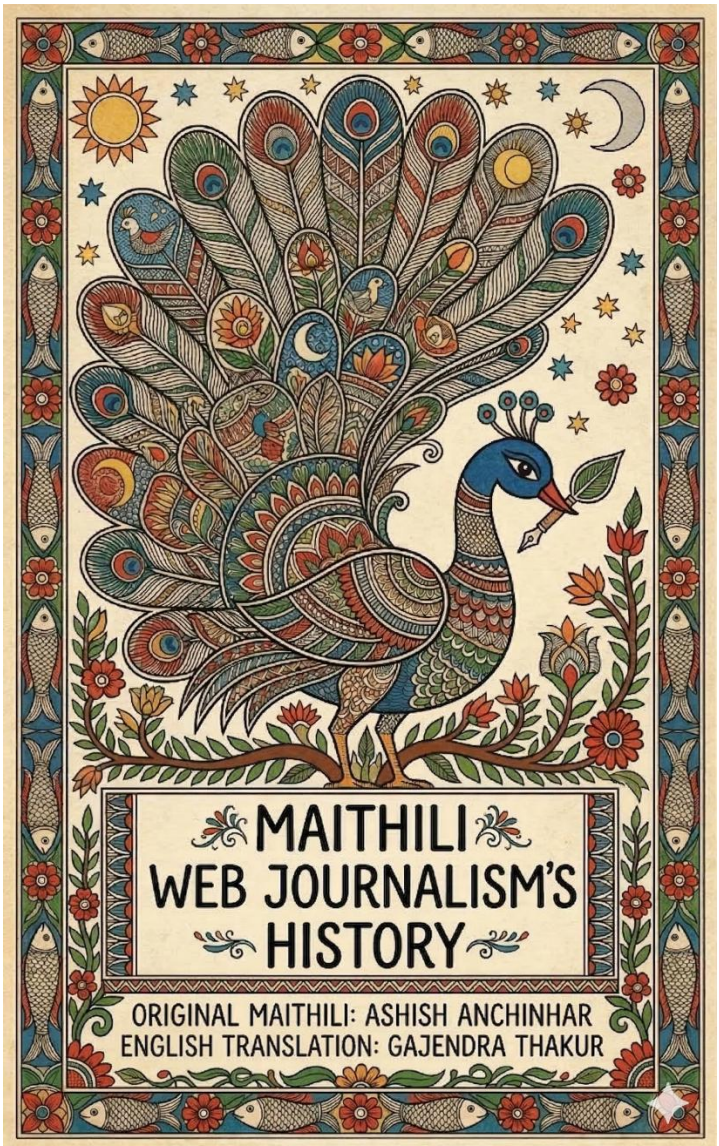




Maithili Web Journalism's History

Ashish Anchinhar

**MAITHILI WEB JOURNALISM'S
HISTORY** *by Ashish Anchinhar [Original
Maithili:Maithili Web Patrakarita Itihas
translated into English by Gajendra Thakur]*

© Translation: Preeti Thakur

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Dedication

1. To the Creator
 2. To all those who, even after hearing dismissive words like "sky-dweller, internet-dweller," continued establishing Maithili on the internet...
 3. To those doing meaningful work on the internet in the present...
 4. To those who will do meaningful work on the internet in the future...
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About the Author: Ashish Anchinhar

Chapter 1: Some Technical Notes About This Book

1. If you are reading this book's PDF and see any word or line underlined in blue or any other colour, understand that a reference link has been provided there for reference, and clicking it will open that link. Some photographs also contain links. This means readers can see both argument and evidence in one place. However, this facility will not be available in a printed book.
2. Web journalism is also known as Digital journalism, Netizen journalism, E-journalism, and Online journalism. Until now, no book had been written comprehensively on Maithili web journalism, and in that context this is the first book on the subject. Many web-related articles have appeared in journal form. The *Antika* journal's "Internet Special Issue" also came out, published as a combined issue in October–December 2009 and January–March 2010. In addition to this, a book titled *Social Media*, edited by Manikant Jha and published by Vidyapati Seva Sansthan, Darbhanga, was received; it was published in 2016. According to its editorial note, it compiles articles from a seminar titled "Various Dimensions of Social Media" held at the 44th Mithila Vibhuti Parva Samaroh

organised by Vidyapati Seva Sansthan, Darbhanga. However, reading most articles in this book gives the impression that they were written by people who joined Facebook only after retirement. As a result, most articles remain unripe. Nearly all articles get stuck at the point of discussing the pros and cons of social media. Some articles also give figures such as how many users Facebook or WhatsApp had in such-and-such a year. But for readers in their current frame of mind, these facts are far too few, not many. Some articles are in English but the facts are the same. Editing is an art. Many people (read: editors) say that an article arrived and we published it — what facts it contains is the author's concern. That is true, but deciding which author to ask to write on which topic is the art of editing. Whatever the case, it was necessary to mention this book here. My present book is very slim because it is the first on this subject. In Maithili, prize rules require books of at least 100 pages, and because of that there is a compulsion to include content beyond the subject, but since I have no prize compulsion, in my book you will find nothing beyond web journalism. Some portions of this book have been published as articles in journals. Errors noticed in those articles have been corrected in this book.

3. In November 2012, I announced on Facebook a "Videha Web Journalism Special Issue," and the topics I had listed were

comparable to those of any developed language in the country. But at that time — and even now — are there people willing to write on these topics? Later I myself wrote on some topics from that list, which you may consider the initial form of this book. Some of this material was placed on the Wikipedia page "Maithili Language in the World of the Internet." The link for this Wikipedia page is <https://mai.wikipedia.org/s/s6h>, and on 1 January 2021, Videha's 313th issue was published as a web journalism special issue from this same material.

← Ashish Anchinhar
🔍
← Ashish Anchinhar
🔍



Ashish Anchinhar
5 Nov 2012 • 🌐

विदेह बहुत किछु करैत एला, बहुत किछु करत मुदा एखन हम जाहि विषयपर विदेहसँ आसा लगेने छी ओ थिक विदेहक कोनो एकटा अंक (२०१३ केर मार्च-अप्रिलमे, वा ताहिसें पहिने जेँ मैटर आवि जाइ तँ) बेब पत्रकारिता विशेषांक केर रूपमे रहए। एखन हम विषय दए रहल छी जिनका जाहिपर रूचि चढ़ए ताहिपर लीख आ संपादक जीकेँ पठा दिअन्ह। ओना किछुए आलेख मैथिली बेब पत्रकारितापर अछि जेँ अहाँ सभ सहयोग करबै तँ विदेह ऐमे आगू आएत-----। ई विषय एना अछि-----

- 1) मीडिया - भेद आ प्रभेद
- 2) विभिन्न मीडियाक मौजूद बेब पत्रकारिता
- 3) बदलेत समयमे बेब मीडिया
- 4) बेब मीडिया आ मैथिली
- 5) मैथिलीकेँ विकासमे बेब मीडियाक योगदान
- 6) भारतमे इंटरनेटक विकास
- 7) बेब मीडिया आ सोशल नेटवर्किंग साइट
- 8) लोकतंत्र आ बेबमीडिया
- 9) सर्वहारा बानाम ब्राम्हणवाद: बेबमीडियाक संदर्भमे
- 10) बेबमीडिया आ प्रवासी मैथिल
- 11) मैथिली ब्लागिंग, साइट स्थिति आ संभावना
- 12) इंटरनेटमे मैथिलीक वर्तमान स्थिति

- 13) मैथिली भाषाक विकाससँ जुड़ल तकनीक आ संभावना
- 14) प्रौद्योगिकी सापेक्ष विकास यात्रा: मैथिली आ नेट
- 15) ब्लागिंग आ व्यंग्यतिगत पत्रकारिता
- 16) इंटरनेट (ब्लाग आ साइट) केर माध्यमसँ होइत शोध कार्य
- 17) मैथिलीक बेब पत्रकारिता
- 18) मैथिलीक ब्लाग आ ई पत्रिका
- 19) मैथिलीक अध्ययन आ अध्ययापनमे इंटरनेटक भूमिका
- 20) मैथिली भाषासँ जुड़ल साफ्टवेयर
- 21) मैथिली टाइपिंगसँ जुड़ल साफ्टवेयर आ ओकर संभावना
- 22) बेब मीडिया समाजिक सरोकार आ व्यवसायक रूपमे
- 23) सोशल नेटवर्किंग केर इतिहास
- 24) बेब मीडिया आ अभिव्यक्ति केर दुरुपयोग
- 25) बेबमीडिया सरकारी नियंत्रणमे
- 26) बेब मीडिया स्वतंत्रता बानाम स्वच्छंदता
- 27) बेब मीडियाक माध्यमे उपलब्ध मैथिली पोथी
- 28) बेब मीडिया आ कापीराइट
- 29) मैथिली बेब मीडिया आ रोजगार
- 30) मैथिलीकेँ विश्व भाषा बनेबामे बेबमीडियाक योगदान
- 31) भारतक बदलेत शिक्षा पद्धति आ इंटरनेट
- 32) समाजिक न्याय आ बेबमीडिया
- 33) युवा आ बेबमीडिया
- 34) बेब मीडियाक सिद्धांत आ बेबहार

ई विषय सभहूँक लेल हम अविनाश वाचास्पति जीक अभावी छी। सभ प्रबुद्ध मैथिली पाठक आ लेखकसँ आग्रह जे ओ तैमेसँ सघन पर्यवेक्षण लिखगएर आलेख पठाबश।











4. The initial form of Maithili web journalism described in this book was published in Videha issue 230 (15/7/2017) under the

heading "Many Matters — Maithili's First Presence on the Internet Is Not Such-and-Such."

5. The internet takes many forms — such as websites, blogs, portals, WhatsApp, and other social media. Someone may say their website is the first; someone else may say their blog is the first. But this book focuses on the internet as a whole, not on any particular form. So in my view, whatever came first by date will be considered first, whether it is a website, blog, portal, or any other form. It is not the case that news on a blog is not news and news on a portal becomes news. Whatever the medium, its source must be the internet. Just as in print — whether printed on pulp paper or stiff paper or any other paper, it is all considered print — so too whether it is a website, blog, portal, WhatsApp, or other social media, all are internet. Yes, someone could separately write the history of Maithili websites, or the history of Maithili blogs, and in those could call their own form first or second. But when we speak of the internet as a whole, the first will be whatever has the earliest date, whether a website, blog, portal, or any other form.
6. Another commotion has arisen regarding the definition of journalism. Some hold that only news-carrying domains count as journalism, and literary ones should not be considered journalism. I have no objection to this view, but those very same people, when counting

the years of Maithili journalism, proceed to name *Maithil Hit Sadhan*, *Mithila Mihir*, and other literary journals. Those same people praise Chandranath Mishra 'Amar's' *History of Maithili Journalism*. Then it seems to me that such people either do not understand the definition of journalism, or they are eager to define it according to their own convenience.

If a journal decides it will publish news but only literary news, would it be counted as journalism or not?

News-centred sub-genres also exist — such as sports news, crime news, science news. If a crime reporter declares that only crime-reporting is within the category of journalism, what would happen? Or if sports news reporters made the same declaration?

Everything published in a newspaper or journal, whether news or literature, falls under the domain of journalism.

7. The effort has been to mention every blog and site from the beginning (2000) through the end of 2007 (if anything has been missed, consider it my error), but from 2008 onwards I relied on my own judgment. Currently there are hundreds of Maithili blogs and websites. Adding Facebook groups and similar platforms, this number could reach thousands. Among these, many have been created privately by individuals. Many

websites belong to organisations. If I were to describe all websites and blogs it would be an impossible task, because every day new ones open, many close, and many have no activity. So after 2008 I have described only those selective blogs and websites whose work proved a milestone for Maithili. Those blogs and websites not included in this book are those that are personal in nature (filled with wedding photos, tonsure ceremony photos, office photos), those whose content was copied and pasted from elsewhere. That is to say, only those blogs and websites that presented some original concept have been given space in this book. For those doing good work that is not within my knowledge, I seek help from readers. Please inform me about those blogs and websites and I will certainly update. One more thing: it is very possible that much good work is currently being done through the internet that I have not mentioned. This is possible because the first purpose of this book is to focus on the "initial form of Maithili web journalism" — that is, to describe the initial state. I will try in future to collect good work from later phases too in another book. In Maithili criticism and literary history it is often seen that critics and historians do not even name those writers they dislike or with whom they have disagreements, and do not properly evaluate their work. In this book I have avoided such ill-will. I have criticised those with whom I disagree, but their work is certainly mentioned. Not being a student of

this subject, I wrote on it, so naturally you will find many errors in it. You could say: when you are not from this field, why write on it? Your point is correct, but I wrote on it for one reason alone: those with knowledge of this subject have only declared themselves first, or are engaged in that effort. And suppose those who consider themselves first had written this book — what would you have found in it? Only that I did the first work, and before me this work had never been done, and it is such work that no one can do in the future either. You would have understood that this much is all the information there is. But since I have no desire to be first or second, all the information in this book will be found impartially. My knowledge is not final either, but I have tried my best, and for omitted facts I seek your cooperation. I hope you will give suggestions freely if there is any error. The charge of declaring oneself first could be levelled at me too, but I have mentioned what was done before me, and why I am first — you will understand that by reading this book completely. One more thing: looking at the so-called format of this so-called book, some people will say a book does not look like this — if references had been given without screenshots and just cited, that would be a book. My answer to this is simply this much: the book's purpose is to present correct facts, and in that I am satisfied that I have succeeded. The second thing is that whoever

writes on this subject after me will have the convenience of citing a book title to support their statements; at present I do not have that convenience. Some scholars may also object that research writing should not use first person — instead of "I saw this" it should be "this author saw." Now you tell me — has first person been removed? Whether you say it this way or that way, it remains first person. So the language of this book uses simple and clear first-person throughout.

8. All blogs and websites described in this book have been divided by subject as follows — 1) Language and Literature, 2) News, 3) Drama, Film and Music, 4) E-commerce, 5) Religion, and 6) Other.
9. The main purpose of this book is the history of web journalism, so the birth of the internet, its use and misuse, and other subjects have been given briefly. I am confident that someone will soon write a book on those subjects.
10. Other internet formats such as social sites and WhatsApp have been described separately, for the convenience of scholars and readers.
11. It is hoped that readers will inform me of any type of error in this book so I can correct it in due course. Where links have been given, some words in those lines have extra spaces between them. Please read those as one continuous line. I could have placed all links

or photographs together in one place, but my thinking is that readers should find argument and evidence at the same place. If there is any factual error, I welcome its criticism — but it is essential that such criticism also contain evidence. Many people in Maithili write articles without evidence. I am warning such critics right now to gather their evidence. There is another disease: writing an article without evidence and then expecting Anchinhar to accept it; otherwise they tell people that Anchinhar picks quarrels, Anchinhar doesn't know how to speak, and so on. So I am informing such people: I am not concerned with my image, only with facts and only facts. If you have facts, come with criticism.

12. For this book I took help from many references, the names of which are below —
 - a) Videha www.videha.co.in b) *Social Media: Contact Revolution's Yesterday, Today and Tomorrow* (Swarna Suman, Publisher — Harper Hindi, 2014) c) *The Power of Information Technology and Its Use in Nepal* (Nepali book, author — Vinay Kumar Kasaju, September 2003) d) *Revolution in the Field of Computer Networks — Internet* (Vijay Kumar Malhotra) e) For information about apps and fonts I am grateful to Roshan Chaudhary ji f) For the YouTube section, much help was received from Pranav Jha ji g) Wikipedia on various subjects

13. In Maithili, literary history for almost every literary genre has generally been written together — meaning the history of every genre in one book. Chandranath Mishra 'Amar' ji was the first person who wrote the history of a single genre — journalism — separately. After that, Meghan Prasad worked for fiction. It is a different matter that Meghan ji named it *Kathakosh* (Story Treasury) but it is the history of fiction. After that, no separate work like this was done for any other genre. In this sequence, my book *Maithili Ghazal's Grammar and History*, made public via the internet in 2013, is also one such work. To see the Facebook post, click [here](#). After that, in 2017, my book *History of Maithili Web Journalism* was also made public via the internet; to see the Facebook post, click [here](#). After these two books of mine, nearly everyone in the past few years has started writing the history of each genre — from poetry to fiction, novels, cinema, and more. This is a welcome sign. In truth, from 2017 until now, much new information has been added to this book. This is the advantage of an e-book: you can revise it before it goes to print.



14. My *Maithili Ghazal's Grammar and History* was also the first book on Maithili ghazal's grammar and history, and as soon as it was made public on the internet, some people stole its content and obtained PhD degrees, while some others printed my articles in their own books and received prizes. This book on web journalism is also the first book in Maithili on this subject, and I am confident that as soon as it is made public, without much delay, many if not few people will choose this very topic for their PhD again, without taking my name, without giving me credit, using the entire book's content in their research to become professors. Some people will also print articles from this book in their own books and receive prizes. This is not a new matter for Maithili. In this language, 97–98 out of 100 research works at universities are written by paying generous sums to research supervisors (though this process is usually concealed, so evidence for this

charge is always scarce). In this situation, I take comfort in the fact that I am not an academic of Maithili or any other language — neither as a student nor as a researcher (and if I had been one, this book would not have existed either, I believe). It is a rule that wherever facts have been taken from, that source should receive credit. It is a different matter that most Maithili scholars are dishonest about giving credit.

15. Those who are genuine scholars do give credit, among whom is one Mithilesh Kumar Jha. In the 742nd issue of the journal *India Seminar*, June 2021, which was on the topic *Language in the Digital World*, please read his article titled *Maithili in the Digital Space*. There are very few books in Maithili that are not published in the traditional sense but are abundantly cited as references. That this book has come to be in that category is pleasing to me. The link for this article is https://www.india-seminar.com/2021/742/742_mithilesh_kumar_jha.htm

— Ashish Anchinhar

Chapter 2: Maithili's Firsts on the Internet — A Brief List

In this book many matters have been discussed, and within that discussion the brief list of Maithili's firsts on the internet is as follows —

1. Maithili's first presence on the internet is "Bhalsarik Gachh" which existed from the year 2000 on Yahoo GeoCities, operated by Gajendra Thakur.
2. The first font for Mithilakshar was made by C.K. Raut in 2003 under the name "Tirhuta." C.K. Raut (Chandrakant Raut) is currently a young leader of Nepal, and through this book I extend good wishes for him to become Nepal's Prime Minister.
3. *Samadiya* is Maithili's first blog for news, created by Gajendra Thakur in 2004.
4. For Maithili's Unicode, the first effort from the Government of India side was made by Om Vikas on 2-7-2005, and success came to Anshuman Pandey in the year 2009.
5. The first available Maithili YouTube channel is under the name vijay7701, which started on 3 February 2007.
6. The first blog on Maithili song and music is

"Maithili Lok Geet," created by Rajiv Ranjan Lal ji in the year 2007.

7. Videha is the first Maithili e-journal, running from the year 2008 until now, whose founder is Gajendra Thakur.
8. Videha is the first Maithili journal to receive an ISSN (International Standard Serial Number).
9. Videha is the first Maithili journal that is published in more than one script.
10. The first digital library in Maithili was started by Videha in the year 2008.
11. The first widely popular blog in Maithili on the internet was "Maithil aur Mithila," established in the year 2008, created by Jitmohan Jha Jitu.
12. The first blog on the internet for translation is <http://Madhubani-art.blogspot.com>, created by Gajendra Thakur ji.
13. A blog for children's literature called "Nena-Bhutka" came on the internet from 2009, created by Gajendra Thakur.
14. The first web seminar in Maithili was organised by Videha in Nirmali, held continuously over three years from September 2008 to December 2011.
15. The first effort for Maithili Wikipedia was

made by Gajendra Thakur in the year 2008; various translation work continued until 2013, and Maithili Wikipedia received approval in 2014. Wikipedia is a community project in which all work is done for society without payment.

16. Videha is the first aggregator in Maithili where a list of other Maithili internet sites will be found.
17. The first single-genre-based blog in Maithili on the internet is "Anchinhar Akhar," which is focused solely on ghazal. It was created in April 2008 by Ashish Anchinhar.
18. The first attempt for Google Translation was made by Gajendra Thakur in 2011, and Google approved it in May 2022. Google Translation is a community project.
19. For Microsoft and Jawaharlal Nehru University (JNU)'s Bing Translator, translation work for the Maithili language was completed by JNU's Sanskrit Professor Dr. Girishnath Jha. Under his direction there is also an online dictionary. This is a paid project in which workers receive a fixed sum. The discussion of his work will come in detail later. Paid projects come in two kinds. In the first, a project and budget are given into one person's hands. After the work is completed, the project giver records that person's contribution. The second kind of

paid project is like private employment — you get paid but the credit belongs to the project giver. Reading the book you will naturally understand which people did which kind of work.

20. The first blog focused on Maithili cinema is "Maithili Films," created in June 2011 by Ashish Anchinhar.
21. The first blog focused on Maithili drama is "Videha Maithili Natya Utsav," from August 2011, created by Gajendra Thakur.
22. In 2012, Maithili was included in Mozilla Firefox for the first time, led by Sangeeta Kumari and Rajesh Ranjan.
23. The first Maithili app is *Songs for Mithila*, released on 18 February 2013 by apkdotin, apkdotin@gmail.com.
24. Mithila Haat has the qualification to be the first e-commerce site in Maithili.
25. The first religious presence on the internet in Maithili is "Maithili Patra," created by Roshan Chaudhary.
26. Videha: Sadeha — the first Tirhuta (Mithilakshar) blog, whose link is <http://videha-sadeha.blogspot.com/>. Its founder is Gajendra Thakur.
27. Videha: Braille — the first Maithili blog in Braille script, whose link is <http://videha->

braille.blogspot.com/. Its founder is Gajendra Thakur.

