

I. Conflict for Power in *The Wake of The White Tiger*

This research work is an attempt to bring the notion of conflict in focus in the novel *The Wake of the White Tiger*, the translated version of *Seto Bagh* (1970) by Diamond Shumshere Rana. This is a historical novel, it made Diamond Shumshere Rana as a successful and pioneering writer in Nepali Literature. Primarily this is a story about Jung Bahadur and his son Jagat Jung but it also tells about the political, social, economic, administrative, and cultural aspects of contemporary age. This novel has been translated in many languages. Firstly it was translated in English by Greta Mary Pennington (Rana) in 2041 B. S. After that it was translated in Japanese by Kanujiko Saiki in 2044 B. S. Then again it was translated into French by Rabin Kunja in the same year. In this novel the writer has presented very vivid picture of conflict for power among the members of the same family and it is due to the economic and status gap between them.

The novel *The Wake of the White Tiger* is a power play in which power is gained by powerless from the hands of powerful ones. In the novel Jung family is rich as well as strong on the one hand but on the other hand Shumsheres are poor and weak. As the power is in the hands of rich family that is Jungs. So, Shumshere family is jealous and hate Jung family. Especially Bir Shumshere wants to destroy the people of his own family and take all the power for himself. The power is in the hands of Jung family so, they have control on everyone and on everything. The people of Nepali society are in the favor of Jung and they always praise them but just opposite is in the case of Shumsheres. People backbite and reprehend them. Even the Princess Royal who is to marry with Bir Shumshere becomes sad when her maids talk and praise only Jagat Jung but they do not even mention about Bir Shumshere. And this makes her to fall in love with Jagat Jung who is rich and powerful. This incident

shows that even relationship is determined by power. As the story progresses Bir comes to know that Princess Royal also likes and wants to marry with Jagat Jung then he becomes angry and decides to destroy Jung brothers. This opinion leads Bir to fight with Jagat in Dhana's house when he hears the words said by Princess Royal about Bir's poverty.

In this novel the writer has used the word *Wake* in the title from the point of view of strictly celtic meaning of the word. A wake is not the simply gathering of the clan at the lying in the state of a dead chieftain but, a re-alignment of loyalties, a shifting of pledges from powerless faction to powerful ones. This whole novel is about this, for even before Jung Bahadur dies the factions are beginning to shift and realign themselves, attempt to control this re-alignment until his very last moments, and it is a source of future conflict in itself. Even in the *Preface to the Second Edition* translator Greta Rana has written that I speak of not to the Jung family who are murdered or scattered, but of the Shumshere family; for upon achieving that very power that they craved, they lost their trust in each other as brothers – a loss of trust that in the far off future was to eventually destroy the Rana Regime. This also makes a clear point that this novel is a story of power conflict.

This novel also shows even the conflict between idealism and reality. Reality gets victory over idealism at the end. Characters like Jagat Jung, Rannodip Singh, and Princess Royal get defeated. It can be seen that in the race of power, true patriots and good people have suffered but to the utter dismay conspirators and corrupt people have got reward. Persons like Jagat Jung, Rannodip represent patriots and good people and Bir Shumshere, Khadga, and Chyangba are the representative of conspirators and bad people. As Jagat Jung is the main hero of the story, he is the man who thinks too much but do not act promptly. This nature of him is responsible for his

own death and other family members as well. In the conflict for power Bir Shumshere plays the major role. From the very beginning he is jealous of Jagat Jung. So, he plans to get power and wealth by killing Jung family. At the end he becomes successful in his plan by becoming Sri Teen Maharaja. Jagat Jung who is a good and helpful person does helpful works for others. He even loves his Shumshere brothers hence he does not take any action even though he knows their plot against him. But opposite to this Bir Shumshere is corrupt and arrogant who makes his other sixteen brothers help him to get his aim fulfilled. He thinks very sharply and takes action quickly. He executes his plan very smartly with the help of other family members and servants of the Rana family. Bir gets the support of his maternal uncles like Kesar Thapa, and powerful Brahmin called Shiromani Acharya.

Members of Rana family are the power holders and only with their consent other people of Nepal used to work. The truth is created by those so called power holders and other subjects do believe upon it. When Jung Bahadur is in the position of Sri Teen Maharaja, people of Nepal respected him and his family as well as they always praised them. And when Bir Shumshere becomes Sri Teen Maharaja then also the people become happy and they praised slogans for him even though he is not a nice man who kills his own kins and takes power and position for himself.

