression given by the dissolute Samri Klye of Siklis.

Legend tells how Jain Khan came to the bank of the Kali Gandaki from Sringa, Gulmi. There, he married the daughter of the Karki king and with his help crossed the river. He defeated king Bhyagsya Klye and founded the first Hindu king Thakuri kingdom in Lasarga (south west Syangja) with the help of Ranas and Thakuries. His Kulayan priest of Alam Devi was Maski Rana Magar. His son Surya Khan, became king in Khilung, and his grandson, Mincha Khan, king in Nuwakot, Syangja. Mincha's son Jagati Khan (Kulmandal Shahi) had seven sons and became king of the whole of Kaski in time.

Dadhiram Dura and Madhav Dura (who migrated from Parbat to Dura Danda) Chamu Dhigal (Dura) from Sindi, Surkraj Kepcha (Dura) from Goraj and Kusmakar Ghimire met on the banks of the Madi river. They planned to adopt a Shahi prince to become their king in lower Lamjung in opposition of the Thansi Ghale (rag saya) king of Pojo (Ghan Pokhara). So the five men went to Nuwakot in Syangja and asked Jagati Khan for one of his sons. They took the second son, Kalu Shahi, together with officials of various clans, and made him king at Purankot in Lamjung. After three months, the Ghale king invited Kalu Shahi to Sulikot on the pretence of making a treaty with him. Together they went to the forest of Sisidhunga for hunting. Kalu Shahi and his companion, Naran Dura were murdered while hunting.

Six other Hindu or Hinduised clans went to Nuwakot to ask another prince for their king. King Jagati Khan was much troubled for being unable to defeat the Ghale king of Lamjung. Instead, political policies encouraging domination and exploitation by the Hindus and the obliteration of the previous social system were adopted.

The Gurungs are historically known as Tamu in their language Tamu qwi which is cognate of Tibetan word. The origin of the Gurungs linked to Tibet. Gya-rong is drawn from the name of Tibetan federation, where Gurung cavalry served the Tibetan king Songtsen Gampo. Gya-rong (cow hide) became Gurung and referred to the inhabitants Gurung.

The Gurungs had lost their own political territory and kingdoms ruled by Ghale kings called kle mainly in Lamjung region during 16th century until it was taken over by Shahi/Shah kings of Nepal. The Gurung kingdom was administratively divided into various administrative units known as nalsabha⁹ (chojdhin-g) consider similar to the present concept of parliament in nature. Under the nalsabha there were various village level units and once a year they used to organize convention

participated by village heads called mukhiya, jummuwal and khegi (Gurung priests) and tamu chiba the (intellectuals). The convention used to develop rules and regulations for the welfare, justice and development of the Gurungs followed by serious discussion for days and weeks long. The village council is functional till now with consultation to the traditional leadership, such as mukhiya and jummuwa only in certain cases.

Unsubstantiated ideas about the Gurungs are frequently written in Nepali papers called Nepali-Kagaj/Bhotekagaj have brought a lot of puzzlement, misunderstanding and confusions in the ethno-history of the Gurungs of Nepal. The mythical genealogy/Vansawalis²⁰ developed by royal priest of Shahi king of Kaski, Bhoj Raj Pandit (1554 B.S.) ridiculously pointed up that the Gurungs were inhabitants of Kannauj Bundelkhanda a part of Northern India, from where they entered Nepal. Intentionally he incorporated the Gurungs into the framework of Gotra like the caste groups. Unknowingly conspiracies were developed and strategically fake Vansawalis were distributed all over the Gurung settlements particularly to the kroh (mukhiya-n). This is the first explosion and shot targeted to demolish Tamu identity through the process of giving Gotra to a mongoloid group as Aryans.