28. Videha Radio — Maithili's first podcast site, whose link is <http://videha123radio.wordpress.com/>. Its founder is Gajendra Thakur.
29. Videha Maithili Sign Language — the first Maithili sign language blog, whose link is <https://maithili-sign-language.blogspot.com/>. Its founder is Gajendra Thakur.
30. Videha Brahmi — the first Maithili blog in Brahmi script, whose link is <https://maithili-brahmi.blogspot.com/>. Its founder is Gajendra Thakur.
31. Videha Kharoshthi — the first Maithili blog in Kharoshthi script, whose link is <https://maithili-kharoshthi.blogspot.com/>. Its founder is Gajendra Thakur.
32. Videha in Kaithi script — the first Maithili blog in Kaithi script, whose link is <https://maithili-kaithi.blogspot.com/>. Its founder is Gajendra Thakur.
33. Videha in Newari script — the first Maithili blog in Newari script, whose link is <https://maithili-newari.blogspot.com/>. Its founder is Gajendra Thakur.
34. Videha in IPA — the first Maithili blog in the

International Phonetic Alphabet, whose link is <https://maithili-ipa.blogspot.com/>. Its founder is Gajendra Thakur.

35. Videha in Urdu Nastaliq — the first Maithili blog in Urdu Nastaliq script, whose link is <https://maithili-urdu.blogspot.com/>. Its founder is Gajendra Thakur.
36. Videha in Tibetan — the first Maithili blog in Tibetan script, whose link is <https://maithili-tibetan.blogspot.com/>. Its founder is Gajendra Thakur.
37. Music Maithili is the first music streaming service in Maithili, available both on web and app from 3 May 2022.
38. The first tech site in Maithili is <https://technicalhojo.com/maithili/>.
39. Maithili Health Discussion is the first blog in Maithili in which discussions about diseases and their remedies are found entirely. Its operator is Ramakar Chaudhary ji.
40. The first Maithili picture-story (*chitra katha*) is "Gonu Jha and Other Maithili Picture Stories" by Preeti Thakur, which was published in the year 2008.
41. The first book in Braille in Maithili belongs to Gajendra Thakur ji.
42. The most books in Tirhuta script belong to Gajendra Thakur ji.

43. Gajendra Thakur is the first editor in Maithili who publishes issues of a journal in more than one script.
44. A podcast channel started by Gajendra Thakur ji later took the form of an audiobook. The earliest available ancient Maithili audiobook can be found on the Aripa Foundation's YouTube channel, whose link is <https://youtube.com/@aripanafoundation5780>.

Beyond the list of firsts given above, there are other first things as well whose description is found within the book.

Chapter 3: Introduction to the Internet

The internet (Antarjaal) is an enormous worldwide network or web of interconnected computers. It connects the computers of many organisations, universities, and government and private institutions. Computers connected to the internet exchange information through Internet Protocol. Among the facilities available through the internet, websites and email services are foremost. In addition, services related to cinema, music, games, and more are also available through the internet.

A Brief History of the Internet

1969 — The internet was created by the American Defense Department by networking the computers of UCLA and Stanford Research Institute.

1979 — The British Post Office built the first international computer network and began using the new technology.

1980 — Bill Gates finalised a deal to put a Microsoft operating system on IBM company's computers.

1984 — Apple launched the "modern successful computer" for the first time, incorporating the use of files and folders, drop-down menus, a mouse, graphics, and

more.

1989 — Tim Berners-Lee created the World Wide Web using browsers, pages, and links to simplify communication on the internet.

1996 — Google started as a research project at Stanford University, which began operating two years later.

2009 — Dr. Stephen Wolfram launched "Wolfram Alpha."

The internet came to India in the 1980s (1986), when ERNET (Educational & Research Network) received encouragement from the Government, the Department of Electronics, and the United Nations Development Programme (UNDP). For general use, the internet began on 15 August 1995 when VSNL (Videsh Sanchar Nigam Limited) launched its gateway service. Today in India, most work such as banking, train information and reservation, and more, is being done through the internet. The internet is being used not only by urban people but also by village people, which is good for the future. In internet usage India is currently the world's fourth and Asia's third country. Indian youth of the 10–30 age group are using the internet more. An astonishing increase in internet use has been observed. Between the years 2000 and 2009 the number of people using the internet

worldwide grew from 394 million to 1.858 billion. In the year 2010, 22 percent of the world's total population had access to the internet, and at that time 1 billion Google searches were happening daily, 300 million users had started reading blogs, and 2 billion videos were being watched on YouTube daily. By the year 2014 the number of internet users worldwide had reached 3 billion (43.6 percent), but approximately two-thirds of this was from wealthy and developed countries.

Some major benefits of the internet are as follows —

1. Through the help of the internet we can obtain any kind of information.
2. Through the internet we can send mail (letters) without any transaction.
3. Through the help of the internet we can enjoy various kinds of entertainment such as films, music, games, and more.
4. Through the help of the internet we can now also avail facilities for ticket booking, banking work, education, shopping, employment, and more.
5. Today's politics is also influenced by the internet. In Egypt a revolution took place with the help of the internet. Through social networking we can connect with various

different people in society and do social service.

Beyond the above benefits, the internet has many harms too, some of which are as follows —

1. Once the internet habit sets in, time is also wasted. Its symptom comes in the form of Internet Addiction Disorder. Feeling sad without the internet, being online for five to fifteen hours, going out of the house less, eating meals in front of a computer or holding a mobile, becoming cut off from real social life, checking one's email hundreds of times a day — these are all symptoms of Internet Addiction Disorder. In truth, it is an addiction like any other addiction.
2. If you do more online work, there is a greater possibility of your confidential information being hacked, from which you can suffer serious harm — such as some wrong person withdrawing money from your bank or doing shopping. To protect yourself from this kind of fraud, keep doing some things regularly — such as: never tell your PIN number or password to anyone; keep changing your password regularly; never save your password or PIN number in your phone or email in any situation; delete spam emails without replying; it is best not to use public-place Wi-Fi.

3. Pornography — this is the internet's biggest danger, and especially for children. Not just children but youth and married people are also caught in this trap. In pornography, impossible sexual acts are shown with the help of drugs and technology, which youth and married people also try to practice, and due to failure in this, sexual dissatisfaction and family breakdown events occur.
4. Being overly active on social sites is destroying real sociability. Especially the social site called Facebook is eliminating human patience, due to which there has been an unprecedented increase in antisocial behaviour. Facebook's "Like" button has now become the measuring scale of a person's life. This like is now counted like "property." If your post has many likes you have become a celebrity, and if likes are few you are an ordinary person. I remember the time of 2012–2013 when I was teaching ghazal on the internet. At that time, when I would draw attention to the metre errors of someone who wrote a good ghazal, they would immediately tell me: "My ghazal gets so many likes and comments on Facebook, meaning people like it." I would fall silent at their words. Then came a time in 2016–2017 when a ghazal writer who learned from me started presenting ghazals, and that new ghazal writer's ghazals started getting double or triple the likes compared to theirs. And from after that, that first ghazal writer is in shock. Their ghazal writing has now reduced. This

itself is not something particularly notable — what is notable is that Justin Rosenstein, the inventor of the "Like" button, recently considered Facebook and his own Like button harmful for society and distanced himself from it. This entire news spread worldwide and you all can see it at this link: <http://www.independent.co.uk/life-style/gadgets-and-tech/facebook-like-inventor-deletes-app-iphone-justin-rosenstein-addiction-fears-a7986566.html>

5. The internet promotes intellectual emptiness. It gave ordinary people a great platform, but now this platform is being heavily used by political parties, due to which fake news, fake history, and abuse are being used on this platform, and the public — as mere instruments — sometimes on this party's side and sometimes on that party's side — is fighting among themselves. To spread fake news and to post abuse on it, most political parties use paid services from call centres, and these call centres, by giving employment to some real people, create millions of fake IDs and spread this work. Fake news is related not only to riots but also to illness or any other event.
6. The internet is also used to spread riots. In India's UP, fake news on the internet had a major contribution to spreading riots recently. There are other riots too in which it has a role. Beyond riots, cyber-terrorism also

occurs. Cyber-terrorism means stealing information from a country, state, a company, or an individual through a virus. The biggest problem with cyber-terrorism is that it is not known who the terrorist is — meaning who created and sent the virus. The organised form of cyber-terrorism transforms into information warfare, and one country launches cyber attacks on its enemy country. Remember — unlike bombs and bullets, these cyber terrorists are different and are the most dangerous.

7. The internet creates ignoramus alongside the informed. Because all information is available on the internet, people no longer keep the trouble of memorising things. Even simple multiplication and division are now not done mentally. So the general knowledge of today's youth is also declining. Look at it another way: on the internet all information gets stored, whether you prove the earth is round or someone proves the earth is square. When the searcher searches, both sides of the relevant subject come up in search results. Now the information-seeker gets confused about which is correct. And in such a situation most of the time they accept the wrong side as right and start propagating it. Most of the ignorance spreading in today's society comes from the internet, and that is the case in every subject including literature, science, and history.

Some Reform Proposals for Reducing the

Internet's Harms —

1. To regulate the internet and the material spreading on it, monitoring teams should be formed at district, state, and central levels. A special team should be constituted for pornographic material.
2. Cyber law should be made simple and fast.
3. Making accounts on the internet should have a legal process — meaning it should be linked to a school ID card, workplace ID card, or voter ID card, PAN card, and similar documents.
4. Beyond all these, parents can also take preventive measures at their own level — such as setting a fixed internet time for children, and openly telling children about the bad aspects of the internet.

Artificial Intelligence (AI) — The Government of India mentioned in its budget 2018–19 that the central government's think tank, NITI Aayog, would soon prepare the framework for a National Artificial Intelligence Programme (NAIP). What is Artificial Intelligence?

Artificial Intelligence began in the 1950s. The meaning of Artificial Intelligence is intellectually-developed capacity developed through artificial means. Through it, a computer system or robotic system is

created, which is attempted to be run on the basis of the same logic or emotions on the basis of which the human brain works. According to John McCarthy, the father of Artificial Intelligence, it is intelligence displayed by machines.

Artificial Intelligence is of various types, such as —

1. Purely Reactive
2. Limited Memory
3. Brain Theory
4. Self-Conscious

You may have had the experience that things you searched on Google appear before you on Facebook or YouTube. This is Artificial Intelligence, working in every area of life. Google Voice Assistant and Amazon Alexa are also examples of Artificial Intelligence. ChatGPT is a recent example. Currently in India, an organisation called AI4Bharat at the Department of Computer Science and Engineering, IIT Madras, Tamil Nadu — 600036 (and the Nilekani Centre established on 28 July 2022) is doing good work for AI; its link is <https://ai4bharat.iitm.ac.in/>. It is working on Artificial Intelligence in Maithili and various other Indian languages. It employs people from every language on a salary, or gives a fixed sum. Its some main

works are as follows —

Translation (meaning, telling what a word of one language means in another language — for example, *paani* is Maithili but its meaning in English is *water*).

Transliteration (its meaning is transliteration — how a word of one language's script will be written in another script — for example, *khagata* is in Devanagari, now if we write it in Roman it becomes *Khagta*).

Speech Recognition (converting voice into text).

Language Understanding (recognising a language, its words, grammar, etc.).

Language Generation or Natural Language Generation (creating a language's written and oral both forms from a machine's database).

Sign Language (creating language through the gestures of the hands or other parts of the body for deaf and mute people).

Speech Synthesis (bringing written language into oral form).

Within one year of the Nilekani Centre's establishment, on 26 May 2023, IndicTrans2 was released for English and 22 Indian languages (in both Arabic and Devanagari scripts for Sindhi and Kashmiri, and in both

Bengali and Meitei scripts for Manipuri, but only in Devanagari script for Maithili). For Maithili translation, Google Translate ranks third, Bing-Microsoft Translator second, and AI4Bharat's translation ranks first in terms of accuracy. Aksharamukh Transliteration converts Devanagari along with various other scripts into Tirhuta, and compensates for the absence of Tirhuta in all three translation tools. Below are some links for AI4Bharat —

<https://models.ai4bharat.org/#/nmt/v2>

(Maithili Translation Version 2)

<https://github.com/AI4Bharat/IndicTrans2>

<https://arxiv.org/abs/2305.16307>

<https://github.com/AI4Bharat> (GitHub AI4Bharat)

<https://ai4bharat.iitm.ac.in/models>

(AI4Bharat Models)

<https://docs.google.com/forms/...> (Audio Transcriber Maithili Apply)

Currently, progress has been made in Artificial Intelligence, but this progress is both beneficial and harmful. It is hoped that as Artificial Intelligence progresses, discussion on this subject in Maithili will also expand in detail.

Chapter 4: Maithili Internet Activity by Maithils

In the year 2000, the site <http://maithili.org/> was active in the English language. This site was operated by diaspora Americans (mainly Maithils from Nepal were more involved); on this site there was some audio-video of Maithili songs and the *Durbhaksha* mantra. Later it closed, and possibly its second form <http://maithili.net/> came in 2002 (the operators of both sites could also be different). In this sequence I would place <http://maithils.home.att.net/> which has existed from 2003 until now. But the language of all of these was mainly English, not Maithili. But this activity had connected a large section of Maithili speakers at that time. During this same time "Maithili" appeared on the internet, whose detailed discussion is below.

Maithili on the Internet

By "Maithili on the internet" I mean: when and how did the internet come in the Maithili language? How did the internet affect Mithila, Maithili, and Maithils? And so on. Based on my research until now, "Bhalsarik Gachh" (Yahoo GeoCities) operated by Gajendra Thakur is Maithili's first presence on the internet, which started in the year

2000. Its link is <http://www.geocities.com/bhalsarik-gachh/>. I am now placing various arguments in support of this view, which you can call the "Initial Form of Maithili Web Journalism." Before giving other facts, I am showing some announcements related to Yahoo GeoCities and Blogger that have been taken from their official pages —

1. In 1999 Yahoo GeoCities started, and in 2001 due to lack of profit it was largely shut down (free account holders were closed step by step). Maithili's first internet presence — "Bhalsarik Gachh," which was on Yahoo GeoCities from 2000 — also had its account closed (if anyone wishes they can request records from Yahoo). After that, from 2009 Yahoo GeoCities also removed its paid service from America and all other countries, and now its service survives only in Japan. This is very old history — more recently (2014) everyone watched Orkut close. Anyone who had a profile on Orkut can no longer find it there. Yes, those who made archives will have their data as files. Yahoo GeoCities' Wikipedia or other references can be used to verify my facts.
2. From 1 May 2008, Blogger gave the facility of Future Post, which can be seen at this link <https://blogger.googleblog.com/2008/05/blogger-now-schedules-future-dated.html>. With this facility, people keep a post in draft with a future date and it posts itself automatically

on the appointed date. Using the calendar given in this feature, you can take today's post two years backward in date, and similarly bring a post from two years ago to today's date — but this can only change the date or year in the post's header, not the date, month, or year in the post's URL. The URL's date, month, or year remains whatever it was when the post was published.

3. From 10 December 2008, Blogger gave the facility of merging two blogs — meaning combining them together. This can be seen at this [link](https://blogger.googleblog.com/2008/12/your-blog-your-data.html) <https://blogger.googleblog.com/2008/12/your-blog-your-data.html>. With this facility people could combine their separate blogs into one place.
4. From 3 February 2010, Blogger gave the facility of creating pages. This can be seen at this [link](https://blogger.googleblog.com/2010/02/create-pages-in-blogger.html) <https://blogger.googleblog.com/2010/02/create-pages-in-blogger.html>. With this facility people give readers various information about their blog. When a page is created, only letters or letters-and-numbers form a link but no date, month, or year.
5. From 17 July 2012, Blogger gave the facility of creating custom links, which can be seen at this [link](https://blogger.googleblog.com/2012/07/customize-your-posts-with-permalinks.html) <https://blogger.googleblog.com/2012/07/customize-your-posts-with-permalinks.html>.

Custom link means you can create the URL of any post as you wish, but the publication date of the post will remain in the URL. The original publication date or year of a post cannot be changed, which you all can see at this link <http://blogger-hints-and-tips.blogspot.com/2009/12/changing-date-for-post.html>.

Keep the above facts carefully in mind, and check the first post and its date of the early Maithili blogs and websites given below yourselves — from which it will become clear which journal is first and which is second. Under this I will place six blogs and websites —

1. Bhalsarik Gachh (both the Yahoo GeoCities and Blogger versions), 2) Pallav Mithila, 3) Samadiya, 4) Apan Mithila, 5) Prakarantar, 6) Katek Raas Baat.

Before moving ahead let me say that among these five blogs there are three whose archives are not available, but I will discuss all the links whether their archive exists or not. The absence of an archive does not mean that the existence of something should be denied.

Bhalsarik Gachh

Gajendra Thakur ji had made many Maithili sites on Yahoo GeoCities, but among them the link for "Bhalsarik Gachh" (which was on

Yahoo GeoCities from 2000) has survived. Its link is <http://www.geocities.com/bhalsarik-gachh/>. After it closed on Yahoo GeoCities, on 5 July 2004 a blog of the same name was also created on Blogger by Gajendra Thakur, and in January 2008 its name was given as Videha. Later the 2004 Bhalsarik Gachh was also merged with Videha, and now it is available with its archive at the link <http://www.videha.com/2004/07/bhalsarik-gachh.html>. Here it is important to note that the Yahoo GeoCities blog's archive is not available. Incidentally, let me also say that when Videha received the ISSN in 2008, the basis of that was the content of "Bhalsarik Gachh," and therefore in the ISSN list, Videha will be found from the year 2004. Detailed discussion about ISSN will come ahead. The presence of Bhalsarik Gachh (2004) and Videha is also on Internet Archive, whose photographs are given in the appendix at the end of the book.

Pallav Mithila

A website named Pallavmithila, created by Dharendra Premrishi ji on Magh Sankranti 2059 (January 2003). Its link is www.pallavmithila.mainpage.net. Currently this website is closed. The main page of this website, www.mainpage.net, also closed like Yahoo GeoCities. Along with it, the archive of this website too is not available. Vinay

Kumar Kasaju's Nepali book *The Power of Information Technology and Its Use in Nepal*, published in September 2003, contains mention of Pallav Mithila.

Samadiya

This blog too was created by Gajendra Thakur ji on 9 August 2004 for news, but after the first post it remained inactive for about four years, then from 2008 its publication began, and gradually it continued until 2015. The link of this blog's first post is <http://esamaad.blogspot.com/2004/08/blog-post.html>.

Apan Mithila

For information related to Mithila (not literature), Pranav Jha created a site called "Apan Mithila" in 2004, but the website provider closed. Its link is <http://1asphost.com/aapanmithila>. Details of which month it started are not available because the archive of this website too has not survived. Its language would have been English because Pranav ji informed that nothing in Devanagari script was there in it.

Prakarantar

The first post of this blog is dated 12 February 2005, whose link is <http://prakarantar.blogspot.com/2005/02/blog-post.html>. Who created this blog is

unknown, but from comments it can be understood that it is some Thakur ji (perhaps Vijay Thakur who also has blogs like Maithili Darpan and Tatkaal). Whatever the case, the blog's date is clear from the link. After only two posts this blog became inactive — meaning posts stopped coming on it. The last post of this blog came on 19 February 2005.

Katek Raas Baat

The link for Katek Raas Baat is <http://vidyapati.blogspot.com/> (now its address is <http://www.vidyapati.org/> but it opens from both links). This blog has five operators — Adi Yayavar (real name: Padmanabh Mishra), Keshav Karna (Karna Samastipur), Rajiv Ranjan Lal, Kundan Kumar Mallik, and Subhash Chandra. The earliest post showing for Katek Raas Baat (see photo — 1, photos are below) has some confusion. In its URL http://www.vidyapati.org/2013/07/blog-post_28.html is showing (see upper circle in photo-1) — meaning this post was published in July 2013. But its displayed publication date is July 01, 1999 (see lower circle in photo-1). And before this post there is no other post, as is clear by looking at "Newer Post." After this post, the next post is informational in nature, and its URL is <http://www.vidyapati.org/2005/08/blog-post.html> (see photo-2) — meaning this post

was published in August 2005 (see upper circle in photo-2) — but again its publication date has been manipulated and the publication date has been made November 28, 2004 (see lower circle in photo-1). The next post after this has a URL of <http://www.vidyapati.org/2005/09/blog-post.html> — meaning this post was published in September 2005, and its publication date is September 02, 2005 — meaning until now only this post is correct (see photo-3). After September 2005, the next post came in July 2006, whose URL is <http://www.vidyapati.org/2006/07/blog-post.html> and its publication date is July 12, 2006. From this and subsequent posts, the URL and publication date match.

The irregularity exists in the first two posts only, and only for the purpose of falsely establishing first position in history. If the dates of these four posts of Katek Raas Baat are arranged properly, it becomes certain that this blog's first post came between 1 August and 31 August (I call this August-2005 for convenience). One more interesting fact: in the introduction (as a page) of Katek Raas Baat (see photo-4), its operators write: "Dear readers; we began this blog in 2004. At that time to my knowledge Maithili was not on the internet." What kind of knowledge claim is this? In 2003 a printed book had written about Pallav Mithila — what more knowledge would these people need? It is possible the operators might say Pallav

Mithila is from Nepal, but Maithili is also spoken in Nepal, and what country would the internet be from anyway? Can a Maithili website or blog running in England be called Maithili language or English language? It is possible the operators might say we made the blog in 2004 but its first post was in August 2005. This can be accepted for a moment, but when evidence exists from 2000 to 2003, how can the 2004 one be first? Katek Raas Baat ran until December 2013, after which there is no activity on it. The founder Kumar Padmanabh ji's profile shows he is expert in the internet and his education was in that field, so it seems impossible that Kumar Padmanabh ji would have done such a thing. Then only his associates remain. But morally, as an operator and editor, he would have to accept that his associates did wrong by twisting and distorting the facts.