This novel is a historical book which is primarily a story of Jung Bahadur and his son Jagat Jung. With this, it presents a very clear picture of political, social, economic, administrative and cultural scenario of the autocratic Rana Regime. In the story as Jung family and Shumshere family fight for gaining power and wealth similarly before them even their kins fought for it. It refers that history of Nepali society is the outcome of conflict.

Through the story it is known that conflict for power between Jungs and Shumsheres was started because of sheer economic disparity. Throughout the years, however, it has reached to the point of real political enmity. Jung Bahadur, Sri Teen Maharaja, father of Jagat Jung makes the decision to give the post of Sri Teen Maharaja to his brother not to his son. But Jagat Jung received Sri Teen Maharaja's pay because of the King's intervention. Between father and son also conflict took place many times for the post and power.

Jagat's father is very sure that if his son will become Sri Teen Maharaja then Shumshere brothers will not bear this and they will raise their voice against it which will lead to conflict. So, Jung Bahadur keeps the view not to make his son Sri Teen Maharaja. He knows that Nepal has seen too much bloody conflict and intrigue each time a minor has ascended the throne. He did this work of making somebody else Sri Teen Maharaja instead of his son because of the thought that conflict will not take place. He is also in the hope that after his demise his young and favorite brother will see that his instructions are carried out strictly. When the story proceeds just the opposite happens, the very believed youngest and favorite brother that is Dhir Shumshere holds a lot of power and appoints his own sons and relatives to all the key positions. With an increase in power and status come an increase in assets and after many years of long poverty and penny-pinching, he is able to clear up his old debts.

This novel reveals the other very important point that during the Rana rule in Nepal Sri Teen Maharaja (Prime Minister) is more powerful than Sri Panch Maharaj-Dhiraj (King). That is why the sons of the King are in the opinion to bring back the power to the hands of king from Prime minister's hands. The two sons of king are in favor of bringing power in the palace where it belonged, they are Trailokya and Narendra. They are planning to make Jagat Jung Sri Teen Maharaja because he is a

person who thinks too much but does not have enough strength to take action. He gets easily swayed by others' sayings. So, this quality of Jagat is useful for both of them. It means they thought that if Jagat becomes Sri Teen Maharaja then they will make him to give all the power of ruling to the king. This shows that even king's sons are also involved in the conflict of power.

This novel is the story of conflict, the writer Diamond Shumshere Rana has shown that Royal ladies also took part to gain power and prestige. The crown Prince Trailokya has two wives, they are senior and junior. His senior wife has a daughter and junior has a son named Prithivi. When Prince Trailokya is near to death, he calls his junior wife and says to her that she must not think of *sati*. She has a son who is to be the king, if he lost father, mother and grandfather, they will ill-treat and crush him. He also says to her that for the throne her best friend will murder her which is even more true about our relatives. Always remember this and act towards all in a tactful manner. Narendra and Jagat love me, but when I am gone they may conspire to become king and Prime Minister. Never forget this, for I will not rest in peace until my son is safely on the throne. Then his senior wife also arrives there and asks to the junior wife why are you weeping sister? Has his Highness taken a turn for the worse? On this prince Trailokya says that he has not got long to live now so you both must help each other. You both are Prithivi's mothers and he should warn both that someone may try to kill Prithivi. But he did not give full detail to his elder wife of his warning to his sister because she is Jagat's own sister from the same mother. On hearing those words she began to think Shumsheres as those who would plot against Prithivi whereas her younger sister is becoming wary of Narendra and Jagat. The seed has already been sown for faction (conflict) between them, because the junior wife sees the Shumsheres as her natural allies in the cause of her son. Due to this

difference in their thought later Dhir Shumshere makes plot against Jagat Jung and Narendra. And he makes them to be punished for life imprisonment in Allahabad jail in India by the permission of Princess Mother, the wife of late Trailokya.