Gurung (2010) writes that the Shahi king Yaso Brama invited four tamu leaders of Sikles village, Kubikyal, purukyal, sarukyal and kaukyal and convinced them the importance of Vansawali. Our research has shown that the Gurungs were inhabitants of Kohl Sore Toho—a tamu land located between Lamjung and Kaski who entered Nepal from Tibet long ago and migrated to different parts of Nepal in different events and occasions according to their convenience but they entered Nepal not from Kannauj Bundelkhand. Their physical feature, language, and culture too confirms that the Gurungs are from mongoloid group and it has been supported by

various renowned anthropologists, Bista (1967), Hodgson (1844), Pignede (1966) Macfarlane (1972), Messerschmidt (1973), and Kawakita (1974).

Until 16th century, the Gurungs, untouched by outsiders, were enjoying their social life under the rule of kle (ghale king) within their political territory. The kles were ruling in Lasarga, Nuwakot, Kaskitko, Arghou, Kohl, Pojo Liglig, Warpak, Syrtan, Atharsaya, and other regions. In thirteenth century, some Rajputs and their Brahmin priests fled to Khasan from Muslim rule in India and they extended their influence in Magarat in fourteenth and fifteenth century. Gradually the Hinduised Thakuris founded small kingdoms in Syangja (West Nepal) and their people took over the low lands in the Gandaki zone/region not settled by hill-top dwellings Tamu. They studied about the Tamu and noted their weaknesses in their system of government (Pignede, 1966). But the descendants of Sahi kings/rulers defeated the kle-Ghale kings and captured their petty kingdoms through their manipulative strategies.

After the various conflicts and wars, Narahari Shah took over Lamjung, his younger brother Drabya Shah occupied the throne of Gorkha and Jagati Khan/Kulmandal Shahi ruled over kaski who had several sons. Few Brahmins and Dura people; Kusmakhar Ghimire and Duras one day planned getting together on the banks of Madi River with the objective to accept the Shahi prince as a ruler to lower Lamjung against kle-ghale king of Poja or Ghan Pokhara and brought Kalu Sahi second son of Jagati Khan, and brought to Purankot.

As mentioned above the king Yaso Brahma shah used the tool of pseudo geneology of the Gurungs dividing them into higher and lower groups with the intention to capture the kingdom of Lamjung. As a result, he got victory over Ghan pokhara (ponjo-g) with the help of Lama Clan, Lamichhane clan and Ghotane clan respectively (Gurung, 2041). Ultimately King Prithvi Narayan Shaha eventually

united Nepal. Thus, ultimately the Gurungs lost their sovereignty and power because of which their identity remained under threat. On the other hand, the Gurungs, tired of the conspiracy of the Brahmins, signed on an agreement of power sharing according to which the Gurungs had to accept him as a king and the Gurungs were given opportunity equal to Brahmin- Chhetri in the local administration as well as civil service and military service.

In 1559 A.D. Drabya Shah in Gorkha around 18 Ghale and all of the Gurung umarao (a high official) were converted to Hindus. Gradually, Shah rulers started to hit, harass and undermine the Gurung culture ,religious beliefs and practices through their order with royal seals to adopt Brahmin priests and to abandon the rites and rituals to be performed by the Gurung priests, pachyu , klehpri and Bon Lama through tamapatra (copper plate) as a royal seal. This was all due to the divide and rule policy of royal priest Bhoj Raj Pandit's first pseudo genealogy of the Gurungs on Falgun 9, 1594 B.S. The Sha king had changed the eighteen Ghale umarao into the Hindu religion in 1559.

Historical Revolution of Indigenous People

S.N.	A.D.	Events	Region/Place
1	1770	Das Limbuwan revolution	Pallo Kirat, Limbuwan
2	1778	Limbuwan Daman	" "
3	1790	Tamang (Murmi) Revolution	Nuwakot, Tmasaling
4	1808	Khambu Revolution (Two were sentenced and fifteen were sarbassoharan)	Bhojpur, Majha Kirat
5	1858	Suk Dev Gurung Revolution (murdered after seventeen years imprisonment)	Lmjung, Tamuwan
6	1867	Dasain Bahiskar (murdered of Ramali Hang and Ridam)	Dhankutta,Pallo Kirat