Gajendra Thakur, in his book *Kurukshetram Antarmanek* (2009 edition), gave an article titled "Language and Technology (Computer, Scanning, Keyboard, Typing Technology): Maithili on the Internet and Writing and E-publishing on the World Wide Web," which was later also published in the *Antika* journal's "Internet Special Issue" under the name "The Internet and Maithili" (combined issue October–December 2009, January–March 2010). In this article Gajendra ji discussed "Bhalsarik Gachh," after which the delusion of those nursing the "first" illusion

broke, and as a result those people published incorrect facts claiming they started so many years ago. Thakur ji's article was the first such article at that time in which the internet was discussed in detail — so much so that the method of how to make your own website without any certificate was also given in that article. Readers can read this article in his book or in Antika journal's "Internet Special Issue."

In Maithili everyone considers the year they started work to be the first. Looking for history and studying it is not to their taste (a recent example I encountered: one website that started in August 2012 claims it started an interview series for the first time on any web journal that had not been there in any web journal at all. Now see — *Samadiya* had started an interview series called "Ham Puchhaiti Chhi" (I Am Asking) from October 2011, in which interviews of more than fifty-seven personalities have been presented in total. Now tell me — who has been running it longer? This is where the need for study arises. Suffering from the disease of declaring oneself first without reading and knowing, such servants of Maithili have spread widely). All interviews of the "Ham Puchhaiti Chhi" series can be read at this link — http://esamaad.blogspot.com/p/blog-page_22.html.

After showing all this, I want to ask the operators of "Katek Raas Baat": if we

consider the publication date as the standard, then why don't they claim their blog as the first blog of Maithili and even of Hindi and India? Hindi's first blog is "9-2-11," which Alok Kumar started on 21 April 2003. By the logic of publication date, Katek Raas Baat is four years older than "9-2-11," so the operators of Katek Raas Baat should claim to be India's first blog. But the operators of Katek Raas Baat cannot do this because they know about their own dishonesty. The operators of Katek Raas Baat can fool some novices who operate computers only for accounting purposes, but how can they fool those who are well acquainted with computers? Through this article I am challenging the operators of Katek Raas Baat to declare their blog as India's first blog by the publication date standard, and by doing so they would become the first bloggers of Maithili too.

In between, in 2018, a debate took place between Padmanabh ji and me on Facebook on this very matter, which can be seen at this link

—
<https://www.facebook.com/sanjeev.mithilakinakar/posts/10214777761532420>.

In this debate Padmanabh ji's argument was that when I started my blog I did not know that any other blog or site existed, so mine should be considered first. How justified is this argument is for readers to decide.

From the above facts it will have become clear that on the internet —

1. Bhalsarik Gachh (Yahoo GeoCities) from 2000, whose link is <http://www.geocities.com/bhalsarik-gachh/>.
2. Pallavmithila from 2003, whose link is www.pallavmithila.mainpage.net.
3. Samadiya from 2004, whose link is <http://esamaad.blogspot.com/2004/>.
4. Apan Mithila from 2004, whose link is <http://1asphost.com/aapanmithila>.
5. Prakarantar from 12 February 2005, whose link is <http://prakarantar.blogspot.com/2005/02/blog-post.html>.
6. Katek Raas Baat from August 2005, whose link is <http://www.vidyapati.org/2005/08/blog-post.html>.

Even if we leave "Apan Mithila" aside on language grounds, it can still be stated with certainty that Bhalsarik Gachh (Yahoo GeoCities) is Maithili's first presence on the internet. After that Pallavmithila's place is second. Samadiya's place is third. Prakarantar's place is fourth. And finally Katek Raas Baat's place is fifth. It is very possible that some facts from the internet's vast world have escaped me, so if you all

inform me and help refine this article, it will be good for both future and history. I hope you will freely give suggestions if there is any error.

Chapter 4, Appendix — 1: Photos are below.









<http://videha.com/>

मालसरीक गायक-प्रवचन मैथिली ब्लॉग / मैथिली ब्लॉग एग्ग्रेगेटर

101 0 0 0
258 capture(s) from 2004 to 2016 | Site stats

<http://videha-aggregator.blogspot.com/>

maithili blog aggregator मैथिली भाषाक जालसूतक एग्ग्रेगेटर

1 1 0 0
2 capture(s) from 2016 to 2016 | Site stats

DONATE

Explore more than 720 billion web pages saved over time

videha

Results: 50 100 500

<http://videha.listen2myradio.com/>

videha radio

1 0 0 0
4 capture(s) from 2011 to 2016 | Site stats

Key excerpts from the debate with Padmanabh ji —

Sanjeev Mithilakinkaar 1 October 2018 ●
Maithili on the internet... [Lists of various websites and blogs]

संजीव मिथिलाकिङ्कर

1 October 2018 ·

● इंटरनेटपर मैथिली...

- www.videha.co.in
- maithili-katha.blogspot.com
- desilbayna.blogspot.com
- maithili-haiku.blogspot.com
- manak-maithili.blogspot.com
- maithilikavita.blogspot.com
- maithilifilms.blogspot.com
- pradhanmaithili.blogspot.com
- pankajjha23.blogspot.com
- maithilbhooshan.blogspot.com
- videha-aggregator.blogspot.com
- maithilijokes.blogspot.com
- maithilivideos.blogspot.com
- maithili-drama.blogspot.com
- grijanandsinha.blogspot.com
- adi-maithili-kavita.blogspot.com
- maithili-kavita.blogspot.com
- maithili-samalochna.blogspot.com
- hellomithilaa.blogspot.com
- mithilasamad.blogspot.com
- www.samaysaal.com
- gaam-ghar.blogspot.com
- www.hellomithila.com
- maithilicinema.blogspot.com
- maithilionline.blogspot.com
- maithili-darpan.blogspot.com
- maithilipoetry.blogspot.com
- www.maithili-samalochna.blogspot.com
- maithilimandan.blogspot.com
- www.vidyapati.org

- mithila-mihir.blogspot.com
- videha-video.blogspot.com
- mai.wikipedia.org
- videha-sadeha.blogspot.com
- mailorang.blogspot.com

See translation

Kumar Padmanabh: The very first website is so far back.

Ashish Anchinhar: Which is the very first site?

Ashish Anchinhar: What happened, Prakash ji — Prakash Jha — if people can just change the date and declare their site the first, then why should I stay behind? Look, the first Maithili site is "Anchinhar Aakhar" which started from 1999.....

Kumar Padmanabh: It is indeed a very good point that before 2003, no tool had been developed for writing in Devanagari script. The first Hindi blog appeared in the first half of 2003. In November 2003, I created <http://vidyapati.blogspot.com>. In November 2003, Dhanakar Thakur came to Kharagpur. I created another website for him in 2004. From 2003 to 2005, apart from my own website, I did not come across any other. It is possible I was unable to find them. I accept my mistake. From 2005 to 2007, there was not a single literary website, though there were around 10–15 other general websites. Between 2009 and 2011, many websites

appeared. After that, I stepped back and withdrew myself.



[Link shared: VIDYAPATI.ORG — Kateko Raas Baat]

Ashish Anchinhar: Sir, you truly could not find them — otherwise you would have found plenty. I am sharing a link; please read the article and then try to counter my argument —

<https://sites.google.com/.../videha/Home/Videha230.pdf>

The name of the article is: "*Kateko Raas Baat*" — *Not the First Presence of Maithili on the Internet*. I hope that after reading it, you will counter my argument.

Kumar Padmanabh: So there was another Maithili website from 1999 — that is wonderful. But my curiosity is: when no tool had even been created for Devanagari, how could anything have been posted in Devanagari? In those days, building a website was very difficult. Those who knew how to build websites earned in the hundreds of thousands. Google launched Blogger in

2003. It did not exist before that.

Kumar Padmanabh: Google Sites and Google Blog did not exist before 2003.

Kumar **Padmanabh:**
[https://en.wikipedia.org/wiki/Blogger_\(service\)](https://en.wikipedia.org/wiki/Blogger_(service)) [EN.WIKIPEDIA.ORG — Blogger (service) - Wikipedia]

Kumar Padmanabh: I have no objection to accepting that your or someone else's website existed before 2003. If you gave me a logically sound piece of information, I would tell other people too. It would be a very good thing to know that a Maithili website existed from 1999.

Ashish Anchinhar: Sir, do not be blinded by anger. I have shared the link to the article above — please read it first, and then argue.

Ashish Anchinhar: [image/attachment]

Kumar Padmanabh: I have read it and then written this. But when Google Blog was created in 2003 and Google Sites in 2008, how is it possible before that? That is all I have to say.
https://en.wikipedia.org/wiki/Google_Sites [EN.WIKIPEDIA.ORG — Google Sites - Wikipedia]

Ashish Anchinhar: Sir, please read the article I have linked in issue 230 of Videha and then give your argument.

Kumar Padmanabh: In 2003–2004 I had built something for Dhanakar Thakur on GeoCities.

Ashish Anchinhar: You may have built it, but someone else had already built one before you in 2000. Dharendra Premrishi also built one in January 2003 — it is mentioned in a book published on a Nepali web journal, and that book was also published in 2003. So how did your site become the first? Please read the full article and then argue.

Kumar Padmanabh: That is exactly what I am saying. It is possible someone had built one — it may not have been in my knowledge. January 2003 was technically possible — Unicode had arrived. But 1999 was not technically possible. Yes, there were many Maithili sites in English.

Ashish Anchinhar: It seems, sir, that you have not read my article and are only reading my comments here. Please read the article. It has been fully and completely proven that your site (*Kateko Raas Baat*) is not the first Maithili site. If you wish to continue the discussion further, then counter the objections raised in that article with logic.

Kumar Padmanabh: You have shared a screenshot claiming your blog is from 1999. But Google created Blogger in 2003. Google Sites was also created in 2008. How can I

accept it? Even the first Hindi blog was from 2002–2003. My mind cannot stretch beyond this. But I have no discomfort in accepting. I would be very happy if it could be made understood to me that some website existed before 2003. By the way, you first discovered *Kateko Raas Baat* in 2008. Your comment is still preserved in my email to this day.

Ashish Anchinhar: How much can I explain to you? Why don't you go to this link and read the article?
<https://sites.google.com/.../videha/Home/Videha230.pdf>

And as for my comment — you are still immature in understanding language. Go to the link provided earlier and read the article.

Kumar Padmanabh: Well, what can I do — I am truly immature. I am not able to understand. The technical points are even harder for me to grasp. This is the conclusion of so much discussion and argument. Let it be. I had already said earlier that I have no objection to accepting. I accept.

Ashish Anchinhar: Please read the article, then argue and counter my points.

Ashish Anchinhar: Sanjeev Sinha, Sanjeev Mithilakinkar ji — I request you to go to this link, read the article, and then convey it to Kumar Saheb.
<https://sites.google.com/.../videha/Home/Videha230.pdf>

[deha230.pdf](#)

I don't know why Kumar Saheb is hesitant to read the article.

Dhanakar Thakur: 18.1.2004 Kharagpur W.B. Maithili — Padmanabh came at station for making website of AMP.

Ashish Anchinhar: Brother, which will be the first — the one built in 2000 or the one built in 2004? The link to my article is given above — just counter it with logic.

Ashish Anchinhar: Dhanakar Thakur — <https://sites.google.com/.../videha/Home/Videha230.pdf> — please go to this link, read my article and counter its arguments.

Dhanakar Thakur: Tried to look at it. Should write briefly what the point is. Any article should have an introduction and summary and conclusion — I got confused within a few minutes.

Dhanakar Thakur: Padmanabh is a Maithili enthusiast and has been a resident of Mithila for a very long time.

Dhanakar Thakur: My science article in Maithili from 1973 (*Vishanu: Vish va Nav Jibank Nirman* — on Viruses) at BSC Honours standard was published in Ranchi College magazine in 1973 (no longer available). One copy had been found but it

has since gone astray with someone.

Ashish Anchinhar: No one has any doubt that he is a Maithili enthusiast — but because of that, how can his site built in 2005 become the first and not the one from 2000? If you read the article carefully, there will be no problem.

Dhanakar Thakur: Keep doing Maithili work — without thinking about who was first. We keep raising this point all the time. I founded the Mithila Rajya Sangharsh Samiti on 8.1.1995 — now someone is claiming they did it in 1985...

Ashish Anchinhar: Give this great advice to Padmanabh Babu — he is the one who is forcibly breaking his own record.

Dhanakar Thakur: I have been involved in Maithili work since around 1992, and an article on the necessity of small states for development was published in *Ranchi Express* daily on 20.9.1992. I have been continuously involved since then.

Ashish Anchinhar: Ask those who make claims to provide proof — just as I am asking Padmanabh ji.

Dhanakar Thakur: Ashish Anchinhar — Padmanabh himself is an IT expert.

Ashish Anchinhar: What kind of argument is that? Meaning — does being an IT expert

mean it will be accepted that he built the first site? Do you believe that Padmanabh ji is the world's first and last IT expert?

After this comment no more comment came from that side, and I too did not make any more. When readers are reading this debate they will have noticed one thing — that Padmanabh ji kept saying repeatedly that before 2003 no tool for writing Devanagari had been made. And I did not give an answer to that. The reason I did not answer is that its need did not seem necessary to me. The need did not seem necessary because readers know that in 1997 the Kruti Dev and Shusha fonts for Devanagari had already been made, and early sites and blogs were operated with those fonts. Naturally, for those who did not have these fonts in their system, instead of Devanagari, signs like alpha-beta-gamma would appear. The same happens even today. One more thing you will have noticed in the debate is that Padmanabh ji gave a link saying that Blogger did not exist before 2003, whereas what is written in that link is that Blogger existed earlier but Google bought it in 2003.

Now let readers ask Padmanabh ji why he was trying to distort history this way.

Arriving here, let me give readers one more piece of information — that Padmanabh ji has another blog called "Yayavar," whose

first post was on 22 September 2006. The link of its first post is <https://maithili.wordpress.com/2006/09/22/5/>. But if you check carefully, this first post also has another link in page form <https://maithili.wordpress.com/page/11/> — meaning the same post has two links.

In this, Padmanabh ji is giving an even more laughable argument. The domain name is "maithili" — so what does that have to do with the Maithili language? By the logic of this argument, his blog "Katek Raas Baat" itself cannot be in Maithili. A domain name can be anything. Though I have given above that in the year 2000 <http://maithili.org/> and after that <http://maithili.net/> came through the efforts of diaspora American Maithils. Perceptive readers can understand that Padmanabh ji later added this information as a page. This blog is actually from 2006. I am giving its photo for readers. If the blog called Yayavar is from 2003, then why did Padmanabh ji feel the need to write in Katek Raas Baat that "Before this (before 2004) Maithili was not on the internet"?

16:34

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li.wordpress.com



मैथिली: स्वयंसेवी साहित्य....

चन्दा...मैथिली साहित्य'क..... प्रिय मैथिल बन्धु, हमर नाम पद्मनाभ मिश्र थीक.एहि ब्लोगक शीर्षक पढ़ि कनिएँ अजीब सन जरूर ... [Continue reading](#) →

September 22, 2006

💬 1 Reply

एहि ब्लॉग पर हम यात्रा वृत्तोंत प्रस्तुत करैत रहब. ई ब्लाग हम 2003 मे बनेने छलहुँ. maithili सब डोमेन भेट गेल छलए जाहि सँ पुष्ट होएत अछि जे एहि सँ पहिने किओ मैथिली मे ब्लाग नहि बनेने छलथि. पहिने एहि ब्लाग पर सम समायिक पोस्ट होएत छल. आब ई हमर यात्रा वृत्तोंत लेल होएत.

Chapter 5: Some Blogs/Sites Between 2004 and 2007, Mozilla Firefox, Bing Translator, ISSN, etc.

Beyond the six early blogs described above, there are also some blogs that belong to the period between 2004 and 2007. Some of them are as follows (I am not giving the list of blogs created by Gajendra Thakur here because they are about 20 in number. Readers can see them on the Videha Information Contact Search page. On that very page, links of all blogs and sites created in Maithili will also be found) —

"Harimohan Jha ke Likhal Kichhu Prasiddha Rachana" — a blog of this name was created by Rajiv Ranjan Lal ji in July 2006, on which one story by Harimohan Jha ji has been given. Its link is <http://paanch-patra.blogspot.com/>

Mithila Mihir — from January 10, 2007, whose link is <http://mithila-mihir.blogspot.com/> and which is operated by Avinash Das.

"Garam Chhai" — a blog of this name was created by Indrakant Lal ji in March 2007, on which there are a total of ten posts. Its link is <http://haasparihaas.blogspot.com/2007/03/>.

"Maithili Kavita Ker Sangrah" — this blog

too was created by Rajiv Ranjan Lal ji in May 2007, in which there are a total of three poems. Its link is <http://maithilipoetry.blogspot.com/2007/05/>.

Batah Maithil — this blog is from September 2007. Its link is <http://batahmaithil.blogspot.com/>. Its operator is Pankaj Kumar Jha. This blog has posts on mixed subjects — meaning this blog does not follow any particular subject. The last post of this blog came in January 2016.

After 2009, Roshan Chaudhary ji's arrival in Maithili web journalism happened and it was fruitful for Maithili. Until now Roshan ji has created many websites for Maithili (the sites' work has also been written with each site). If we look at the work done by Roshan ji, some work is definitely important — such as Maithili Script, Maithili Patra, Mithilahost, Mithilaface, and Mithila.org. Their details will be given ahead as a list. Roshan ji's introduction is available on his personal site <http://www.roshanchoudhary.in/>.

Sangeeta Kumari and Rajesh Ranjan ji had been making efforts for a long time, but under their leadership in the year 2012 Maithili got a place in Mozilla Firefox. This news can be read at this link <https://blog.mozilla.org/110n/2012/08/28/maithili-localization/>. In this project those who cooperated were the Maithili (mai) team, and

in this team the names of Rakesh Roshan, Sadan Jha, Nikhil R K, Pratibha Kumari, and others are there. This was a Paid Project.

Microsoft Bing Translator's Maithili language section is a Paid Project given by Microsoft to Jawaharlal Nehru University (JNU), and from JNU's side Sanskrit Professor Dr. Girishnath Jha of that university initiated and completed it. Bing Translator <https://www.bing.com/translator> started smoothly from 19 May 2023. You can avail translation facility at this link. His other work is the Maithili Lexicon dictionary http://sanskrit.jnu.ac.in/student_projects/lexicon.jsp?lexicon=maithili. All the work done for Maithili by JNU and Girishnath ji can be seen at this link <http://sanskrit.jnu.ac.in/maithili/index.jsp>.

Before moving ahead, let us discuss ISSN in detail once. ISSN (International Standard Serial Number) operates worldwide and is run by an organisation called ISSN International Center. It is available for both print and electronic. ISSN is for journals while ISBN is for books. To get an ISSN, there is a rule that you can get this number by submitting the first issue of the journal from when it started. Meaning if your journal was published in 1990 but at that time you did not know, and in 2023 you came to know that ISSN exists, so you applied and submitted the first issue from 1990. And if you attached a copy of the 1990 issue, then your journal

will be given ISSN from 1990. It will be given from whatever year's evidence you give. In 2008 when "Bhalsarik Gachh" was renamed Videha, and with the changed name an application was made for ISSN that same year, the basis of its content was Bhalsarik Gachh. So in the ISSN site the name remained Videha but the year shows 2004. The first five or six issues of Videha used the content of Bhalsarik Gachh. Here I am giving the list from the ISSN site of those who have received ISSN. Along with this it will also be appropriate to say that it was only after Videha received ISSN in 2008, with the help of Gajendra Thakur ji, that other journals took ISSN for themselves.

7/12/2022, 8:17 PM

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Assigned ISSN(s)

Keywords

Search sample
Title : Indian Journal of Pure and Applied Research
ISSN : 0975-1033
Place : New Delhi

Total records: 5

S No.	ISSN	Title	Place	Starting year of publication	Frequency	Language	Print/Online
1	0220-0201	Maithili	Gorakhpur	2008	1/12	English	Print
2	0220-047X	Videha	New Delhi	2004	2x/12	Maithili	Online
3	0247-0310	Bhalsarik	Bhagalpur	2012	1/12	Maithili	Print
4	0240-0744	Maithili Lok Manch	New Delhi	2014	6/12	Maithili	Print
5	0262-1000	Vishu anant	Delhi	2010	Quarterly	Maithili	Print

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Perhaps the ISSN organisation conducts its routine audit from time to time to check the status of journals. In 2021 Videha was also checked, whose photograph I am also giving

Linking ISSN (ISSN-L): 2229-547X ISSN : 2229-547X Title of cluster (medium version): Videha Key-title: Videha Title proper: Videha Country: India Medium: Online Last modification date: 06/02/2021 Type of record: Confirmed ISSN Center responsible of the record: ISSN National Centre for India URL: http://www.videha.co.in

[http://nsl.niscair.res.in/ISSNPROCESS/appl
yissn.jsp](http://nsl.niscair.res.in/ISSNPROCESS/appl
yissn.jsp) — this is the link for ISSN.