At the end of the story when Dhir Shumshere dies, Rannodip pardons Prince Narendra and Jagat Jung and called them home from Allahabad. He is in the opinion of resigning and living retired life at Kashi, and declare Jagat Jung Sri Teen Maharaja in his stead. When Jagat Jung and Narendra returned everybody welcomed them. The crowd praised Jagat but they labeled Shumsheres as thief, rouses, and vagabonds, they even demanded their downfall. On the occasion of British Resident, Colonel Berkeley's presentation of his credentials to the king and government a gala affair is organized in Hanuman Dhoka. At that very time Jagat Jung arrives there everybody present in the chamber become angry and they even make him stand. They also express their displeasure on the act of Jagat's reinstating on the roll whereas Padma Jung is still struck off. Even Princess Mother and his own brothers are against his reinstatement. When Rannodip see this, he realizes that his idea of resigning and handing things over to Jagat is not going to work out easily. After this incident, Jagat and Rannodip go out of the chamber. When everyone left at the end of the program, Khadga took out a sheaf of papers from his pocket. It is one of the monthly reports sent by British from Allahabad on the conduct of political prisoners sent from Nepal, Narendra and Jagat. According to this particular report, Jagat and Prince Narendra are supposed to have threatened to "flay the Shumsheres alive and wipe them out completely" upon their release. On hearing the report Shumsheres believed on it because it is generally acknowledged that the British did not lie. But Jagat has only expressed his hate for Dhir Shumshere not for his sons. It is actually Prince Narendra who has sworn that whole Shumshere families are his enemies.

After hearing the report all Shumshere brothers become furious and they all decided to kill Jagat Jung and Prince Narendra. For this purpose the Shumsheres arranged a meeting with their well-wishers and finally come up with the plot to kill those who belonged to Jung family and those in their side. So, they started taking action to gain power and wealth. In the beginning Khadga and Keser went to meet Rannodip. There they discussed about the roll of succession. Rannodip says that he will make Jagat Sri Teen Maharaja and he will retire to Kashi after that, Keser gets annoyed and says that it's Jit Jung's turn. But Rannodip does not change his decision and by seeing this Keser becomes ready to support the Shumshres. Firstly, they reach to Hiti Durbar and there shoot Rannodip. After this incident Bir Shumshere becomes Sri Teen Maharaja. All the people of Nepal come to know about it and they now paid their respect to him. Then according to their mission they kill Uddha Pratap Jung, son of Jagat Jung. Then they enter to Thapathali which is the residence area of Jungs. There they do not find any Jung family but they loot every precious things from there. At last, army of the Bir Shumshere kills Jagat and Princess Royal at Manohara. Hence, the Shumsheres walking through the path of blood succeed to gain power, wealth and prestige.

In the novel *The Wake of the White Tiger*, Diamond Shumshere Rana has exposed the characters and their thinking in different forms. The novel by Diamond Shumshere Rana *The Wake of the White Tiger*, all the characters belong to the Nepali society during the Rana rule where Shumshere Rana is in the opinion to bring the point that conflict for power plays an important role in the society. In the novel the story is mainly about the characters belonging to the Royal family who are involved in the conflict to fulfill their thirst for wealth and power. As the Shumshere family members are poor, they are hungry for wealth and power and jealous of Jungs who are

economically sound and powerful as well. In the novel, good and patriotic characters suffer and die whereas corrupted and conspirators are rewarded because people of state give their support to those who conspired against good patriots. Hence, power plays a very important role in society which effects and controls every aspect of living beings. So, truth and power are interconnected. It means truth is the production of power and vice-versa.

This novel has gained many comments from different sources. Critics have given the credit to Diamond Shumshere Rana as a successful and pioneering writer in Nepali literature. His novel *The Wake of the White Tiger* is also important for other aspects. Everything written in the novel is very interesting.

It will be pleasant to compare him with his contemporaries and endeavor to show why we believe him to stand both in breadth and depth of genius supreme among his living rivals.

Madhav Prasad Pokheral compares Diamond Shumshere Rana with Shakespeare in his article “Novel of Diamond Shumshere” published in the magazine *Juhi*. He states:

Clearly Diamond Shumshere Rana was influenced by Shakespeare.

Diamond Shumshere Rana compares Khadga Shumshere’s speech with Brute’s speech of Julius Caesar. He further says that, like Hamlet Jagat Jung was also aman of thought not a man of action. Similarly, Bir Shumshere also represents after the murder of Rannodip like Mecbeth after killing the Duncan. (89)

Shumshere’s greatness lies in his use of historical fact. Similar view is expressed by the critic Kamal Mani Dixit in his introductory note on *Seto Bagh*.

Seto Bagh is a story about Jung Bahadur's eldest son Jagat Jung. This novel presents the political incidents of Nepalese history - i. e. history of love and hatred, history of envy, of murder, history of suspicion and conspiracy- that occurred in all around three decades. It is one of the most read books in Nepalese Literature. (1)

Thus, Dixit sees historical facts get embedded in the novel *Seto Bagh*, which mirrors the early decades of the Rana Regime.