7	1870	Limbu Bhasa Daman (Sirijanga Thebe was exiled)	Pallo Kirat, Limbuwan
8	1876	Lakhan Thapa Magar's Revolution (seven were hanged)	Gorakha, Tamuwan
9	1877	Supati Gurung's Revolution (murdered at Tudikhel, Kathmandu)	Gorkha, Tamuwan
10	1925	Chhiring Norbu Lama and four other Buddhist were exiled	Patan, Newa Mandal
11	1926	Nepal Bhasa Bikash Mandal (Newa Bhasa Aviyan)	Kalkatta, Bharat
12	1927	Buddhist Monks were exiled by the name of Dharma Prachar	Alakhom, Kathmandu
13	1941	Four Rajdrohi were death penalty (three were Newar)	" "
14	1950	Kirati Revolution	Majha Kirat
15	1951	Tamang's Revolution (Kisan Revolution)	Nuwakot, Tamsaling
16	1964	Kipat Pratha Unmulan (Kiratiko Birodha)	Ollo , Majha ra Pallo Kirat, Purbi Pahad

Source: Dr. Harka Gurung 2004 A.D:136

After mentioning the above all these historical evidences that people have their own history whether it is written form or unwritten. It means that Tamu people were first comers than other communities. Every ruler has ruled over the others who have not the excess in the stake holder in the state mechanism. Especially, in the South Asian political history was written unjustly and prejudice to the mass of the down trodden people. The way of writing history is "from the top rather from the bottom" according to the famous subaltern historicist Ranjit Guha. History is written by the political state power along with the then society. As per the most famous

thinker Antonio Gramsci claims that colonizer has to colonize mainly in two ways: forcefully and another is cohesively. In the context of Nepal firstly, coercively by the Shah dynasty as a result as like as many Gagens being undergo without citizenship certificate. In Nepal racial hierarchy as well as prejudice can be seen vividly in the novel *Echoes of the Himalayan*.

Gagan as the tragic hero in the novel whose identity is in the middle of the two strips of the scissors. After going through this novel Gagan as a subaltern character, who has badly treated by the C.D.O. on the way of searching for his own identity. The most important things that human identity plays vital role rather than his/her class struggle although; both things are seemed inseparable for every human being. In fact everybody is born in certain caste even after the death. But the one person can be changed his/ her class in many times as their capacity during the life time. For example one student may be a teacher, doctor; engineer or administrator in same token Brahmin can never be changed in Gurung and vice versa changed as like student changed in teacher and other in the World till now. The novel is very much related in identity rather than class conflict. This novel is the twin problems of identity and class conflict.

This novel represents the real history (hidden fact in Nepalese society) of indigenous people of the Nepal. Gagan as protagonist character, how the Gurkha children undergoes by high caste chauvinism of Nepali ruler such thing clearly portrayed through the novel as life lie.

There is another story that is the real drive behind Gagan's move to Nepal. From that story we come to know once more thought his retrospection which takes him back to his school days in Bhutan sometime in the mid of seventies. The school children of Bhutan used to say that country was theirs. They are considered to be as an outsider here, go back to your country where you belong, divested and deeply embarrassed, Gagan had

argued the point, but had later realized that "the boy was right. He indeed belongs to somewhere else. But where?" (2).

After the death of his wife, (Old Mr. Ghondey) he has derived comfort from extending his reading, specially of religious works such as the Bhagawath Gita, the Ramayana, the Mahabharata and the purana. Like so many war-returnees of his generation. These kinds of bundle of religious books indicate that the ruler deprive the native's own religious, culture and language by imposing the Hindu's holy books from the centuries generation to generation up to now. Instead of reading own religious holly books Tripitak, Tamu Ke (Tamu Beda) and Buddha Grantha.

The novel amply questions the long and wide accepted myths. One such myth is the notion that Nepal is an exclusively Hindu Kingdom. Mr. Lama, a passenger in the bus which Gagan has boarded for Kathmandu, explains that the temples of Pashupatinath and Manokamana were not Hindu temples from the very beginning.