Chapter 6: Maithili's First Web Seminar

In Maithili, for the first time in the form of a web seminar, Videha organised it in Nirmali continuously over three years from September 2008 to December 2011, whose news can be seen at this link http://esamaad.blogspot.com/2012/01/blog-post_08.html. This seminar was about Google Translator Toolkit for Maithili, Maithili Wikipedia, and more.

Now many people say that the first web seminar was held in Delhi or Mumbai or Kolkata — they should know that before declaring something first, knowledge of history is necessary. Considering one's own work as first without prior knowledge is ignorance. It is possible that the later people organised it with great fanfare, or the number of speakers in their seminar was much more, or their seminar was inaugurated by the Prime Minister — but that does not affect the existence of what came first. Yes, those who came later can attach some adjective to their seminar — such as "our seminar is the first such seminar in which for the first time a thousand chairs were placed," "our seminar is the first such seminar in which the Prime Minister came for the first time," "our seminar is the first such seminar in which for the first time tea was served in plastic cups," and so on. But without study and without evidence, they do not have the right to say

that their seminar was Maithili's first web seminar. I hope the initial form has become clear. So come, now I am introducing some websites and blogs.



Chapter 7: Language and Literature Section

The blogs and websites I am placing in the literature section are — Katek Raas Baat, Videha, Maithil aur Mithila (later Mithila Dainik), Anchinhar Akhar, E-Mithila, Batah Maithil, Mithila-Videha-Vajji, and others. Their details are given below —

Katek Raas Baat (<http://www.vidyapati.org>) — Through this blog, approximately 200–250 compositions have been obtained for Maithili. On this blog, works mainly by Adi Yayavar, Adi Yayavar (real name: Padmanabh Mishra), Keshav Karna (Karna Samastipur), Rajiv Ranjan Lal, Kundan Kumar Mallik, Subhash Chandra, Roshan Kumar Jha, Avinash, Ajit Kumar Jha, Alpina, Indra Kant Lal, Jyoti Prakash Lal, Meenu Rajiv Lal, Vijay Thakur, along with many new and old writers can be found. On this blog the novel *Jalkumbhi* (first instalment by Adi Yayavar) is a good experiment. After writing the first instalment, Adi Yayavar ji invited other writers, and subsequent instalments are found under different names. If this novel's other parts were written by different people, then it is a good experiment; but if these names belong only to the editor, then consider it only the compulsion of print journals (in print journals when compositions do not come, editors publish

their own works under pen names). On this blog mainly fiction and memoir literature has been created.

Videha (<http://www.videha.co.in>) — I have discussed the predecessor form of Videha — Bhalsarik Gachh — earlier. Videha's first issue was published on 1/1/2008 and it is published on the 1st and 15th of every month. Until 1/7/2023, a total of 373 issues of Videha have been published. In the internet world, Videha has its own distinct and unique place. In this context it is also appropriate to know that long after Videha's establishment, after the many works done by Videha, it occurred to the Sahitya Akademi that Videha should be mentioned, so on 28 June 2021 in the Akademi's Weblines Literature Series titled 'Influence of Maithili Literature on Indian Literature', Akademi Secretary Sri K. Srinivas Rao mentioned Videha in his welcome address. You all can watch and listen to the Akademi's this programme at this link https://www.youtube.com/watch?v=JfESX_Hk0nE.

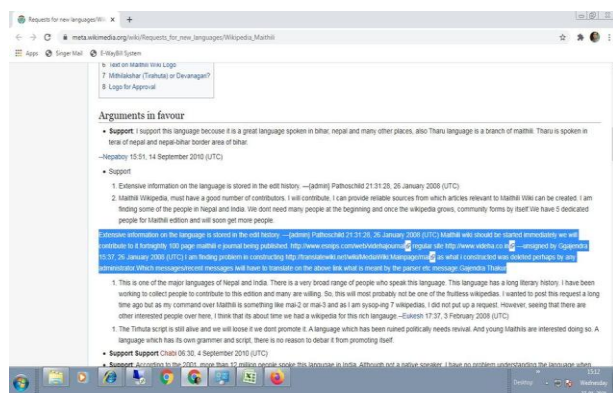
Some of Videha's work is given below —

1. Wikipedia is a community project — meaning collective work. But the person who starts a collective work is one individual, with the whole group or society alongside. In history, the name of the one who starts the work is given but the credit is given to the

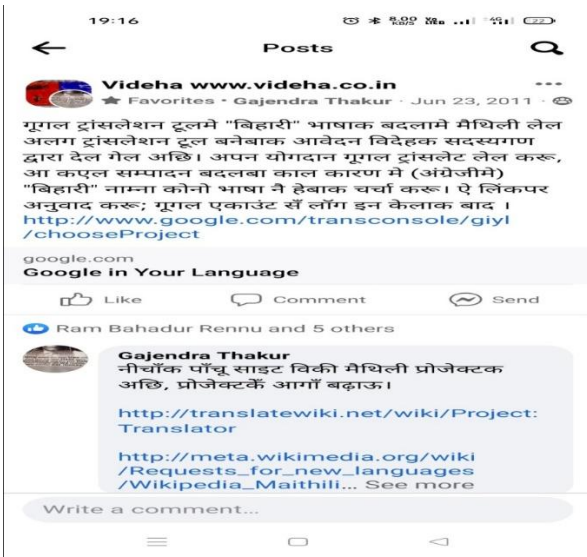
whole society and group. In Maithili, the Wikipedia you are reading articles on right now — the credit for that belongs to Videha's editor Gajendra Thakur. In 2008 he applied for this on Wikipedia, and following Wikipedia's guidelines, together with other members of Videha, the entire society came along for the work. Maithili Wikipedia's approval came in 2014, but before that, the petition required and the number of word translations and pages required — that work was completed under Videha's direction by Videha's then-member Umesh Mandal. About 70% of Maithili Wikipedia pages from that time will be found under the name Umeshberma (Umesh Mandal). This work was done from 2008 to 2013 under Gajendra Thakur ji's management by Videha's members, after which it could move forward for approval. Here it is also appropriate to write that from around 2011, Rajesh Ranjan ji also joined Gajendra Thakur ji in this work, due to which the work progressed rapidly. Certainly others joined too because it is an open platform. Wikipedia has mentioned Gajendra ji's work in its information, which can be seen at this link — https://meta.wikimedia.org/wiki/Requests_for_new_languages/Wikipedia_Maithili.

Most Maithils do not go into history. Maithili Wikipedia was approved in 2014, and with the consent of Wikipedia, Gajendra Thakur, and Rajesh Ranjan and others, in 2014

Biplav Ananda was given the command of Maithili Wikipedia. It is a different matter that Biplav Ananda is from Nepal, and some people in Nepal understand that Wikipedia was created in 2014. The work from 2008 to 2013 will be dealt with in a separate chapter of this book's future issue.



2. For Google Translation, Gajendra Thakur ji submitted an application in 2011, and its initial translation was done by Videha's members. Like Wikipedia, Google Translation is also collective work, and later certainly others joined because it is an open platform. The link of the post given by Gajendra ji in 2011 is <https://www.facebook.com/groups/videha/posts/138489416229195/>.



Both Wikipedia and Google Translation are public platforms. Gajendra Thakur ji opened the path by applying, and some dedicated members of Videha advanced it further. Later others also came, but as many people claim credit, that many people did not do the work. Due to being public platforms, there is a rush to take credit.

3. Videha created a "Videha Archive" and created an online library. The "Videha Archive" is operated by Videha journal, in which PDF files and photographs of Maithili books and journals, audio, video, Mithila painting/modern paintings and pictures of flora and fauna of Mithila, life of Mithila, etc. have been placed in sequence. This archive can be called a picture-dictionary and it

would not be wrong. Some sections of this archive are described below...

a) **Maithili Books Download** — Approximately 1500 books and journal issues' PDF files have been placed here, which readers can download and read without any cost. This is a unique online library. The main attraction of this library is clear photographs of the original pages of Panjis (genealogical records). Internet Archive was created in America in 1996, which gives the facility of downloading books for free. In Maithili this facility was given by Videha in 2008 — meaning 12 years later. If we look at it from a Maithili perspective, compared to other languages Videha gave this facility to Maithili readers in less time, and became officially the first such service provider.

b) **Maithili Audio Downloads** — In this section, audio of ceremonies, folk songs, and conduct songs of all castes and religions of Mithila, *Mamata Gaabay Geet* (Maithili film), Maithili folk songs, and various other audio have been placed.

c) **Maithili Videos** — In this section, slideshows of Mithila's flora, slideshows of Mithila's fauna, slideshow of Mithila's life, Shweta Jha Chaudhary, Tunisha Priyam, Preeti Thakur, Tulika, Umesh Kumar Mahato's *Aadim Mithila* paintings, Kailash Kumar Mishra — *Yayavari* photos along

with many programme photos have been placed.

d) "**Videha Mithila Ratna**" — By creating this, Videha made photos of people related to Mithila-Maithili-Maithils publicly available in a comprehensive form online. Photos of modern historical personalities and great personalities are relatively easy to find, but those of mythological and ancient heroes are impossible, so the page named Videha Mithila Ratna was born, and in it, those heroes whose pictures had been left in neglect — imaginary but very close to truth — were given. Maithili critics do call Siddha Saraha pada the first poet of Maithili but when the time came to make a painting, they made Vidyapati's, not Saraha's, because Saraha pada was from a lower caste. Similarly, pictures of many characters from Maithili folk stories were deliberately left out. Videha saw this as a challenge and had paintings made of all neglected heroes. In this Videha (journal) Mithila Ratna page, from Saraha pada to pre-Jyotirishwar Vidyapati, from Bantha Chamar to Karikh Pajiyar, from Gonu Jha to Chhecchan Maharaj — all their paintings can be found. Modern period's paintings are easily available. The achievement of this page is that it made available paintings of those heroes who had been left in neglect.

4. Videha created the first blog aggregator in

Maithili, whose name is "Videha Suchana Sampark Anveshan." In it, addresses (URLs) of most Maithili websites, blogs, and various internet sites will be found. A blog aggregator is such a place where the address of every blog and site remains — meaning all blogs and sites are available in one place. Along with this, through the help of Feed Burner, information about content published on every blog and site reaches readers immediately. A blog aggregator can be made by anyone and in any number, but the first attempt at this in Maithili was by Videha (journal).

5. Videha exposed many literary thieves. Before Videha, everyone was either on the side of literary thieves or was deliberately ignoring the matter, but Videha banned such thieves and those who sided with them.
6. Videha Samman, also known as the Parallel Sahitya Akademi Samman, was initiated by Videha. Videha Samman is an annual award given by Videha journal, also called the Parallel Sahitya Akademi award. Videha Samman is given not only for literature but for every type of art such as drama, music, dance, sculpture, craft, and painting.
7. Videha brought forward talented writers. In this, Jagdish Prasad Mandal, Lallan Kumar Kamat, Durganand Mandal, Sandeep Kumar Safi, Kapileshwar Raut, Nand Vilas Rai, Rajdeo Mandal, Ramvilas Sahu, Umesh

Paswan, Ramdev Prasad Mandal Jharudar, Bechan Thakur, Umesh Mandal, Vindheshwar Thakur, Munni Kamat, Jagdanand Jha Manu, Munna ji, Om Prakash Jha, Amit Mishra, Chandan Kumar Jha, and other new writers along with this category of writer — Videha gave direct support in establishing them in Maithili literature.

8. By publishing the series called "Videha Mithilaak Khoj," Videha collected and made public historical and archaeological pictures. On this page Videha has given historical and archaeological pictures of Mithila.
9. Videha, by matching the standard grammar of India and Nepal, created a combined standard language, due to which artificial standard language ended and Maithili reached even those people whom the upper class had neglected. This standard language of Videha is termed "Bhasha Pak."
10. The publication of every issue of Videha in Mithilakshar (Tirhuta) is also praiseworthy work of Videha. Many people cry for the script but make no effort, but Videha — silently, without crying or getting annoyed — published most issues in Mithilakshar (Tirhuta). Most issues of Videha-Sadeha have also been published in Mithilakshar (Tirhuta). Full details of this will be found in the "Internet and Mithilakshar" section.

11. The publication of every issue of Videha in Braille script is also praiseworthy work of Videha. Most issues of Videha-Sadeha have also been published in Braille script. Many books of Shruti Prakashan have also been published in Braille script, and these books have also been distributed among blind children of the institution in Darbhanga for reading.
12. Earlier all issues of Videha were published in Nagari, Tirhuta, and Braille scripts; now Kaithi, Newari, and IPA scripts have also been added, meaning currently Videha is published in six scripts in total. In addition, some issues of Videha have also been printed in Ranjana (another form of Newari), Brahmi, Kharoshthi, Urdu, Tibetan, and Tibetan-Ume scripts. Together, Videha has kept twelve scripts for itself, of which six scripts are being continuously published. Note — some issues from 2015 to 2020 in Mithilakshar and Braille are not available.
13. **Videha's contribution to Maithili ghazal** — When any special genre reaches its peak, before that some journal is usually behind it as support. If we look at the ghazal after 2008, Videha (first e-fortnightly journal) clearly supported it, and from time to time by bringing out special issues related to ghazal, it advanced ghazal. Videha's Facebook version was also very helpful in the development of Maithili ghazal. A brief account of Videha's work on ghazal is as

follows —

a) In Videha's 21st issue (1 November 2008) there are 2 ghazals by Rajendra Vimal ji, 11 ghazals by Ram Bharos Kapari Bhramar and Roshan Janakpuri ji. Along with this there is 1 article on ghazal and its structure in Maithili by Dhirendra Premrishi ji, and with this article there is also 1 ghazal by Premrishi ji. Though this issue of Videha does not clarify anywhere that it is a ghazal special issue, since in Videha's earlier issues I cannot find such expansion of ghazal, I have considered this issue as Videha's ghazal special issue.

b) In Videha's issue 96 (15 December 2011), the first discussion on ghazal was held by Munna ji. The title of this discussion was "Maithili Ghazal: Origin and Development (Form and Possibility)."

c) Videha's issue 111 (1/8/2012) is a children's ghazal special issue.

d) Videha's 15 March 2013 issue, the 126th issue, is a devotional ghazal special issue.

e) On 15 November 2013, Videha's 142nd issue was a "Ghazal Criticism and Review" special issue.

14. In Maithili, various journals generally publish author-centred special issues after the author's death, but in Videha this tradition has

been broken and special issues are published on living authors. Videha has also published special issues on institutions. The list of special issues published by Videha is as follows (clicking on the issue numbers listed here will open that issue) —

Haiku special issue — 12th issue, 15 June 2008

Ghazal special issue — 21st issue, 1 November 2008

Vihani Katha special issue — 67th issue, 1 October 2010

Children's Literature special issue — 70th issue, 15 November 2010

Drama special issue — 72nd issue, 15 December 2010

Review special issue — 15 January 2011, issue 74

Women special issue — 77th issue, 01 March 2011

Translation special issue (Prose-Verse Bharati) — 97th issue

Children's ghazal special issue — Videha's 111th issue, 1 August 2012

Devotional ghazal special issue — 126th issue, 15 March 2013

Ghazal criticism-review special issue —
142nd issue, 15 November 2013

Kashikant Mishra Madhup special issue —
169th issue, 1 January 2015

Arvind Thakur special issue — 01 November
2015, issue 189. Videha's Arvind Thakur
special issue has been published in book form
under the name *Swatantracheta — Arvind
Thakur: Personality and Works*.

Jagdish Chandra Thakur Anil special issue —
01 December 2015, issue 191

Videha Samman special issue — 200th issue,
15 April 2016

Videha Samman special issue (Part-2) —
205th issue, 1 July 2016

Maithili CD/Album Music special issue —
217th issue, 01 January 2017

Maithili Web Journalism special issue —
313th issue, 1 January 2021

Maithili Vihani Katha special issue-2 —
317th issue, 1 March 2021

Ramlochan Thakur special issue — 01 April
2021, issue 319

Rajnandan Lal Das special issue — 01
November 2021, issue 333

Rabindranath Thakur special issue — 15 June 2022, issue 348

Kedarnath Chaudhary special issue — 15 August 2022, issue 352

Premlata Mishra 'Prem' special issue — 01 November 2022, issue 357

Sharadindu Chaudhary special issue — 15 November 2022, issue 358

Art Discourse special issue — 15 April 2023, issue 368 (reference — Sanju Das, Krishna Kumar Kashyap, Shashibala, S.C. Suman, and Shweta Jha Chaudhary)

Ashok special issue — 1 May 2023, issue 369

Ram Bharos Kapari 'Bhramar' special issue — 15 May 2023, issue 370

Mithila Students Union — MSU special issue — 1 June 2023, issue 371

Beyond this, Videha has much more work, but it has been described briefly here.

Maithil aur Mithila
(<http://maithilaurmithila.blogspot.com/>
now Mithila Dainik
<http://www.mithiladainik.in/>) — Started
from January 2008, whose operator was
Jitmohan Jha Jitu (he is the operator for
Mithila Dainik too). On this blog, posts of all

genres of Maithili language used to be given. In truth, Maithil aur Mithila is the first blog in the Maithili language that became popular in its own form and showed Maithili blogging a new path of popularity in its history. The popularity of this blog can be estimated from the fact that in the first year alone the number of visitors crossed one lakh. Until writing these lines, its second form (Mithila Dainik) has received more than 38 lakh visits. Which early-period Maithili blogger would there be who had not given their composition on Maithil aur Mithila, or had not visited it? Maithil aur Mithila also posted audio-video of Maithili songs and music on its blog (more than 400 in total), and this also contributed to making it popular. All in all, this blog is a milestone in the blogging history of Maithili. Its second form (Mithila Dainik) is news-centred, whose details will come ahead in the news section.

Anchinhar

Akhar

(<https://anchinharakharkolkata.blogspot.com>) — On 11/4/2008, the blog named "Anchinhar Akhar" appeared on the internet. The short name of Anchinhar Akhar has been kept as "A-Aa." This blog was started by Ashish Anchinhar and from time to time other ghazal writers were added. Currently this blog is being edited by Ashish Anchinhar and Gajendra Thakur. On this blog only ghazal, shero-shairi, and compositions

related to these are given. The credit for establishing Maithili ghazal in the internet world and making it popular beyond it belongs to Anchinhar Akhar alone. In the internet world, Anchinhar Akhar has its own distinct and unique place. Some work of Anchinhar Akhar is given below —

1. A-Aa is the first presence — in print or on the internet — that is focused solely and exclusively on Maithili ghazal and ghazal-based genres.
2. At A-Aa's request, Sri Gajendra Thakur ji wrote a ghazal treatise (*Ghazalashastra*), which became Maithili's first ghazal treatise.
3. Through A-Aa, the "Ghazal Kamala-Kosi-Bagmati-Mahananda Samman" was initiated, which is the first independent award for the ghazal genre.
4. A-Aa has the good fortune of giving birth to the new genre of Maithili children's ghazal and nurturing it. Maithili devotional ghazal is also a gift of A-Aa. Videha's issue 111 is entirely a children's ghazal special issue, issue 126 a devotional ghazal special issue, and issue 142 a ghazal criticism-review special issue.
5. Until now approximately more than 30 ghazal writers have come into Maithili ghazal. These ghazal writers were not writing ghazal before. Along with them,

approximately 5 critics and reviewers also came.

6. For the first time in the field of Maithili ghazal, more than 50 criticisms were written at one time.
7. A-Aa has been running a campaign to get Maithili ghazal a place in university and UPSC and BPSC, and has also prepared and presented a model syllabus.
8. A-Aa has been running a campaign to find the English date of Pt. Jeevan Jha ji's death and celebrate it as Ghazal Day.
9. A-Aa collected and published the list of ghazal collections from 1905 to 2013 (both with grammar and without grammar).
10. A-Aa presented brief introductions of most ghazal writers (both with grammar and without grammar).
11. A-Aa ran a series called "Ghazal's School" in 62 parts, which is equally useful for general readers as well as ghazal writers.
12. A-Aa initiated online mushairas in Maithili for the first time, and it became quite popular.
13. To build a connection between Maithili ghazal and ghazals of other Indian languages, a "World Ghazal Writers Introduction Series" was started.

Looking at these works of Anchinhar Akhar, Maithili ghazal's first prosodist Gajendra Thakur gave the name "Anchinhar Era" to the period from after 2008 to the present.

Saketanand — Senior Maithili writer Saketanand ji was also active on blogs from 2009; his blog's link is <http://saketanands.blogspot.com/>.

Batah Maithil — The address of the site named Batah Maithil is <http://bataahmaithil.in/>. The operator of this site is Dhananjay Jha. On this site, along with technical information about computers and the internet, there are also posts based on humour and satire.

Mithila-Videha-Vajji (<http://mithilavidehavajjitirhut.blogspot.com>) — A blog operated by Dr. Shasidhar Kumar. The single but unique feature of this blog for Maithili is that in it, poems have been made on every creature living in Mithila along with illustrated descriptions. Along with this the blog also presents its views on other issues and subjects.

E-Mithila (<http://www.emithila.in>) — A blog operated by Balmukund Pathak, filled with posts on various topics related to Maithili. Generally, posts are given here by Balmukund, Vikas Vatsnabh, and Mukund Mayank. Currently the number of posts on it is small but all are good. I am confident it

will become more substantial ahead.

Maithili Script
(<https://lipi.maithili.org.in/>) — (Currently Devanagari medium Tirhuta script is given on it.) This site was created by Roshan Chaudhary ji.