Another quality of the novelist's greatness is his power to present the novel as a tragedy. In this connection Greta Rana emphasizing the tragic plot of the novel, writes:

It is a tragic story not only because it destroys a family. It speaks not only of the Jung family who are murdered or scattered but of Shumshere's family; for upon achieving that very power that they craved they lost their trust in each other as brothers-a loss of trust the far off future was eventually destroy the Rana Regime. (1)

For Greta Rana it is a tragedy because it unfolds a tragic plot that destroys the Rana Regime.

Likewise, another important quality of Shumshere that can be mentioned is his power to probe in the psychology of the characters. Diamond Shumshere himself has analyzed his novel in the following lines:

The novel *Seto Bagh* is a psychological novel as it stretches into the psychology of Jung Bahadur who sees the White tiger that herald his downfall. But actually he does not see the White tiger. The tiger here is a symbol of downfall of his own lineage. As the novel proceeds the power of Jung Bahadur declines caused by the sight of White tiger.

Thus the sight of White tiger and Jung's missed target can be viewed as the failure of Jung Bahadur. (7)

Another remarkable quality of Diamond Shumshere Rana is his power of depicting the element of conflict. Similar view is expressed by Ganga Prasad Uprety in his article "The Seminal Work" in a magazine *Purbabat*. He puts thus:

The story of *Seto Bagh* develops around the life story of Jagat Jung, Jung Bahadur's eldest son. It is the story of plots and counterplot, alignment, and realignment. Though the novel *Seto Bagh* captures the period of three decades, it is more projection of collusion, conspiracy and murder that took place in the palace during Rana Regime. (21)

The novel accounts the family conflict which is evident from Uprety's above words. He has shown how Ranas were indulged in constant conspiracy and murder. It is also a novel about conflicts between idealism and reality. Reality has defeated idealism at the end. Ideal characters like Jagat Jung, Rannodip and Princess Royal get defeated. The title of the novel *Seto Bagh* is symbolic. It suggests the beginning of the fall and destruction of Rana Regime. Power conflict among Jung brothers and Shumshere brothers starts. The title also indicates that Jung, while establishing an autocratic system, sowed the seed of conflict among his brothers and sons. He failed to prove himself a far-sighted leader. As he mistook an ordinary tiger for a White tiger harmless, he did a mistake keeping his brothers on the roll of succession. Further, he did not realize that there would be inevitable clash and conflict among the Rana brothers. After Jung's death, perpetual succession of crime and murder took place, which resulted in the destruction to his family. It was his illusion to see his family's future in the autocratic system established by Jung himself. Hence, the title of the novel is symbolic and meaningful.

Some critics praise this novel for its technique, some critics go for its plot, some critics valorize the structure and some give importance to its psychological point of view. Although, my project's aim is to see the conflict for power between the members of the same family, due to the gap of economy and class. How powerless gained the power is to be found out in my research. By conspiracy and plotting against powerful and rich people, power is achieved by powerless people. They create misunderstanding against good and patriotic people and finally kill them and become power holder and wealthy. Even in the novel *The Wake of the White Tiger* power holder Jagat Jung gets defeated by not doing anything but waiting for his death.

The research has been divided into three chapters. Chapter number one gives a brief introduction which contains the literature review as well as detail about aptness and vitality of the title and its hypothesis. Chapter number two will bethe theoretical tool used in the text which are power, discourse, knowledge, and truth. In this chapter theoretical tools will be applied to the text and hypothesis will be proved. And last but not the least, third chapter will be the conclusion of the research.

II. Power Politics in *The Wake Of The White Tiger*

The Wake of the White Tiger tries to explore the notion of conflict for power because power is the source of truth and mechanism to control over others. Power is in the hands of ruling class people like King Surendra, Jung Bahadur, Trailokya, Dhir Shumshere et cetera. These people in the novel are shown powerful in the society and these people control over common people. Everything happens according to the order of ruling people, other subjects have to follow them willingly or unwillingly. In the society an individual also have longing for power because he sees ruling class people doing whatever they want and they are supported by others, like in the novel Bir Shumshere has greed for power and wealth. So, he starts his act of plotting against Jagat Jung. Later, he becomes successful in killing him and gets power and wealth under his control. It shows the corrupting nature of power. To quench his thirst for power, he follows the path of violence and repression. He plans to kill all Jung family as well as to those who support them. In the novel, *The Wake Of The White Tiger* by Diamond Shumshere Rana, Prime Minister Rannodip wants Jagat Jung, the protagonist of the novel, to become Sri Teen Maharaja but Bir Shumshere, Khadga, Chandra and Dumber et cetera do not agree rather they shoot Rannodip and even kill Jagat Jung as well as other Jung family members at the end.