Here is his explanation as to how Manokamana, the shrine of the native Magars, was accepted as a Hindu Goddess: "Long before the invasion of the Gorkha principality by the Hindus from the south, the temple of Manokamana would have been a secret shrine of the native Magars. The conquest of Gorkha brought an influx of Aryan culture- Hinduism and the Brahmins" (82).

As Mr .Lama explains with historical evidence, Ram Shah turned to the local shrine of the Magars for help when all his attempts to cure his ailing wife failed. Since his ailing queen recuperated in no time after he begged help from the local 'mai', he adopted the new goddess into his faith and gave her the name Manokamanamai, or the goddess of fulfillment for she had fulfilled his wish. Thus the local goddess became a revered Hindu pantheon. When the Gagan was coming from Bhutan through Kakarvitta to Biratnagar, on the way he meets Shyam Dewan, youth like himself who takes him to his home in Biratnagar.

Gagan starts hunting for some job and once he nearly secured one at a big hotel but since he lacked the citizenship certificate, the proprietor turns him down. After being rejected on that score, he decides not to return to his usual Shyam's house. The heart that has been pinched and pierced in so cruel a fashion oftentimes and psychologically dilemma as he saying that: "Tell me citizens of Nepal, what blunder I have committed! What country do I belong to? Show me my place beneath the sky where I can live and breathe and work like other human beings. Where I can win respect and call myself somebody. Tell me, why do not you? Tell me!" (39-40). Gagan finally writes a letter to his father. The letter again touches upon Gagan's longtime dream, "you will understand that I have always felt drawn toward this glorious land of my ancestors" (42).

His brother and sister try to keep him there though his sister-in-law suggests him to go back to Nepal, before long, the dreamer and patriotic in him starts suffering from his alienation from Nepal. He found himself murmuring the words of a much-loved verse by Longston Hughes:

What happens to a dream deferred?
 Does it dry up like a raisin in the sun?
 Or fester like a sore and then run?
 Does it stink like a rotten meat?
 Or crust and sugar over like a syrupy sweet?
 May be it just sags like a heavy load?
 Or does it explode? (66)

He has decided that it was better to live a baseless life in one's home country amongst one's own kind than to be an unknown ordinary serviceman in a foreign country. Nothing but true patriotism and love for that much pined for country can explain his move toward Nepal.

III. Subaltern Strivings and Valorization of Subaltern Voice

The novel itself has firmly established as a counter colonial discourse. Subaltern Studies began its impressive career in England at the end of the 1970s, when conversations on subaltern themes among a small group of English and Indian historians led to a proposal to launch a new journal in India. Oxford University press in New Delhi agreed to publish three volumes of essays called subaltern studies: Writings on south Asian History and Society.

In the 1990s Subaltern Studies became a hot topic in academic circles gold mine, and fortress for scholars ranging across disciplines from history to political science, anthropology, sociology, literary criticism, and cultural studies. The book brings together a dozen essays published in South Asia, Australia, Europe, and North America, from 1983 to 1997. Author of these essays have all made their mark on the intellectual history of subaltern, each in their own way, in their own place and time, outside subaltern studies .Each interprets subaltern contextually.

The United States third –worldists currently afloat in humanistic disciplines is often openly ethnic. Gagan's father was born in Nepal and became Army of India .His Nepali example could thus be seen as a nostalgic investigation of the lost roots of his own identity. Here then, is a schematic summary of the epistemic violence of the codification of Hindu Law. If it clarifies the notion of epistemic violence, his son Gagan final discussion of return his own native land Nepal.

The *Echoes of the Himalayas* as presents a novel out look toward the socio-political system in Nepal. The novel has firmly established itself as a counter colonial discourse. The hegemony is the so called supreme caste of the Aryan Stock-the Brahmins and the Chhetries. The echoes of the Himalayas is the voice of the so-called lower caste people after the destruction of their ancestral land by Shah and then Rana

dynasties after end of the 16th century. The ruler of the then so called expedition of national integrity by capturing the numbers of small state as well as destroying culture, religion and native language.