Maithili Sundarkaand
(<http://www.sundarkand.maithili.org.in/>) — (On it, the Sundarkaand taken from the Mithila Bhasha Ramayan composed by Chanda Jha has been given; it is an ordinary-looking site.) This site was created by Roshan Chaudhary ji.

Maithili Fakra
(<http://www.fakra.maithili.org.in/>) — (On this site, many Maithili proverbs arranged alphabetically have been given.) This site was created by Roshan Chaudhary ji.

Maithili Grammar — This blog is a good attempt on Maithili grammar. Its link is <https://maithiligrammar.wordpress.com/>. It started in September 2016 and has posts until 2021. Who the operator of this blog is has not been mentioned on it.

Beyond the blogs and sites given above, there are also some blogs and sites that are filled with personal Maithili compositions and have become attractive for readers — such as Dharendra Premrishi ji's

<http://hellomithila.blogspot.com/>, Kirtinath Jha's blog 'Kirtinath ka Atmalap' <https://kirtinath.blogspot.com/>, Omprakash ji's blog <http://opjha.blogspot.com/>, Rajiv Ranjan Mishra ji's blog <http://rajeevranjanmishra.blogspot.com/>, Jagdanand Jha Manu ji's blog <http://maithiliputr.blogspot.com/>, Kundan Kumar Karna ji's blog <http://www.kundanghazal.com/>, and others.

Chapter 8: News Section

Samadiya, Hello Mithila, Esamaad, Nav Mithila, Maithili Jindabaad, Mithila Mirror, Mithila Darshan, Mithila Prime, Mithila Dainik, and others. Their details are given below —

Samadiya (<http://esamaad.blogspot.com/>)

— This blog was created by Gajendra Thakur ji on 9 August 2004 for news, but from 2008 Priyanka Jha and Poonam Mandal are editing it. The last post on this blog is from 2015. On this blog, all kinds of news related to Mithila and Maithili used to be published. It had three ideological centres: "Articles on the Development of Mithila and Maithili," "Discussion: Videha Seminar," and "Ham Puchhaiti Chhi" (I Am Asking). "Ham Puchhaiti Chhi" is an interview series. Beyond news, to encourage *Samadiya*, this blog started "This Month's Best Samadiya Award" from August 2011. This award is a unique experiment of its kind, which was later started in other Maithili journalism too. Since it was an early news service on the internet, its resources were limited, but all in all it was the first experiment in the field of news.

Hello

Mithila
(<http://www.hellomithila.com/>) — Hello

Mithila blog was started by Hitendra Gupta ji in August 2007. The link of its first post is <http://www.hellomithila.com/2007/08/blog-post.html>. In the initial period, Gupta ji used to give poems in some posts, but immediately this blog transformed into a news blog. Though it became a news blog, literature retained its place in it.

Esamaad (<http://www.esamaad.com/>) — Earlier Esamaad was published in PDF form as an internet edition. Its first issue was published on 15 January 2008, and simultaneously it also gave posts on its own site. In this issue, the journalist was Samadiya Darbhanga, managing journalist Mamata Shankar, and journalist Kumud Singh. The internet edition of news ran until 28 February 2009 (issue 24), and after that it completely transformed into an internet portal Esamaad (<http://www.esamaad.com/>) and started publishing online news. Focusing on Darbhanga's issues is this portal's main feature, while translating Hindi news into Maithili in such a way that it becomes Hindified is this portal's weakness. Here some people are saying that the e-paper "Samad" was published from 2007 — for those people I am giving a photo of its first issue.



It is very possible that those people may say that preparation was happening from 2007, so it should also be considered established from 2007. But think — if this same argument everyone started giving, then tomorrow Gajendra Thakur could also claim that I thought about it in August 1995 but it actually started from 2008. So it would be most appropriate to consider the first issue as the establishment date.

Mithila

Prime

(<http://www.mithilaprime.in>) — From July 2012, Mithila Prime started giving news in Maithili. On this portal, Aditya Jha publishes more news.

Mithila

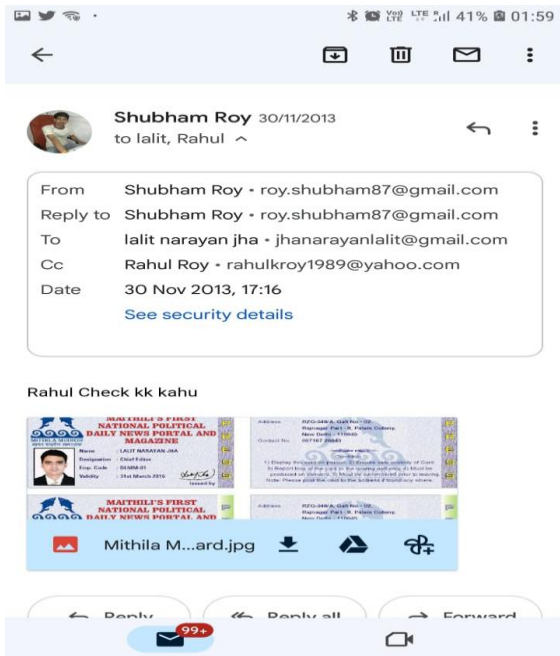
Mirror

(<http://www.mithilamirror.com>) — At Mithila Mirror's establishment, three main people were active — Pradeep Jha, Lalit Narayan Jha, and Rahul Rai. They all got the idea to publish a news journal. Later, all three

agreed to open an online channel instead of a journal. From various names, all three agreed on the name "Mithila Mirror." For Mithila Mirror's initial work, all three used their own sources — for example, Pradeep Jha's sources were influential people, so he moved forward for funding and other influential work, and with the consent of all three he also became CEO for that reason; Lalit Narayan Jha's interest was good in editing and reporting, so he became editor and gathered content; and Rahul Rai became sub-editor and with the help of his friend Shubham Rai arranged for Mithila Mirror's logo, ID cards, and more. Rahul Rai also gave his laptop for Mithila Mirror's work. Kamlesh Mishra also came as a reporter. Who is Mithila Mirror's founder — let this matter be left to these three people. But when you all want to know about Mithila Mirror, you will not find the names of Pradeep Jha, Rahul Rai, Shubham Rai, or Kamlesh Mishra. By both history and ethics this is wrong. It is said that for various reasons Pradeep Jha, Rahul Rai, and Kamlesh Mishra separated from Mithila Mirror. But that separation means the names of initial companions, or those who helped in the establishment, should be removed — this practice does not exist in any other language. After Pradeep Jha and Rahul Rai's departure, Mithila Mirror's logo changed, but this is a common matter. Regarding this, I have received some screenshots of Facebook and email exchanges between Rahul Rai and me,

which I am placing here. From all these it will be known that Pradeep Jha, Rahul Rai, Shubham Rai, and Kamlesh Mishra are as important for Mithila Mirror's history as Lalit Narayan Jha.

The first editorial of this news service was written on 15 December 2013. Currently its operator is Lalit Narayan Jha. Later around 2017, a print journal of the same name was also published by Lalit. Mithila Mirror (all media) made Maithili news professional. Its YouTube channel also exists, whose mention will come in that section.





Lalit Narayan Jha ▶ Dhirendra Premarshi • Follow

Sep 20, 2014 · 🌐

भाईजी गोर लगे छी,
 18 सितंबर 2014क दिल्लीक कंस्टीट्यूशन क्लब में
 आयोजित मिथिला मिरर विशिष्ट सम्मान समारोह-2014
 सफलता पूर्वक संपन्न भय गेल। समाजक विभिन्न क्षेत्र में
 योगदान दय रहल व्यक्ति के मिथिला मिरर सम्मानित केलक।
 कार्यक्रम में मुख्य अतिथिक रूप में राज्य सभा सांसद प्रभात
 झा, जेडीयूक राज्य सभा सांसद अली अनवर अंसारी, लोक
 सभा सांसद गिरिराज सिंह, मनोज तिवारी, विधान पार्षद मदन
 मोहन झा आ दिल्लीक किराड़ी सं विधायक अनिल झा
 उपस्थित छलथ। जिनका लोकनि के मिथिला मिरर सम्मान सं
 सम्मानित कैल गेलनि हुनकर नाम अहि प्रकारेण अछि।.....
 1 श्री महेंद्र मलंगिया, मैथिलीक विराट नाट्य लेखन के मैथिली
 नाट्य लेख क्षेत्र में,
 2 श्री विजय चंद्र झा दिल्ली में मिथिला-मैथिलीक लेल समाज
 सेवा में,
 3 श्री ए. एन. झा चिकित्साक क्षेत्र में वर्तमान में देशक सब सं
 पैघ न्योरो सर्जन आ मेदांता मेडिसिटी अस्पतालक
 विभागाध्यक्ष,
 4 डा. शेफालिका वर्मा मैथिली साहित्य लेखन,
 5 श्री संजय कुमार झा भारतीय प्रशासनिक सेवाक क्षेत्र में
 वर्तमान में चीफ विजिलेंस कमिश्नर वित्त मंत्रालय भारत
 सरकार,

- 6 श्री आर. डी. वर्मा व्यवसायक क्षेत्र में चेरयमैन वीएचआर ग्रुप,
- 7 श्री प्रकाश झा मैथिली रंगमंचक निर्देशन में,
- 8 श्री कौशल कुमार मैथिली फाउंट निर्माणक क्षेत्र में,
- 9 श्री संजय सिंह फिल्म आ थियेटर, फिल्म गैंग ऑफ वासेपुर में फज़लू भैया आओर फिल्म रॉकस्टार में रणबीर कपुरक संग आ देशक श्रेष्ठतम रंगमंच सं जुड़ल, राष्ट्रीय नाट्य अकादमी सं पासआउट,
- 10 श्री बिमल कांत झा, सहरसा में मिथिला-मैथिलीक सतत सेवक आ दिल्ली सरकार में रजिस्टारक पद पर कार्यरत,
- 11 श्री विष्णु पाठक मूल रूप सं बेगुसराय निवासी आ समाज सेवाक क्षेत्र में आगु रहैवला,
- 12 श्रीमती अनिता झा मूल सं बलाइन मधुबनीक रहैवाली आ खानदानी मिथिला पेंटिंग सं जुड़ल आ करीब 200 सं बेसी लोक के प्रशिक्षण दय चुकल, हिनकर कृत फ्रांस के तत्कालिन राष्ट्रपति निकोलन सर्कोजी लग, शीला दीक्षित लग, नीतीश कुमार लग, दिल्ली मेट्रो में लागल अछि, मूल रूप सं तांत्रिकी पद्धति पर आधारित पेंटिंग में महाराथ हासिल,
- 13 श्री मेराज सिद्धकी मैथिली भाषाक लेल अग्रसर मुस्लिम युवा आ अंतरराष्ट्रीय दरिभंगा फिल्म महोत्सवक जनक,
- 14 श्री किसलय कृष्ण मैथिली फिल्म आ पत्रकारिता,
- 15 श्रीमती आशा झा टीवी एंकर वर्तमान में प्रतिष्ठित समाचार चैनल न्यूज़ नेशन में कार्यरत।
- 16 श्री विश्व मोहन झा मीडिया आओर विज्ञापनक क्षेत्र में सम्मान लय काल में डा. शेफालिका वर्मा उपस्थित नहि छलिन हुनका घर जा सम्मानित कैल जेतनि।

कार्यक्रम के सफल बनेवा में संदीप फाउंडेशनक डीरेक्टर डा. संदीप झा, वीएचआर ग्रुप आ स्मृति ट्रस्टक योगदानक संग मिथिला मिरर'क मुख्य कार्यकारी अधिकारी प्रदीप कुमार झा, सहायक संपादक जुली रानी झा, सह संपादक राहुल कुमार राय, वेबसाइट संचालक नीरज कुमार झा, ग्राफिक डिजाइनर अंकिता झा, मिथिला मिरर'क नियमित स्तंभकार प्रवीण नारायण चौधरी, संजय झा 'नागदह' के संग-संग अपन ओजपूर्ण आ दमदार आवाज़क धनीक किसलय कृष्णक अहम योगदान छलनि। संगहि संगीतमय प्रस्तुति में सांसद, गायक आ अभिनेता मनोज तिवारी, विकास झा, पवन नारायण, सुनील कुमार पवन आ आशुतोष झा'क गीत सं पूरा सभागार झूमैत रहल। भारत में मैथिली मीडियाक एहन प्रयोग के सफल बनेवा लेल मिथिला मिरर'क संपादक ललित नारायण झा मुख्य अतिथि, सम्मानित अतिथि आ सम्मानित मैथिल समाज के धन्यवाद ज्ञापन करैत छथि।



1



Nav

Mithila

(<http://www.navmithila.com/>) — Nav
Mithila, started on 21 October 2014 on the

auspicious day of Dhanteras, is an authentic news service for Kolkata. It was started by Prakash Jha. Before this, from 2007, Prakash ji was running Mithila Live (www.mithilalive.com), which is no longer active.

Maithili

Jindabaad

(<http://www.maithilijindabaad.com/>) —

From 11 April 2015, Maithili Jindabaad started from Biratnagar under the leadership of Praveen Narayan Chaudhary. In August 2016, its e-paper's first issue came.

Mithila

Darshan

News

(<http://maithili.mithiladarshan.news/>) —

Mithila Darshan News, operated from Delhi, came into existence on 07 April 2016 last year. Since then it has been continuously active. The idea to start this news portal first came to the mind of Maithili cinema *Half Murder's* director-producer Ramanath Jha. The members of this portal were as follows — Chief Editor: Rahul Rai (former sub-editor of Mithila Mirror), Managing Editor: Ramanath Jha, Reporters — Prabhat Jha, Anju Bhati, Advisors: Kartikeya Maithil, Sagarnath Jha, Neeraj Mishra "Munnu," Jatashankar Mishra, Manoj Pandey, Manish Jha, Amit Pathak, and others. Like any big news company, this portal too was based on a choice of two languages. If you chose Maithili, all news came in Maithili, and if you chose Hindi, news came in Hindi. You could call this portal a complete news portal,

in which by clicking on buttons for other states besides Bihar (Mithila), news related to that state would appear. On this portal there was also news on business, spirituality, and other subjects. In terms of Maithili language too, there was purity. Currently it is closed.

From 2014 to the end of 2015, the appearance of Maithil aur Mithila blog kept changing, and from 2016 it started coming in the form of Mithila Dainik. But despite having "daily" in its name it did not live up to that. Here it is also appropriate to know that some links of Mithila Dainik from 2008 and 2009 will appear. The reason for this I have already told — it is the changed form of Maithil aur Mithila. In 2016 its app also came, and some posts continued until 2022. Its link is <http://www.mithiladainik.in/>.

I Love Mithila — Published from Rajbiraj, Saptari, Nepal, I Love Mithila is a literary and news site. Its link is <https://www.ilovemithila.com/>. It has been running from 4 July 2020 until now. For Nepalese Maithili it has come as a bridge, and through this site you can get authentic information from that side. The first Maithili Music Streaming site was created by this very I Love Mithila.

Chapter 9: Drama, Film, and Music

Drama, Film, and Music (YouTube's description will be found in a separate chapter).

Maithili Lok Geet —
<http://maithilivideos.blogspot.com/2007/> — This blog was operated by Rajiv Ranjan Lal, whose first and last post was on Sunday, 25 March 2007.

Maithili Song —
<http://maithilisong.blogspot.com/> — This blog is from 2008 but who its operator is is not clear from this blog.

Maithili Songs Hub — The first post of this blog was in June 2009. Its link is **<http://maithilisongshub.blogspot.com/2009/06/blog-post.html>**. It is entirely based on Maithili songs and music, and no posts on any other subject appear in it. This blog gives entire cassettes or CDs on the blog which listeners can download for free. It is a matter of regret for me that I could not find out who the operator of this blog is. All posts are posted under the name "Maithil." The last post on this blog is from August 2015. If nothing else, at least 1000 or more songs would be compiled on this blog — which, for Maithili, is large and patiently done work.

Maithili Films
(<http://maithilifilms.blogspot.com/>) —

This blog was started by me in June 2011, on which only posts related to Maithili films, drama, and songs and music are given. Its first post was on 14 June 2011, whose link is <http://maithilifilms.blogspot.com/2011/06/>.

Videha Maithili Natya Utsav
(<http://maithili-drama.blogspot.com/>) —

This blog started in August 2011. The link of its first post is <http://maithili-drama.blogspot.com/2011/08/>.

Maithili Song
(<http://www.song.maithili.org.in/>) —

(After Maithili Songs Hub, this too is such a site that is giving the facility of downloading Maithili songs and music. "Maithil aur Mithila" has also given download facility in some portion.) This site was created by Roshan Chaudhary ji.

Maithili Cinema
(<http://maithilicinema.blogspot.com/>) —

A blog started by Bhaskar Jha. The link of its first post is <http://maithilicinema.blogspot.com/2011/08/history-of-maithili-films-birds-eye.html>.

This blog started in August 2011, whose proof is the first post's link. But like the operators of Katek Raas Baat, Bhaskar Jha too is bringing back dates and declaring his blog the first blog/site related to Maithili

cinema (see photo below). Bhaskar Jha considers and has written on the blog: "First Portal of Maithili Films, Artists, Songs, Music, Theater and Entertainment — Maithili Film, Artist, Music, Stage and Entertainment's first Maithili Portal." But above we have all seen that the Maithili songs and music based blog "Maithili Lok Geet" was created in 2007 and "Maithili Songs Hub" in 2009. And therefore Bhaskar Jha's saying that "Maithili Cinema" is the first portal for Maithili songs and music is a conspiracy to make history a lie. The same is the case with his film-related claims. Above you all saw that the blog "Maithili Films" was created in June 2011, then how true is Bhaskar Jha's claim? Based on the present evidence, it is appropriate to consider "Maithili Lok Geet" as the first portal for Maithili drama, film, and songs and music, whose grand expansion is "Maithili Songs Hub."



In 2008 there was a site called <http://maithili.tv/> but it is now closed, so what its content was is unknown. But seeing the word "tv" I am placing it in this section.

Music Maithili — Maithili's first Music Streaming is available both on web and app from 3 May 2022. Its web link is <https://maithili.com.np/> and it is operated from Nepal.

Chapter 10: E-Commerce, Children's Matters, Fine Art, Religion, and Other Subjects

Speaking of professional manner, Mithila Haat is the best e-commerce website in Maithili until now. Mithila Haat has been there from 15 May 2010. Its operator is Kishore Thakur. Mithila Haat's link is <https://mithilahaat.com/>.

SappyMart is also a good option as an e-commerce site. SappyMart's link is <http://www.sappymart.com/>. SappyMart's operator is Mukund Mayank.

Under the name Nena Bhutka, a blog was created in 2009 focused on children's literature, whose link is <http://mangan-khabas.blogspot.com/2009/11/111.html>.

This blog is operated by Gajendra Thakur ji. On it, almost all genres of children's literature are available. Under the name Nena Bhutka, a Facebook group was also created much later by Devashu Vatsa, whose details will be given ahead. Beyond this, no children's literature centred website has come to my attention. There are some Mithila painting websites such as: <https://kashyapartschool.wordpress.com/>
<http://www.mithilaarts.com/>
<http://mithilaartinstitute.org>, and others.

Maithili

Patra

(<http://www.patra.maithili.org.in/>) — ("Maithili Patra" site is Maithili's first such site that has made the almanac online.) This site was created by Roshan Chaudhary ji.

Durga

Saptashati

(<http://durgasaptashati.in/>) — (Currently this site does not exist, but from the name it appears that the Durga Saptashati text would have been on it.) This site was created by Roshan Chaudhary ji.

Mithilahost (<http://www.mithilahost.in/>)

— (In 2012 Roshan Chaudhary ji created this Mithilahost site for domain resale. Here you can choose and create a site of the name you like.)

Mithilaface (<http://www.mithilaface.in/>)

— (In 2010 this social networking site named Mithilaface was created, but for some reason it could not function.) This site was created by Roshan Chaudhary ji.

Mithila (<http://www.mithila.org.in/>) —

(On the pattern of Wikipedia, or slightly different from it, this site is focused solely on Mithila. Its description on the site is as follows: "This website named Mithila is for Mithila! Here you can create pages for all kinds of subjects related to Mithila — your village, home, panchayat, block, district, community, religion, philosophical/religious

sites, specific individuals — you can create pages for all subjects! You can also edit already-written pages.") This site was created by Roshan Chaudhary ji.

Maithili **Chutakula**
 (<http://maithilijokes.blogspot.com/>),
Sagar Raati Deep Jaray
 (<http://sagarraatideepjaray.blogspot.com/>),
Videha Quiz
 (<http://videhaquiz.blogspot.com/>), and
 others are also good blogs.

<https://technicalhojo.com/maithili/> — A tech-related site in Maithili; on it various kinds of tech information and methods will be found. Who the operator of this site is I could not find out.

Maithili Swasthya Paricharcha — On this blog, in the Maithili language, discussion about diseases and their remedies will be found. Its operator is Ramakar Chaudhary ji. Its link is <https://maithiliswasthyaparicharcha.blogspot.com/?m=1>.

Chapter 11: Internet and Mithilakshar, Maithili Language's Fonts, Books and Journals in Mithilakshar

In language, the act of speaking came first, and after that writing. Many methods were used for writing, and then over time the materials for writing also changed. The style of written signs/word forms also changed with time. For example, in Devanagari, the way "a" was written seventy or eighty years ago is no longer written that way. It is very possible that a hundred years from now the current written signs/word styles will also change. One more thing: while written signs/word styles are the same for everyone, each person's handwriting creates their own personal style of written signs/word forms. You will have seen that people quickly say looking at some writing that this is written in so-and-so's hand. Then the written signs/word styles are the same for everyone, but each person's handwriting becomes different from person to person. Many times due to age or other reasons even the same person's handwriting becomes different at different times.