The novel *The Wake of The White Tiger* very vividly presents the picture of social, economic and political issues of Rana-ruled society of Nepal, with this it is also about Jung and Shumshere families. This novel shows the conflict for power between many people like Trailokya, Narendra, Dhir Shumshere, Jagat Jung and Bir Shumshere. This novel deals about the story of Shumshere family who also belong to Rana family but they are poor. They are sad and unhappy because of their poverty. So, they are moving forward to become rich and powerful. This novel is also about

ruling class people, who are the power-holders those who make orders, law, rules and regulations to keep common people under their control. Power holder; on the one hand work as protector for common people and on the other hand they exercise their power to keep them under control.

Power sometimes is madness, when it is used in excessive form by a person for self then it becomes dangerous for others. Power is like madness, it does not see what is right or wrong but that person is obsessed, only aims to implement what he thinks is right. In the novel *The Wake of the White Tiger*, Bir Shumshere is the character who represents such a type of person. He longs for gaining power and wealth. For this purpose he resorts every type of wrong deed. His marriage is fixed with Princess Royal but she falls in love with Jagat Jung (43) and his marriage is broken with her. About this he himself knows when he is in Princess Dhana's house at that time even Princess and Jagat Jung are also present there. At the time when Princess Royal is talking with Princess Dhana, then Bir Shumshere hears about his own poverty and on this he gets angry and attacks upon Jagat Jung and there occurs a conflict between them. The novel makes a vivid depiction of the conflict:

Meanwhile, poor Bir was boiling with rage. Had it not been for the presence of the Princess Royal he would have pounced upon Jagat that very instance. The Princess' words were a wrench upon his heart and his honour. What an adulterer Jagat was, a snake in the grass, fit only to be trampled upon and killed. It flashed through his mind then that he had indeed the right to behead Jagat as an adulterer and, instinctively, he drew his *khukuri* out of its sheath. (66)

At the time of conflict between Jagat Jung and Bir Shumshere, both are injured. Jagat is able to save himself from the attacks of Bir Shumshere. The *khukuri* here is the

symbol of power at its basest form, save power. Enraged with the sense of being made into a cuckold, Bir longs for the death of Jagat, and the latter is forced to fence himself.

Wildly Bir lunged out and Jagat drew his sword, springing back as he did so. Bir lashed out again and again but Jagat managed to parry each and every blow. Bir's nose began to bleed and there was a wide gush on his forehead whereas his Cousin had also sustained some minor injuries. By this time, Bir was looking ghastly and his bloodshot angry eyes bulged almost out of their sockets. (66)

Mean time both Princesses arrive there and they stop them from fighting. Bir has a hatred for Jagat so, he vows to destroy Jung family. Later, he marries Princess Dhana for the sake of fulfilling his dream of becoming rich. Bir Shumshers' thought is motioned in the novel is:

Bir had never hated the fact that he was poor as much as did now. He believed that it was because of his poverty that the Princess Royal did not want to marry him. Wealth or lack of it meant everything. Those who had wealth had power. Bir felt the unjustness of it all so bitterly that he felt that he would love to smash this monster called wealth and those who possessed it. The whole social order that favored only the wealthy should be completely destroyed. (70)

To gain power Bir Shumshere swears to kill all the wealthy people. So, he killed Jagat Jung, Sri Teen Maharaja Rannodip and others with the help of his sixteen brothers. He followed the path of violence and committed patricide, by this he became successful to fulfill his aim. He takes an oath:

However, it came to pass that on that day he took an oath that was to alter the destiny of his country. It was an oath that undertook to destroy the wealthy, even if they belonged to his own family, even if they happened to be amongst those that loved him. He would, he promised himself, destroy them all and take all power for himself. (70)

Power is closely related to leadership and authority. Power as informal authority is the capability of a person as a group to get support or favor from another group or individual. And in case of authority as legitimate power is the right to seek support from other power and position power. Personal power is gained from personal attribute and skill while position power is gained from official position. In the novel *The Wake Of The White Tiger*, Jagat Jung is the representative of personal power and positional power is represented by Royal Couple, Jung Bahadur, Trailokya, Rannodip, and Dhir Shumshere. On the one hand, Somnath is victimized by positional power holder Sri Teen Maharaja, Jung Bahadur and his family is victimized by the Royal Rana family. On the other hand, Jagat Jung and his family is victimized by positional power circle of Dhir Shumshere.