After being without identity how the suppressed by the hegemonic ruler treat the Gurkha children, is vividly portrayed through this novel. Gagan as only one the representative character of the many Gagans those who are losing their own ancestor's land and roaming hither and thither as like crow in the shadow of black cloud. When, Gagan came in Nepal he searching his identity. The bare and corrupt bureaucracy of the country he has faced. The bargain scene at the Chief District Officer's at Char Khal Adda exposes the cancerous ubiquity of corruption and malpractices in Nepalese bureaucracy that levels no personal intact.

After going through more than seven prominent criticisms of scholars such as Gyatri Chakravorty Spivak, Dr Shreedhar Gautam, Manjushree Thapa, Dr Tara Nath Sharma, Pushpa Raj Paudel, Dr Lal- Shyākarelu Rapacha, Dr Surendra K.C and some pages of this novel represents the unwritten native history of many minorities group of Nepal. Which are being without identity, dignity of the Gurkha's children to their own native lands outside and inside in the Nepal by the stakeholder of high caste chauvinism. Whose ancestors were being sold to the British as cattle by the name of bahadur Gurkhali. All of them are agreed with the same issues.

Among the critics I would like to agree with the Lal Sakarelu Rapacha and Gyatri Chakravati Spivak. Being the native people of Nepal they have no significant participatory role in nation building. Because excessive racial hierarchy is could be practiced by the name of superior status. Only the so called high cast chauvinism has played the vital role in the state mechanism. Most of the other native people are being treated as cattle. They have their own history social status, politics, culture, religion

and linguistic identity had been collapsed by the name of unitary system of Nepal, They have been deprived of minimal human right.

Another critic, Gayatri Chakraworti Spivak noted that political power or state power is written their own history by twisting the reality in the society and neglect the dominant group. Especially, she has focused on the India which country was colonized by the British for many years. Colonialist elitists and bourgeoisie nationalist elitist were prejudiced upon the dominant groups. British colonialist have controlled the administration, politics educational institutions and religion etc. in the same token after the end of sixteen century Nepal has been colonized before united of Nepal. The numbers of small states have their own politics ., religion , culture language but the changing pace of time all had been collapsed in the name of single name of identity such as language religion and culture condition which were forcibly applied as the policy of the government.

By critically reading of all above mention criticism of scholar the novel and I myself assimilate that, people may not be high caste and low caste. It depends upon own their ability, capacity and good deed rather than their birth. Identity and class conflict can be seen vividly by the characters of Gagan and Rishi. The novel is about dual characters identity along with class conflict. But identity is the most important for every human being rather than their class.

The native people of Nepal also rewrite their own unwritten history on the basis of ancient religious books, the foreigner researchers along with own native land. Being a high cast Rishi is in miserable condition because he had the problem of hand to mouth properly. He has suppressed economic condition rather than his identity. During their conversation (Gagan and Rishi) , Rishi said that he is not different even though he is Brahmin.

So, the Subaltern Studies is on the favor of down trodden people in the society. Here, Gagan and Rishi both are the subaltern characters. They have suppressed the different condition, one is identity crisis and another class conflict/struggle. But there can be found dual problem with Gagan's identity as well as class conflict and Rishi's problem is class conflict. In the comparison of Gagan and Rishi Gagan seems to have been suppressed more than Rishi.

Everybody of the country should be treated equally, where is no room of boundaries whether high and low caste, other suppressed people. Every person has got contributed the nation building .Policy should be implement on the base of equity and equality by avoiding all kind of malpractice in the past. Scientifically, rationally government as well as intellectual people should be implement rule and regulation as life lie. It would be best way for good governance concept and all level people for society. It may change the society ignorance to knowledge, injustice to justice, savage to rational, prejudice to equality, enemy to brotherhood among all other wise vice versa.

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