In modern times when the computer came, the problem arose of how to bring established written signs/word styles onto the computer. And the solution to that came

in the form of fonts. Meaning a font is a means of writing on a computer. But just as people's writing style is not the same, similarly in different times diversity also came in fonts — meaning many fonts for the same written signs/word styles. All in all, a font became a writing style. For writing English these fonts or fonts of this group are seen by everyone daily — 1. Arial, 2. Roboto, 3. Times New Roman, 4. Times, 5. Courier New, 6. Courier, 7. Verdana, 8. Georgia. Similarly, there are different names for every language. Depending on what you are writing, the font also changes. Wedding cards are written in a different font; if you write a job application in that font the result will not be as good. Some examples —

Calibri (Body) Font — A Cambria (Headings) font — A

Look carefully — both fonts have the same written signs/word styles but both fonts' styles have become different. Just as there are as many people as there are handwritings, similarly there are as many people as there are fonts. It is a different matter that making a font takes more effort, so people manage with fewer fonts. All in all, this font is the graphical display of any language, whatever the medium. In the present time that medium is the computer. In Maithili, before the computer, fonts were made for printing presses, and the first credit for that belongs to Acharya Ramlochan Sharan ji. Acharya ji

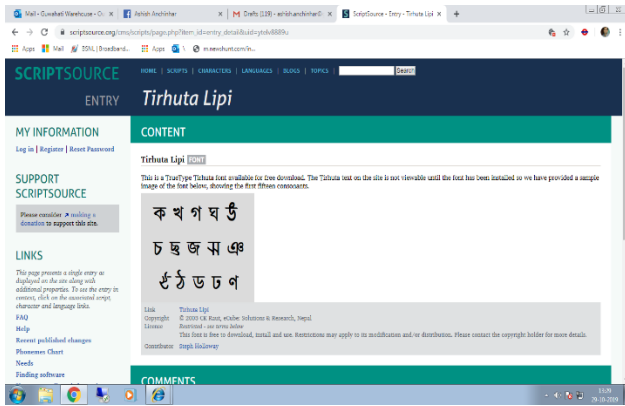
was born in Sitamarhi and died in Darbhanga. Author of *Maithili Ramcharit Manas* and all of Tulsidas's works in Maithili. The one who initiated the publication of Maithili in Mithilakshar. Acharya Ramlochan Sharan ji was the founder of the publishing institution *Pustak Bhandar, Laheriyasara, Patna*. Through this Pustak Bhandar, Acharya ji published both his own and others' Tirhuta books. About 20–30 years after this, Jaykant Mishra ji made one for Indian Institute of Advanced Study, Shimla. After that a font for typewriters was made, but Maithili's typewriter was not made in Tirhuta. Most Indian languages' fonts came through printing press, typewriter, then computer, but Tirhuta's font came directly from printing press to computer.

There are many font formats but three main ones — 1) TTF TrueType Font (.ttf), 2) OTF format (OpenType .oft), and 3) WOFF (Web Open Font Format). Those fonts which display the same way on every computer without any problem are called Unicode fonts. Before Unicode, different computers had different fonts, and therefore another font's content would only display when that target font was installed on the computer. Meaning if your computer had the Shusha font and you typed in it and sent it to me, but my computer does not have the Shusha font, then it would not appear on my screen. To appear, I would have to install the Shusha

font on my computer. But Unicode eliminated this problem. Now whatever font you write in, if the other computer has Unicode it will appear on it. This is Unicode's biggest advantage, and therefore every capable language's Unicode font has been made. And once a Unicode font for any language is made, on that basis various fonts with different written signs/word styles for the same language can be made, which will display the same way on every computer.

That font which can appear by default on Microsoft without any problem — such as Mangal font which is default for Devanagari in Microsoft — those are Unicode fonts, so Unicode fonts are more important. Since the Maithili language is currently written in Devanagari, the Hindi fonts served for Maithili in India, while for Nepal's Maithili the Nepali fonts served. Making a font for Mithilakshar (Tirhuta) was still remaining, and two people from Nepal publicly made it.

From Nepal, the first claimant is C.K. Raut who made a font under the name "Tirhuta" on 9 March 2003. Its link and photo are as follows (this font can be downloaded from Roshan ji's website <http://www.maithilifonts.in>) —
https://www.scriptsource.org/cms/scripts/page.php?item_id=entry_detail&uid=ytelv8889u.



From Nepal also the second claimant is Gangesh Gunjan Jha of Rajbiraj (Nepal) and Shrivani Kumar Mishra, who made a font named "Maithili" which in December 2004 received an ISBN from Tribhuvan University's Central Library. And in that, books by Santosh Kumar Mishra and other authors were published in Mithilakshar. Below I am giving two photo proofs of this work.

TRIBHUVAN UNIVERSITY
CENTRAL LIBRARY
ISBN National Agency

APPLICATION FORM

The ISBN Office:
ISBN National Agency
Tribhuvan University Central Library
Kirtipur, Kathmandu
E-mail: isbn@tribhuvan.org.np

No. 7510
Date: 13/05/2004

Dear Sir,
Please issue the ISBN Number for my/our following publication (Please tick (✓) in the box):

Number of Copies	☐ Book	☐ Cassette	☐ Computer Software	☐ Map	☐ Reports	☐ Others
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Publication/Product description:	
Title	Maithili
Sub Title	(Font) (Mithilakshar)
Author / Translator / Original Contributor (s)	Gangesh Gunjan Jha & Shrivani Kumar Mishra
Name of Publisher	Mithilakshar, Kathmandu
City	Kathmandu
Tel. (Country) (City)	977 (977) 977-1234
Fax	977 (977) 977-1234
ISBN	978-99936-12-3-4
Edition	1st
Pages	100
Illustrations	None
Language	Maithili

PLEASE SUBMIT ONE COPY OF THIS PUBLICATION TO THE ISBN NATIONAL AGENCY.

TO BE COMPLETED BY THE NATIONAL AGENCY

Signature: [Signature]
Date: Dec 2, 2004



This font can be downloaded from Gunjan ji's website
<http://gangeshjha.tripod.com/?fbclid=...>

In 2019, Vinay Jha claimed that he also made a Mithilakshar font called 1DevMithila in 2003, and placed much evidence in support, but in that evidence he sometimes said 2000, sometimes 2002, sometimes 2004 — meaning no consistency. Below some screenshots of his posts have been given. But based on his own many posts, I consider that he made it in 2004; along with this, Bhavnath Jha ji also accepted (on Vinay ji's post) that Vinay ji had given him his self-made font around 2004 — meaning it became certain that Vinay ji was also engaged in font creation in that period. From around 2019, there was a commotion between Vinay ji and Bhavnath ji on Vinay ji's claimant posts regarding various reasons and the shape and

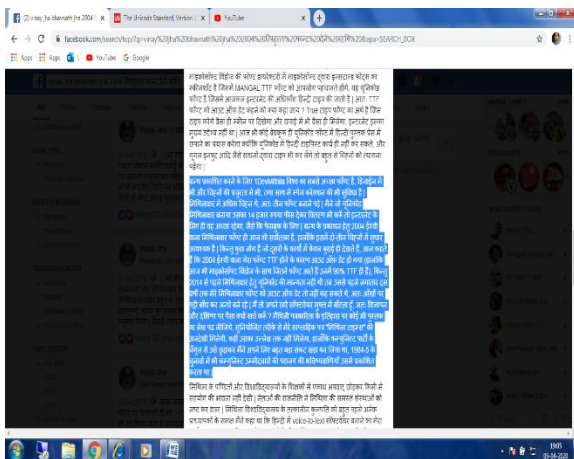
form of letters. And in my view this excess from both sides was unreasonable, because a font of any language is various styles of a standard written sign/word form. So naturally Gangesh ji's font, Raut ji's font, and Vinay ji's font would be different from each other. Though it is certainly a fact that everything becomes outdated over time, so any font too can become outdated.

What bothered me about Vinay ji is: if he did not know about other fonts made in his time period, it does not mean he becomes first. This tendency I also found in Padmanabh ji, whose description I have given in this very book. At least this much is certain that from 2018 until now, Vinay ji has made many changes in his own made font and presented it in a more refined form. Ignoring all these disputes, in my view 2004 is such a year that can become the meeting point for all font makers, so acknowledging C.K. Raut ji as the first font maker (and he is indeed first), I will address 2004 as the Mithilakshar font year. The second thing is that for the meeting-point year 2004 for fonts, I have created an acronym CGSV (Chandrakant-Gangesh-Shravin-Vinay) and I am placing this acronym CGSV before the public as the first makers of Mithilakshar fonts. Though I have no hesitation in accepting that from 2019 Vinay ji became continuously active and besides the Mithilakshar font also gave his contribution in Artificial Intelligence (AI),

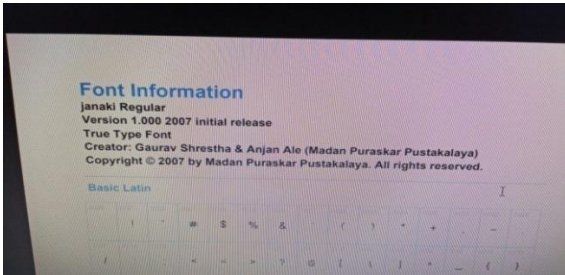
which is commendable, and this work can be seen at <http://vedicastrology.wikidot.com/mithilakshara-font#toc8>. Beyond this, it is also notable that for the first tool for writing Mithilakshar on mobile, it was Vinay ji who made it in 2019. Before this, there was no facility for writing on mobile. Vinay Jha ji, under the name Lekhpatt, made a font and solved this problem, which is available at the link <http://vedicastrology.wikidot.com/mithilakshara-font#toc0>. Before Vinay ji's Lekhpatt, people would go to the Aksharamukh website and convert their writing into Mithilakshar and post it on other media. Congratulations to Vinay ji for Lekhpatt for mobile and much more work. Below I am giving screenshots of Vinay ji's posts.



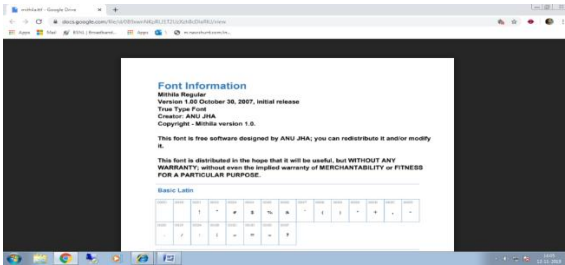




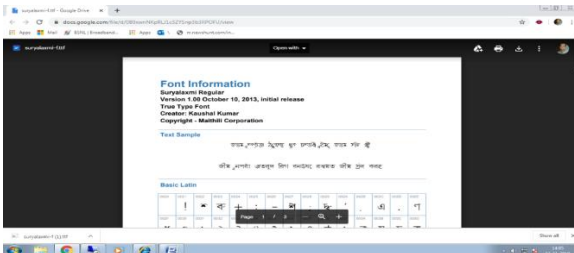
In the year 2007, two fonts came. From Nepal, the Janaki font was made by Gaurav Shrestha and Anjan Ale for the Madan Puraskar Library (<https://madanpuraskar.org>). This font can be downloaded from this link <https://drive.google.com/uc?export=download&id=...>



After this, in 2007, Anu Jha's font named "Mithila" came.



In 2013, Kaushal Kumar made a font under the name Suryalakshmi.



The fonts by Anu Jha and Kaushal ji can be downloaded from Roshan ji's website <http://www.maithilifonts.in>.

For Unicode, the first effort from the Government of India side was made by Om Vikas on 2-7-2005, when he nominated Mithilakshar in the Minority Scripts section, which can be seen at this link <https://www.unicode.org/L2/L2005/05063-vikas.pdf>. From 2006, Anshuman Pandey worked for this cause. The link for the 2006 proposal is <http://std.dkuug.dk/jtc1/sc2/wg2/docs/n3312.pdf>, in which for reference to Mithilakshar he took help from Pandit Govind Jha ji's *Kalyani Kosh* and Pt. Jivnath Rai ji's book. The 2007 link is <https://www.unicode.org/L2/L2007/07139-north-indian-acctg-signs.pdf>, which is similar to the above. In October 2009, Anshuman Pandey again applied for Mithilakshar's Unicode <https://unicode.org/L2/L2009/09329-maithili.pdf>, which was later accepted. The accepted Unicode form can be seen at this link <http://www.unicode.org/charts/PDF/U11480.pdf>.

Here it is very very important to remember that when Anshuman Pandey applied for Unicode again in 2009, he prominently mentioned Gajendra Thakur and Videha, because every issue of Videha from 2008 was published in Mithilakshar, and besides that many books of Shruti Prakashan were also available in Mithilakshar; Videha provided an abundance of Mithilakshar samples for

Unicode. Anshuman ji writes in his acknowledgement: "Gajendra Thakur of New Delhi graciously met with me and corresponded at length about Maithili, offered valuable specimens of Maithili manuscripts, printed books, and other records, and provided feedback regarding requirements for the encoding of Maithili in the UCS." Ramanand Jha Raman, Pt. Govind Jha, and Nepal's Dr. Dragomir Dimitrov — there are three more names towards whom Pandey ji has expressed gratitude, which can be seen by going to Anshuman ji's 2009 proposal link given above. Dinesh Yadav ji (Maithili writer and alert journalist of Nepal) informed that Dr. Dragomir Dimitrov is not a Nepali but a Bulgarian citizen, but his name is given from Nepal's side in some research work in Nepal. After this, C-DAC, Pune also made a Mithilakshar font in 2014 based on Unicode. And this very font by C-DAC kept getting updated from time to time. For the final update, Bhavnath Jha ji worked and in return received abuses. Though Bhavnath ji's completed update will be made public by C-DAC after interim approval. This process of updating is such that it will continue with time. For this neither Bhavnath ji is at fault nor C-DAC. At fault are those who sit considering one font as the final word. And anyway, when the whole society is past-oriented and introduces itself from the Vedas on every occasion — if Bhavnath ji updated any font based on ancient manuscripts

(manuscripts around 1850) then what is the problem in that? I see no problem; when I feel there is a problem, the Unicode font is already there, based on that I will make my new font. It is very possible that in Mithilakshar's changing form in ten years, C-DAC might need to update again, and then it will give that work to the Mithilakshar-expert of that time.

Now I am giving Videha's work regarding Mithilakshar, but I will divide it into two parts — first until 2014 and second from 2015 until now. The basis for this division is that through Facebook and WhatsApp too, many people are now teaching Mithilakshar, and most of those came after 2015 only. The discussion of Facebook and WhatsApp mediums I will do in the Social Media section. No book or journal exists in Chandrakant ji's font and Vinay ji's early font. In Gangesh-Shravin ji's version, one book by Vinit Thakur ji is published. After that, Santosh Kumar Mishra ji's book was also printed in the Gangesh-Shravin ji font, and these books can be ordered from Nepal. Videha's first issue from January 2008 to the 149th issue 1 March 2014 was published online in Mithilakshar, Devanagari, and Braille — all three. Videha's 150th issue from 15 March 2014 to issue 344 is published in Devanagari. Videha's 345th issue and subsequent issues are also in Mithilakshar. Videha has taken some selected compositions from every 25 issues

and brought out a print form called "Videha-Sadeha," which is in 13 parts, of which 10 parts are in Mithilakshar, Devanagari, and Braille — all three scripts — and the remaining 3 parts are in Devanagari. Every issue of Videha is available for free download. Along with this, all issues of "Videha-Sadeha" in all scripts are available in both print and free download. The print form is published by Shruti Prakashan, and readers can buy it. Beyond this, many books too have been published in Mithilakshar, some names of which are as follows —

1. *Maithili Samiksha Shastra* (author — Gajendra Thakur)
2. *Nit Naval Dinesh Kumar Mishra* (author — Gajendra Thakur)
3. *Dooshan Panji — The Black Book* (author — Gajendra Thakur)
4. *Parvat Upar Bhamara Je Satal* (author — Gajendra Thakur)
5. *Nit Naval Subhash Chandra Yadav* (author — Gajendra Thakur)
6. *Kurukshetram Antarmanek* (author — Gajendra Thakur)
7. *Learn Mithilakshar Script* (author — Gajendra Thakur)

8. *Learn Braille through Mithilakshar Script* (author — Gajendra Thakur)
9. *Learn International Phonetic Script through Mithilakshar Script* (author — Gajendra Thakur)

Incidentally let me also say that the novel "Sahastrabaadhani" collected in Gajendra Thakur ji's book *Kurukshetram Antarmanek* was separately published in Braille script, and this is Maithili's first Braille book, which was published in the year 2009 by Shruti Prakashan. This book has also reached blind people at the Poor Home in Darbhanga. The link of the book is given, but only that computer in which Braille software is installed will open this link.

Gajendra Thakur brought sign language for deaf-mute people in Maithili for the first time, which is based on International Sign Language.

Beyond this, books by other writers too have been given in Mithilakshar by Videha — such as Udayaprakash ji's Hindi novel "Mohandas," translated into Maithili by Vinit Utpal ji under the same name, and it is in Mithilakshar-Devanagari and Braille — all three. All these books and journals can be obtained from Nirmali from Umesh Mandal. People are stuck on converting from Devanagari to Mithilakshar or Mithilakshar to Devanagari, but Gajendra Thakur, around

2008 itself, brought out books for learning Braille script and International Phonetic Script through Mithilakshar. Videha journal used to be based on Mangal and Vrinda fonts.

Vinit Thakur ji's book *Baanki Achhi Hammar Dudhak Karj* was published in January 2008 in the Gangesh Gunjan Jha-Shravin Mishra Mithilakshar font. In this book, on one side is Mithilakshar and on the other side is the same composition in Devanagari. If we speak of Nepal's context, Vinit Thakur has been engaged in the Mithilakshar campaign from very early on, around 2003-4, whether the medium was paper. Even now many of his compositions will be found in Mithilakshar.

After the early period and work, on social media, Ajay Nath Jha Shastri is running a Mithilakshar literacy campaign on Facebook. It is claimed that approximately more than two lakh people have learned Mithilakshar. Durbhaksha institution is running a "Mission Mithilakshar Yojana." Some people are also running monthly and quarterly courses for it. Many people have given calls on WhatsApp to teach and learn. All in all, after the early period (2003-14), this situation seems good and encouraging. Even if not two lakhs but twenty thousand have learned, it is still a positive aspect of social media. Beyond the names given above, there are many more names which are

not possible to give here, but this much is certain that interest in Mithilakshar among people has been awakened, and for that, the foundation stones — C.K. Raut, Gangesh-Shravin, Vinay Jha, Gajendra Thakur, Anshuman Pandey — along with all those currently teaching on social media and those who consider themselves shining peaks — all are worthy of thanks. Here it is also appropriate to say that most teachers and learners either use the Aksharamukh site to make a photo or take photos of handwritten pages. Here I will mention some such errors in social-media-taught Mithilakshar that almost all teachers are making and all learners are making. Both teachers and learners are making many spelling errors. Whatever script you write in, write correctly. Secondly, there is a very big error regarding case endings (*vibhakti*). In Maithili, case endings attach to words, but in most Mithilakshar examples I am seeing detached case endings — this is chopping at Maithili's very fundamental characteristic. When the fundamental characteristic is not preserved, what use is saving the script? And for this kind of error, teachers are more at fault than learners. Such error-filled posts will be found on Facebook — I have deliberately not placed them here. It could also be said that someone transliterated in Mithilakshar something composed in Devanagari by a Maithili writer, and therefore case endings may be found unattached. But it is important to know that in Mithilakshar, attaching case

endings is mandatory. In every Hindi book of Gita Press, Gorakhpur, case endings will be found attached. If all these teachers and learners read Videha's Mithilakshar books and journals, books published in Mithilakshar from Nepal, and printed Mithilakshar books, and then write, there will be much more benefit. Though work has been done and will continue, but I want to say at the end of this article that there are some people who ask questions of everyone without worrying about whether an answer will come or not. At least regarding Mithilakshar fonts and keyboards, Roshan Chaudhary ji is like such a questioner for all of us — who has been continuously asking from 2008 on government to private software company sites: has the Maithili font been made, when will it be made, and so on. It is possible that the font-keyboard was not made for Roshan ji, but the person facing the question would certainly have understood that there is someone asking for Mithilakshar — they too would have become curious about Mithilakshar. This too was a great contribution. Now answers to these questions have started coming. The Keyman Tirhuta keyboard was made, whose link is <https://keyman.com/keyboards/tirhuta>. Below is a list of some keyboards:

<https://malarproject.gitlab.io/tirhuta>

[https://keymanweb.com/...](https://keymanweb.com/)

<https://aksharamukha.appspot.com/converte>

r

<https://aksharamukha.appspot.com/keyboards>

<https://github.com/virtualvinodh/aksharamukha-fonts> <https://www.cdac.in/>

Chapter 12: Maithili on the Internet — Journey from GeoCities Sites to Social Media

From GeoCities sites, Maithili progressed on the internet with the support of social media. Let us know what this social media is and how many types there are.