In this novel, Jagat Jung, the protagonist is presented as an expert persona. Knowledge is an individual power which influences others. Hence, knowledge is represented as power. He is an expert in speaking what is in his mind, he did the duties of inspection and replenishment of the weapons in the armory and various other needs of army. He is the head of the Ministries of Foreign and Home Affairs as well as of finance. He is also in charge of the Supreme Court. All this is in addition to his duties as chief palace official, which involved giving an account of the war reports to the king every day. It means, he has the knowledge of many fields. So, he influenced everyone and they say praising words for him. Even his good qualities influences

Princess Royal and she falls in love with him and he gets the salary of Sri Teen Maharaja due to the intervention of the king but not by the post. Her servant maids praised him and said: “How right you are, ” replied Jamuna, “what a he-man he is, accomplished in every way. A very god of a man, a living angel in fact.” (16)

Words about Jagat Jung by other maids also acknowledge the charisma and animal magnetism exercised by Jagat: “Jagat Jung did me a great favour, ” Parvati said, “bless him, may he always be as great and successful as he is now. ” Me too, I can never forget his generosity, ” enjoined Pushpalata. (17) These maids represent the public favour conferred upon Jagat, which becomes power for him.

Shashikala is also an expert who has knowledge about love. She gives information about love to her Mistress Princess Royal. She only makes clear to her that she is in love with Jagat Jung. Shashikala explains about love, another power Jagat exercises, unknown to him, over the ladies:

“Love is a handsome youth forever dancing before your eyes whether he is really there or not. Your heart pines for him and the world becomes full when he is there, empty when he is not. His absence will make your heart grow fonder. ” This was exactly what the Princess Royal was going through, but it made no sense at all to the other maids and they would insist that Shashikala repeat it more lucidly. (23)

Lust for power corrupts even the most noble and the sincerest person, as it is impossible to remain separate from the glow and glitter of magical feelings of being supreme. As it is the rule of nature that everything has to rise and fall. So, even Dhir Shumshere and his sons go through this phase. They have lust for power and wealth because when they see luxurious life spent by Jung Bahadur and Jagat Jung, they become jealous of them and they start to dream for wealth and luxurious life because

they themselves are Rana but they are poor and weak compared to Jungfamily. Then they start to make plan to gain power and wealth by hook or crook.

At the time of death of Jung Bahadur in Tarai, Dhir Shumshere has already made plan to send the Princes Trailokya and Narendra out of Kathmandu so that he can get the king's red seal. And in his plan, he gets success. The incident in the novel is, "As they were dressing, Trailokya hinted to Narendra that he suspected that Jung Bahadur is dead and that this was simply a trick to get them out of the way. (155)

Dhir Shumshere also has a feeling of hatred for Jung family because they were rich and powerful. He hated his nephew Jagat Jung because he used to spend hundreds of thousands of rupees on a fire worship ceremony and had himself weighed in gold, which was subsequently given to the poor. He also presented a golden bull to the Temple of Pasupatinath. (162)

One day when the Princess Royal brought her son, the twelve- year old Uddha Pratap Jung. He gives his uncle and father a smart military salute. But the Shumshere uncles did not salute him and he started to cry. This also shows that Shumsheres did not like Jungs being in higher status than them. As the novel records:

The boy began to cry and, try as she might, his aunt couldn't console him. As the grandson of the King he had been given a place above Bir on the roll of succession. After Jung died, however, the Shumshere brothers had chosen to ignore his senior status and thus his feeling had been hurt. It showed significantly that the man actually in power was not Rannodip but Dhir Shumshere. Rannodip was just a pawn in the hands of the Shumshere family. (159)

Thus there is a general dislike and intolerance for the Jung family on the part of the Shumsheres. After the death of Trailokya, Dhir Shumshere made Prithivi Sri Panch

Maharaja for this Prithivi's mother is grateful to him. Dhir now held a lot of power because Prithivi is on the throne; he appointed his own sons and relatives to all the key positions (162). But in reality, it is Dhir Shumshere who is responsible for the death of Trailokya. It is his plot to get power in his own hands and he even gets his aim fulfilled.