Though there are many definitions of social media, they are technical. I will define it through the medium of the village *Chandaalchaukari* (village gathering spot). In a *Chandaalchaukari*, what happens is that a group of some people goes to their fixed spot and performs various activities. These activities are of all kinds — knowledge, jokes, fights, everything. Sometimes there is a separate *Chandaalchaukari* for each activity, and sometimes all activities happen in one *Chandaalchaukari*. Look carefully — three elements are essential for

Chandaalchaukari: people, a fixed place, and a motivator for people to come. In modern times, the "motivator for people to come" element changed into the internet, and a fixed place was also created on the internet for people. Whatever people's nature, such places were made for them. In total, that *Chandaalchaukari* that starts to happen through the internet on some fixed site is called social media. Though in Maithili *Chandaalchaukari* is used in a negative sense, I will say emphatically that in *Chandaalchaukari*, even for a little while, knowledge too is discussed, and the good of society is also discussed. Some different forms of social media are given below —

1. **Social networks** — These are made to connect people in various ways — such as Facebook, Twitter, LinkedIn. Among these, LinkedIn is only for professional people, whatever profession that may be. Generally employed and business people are more on LinkedIn. Twitter is used more by leaders, political and social organisations, while Facebook is found suitable by all common people, so in our country Facebook is excessively popular. Other names can also be in this category.
2. **Media sharing networks** — These give the facility to make photos, audio, and video public in various ways — such as Instagram, Snapchat, YouTube, SoundCloud, etc. Other

names can also be in this category.

3. **Discussion forums** — These give the facility to argue, ask questions, and give answers among people in various ways — such as Reddit, Quora, Digg, etc. Other names can also be in this category.
4. **Bookmarking and content curation networks** — These give the facility to save any text or PDF in various ways — such as Pinterest, Flipboard, etc. Other names can also be in this category.
5. **Consumer review networks** — These give the facility to know about business and customer interest-disinterest in various ways — such as Yelp, Zomato, TripAdvisor, etc. Other names can also be in this category.
6. **Blogging and publishing networks** — These give the facility to publish any text online in various ways — such as Blogger, WordPress, Tumblr, Medium, etc. Other names can also be in this category.
7. **Interest-based networks** — These give the facility to make one's personal interests and disinterests public in various ways — such as Goodreads, Houzz, Last.fm, etc. Other names can also be in this category.
8. **Social shopping networks** — These give the facility to buy and sell any item online in various ways — such as Polyvore, Etsy,

Fancy, etc. Other names can also be in this category.

9. **Sharing economy networks** — These give the facility to provide information related to the economy and various services in various ways — such as Airbnb, Uber, Taskrabbit, etc. Other names can also be in this category.
10. **Anonymous social networks** — These give the facility to converse on any topic while hiding one's identity in various ways — such as Whisper, Ask.fm, After School, etc. Other names can also be in this category.

Now let us look at some important social media whose importance is more for Maithili —

Facebook and Maithili

Facebook started in 2004, and approximately from 2008 Maithili came on Facebook (came meaning in the form of literature and language). The meaning here is that from around 2008, Maithil people started using the Maithili language openly on Facebook without any hesitation. Everything is misused, and so was Facebook. Nevertheless, apart from that misuse, much useful work happened on Facebook regarding Maithili. According to available information, on 9 February 2008, the Videha e Journal Facebook community — called a

chaupatiya (crossroads/meeting place) — came as a group, whose link is <https://www.facebook.com/groups/7436498043>, and the link of its first post is <https://www.facebook.com/groups/7436498043/permalink/10150562846913044>. After that, again under the same name on 7 July 2008, Videha's Facebook version (in the form of a Facebook group) came under the name Videha Pratham Maithili Pakshhik E Patrika, which can be seen at this link <https://www.facebook.com/groups/10299304978/>. The link of this group's first post is <https://www.facebook.com/groups/10299304978/permalink/428765254978/>. Later all posts of this group were converted into Videha's third and more advanced group, which can be seen at this link <https://www.facebook.com/groups/videha/>. This change happened around 2010-11, in which the facility of others joining was also given. At that time this very Videha group was the one that had first had more than 10,000 people joined in Maithili. Though now groups with acrobatic posts have lakhs and lakhs, but you will hear only silence as results. The same kind of baseless debate that happened about which is the first presence on the internet also ran on Facebook — "Which is the first group of Maithili on Facebook?" But as before, everyone kept claiming their group was first without any link. Videha has always presented evidence. Here too links have been given. So based on evidence until now, there is no hesitation in accepting that

Videha's group is Maithili's first presence on Facebook as a group. Below some facts are given that will prove Facebook's usefulness regarding Maithili —

Facebook, Language and Literature

Facebook made much contribution for Maithili language and literature. Without going to any school, without going to any coaching, how many people learned Maithili here — that cannot be counted. If the truth is asked, Maithili activists who fight unnecessarily for Maithili teaching in schools and colleges — it would be better if in that much time they encouraged people to write Maithili on Facebook, then better results would come out. Though I have no hesitation in accepting that Maithili teaching in schools and colleges has its own separate importance. Below some facts are given that will prove Facebook's usefulness regarding Maithili —

1. **Written use of Maithili language** — Writing Maithili on Facebook became a status symbol, and educated-uneducated, leader-public, women-men — everyone started writing Maithili without worrying about spelling or any errors, due to which the number of Maithili writers increased, and this is very good for Maithili's future. Regarding literature on Facebook, Videha's Facebook version did much work. Through this

version, new writers got encouragement, the effect of which will be seen in the near future.

2. Number of women writers in Maithili —

This is very good for Maithili that Facebook became such a medium for Maithili women whose voice this society had been suppressing by trapping it in many complexities. Today's women, without worrying about anything, are spreading their emotions on Facebook. And from that, new chapters and experiences keep getting added to Maithili.

3. Promoter of Maithili Dalit literature —

Through Facebook, combining India and Nepal, as many Maithili Dalit writers and thinkers came, that many existed only in the time of Siddha Saraha pada — meaning in Maithili's very beginning period. About a thousand years of Maithili's social fabric having been broken by Facebook — in the true sense it cooperated in building "Maithili society."

Facebook and Society

Some writer friends are annoyed with Facebook and Facebook groups. The reason for their annoyance is that people do not pay attention to their supposedly serious compositions and are more active on useless photos and talk. Even more so when someone puts a photo of some grass, vegetable, or tree and asks — what is this?

— and thousands of people like and comment on it. Seeing this, writer people immediately become ashes. They feel their so many serious thoughts are being destroyed and people are engaged in useless work. But such writers have not understood Facebook's purpose itself. In truth, Facebook was born for all these very things — so that people can stay connected with each other. Later some enlightened ones started using it for literature, music, politics, and other work. Writers need to patiently make this medium meaningful for writing, and then it is possible literature's day will also return. Though I agree that photos of grass, vegetables, and trees are useful for those people who have been cut off from villages and countryside, and that number is in lakhs on Facebook, so there is more activity on such posts. Sometimes some information also increases for me from such posts, I accept that. I just gave a hint — on this subject if some sociologist does work, a good analysis can be made. Through Facebook, there has been convenience in social organisation, whether it is for some festival or in floods, famine, or any other situation. There is also evidence of many such events in which some lost person found their family through Facebook. In one minute through Facebook, any news spreads to a thousand places.

Facebook and Religion

Facebook has worked like nectar for Mithila's own original and authentic festivals. Auspicious wishes for big festivals like Durga Puja, Holi, Diwali, Chhath, etc. were already prevalent, but through this medium "Happy Tilasankranti," "Happy Jur-Shital," "Happy Jitiya," "Happy Chaurchan," "Happy Bhardutiya," and more became more common. Beyond this, devotees spread throughout Mithila also started feeling happy on this medium. A very large section of Mithila (non-Brahmin and Kayastha) is also using Facebook regarding their own worship, and this is an even better thing. Certainly, Mithila's lagging-behind festivals have strengthened by finding Facebook and other platforms. Some festivals that are personal — such as Kojagara, Madhushravani, Bhuiya Baba's worship, and others — their transformation is also happening through this medium. This religious form benefited Maithili's song genre more. Those festivals for which compositions had been almost absent since ancient times — even for those festivals, compositions are now found in large numbers. In April 2016, Facebook gave the live facility — meaning you can also say something in video form. Whatever this facility may be for other subjects, for Maithili song and music it worked like nectar. People presented their live performances and placed their talent before society. The direct benefit of this is reaching this genre. Though it is a different matter that in the year 2020, due to lockdown, this live

was misused. While on one side the public was suffering terrifying pain, on the other side a "live call" was running for writers.

Facebook and Politics

When there is society, there will be politics — whatever level that may be. Today the situation is that every leader and party has a social media in-charge. And for this, hefty expenditure is proposed by such professionals. In India, election campaigning for India's elections happens less on the ground and more on social media. And from this the equation of any leader's defeat and victory is also determined. In 2008, in America, Barack Obama also managed his election campaign on social media and won. On the same pattern, in 2014 the BJP fought India's Prime Minister's election through social media and won, and after that all India's political parties started placing their side on Facebook — of which BJP is still ahead. Before this, Anna Hazare's fast in 2011 also spread because of Facebook, and from that movement some good leaders like Arvind Kejriwal and Manish Sisodia emerged. Facebook also turns politics around. In 2010, Egypt (Misr) eliminated its corrupt and autocratic rule with only Facebook's support — this is known as the "Egyptian Revolution of 2011." In every corner of the world, Facebook is the most accessible means for raising one's voice.

Facebook and Trade

For advertising, Facebook is a good medium, and trade is mainly based on advertising. Where advertising through other media requires spending money, through Facebook and other social media you can place your thing before a relatively larger circle. Almost every company has a social media account where it gives details of its new products, schemes, etc.

Beyond this too, Facebook was helpful in other subjects. And one such subject is humorous photos, memes, and cartoons. On Facebook, many humorous photos, memes, and cartoons written in Maithili and related to Maithils came and keep coming. The first edited photos (humorous, meme, cartoon) on Maithili writers on the internet came simultaneously for three writers — Gajendra Thakur, Ashish Anchinhar, and Umesh Mandal — made by one fake ID called Vikas Thakore in 2011. Those who were active on Facebook at that time would know that Vikas Thakore had claimed to form a Mithila state in two months. I am giving the photo. Laughing at oneself, I am recording my name in history as the first. The people who made these cartoons did not stop at cartoons — on every festival and occasion they also started doing photoshop accordingly, which was attractive and gave a new colour to festivals.

These were the positive aspects, but beyond

this there are also some negative elements, and this is the rule of the world — every thing has both virtues and defects.



Two Facebook Features and Two Misconceptions

There are many misconceptions in Maithili, and among those almost 99% misconceptions are personal misconceptions. But Maithili people are very clever and they know the art of turning their personal misconception into a public misconception. Social media came to Maithili but the misconceptions related to it also came, and people started spreading them as personal misconceptions. Today here I will put my views on two misconceptions related to Facebook —

1. **People You May Know** — Maithili people have been nurturing this misconception that

people see my profile secretly, so that's why I appear in people's "People You May Know." Some people also have the view that if I secretly see someone's profile, that will also appear in mine. In my understanding, this is completely a misconception. More than a misconception it would be called narcissism. Though this misconception exists in other societies too, and in support of it articles will also be found on Google, but looking from Facebook's perspective — those people who are in some friend's list of yours, Facebook shows them in "People You May Know." Similarly, if someone is in a group, then all members of that group will appear to each other in the "People You May Know" section from time to time. Facebook also gives in "People You May Know" based on location, educational institution, interests, work, etc. The most amusing thing is that in 2014 Facebook bought WhatsApp. Now see how WhatsApp works. When someone starts WhatsApp, WhatsApp asks the user whether WhatsApp can use their photos, contacts, camera, etc., and generally we all allow it. The real game is here too. Suppose someone is in your contact list who is not with you on Facebook, but Facebook will show that person in the "People You May Know" list. Here the thing to keep in mind is that Facebook gives people's suggestions based on location, educational institution, interests, work, etc. — it could be anyone. If you wish, join; otherwise remove it. How will you join — when you check their profile and if it is to

your liking. If not to your liking, your home and your list are your home. But it is simply a misconception that whoever sees your profile secretly will appear in "People You May Know."

2. **Decrease in profile reach** — The meaning of profile reach is how many people your post reaches. But if no like or comment is made on a post, the poster cannot know how many people saw the post (for Story and in some private groups, who-who saw it does appear; for video, how many people watched it appears) — so generally people consider a decrease in likes and comments as "decrease in profile reach." Generally Facebook used to initially show most people's posts from anyone's list. People would scroll and the posts from their list would appear, and similarly other people would also have seen my or your post. But later Facebook started giving reach according to people's interest and how many others' posts they themselves visit. This change happened around after 2015, and at that time or even now there is BJP's government. So probably people started seeing the "profile reach decrease" problem as not technical but political. But this reach problem happened in India and also in other countries. Though all governments press media in their own time, so the current BJP government too would have done it. But the changes that Facebook itself is making — for that Rahul-Modi-

Amit-Sonia cannot be held responsible.

In Maithili this problem exists with those people who have claims of their knowledge, and they want every person from their list to like and comment on their every post, but they themselves never go to others' posts even by mistake. If I have 1000 people in my list and I visit all people's posts (whether I like-comment or not), then my post too will definitely reach all those people. If I visit posts of 200 out of a thousand people, my post will reach those 200 people, and to the remaining 800 it will reach once in ten or twenty days. Facebook's current form is more practical (people have made it political — that is a different matter). So the "See First" option being there still, people cannot see such posts. Many people keep friends in their list but those friends have unfollowed them. In such a situation too the post's reach will be less. Here people are also in confusion regarding paid reach. Paid reach is for a product, not for a profile, but many people make themselves into a product and take the paid reach facility. Others think that their reach is more and mine is less. Every political party's page has paid reach — of those who paid more, that page's reach will be more and their post will be important for Facebook. It is very possible BJP did it, but think — if Congress's government is formed, would they leave this facility? Understand simply: now profile reach depends on how many others' posts you visited and how many

others came to your posts. If either of these conditions is fulfilled, only then reach will remain. Though the above two facts are well known, still misconceptions have spread.

Some Famous Maithili Groups on Facebook and Their Work —

1. Videha's Facebook version <https://www.facebook.com/groups/videha/> — main admin Gajendra Thakur. Here I am showing some work of Videha's Facebook version briefly:

A) The first work on Videha Facebook group is related to Maithili haiku. Gajendra Thakur first gave an article on haiku, then every day he would give a photo of some tree or something else and request writing haiku. Its effect was such that an unprecedented increase in haiku writers in Maithili was first seen, in which Sunil Kumar Jha, Mihir Jha, Omprakash Jha, Ira Mallik, Shiv Kumar Jha, Jyoti Sunit Chaudhary, Amit Mishra, Chandan Kumar Jha, Munna ji, Ramvilas Sahu, and writers of this category are included. From 2008 there is also a Maithili haiku blog where haiku from Videha's Facebook version were collected. This blog can be seen at this link <http://maithili-haiku.blogspot.com/>.

B) Through Facebook, Videha has made a good effort for Maithili's spelling and

standardisation, and because of that at least on the internet, Maithili from faraway Nepal to Darbhanga has become uniform (it is also noteworthy that some scholars of forcible standardisation are still holding onto artificial Maithili). This standard language of Videha is called "Bhasha Pak."

C) All drama-related compositions that came on Videha's Facebook version were placed on the blog named Videha Maithili Natya Utsav. With the cooperation of Videha group, the Videha Natya Utsav (drama festival) was continuously organised at Chanauragonj, which strengthened the parallel drama concept in Maithili.

D) Videha's Facebook version remained a continuous support for Maithili Vihani Katha. The Vihani Katha writers encouraged and given here were placed on the Maithili Vihani Katha blog, which can be seen at this link <http://vihanikatha.blogspot.com/>.

E) Main poems that came on Videha group were placed on the blog named Maithili Kavita, which can be seen at <http://maithili-kavita.blogspot.com/>. A collection of approximately 400 or more poems is there.

F) Main fiction that came on Videha group was placed on the blog named Maithili Katha, which can be seen by going to <http://maithili-katha.blogspot.com/>.

G) Main criticism and reviews etc. that came on Videha group were placed on a blog, which can be seen by going to <http://maithili-samalochna.blogspot.com/>.

2. MINAP (Mithila Natyakala Parishad) <https://www.facebook.com/groups/258380252004/> — Admin: Sunil Kumar Mallik, Pravesh Mallik.
3. Maithili Ghazal Bhandar <https://www.facebook.com/groups/mghazal/> — Admin: Kundan Kumar Karna.
4. Mithilangan ("MITHILANGAN" — A Literary, Social and Cultural Organisation) <https://www.facebook.com/groups/mithilangan/> — Admin: Anand Ranjan.
5. Ghatkati Jharkhand Mithila Manch <https://www.facebook.com/groups/226653764434000/> — Ghatkati Jharkhand Mithila Manch was started on 26 November 2016 by volunteer Sujit Jha of Jharkhand Mithila Manch. Current admins are Nisha Jha and Sujit Jha. The admins' statement is as follows: "Through this group the first news of a marriage was received in May 2017, which was concluded in Bokaro; since then until now 40 people have given news that our son's or daughter's marriage happened through this matchmaking group. Many marriages happen through the group's medium but very few give news in the group.

Whatever the case, we are all engaged in our work selflessly. Currently more than 3000 biodata have been placed in this group."

6. Dhua Dhaja
<https://www.facebook.com/groups/dhuadhaja/> — Admin: Parmeshwar Kapari, Kumar Bhaskar.
7. Samadiya
<https://www.facebook.com/groups/samadiya/> — Priyanka Jha, Poonam Mandal.
8. Videha Natya Utsav
https://www.facebook.com/groups/136683676426547/?ref=group_browse_new) — Admin: Bechan Thakur.
9. Maithili Theatre
<https://www.facebook.com/groups/MAITHILIRANGMANCH/>) — Admin: Ashutosh Abhigya.
10. Achhinijal
<https://www.facebook.com/groups/achhinjal/>) — Admin: Pawan Jha.
11. Nena Bhutka
<https://www.facebook.com/groups/101930576873357/>) — Admin: Devashu Vatsa.

Beyond these there are many more groups that can be added. From after 2014, one trend has been seen in Facebook groups: admins take the work of approving any post into their own hands and keep making a big fuss that

only clean posts come in our group. But it is certain that in such posts more pointless posts come.

Twitter and Maithili

Twitter is a microblogging social site created in March 2006 by Americans Jack Dorsey, Noah Glass, Biz Stone, and Evan Williams, and made public in July of that same year. Twitter is used more by leaders, political and social organisations. Those Maithils who were on Facebook from the beginning — those same people came on Twitter in the early period (2008-9), and later many more people joined. On Twitter, hashtags are important. If you want to place some issue strongly before the government, trend a hashtag on Twitter — the government immediately becomes active. For some time now, Mithila Students Union has been trending some issues related to Mithila-Maithili quite well on Twitter. Other organisations too are trending various issues on Twitter, which will be good for Mithila-Maithili in the future.

WhatsApp and Maithili

WhatsApp has become a very latest and accessible means of conversation. Through it, sending messages and photos has become absolutely easy. Currently through WhatsApp, free calls are also possible. Born

in January 2009 by Jan Koum, WhatsApp has now been bought by Facebook. WhatsApp has also proven to be a boon for Maithili. Through WhatsApp, thousands of people are doing written conversation in Maithili through Devanagari and Roman scripts. WhatsApp has also given the facility of creating groups, and Maithili used it too. Since WhatsApp is operated by everyone's personal mobile, determining who is first and who is second in this medium is impossible, so I have kept this discussion aside. Here since the discussion of WhatsApp has come up, let us also discuss other apps.