Even the king's sons are also eager to gain power because during that time Prime Minister has more power than King. Trailokya and Narendra are the two sons of the King Surendra. They are thinking of bringing the royal power back to the palace where it originally belonged to. For this purpose, one day, they made Princess Royal to tell the King that Jagat is treated unfairly on his behalf. But actually this is their plan to make Jagat Jung to get the post of Prime Minister. They want to make him Prime Minister because they thought that Jagat thinks too much and can be swayed by anybody to do anything. So they will make him Prime Minister and make him to give all the power to the King. It is their manipulation against Jagat:

Actually, Jagat hadn't complained about anything at all, but her two brothers, Trailokya and Narendra, had encouraged the Princess Royal to bring up certain matters with the King. These two were scheming for Jagat to be the next Prime Minister after Jung Bahadur and had manipulated their sister into joining in with their plan. The sole purpose of their presence on that occasion was to support their sister when she brought up her petition to the King. Once she had begun, the Princess Royal had no choice but to continue. (45)

When the news of being seen of a white tiger has reached to the Royal Palace of Kathmandu, and also the news of the mysterious illness that has overcome the retainers who has gone with Jung Bahadur on that specific hunting trip. At this time

Trailokya and Narendra are talking. During this conversation, Trailokya's consorts for the first time come to know about their husband's estrangement with Jung Bahadur.

During this conversation Trailokya expresses his favor for Jagat Jung. He says:

“Nonsense,” retorted Trailokya, “he is afraid that if Jagat is Prime Minister we'll usurp power. He likes us all very much but on this issue He has drawn a line. The whole system is far too autocratic, you know. If we give people a fair deal, educate them and look after interests, above all, treat them fairly, we'll never be unpopular. Our father-in-law won't listen to reason. In this respect he is an extremely stubborn old man. From the day he made Rannodip Cammander -in-Chief. I haven't even felt like talking to our father-in-law. ” (149)

Meantime, Jagat Jung also comes there when both the Princes are talking with their wives. Then there occurs a conversation between them which reveals Jung Bahadur's sighting of the mysterious and obviously ill-omened white tiger. His days on power and on earth are numbered. Narendra consoles Jagat and assures him that he will succeed to get his father's titles and post:

“whoever is to become the Prime Minister will need the red seal approval of our father. Rest assured that we'll make sure you get it after your father's demise. ” Jagat looked skeptical, and so Narendra added, “If father tries to give the post to someone else, we'll go on a hunger strike, just wait and see.” There had been a rumour that, ever since Jagat had married the Princess Royal, Jung has more faith in his brothers than his sons. Even then Jagat's interest in father's title was simply academic, whereas for Trailokya and Narendra he was a vital pawn in their game for power. (151)

Narendra is clearly in favour of Jagat because he is likely to be his pawn and puppet, and thus he may exercise power through Jagat.

Even the people belonging to low status are greedy to gain power and wealth. Those are Kesar, Chyangba and Havildar. After the assassination of Sri Teen Maharaja Rannodip, Bir Shumshere takes the post of Rannodip and at that time he announces to his soldiers that, “ if you will kill a general, you will become a general, a major and you will become a major and so on (242). When Rannodip is killed then Bir orders his soldiers to kill every Jung familymembers. So, his soldiers Keser, Havildar and Chyangba are in the search for them. At the time of search, the Havildar ordered Chyangba to search the haystack but he was feeling too lazy and says that he has already searched. Hearing those words the Havildar intended to search the haystack by himself but Chyangba diverted his attention and says:

“Stupid fart. Didn’t you hear night’s orders?” “Ehh, that one. ” “Yes, you stupid sod. If you’ll kill a general you’ll become a general, a major and you’ll become a major and so on. When Bir Shumshere killed Rannodip, didn’t he immediately became a Maharaja?” said the havildar on a moment’s inspiration, believing that this was one way to get Chyangba on his feet again; but Chyangba implicitly believed every word the havildar said. (243)

Then they meet with a group of soldiers. The night before these men has been proud to be in the service of Jagat Jung. When they were gone Chyangba again starts asking questions to Havildar. The conversation is:

Havildar-Shaheb, are they going to kill generals so that they can become generals themselves?”“You nit-wit, ” the havildar shouted back, “only the one who actually shoots the general will become a

general, not all of them. That's why I keep telling you to search the haystack. If we get a couple of generals, we can become generals ourselves. "Havildar -Shaheb, kill our major instead and then you'll be major," Chyangba suggested. Major Keser, and the havildar had joined the army at the same time. They had been sepoy in Jung Bahadur's personal guards. Naturally, the havildar was jealous of Keser's promotion, even Chyangba was not so stupid that He didn't know that! "Wah, that sly bloody fox. He doesn't deserve a clean cut, he should be hacked to death with a blunt *khukuri*. He's ruined my chances of promotion time and time again. The cunning dog, as if I didn't know all his secrets." (244)

This exchange shows all are aware of their need to side with the powerful, and each one of them harbors a sense of competition with his compeers. Power defines who one is.