The word Apps is the short form of "application." For computers, software is their application, and in these applications come web browsers, email programs, word processors, games, etc. These applications are present inbuilt (from before), while according to work and facility you can also download external applications. With development, the mobile too was made like a computer. Historically, IBM Simon is the world's first smartphone, launched in August 1994. A smartphone is one that is multi-purpose — meaning besides a phone, much more work (currently exactly like a computer). After this in sequence came Nokia 9000 Communicator (1996), and in 1999 a company called Qualcomm launched "pdQ Smartphone" which ran on CDMA and Palm OS (Palm Operating System). This was a touchscreen phone and is actually the

mother-father of today's touchscreen. In 1999, Japan's NTT DoCoMo company launched mobile internet called i-mode, which at that time ran at the fastest speed. After this came Ericsson R380 in 2000, Kyocera 6035 in February 2001, Nokia 9210 Communicator in June 2001, Treo 180 in 2002, and more smartphones. The first higher-capacity touchscreen phone was LG Prada, which came in December 2006. In January 2007, Apple introduced the first iPhone. Just as for computers some operating system is needed (mostly Windows), similarly for smartphones too an OS is needed. After many OSes including embedded systems, PenPoint OS, and Magic Cap OS, the present time has narrowed mostly to two OSes — first iPhone OS (6, March 2008) and second Android. Apple launched the first iPhone OS in March 2008, while Android also launched in September 2008 — Android is operated by Google. Beyond these two, Windows Mobile operating system is also good, operated by Microsoft. India's first Android smartphone was HTC Magic, launched in July 2009. India's first iPhone was "iPhone 3G," launched in 2008. And these smartphones had many facilities already, and along with this, to make them even smarter, external applications (Apps) started being added. These Apps are made both by mobile companies and by other software companies. Good Apps mean good earnings and

convenience for users. Almost every service-providing company has made its own App. Apps of all kinds will be found. All types of Apps related to Mithila-Maithil-Maithili were made. According to available data, the first App related to Mithila-Maithil-Maithili was made in 2013. The list is given below:

1. Songs for Mithila (apkdotin, apkdotin@gmail.com) Released Date — 18 Feb 2013
2. Maithili Talking Dictionary (Khandbahale.com) Released Date — 8 Oct 2013
3. Maithili to English Dictionary (Khandbahale.com) Released Date — 8 Oct 2013
4. Mithilanchal Fm (I tech Nepal) Released Date — 24 Nov 2015
5. Maithili Jindabaad (ACApp studio) Released Date — 10 Jan 2016
6. English To Maithili Dictionary (VB Nexcod) Released Date — 18 May 2016
7. Maithili Patra (JCAApp Studio) Released Date — 19 August 2016
8. English to Maithili Dictionary (Best 2017 translator App) Released Date — 16 Sep 2016

9. English To Maithili Dictionary (Translate app) Released Date — 19 Oct 2016
10. English to Maithili Dictionary (Live radio Music) Released Date — 20 Oct 2016
11. Maithili Bible (audio) (LuongOolong) Released Date — 1 Nov 2016
12. English to Maithili Dictionary (XW infotech) Released Date — 20 Nov 2016
13. Maithili Dictionary offline (Daily Apps) Released Date — 21 Jan 2017
14. Mithilakshar (JC App) Released Date — 15 March 2017
15. Maithili Talk (Bright logical) Released Date — 31 March 2017
16. Maithili Music (Bright logical) Released Date — 31 May 2017
17. Maithili Video (SparkZeal Technologies) Released Date — 11 July 2017
18. Maithili Bible (LCI apps) Released Date — 25 Sep 2017
19. Maithili Songs-Maithili Videos (Devaguru Bruhaspati App) Released Date — 10 Dec 2017
20. Maithili Shadi Vivah (Noblers career Map

classes) Released Date — 26 Dec 2017

21. Maithili video songs: Maithili video Gane
Released Date — 7 Feb 2018

22. Maithili Vivah — Matrimonial App (SKS
infotech) Released Date — 3 March 2018

23. Maithili Fakra (Megamaind lab, Chennai)
Released Date — 23 March 2018

24. Maithili Song Video: Maithili Bhajan
Released Date — 16 May 2018

25. English to Maithili Dictionary (Best 2018
Apps) Released Date — 20 June 2018

26. Maithili Panchang (Roshan Chaudhary)
Released Date — 9 Sep 2018

27. Maithili Sundar Kand (Roshan Chaudhary)
Released Date — 23 Sep 2018

28. Mithila Jansamvad (WoZoo Technology)
Released Date — 10 Dec 2018

29. Maithili Video status Songs-2019
(Tradevend) Released Date — 12 Dec 2018

30. Maithili Panchang (Roshan Chaudhary)
Released Date — 12 Dec 2018

31. Maithili Video Songs HD (Sajeevsapp)
Released Date — 23 Jan 2019

32. Being Maithili (ACApp) Released Date — 6

Feb 2019

33. Maithili Sangam: Family matchmaking & Matrimony (People Interactive) Released Date — 30 March 2019
 34. Maithili Hospitals (MEngage) Released Date — 21 May 2019
 35. Maithili status Video (Alisha) Released Date — 19 June 2019
 36. Maithil matrimony for maithil brides and grooms (communitymatrimony.com) Released Date — 24 June 2019
 37. Maithili Movies (Rameen) Released Date — 27 June 2019
 38. Maithili Geet (Thegaurnvmishra) Released Date — 7 Sep 2019
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Chapter 13: YouTube and Maithili

YouTube was established in February 2005, and in November 2006 Google bought it. T-Series is India's first YouTube channel, which started on 13 March 2006 <https://www.youtube.com/user/tseries/about> — but the first video on it was given on 23 December 2010. Looking at it from Maithili's perspective, a channel started on 3 February 2007 under the name vijay7701, on which there are two videos of one song sung by Sharda Sinha ji, and the first video was given on 3 June 2007 — <https://www.youtube.com/user/vijay7701/about>. This song is Maithili's but the label on it says Bhojpuri, and the only reason for this is that these songs do not come in the rituals and customs of Maithil Brahmins but are sung in other Maithili castes. Similarly there is a channel in the name of Gopal Yadav — <https://www.youtube.com/user/rustymind1/about> — on which two Maithili and one Bhojpuri video were given on 12 February 2007 and 13 February 2007 respectively. Anshuman Sinha (Sharda Sinha ji's son) got his channel on 11 January 2008

<https://www.youtube.com/user/mranshuman sinha/about> — on which the first video was given in 2010, and that too in other languages; some Maithili songs were given three or four years later. Gajendra Thakur got his channel on 10 April 2008 <https://www.youtube.com/user/ggajendra71/about> — on which the first video came on 27 April 2008. Immediately after this, in June 2008, Rajni Pallavi ji's channel came <https://www.youtube.com/user/rajnipallavi/about> — on which the first video came on 20 July 2008. And after these three, the number of Maithili channels increased greatly. I also got my channel on 22 August 2009 <https://www.youtube.com/user/ashishanchin har/about> — but I gave a video on it seven years later. Dhirendra Premrishi ji's channel <https://www.youtube.com/user/premarshi/about> came on 8 June 2010, and the first video was given on 1 September 2010.

In the current time, YouTube is a great support for doing work through video. Shoot a video, upload it on YouTube, and reach your message to everyone. This is for all kinds of videos — whether political, social, literary, or for a career. Videos related to every area of life will be found here. When the video becomes more popular, income can also be earned from that video. If we start counting Maithili YouTube channels after 2010, all other work would have to be abandoned. But from those that are good and

prominent, some main names are as follows (leaving the names above because they have been discussed earlier) —

1. Mithilanchal Geet —
<https://www.youtube.com/c/Mithilanchal/about>
2. Maithili TV —
<https://www.youtube.com/c/MaithiliTV/about>
3. Ganga Maithili —
<https://www.youtube.com/channel/UC41hszq3ex3RFkRD9rAFO-w/about>
4. Neelam Maithili —
<https://www.youtube.com/channel/UCIWIHG6uYYnpYprQyGTJfmg/about>
5. Mithila Mirror —
<https://www.youtube.com/user/MithilaMirror/about>
6. Madhur Mithila —
https://www.youtube.com/channel/UCZCpHpF-g9X_pDM_81iJHmA/about
7. Mithila Darshan —
<https://www.youtube.com/c/MithilaDarshan/about>

Beyond these, a good channel has also come under the name JM News —
<https://www.youtube.com/c/JaiHindMaithiliNews/about> — which besides Maithili also

reaches Mithila-Maithil-Maithili related facts to people in Hindi. JM News is a good effort. Its effect will be seen in the near future. Beyond this, there are also many more good channels whose names can be added.

In between, I wanted to know on Facebook about YouTube's first channels, so Pranav Jha ji gave information that he had listened to songs from Rajni Pallavi ji's channel on YouTube in 2007. Later Rajni ji gave information that she had created a channel in 2006 but deleted it and created a new one in 2008. A photo of the Facebook post is being given

<https://www.facebook.com/anchinhar/posts/pfbid02rDpYDf6CgwgXMUDw8pJBtMrpPmqR97bzSitcv1JD8jevYt5LQ6PSwsTxc3V5TACK1>.



TikTok, Instagram, and some such social media gave the facility of making reels — short videos, one to two minutes long. From

these two media, people's creativity increased greatly — whether for entertainment, for education, or for any other work. People openly displayed their art. Many people proved to be good artists too, and earned name and money. Later TikTok was banned in India but it remained active in Nepal. I will write on its positive aspects in another book.

Arriving here, one thing has become clearly apparent to me: those who have knowledge of Maithili language, even being on social media, remain like load-bearing pillars; while those who make reels on social media have come more openly in the matter of language. Absolutely genuine language is being used. When any language scientist picks up their pen on the good effects of this, it will be good.

Chapter 14: Maithili Wikipedia — From Beginning to Approval (2008 to October 2014)

Mithila does not have any complete and authentic single history. We have history written and divided in fragments, and we are condemned to consider that as authentic and complete. It is not that our scholars and historians did not make efforts for this. Many efforts were made, but the despicable habits and mindset of Maithils became an obstacle in finding authentic history. Whenever anyone starts any work, they immediately consider themselves first, that I started this work and before me no one did such work, and this work is such that no one will ever be able to do in the future. This very mindset is an obstacle for historians. Nevertheless, from time to time such Maithils keep getting exposed, and the real history keeps coming before people.

The history of Maithili Wikipedia is the same. The very Biplav Ananda whom

Gajendra Thakur and Rajesh Ranjan, by mutual consent, made the operator of Wikipedia — that same Biplav Ananda and along with him some people of Nepal are saying that Maithili Wikipedia's beginning was from 2014. If approval is considered the beginning, then it is even more necessary that the work before approval should be made public. Bengali Wikipedia has proudly announced who did the first work for it. But when you see Maithili Wikipedia, the names from 2014 onwards will be found in references — meaning Gajendra Thakur's name went, and the names of Rajesh Ranjan ji who worked for Maithili wiki in the final period also went. But this is not so cheap — Wikipedia itself has kept Gajendra Thakur ji's name safe in its references, whose details will be found below.

Go to the Wikipedia page "Requests for new languages/Wikipedia Maithili" and there you will find information from 1 January 2008 until approval. Its link is https://meta.wikimedia.org/wiki/Requests_for_new_languages/Wikipedia_Maithili.

people.

Extensive information on the language is stored in the edit history. —{admin}
 Pathoschild 21:31:28, 26 January 2008 (UTC)
 Maithili wiki should be started immediately we will contribute to it.fortnightly 100 page maithili e journal being published.
<http://www.esnips.com/web/videhajournal> regular site <http://www.videha.co.in> —
 unsigned by Ggajendra 15:37, 26 January 2008 (UTC) I am finding problem in constructing
<http://translatewiki.net/wiki/MediaWiki:Mainpage/mai> as what i constructed was deleted perhaps by any administrator.Which messages/recent messages iwill have to

Going to the link, Gajendra Thakur will be found from 2008, and Videha too.

In the details below, those emails too will be found that were exchanged from time to time between Gajendra Thakur, the Wiki team, and Rajesh Ranjan ji. Some readers might raise the question of ethics here — how can someone make an email public? But let me remind them here that email is the letter of modern times, and collections of letters have happened in all languages. If that is ethical then this too will be ethical. The second thing is that these emails were themselves made public by Gajendra Thakur from his own email — the main emails were made public in Videha's issue 351. Readers can read them there.

I have written earlier that Wikipedia is a community project. And to add a new thing in any community project, a request button is given right there. You can make a request and

put your point. The management, taking your point into consideration, will ask you to fulfil their conditions, and after those conditions are fulfilled, that request gets approved. The condition for Wikipedia is that a certain minimum number of word translations in that language should be there in Wikipedia.

In January 2008, Gajendra Thakur made the request, and with that came the work of translating words on him. A community project gets work done without money, and why would Maithils work without money? So the burden of doing the specified number of word translations for Wiki fell on Videha's members. Gajendra Thakur ji in Videha's issue 3, 1 February 2008, gave information about Wikipedia and appealed to everyone for translation.

Videha 'विदेह' प्रथम मैथिली पालिक ई पत्रिका १ फरवरी २००८ (बर्ष १ मास २ अंक ३)

मिथिला पालिक पत्रिका Videha Maithili Fortnightly e Magazine मिथिल विदेह Videha Maithili

<http://www.videha.co.in/>

 मातृभूमि संस्कृतम्

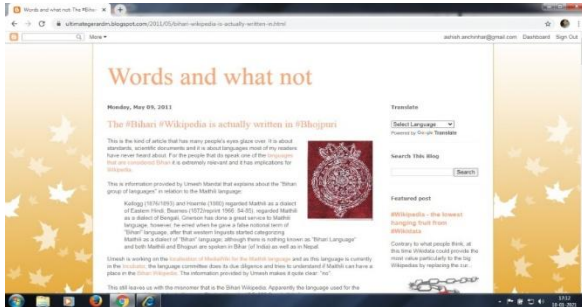
विश्वीयविद्या पर मैथिली पर लेख नै खल मुदा मैथिलीमे लेख नहि खल कारण मैथिलीक विश्वीयविद्याक स्वीकृति नहि देवल छल। हम बहुत दिनसँ एहिमे लागल रहि, आ मुचि कएन हप्तिन छी जे 27.01.2008 केँ भाषाकेँ किछी शुरू करवाक हेतु स्वीकृति देवल छैक, मुदा एहि हेतु कमसँ कम पाँच मोटे, बिस्मिल अवहर्ष सकल एडिटरक रूपमे नियमित रूपेँ कार्य करबि सकबै योजनाकेँ पूर्ण स्वीकृति देलक। नीचाँ लिखल लिंक पर जाय एडिट कर एहि प्रोजेक्टमे अहाँ सब सहयोग करब, से आशा अछि। पहिला अंकमे देवनागरी कोना लिखु, एहि पर हम लेख लिखबै रहि। इंग्लिश कीबोर्ड पर अछि तरहें लिखबै किछीमे मोटो मैथिली लिखि सकैल छी। हम, मेरठक माधवसँ श्री अनुमल पाण्डेयक, जिनकर मैथिलीक पुनर्गठनमे स्थापक अध्यक्ष ललित अछि, अग्रज मेहनत अछि, ओ मुखला मेहनत अछि से स्पष्ट कएल 'मेहनत लिपि आ' मैथिली लिपिक कएल अंतर आरम भय सकयल मुखला हम एम. मेरठक माधवसँ हुनका यदा देविपत्रि, कारण पाण्डेयजी ईमेन एहँमे हमरा नहि अछि। किछीमे पूर्ण स्वीकृति हेतु एहि लिंक सब पर राखल प्रोजेक्टकेँ अँसा बताउ।

http://meta.wikimedia.org/wiki/Requests_for_new_languages/Wikipedia_Maithili
<http://incubator.wikimedia.org/wiki/Wp/mai>
<http://translatewiki.net/wiki/MediaWiki:Mainpage/mai>
<http://translatewiki.net/wiki/Special:Translate?task=untranslated&group=core-mostused&limit=2000&language=mai>

अपनेक प्रतिक्रिया आ' एकराक प्रतीका नहि।

In 2011, Gerard M, a person connected with Wikipedia, also wrote on his blog the article "The #Bihari #Wikipedia is actually written in #Bhojpuri," whose link is

<https://ultimategerardm.blogspot.com/2011/05/bihari-wikipedia-is-actually-written-in.html>.



Though it is a community project, I will also maintain that society's cooperation was also received. Though once, due to fewer translations, Maithili Wiki was rejected too, and here is where Rajesh Ranjan ji's entry happens. Rajesh ji had his own sources. The pair of Gajendra ji and Rajesh Ranjan ji was successful this time, and Wiki announced that despite fewer translations, Maithili's page will be made. After this came the problem of making an admin. A proposal for making an admin came to Gajendra Thakur, but he declined seeing his time constraints, and finally with the consent of Gajendra ji and Rajesh ji, Biplav Ananda's name was proposed. The Wikipedia team gave this proposal to Biplav Ananda, and he agreed because he was active at that time. All this happened in September 2014, and in October 2014 Maithili Wikipedia went live.

The emails related to becoming admin of Wikipedia — you all can read them in Videha's issue 351. I am giving two photographs. Giving more than this would just be increasing pages. Along with this I also give information that in Videha's issue 351, Gajendra Thakur ji has made public the main emails related to his involvement in Unicode, Google Translation, and various community projects — which can be read there.



Appendix

Some of the good wishes messages received when Videha started — giving some of them here. The complete good wishes are compiled in Videha-Sadeha 36. These messages are from between 2008 and 2010

1. Sri Govind Jha — By placing Videha on the internet waves, you have awakened a wave of mother language Maithili worldwide. Regret that until now I could not accompany you in this great campaign. I hear that you like suggestions and constructive criticism, so the urge to write something arose. My assistance and cooperation will always be available to you.
2. Sri Ramanand Renu — Thank you for running this e-journal "Videha" fortnightly and promoting your mother language. Ahead I give my best wishes from the heart for all your Maithili work.
3. Sri Vidyanath Jha "Vidit" — Seeing your majestic "Videha" manifested in your own body in this competitive global age of communication and technology, however much joy and satisfaction I felt cannot be measured by any available "meter." Its historical evaluation and cultural reflection

will appear amazingly in people's eyes by the end of this century.

4. Prof. Uday Narayan Singh "Nachiketa" — The work you are doing — one day there will be mention of it in the history of Maithili language. It is joyful to know that so many Maithils are reading Videha this e-journal. Congratulations for completing the 40th issue of Videha.
5. Dr. Gangesh Gunjan — The sensitive mind engaged in this Videha-work, the nectar colour of effort dedicated to Maithili — I am confident it will start a distinctly separate special chapter in history. With endless good wishes and congratulations, affectionately... your book *Kurukshetram Antarmanek* at first sight seems very grand and useful. In Maithili, this appears to be the first grand incarnation of a book of its kind. My joyful heartfelt congratulations please accept.
6. Sri Ramashraya Jha "Ramrang" — Became informed of the subject matter related to "our own" Mithila... All else is well.
7. Sri Brajendra Tripathi — Sahitya Akademi — Please accept congratulations and good wishes for the first Maithili fortnightly journal on the internet, "Videha."
8. Sri Prafulkumar Singh "Maun" — Learning the news of the publication of "Videha" the first Maithili fortnightly journal, I became

somewhat astonished but more delighted. My best wishes for the foresight with which you grasped the wheel of time.

9. Dr. Gangesh Gunjan — With the sensitive mind and effort dedicated to Maithili engaged in this Videha-work, I am confident it will start a special and separate chapter in history. Endless good wishes and congratulations, affectionately.
10. Sri Subhash Chandra Yadav — Learning about the e-journal "Videha" I felt pleased. May Videha continuously bloom and flourish and spread its fragrance all around — this is my wish.
11. Dr. Sri Bhimnath Jha — "Videha" is on the internet so the name "Videha" is apt, and how many more ways can its description be? These days the mind is agitated, but I will give full cooperation soon. Seeing *Kurukshetram Antarmanek*, great happiness was felt. This is an event for Maithili.
12. Sri Rambharos Kapari "Bhramar" — Janakpurdham — I am watching "Videha" online. Heartfelt congratulations for taking Maithili to the international world. The collection of Mithila Ratnas is extraordinary. Support from Nepal too will come, please be confident of this.
13. Sri Rajnandan Lal Das — You are doing very

good work through the e-journal "Videha." I saw the young man's work here. When you bring out an annual print issue of this, send it to me. I have written the address of the site for many people in Kolkata. The mind feels like coming to Delhi and blessing you, but age has become too much now. Best wishes for connecting the Maithils of the country and abroad.

14. Dr. Premshankara Singh — Knowing that you have published the first journal "Videha" on the internet in Maithili, I felt pleased. I am inspired by your selfless love for your mother tongue. For whatever service of mine may be needed for this, please inform me. After reading the journal completely on the internet, the mind became exhilarated.
15. Srimati Shefalika Varma — Seeing Videha e-journal the mind became filled with joy. How much science is progressing... You all pierce the endless sky, let the mystery of all expanse be thread by thread... Your wonderful book *Kurukshetram Antarmanek* is in terms of subject matter an ocean in a small pot. Congratulations.
16. Sri Hetukar Jha, Patna — The spirit of dedication with which you are engaged in service of Mithila-Maithili is praiseworthy. The conch sound of Maithili being blown from the country's capital will certainly develop Maithili consciousness in Mithila's every village.

17. Sri Ramlochan Thakur — Kolkata — Seeing Videha in Mithilakshar the mind became filled with happiness. The vast panorama of the issue is reassuring.
18. Sri Taranand Viyogi — Seeing Videha and *Kurukshetram Antarmanek* I became dizzy. Amazing. Best wishes and congratulations.
19. Sri Agnipushpa — Read Mithilakshar and Devakshar Videha. This is a first, and in its praise I would call it audacious. But please make the column on Mithila painting even more extensive in the next issue.
20. Sri Vidyanand Jha — IIM Kolkata — Seeing the expanse of *Kurukshetram Antarmanek*, the printing quality with it, I felt great happiness. Much thanks to you. For many years I had been yearning that a Maithili library should be established in every big city — you are doing that on the web. Many thanks.

About the Author

Ashish Anchinhar



Real name — Ashish Kumar Mishra Mother — Mrs. Gambhira Mishra Father — Late Krishna Chandra Mishra Village — Bhatra Ghat, Bisfi, Madhubani Date of Birth — 4/12/1985

Founder and editor of "Anchinhar Akhar," an internet journal (blog form) focused on Maithili ghazal and *shero-shairi*, started in the year 2008.

Published works (clicking on the book title will open it to read) —

1. *Anchinhar Akhar* (ghazal, *rubayi*, and *qata* collection)
2. *Maithili Ghazal's Grammar and History* (e-version published)
3. *History of Maithili Web Journalism* (e-version published)

4. *Janghajodi* (ghazal collection, e-version published)
5. *Maithili Ghazal's Ready Reckoner* (e-version published)
6. *Kumari Ichchha* (ghazal collection, e-version published)
7. *Shabd-Arth-Shakti* (first independent Maithili ghazal criticism book, e-version published)
8. *Sandarbh Sahit* (ghazal criticism)

Edited works —

1. *Swatantracheta* (Arvind Thakur: Personality and Works — revised form of Videha's Arvind Thakur special issue)

Co-edited works with Sri Gajendra Thakur —

1. *Maithili Ghazal: Aagaman o Prasthaan Bindu* (first book of Maithili ghazal criticism in edited form), e-version published
2. *Maithili's Representative Ghazals (1905 to 2022)*, e-version published

Award — Videha Bhasha Samman (Parallel Sahitya Akademi Award) for the year 2014 for the book *Anchinhar Akhar* (ghazal collection).

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