After this conversation Chyangba stares greedily on the silver crest badge on the havildar's cap and he thought that the havildar's salary would be a fantastic amount. What a lot of respect he would get from the people of his village if he becomes a havildar which is a job he has always wanted. Then suddenly he picks up his rifle and shot the havildar dead. Major Keser comes there after hearing the gunshot and Chyangba tells him why he has killed his havildar. Now Keser is secretly delighted for the havildar has held some documents which could have incriminated Keser in the Narendra and Jagat plot. He is relieved because a painful throne has been removed his flesh. Patting Chyangba on the back, Keser said, "Well done, I'll definitely see that you get a promotion" (245). A crime is going to be rewarded instead of being punished, because that serves one's purpose.

Then they meet a farmer carrying a bale of hay, who is followed by two English hounds. Seeing this immediately, Keser suspected that how could such a country yokel can afford such Well-fed hounds. He says Chyangba to go and ask that farmer where he got the dogs because he knew that these belonged to one of the Jungs. They now both shout at him and that farmer start to walk swiftly. At last Keser and Chyangba come to know about the true identity of the farmer. He is Uddha Pratap, son of Jagat Jung. So, Keser and his soldiers fired on him and he is finally killed by Keser, who fired him in many places of his body and then Keser looted all his valuable, wrapped them up carefully in his handkerchief whilst Chyangba looked on (247). This time also once again Chyangba remembered that he would receive the rank of whoever he shot that day. He is already a havildar so why not to be a major? He aimed his rifle at Keser and shot him in the back. Thus, his simplistic understanding that by killing one in power he would get promoted to the same, only reveals how all, including the cunning as well as the simpletons, are made puppets by the craving for post and power.

Nietzsche takes sympathy and pity as weaknesses, but he also lumps love with this assessment. He assumes women as the epitome of those “weaknesses”, and often refers to love and sympathy as “effeminate” virtues. He attributes women exclusively, it seems, this use of love as a cunning way to get control over others. His opinion is that women have used love as a tool to gain control over their men. He says:

Love.--Look into it; women's love and sympathy--is there anything more egoistic?--And if they sacrifice themselves? To the man? Or is it not to an unbridled urge?--These desires are just as selfish even if they please others and implant gratitude-- To what extent this sort of hyperfetation of one valuation can sanctify everything else! (407)

Nietzsche seems to display the attitude that women do not find other way to put their will to power but for them it is only throwing themselves at men. It is strange that he connects love with women but not with all human beings in general. On the basis his conception love is a means of attaining dominance over others, it can be concluded that, in Nietzsche's view men do not love in this way, since they already are dominant over women. Keeping these concern aside, however we can say that Nietzsche's conception of love can be found in men as well as in women, seeing as Nietzsche's attribution of it to especially to women is merely the result of biasness of the time in which he is writing.

Wherever Princess Royal went, she heard only the praise of Jagat Jung and derogatory comments on Bir Shumshere. As the result of this she fell in love with Jagat Jung as she is growing her heart also longed for him.

As the months rolled into years, she left her childhood beyond and became a woman ready for marriage. Growing up had its problems, and the Princess Royal found that her woman's heart was not immune to the effects of the rumours she had been subjected to throughout her growing years. Widespread praise for Jagat Jung had attracted her towards him, and she began to entertain an impassioned desire for him.

(19)

The Princess Royal tells about her feelings to her maid servant Shashikala. She also tells that Lady Dhana would marry Bir, leaving herself free to marry Jagat Jung. Now she used to see him throughout the day with her binoculars. Even she starts to dream about him. She lost her peace of mind and only had desire for Jagat Jung.

And then she would blush to herself as if someone had read her thoughts and known of her sheer physical longing for Jagat Jung.

Finally, she could bear the tension no longer and would throw herself on bed, a luxurious affair, the cover of which was covered with exotic figures. The pillows were of brown velvet and she had a snowy white mosquito net and satin covers on the quilts. But despite this Elysian luxury, she had no peace of mind because she craved for Jagat Jung, body and soul. Forever mirrored in her mind was his handsome face.

(22)

The Princess Royal also wants to gain and exercise power over someone, power disguised in the name of love. Nietzsche seems right in this insight that the profession of love is only another aspect of exercising power by women.

One day when Jagat Jung is having his early lunch, sent from the Royal kitchen which are delivered and served it to him by a group of women. On this occasion, Shashikala also comes, disguised as a cook, carrying food for Jagat on a golden plate and a golden bowl. When he sees golden crockery then he asks why the golden dishes for him? Because only the Royal family are privileged enough to eat from golden dishes. On this she replies that because these dishes have been prepared by the Princess Royal herself especially for you. Again Jagat asked why for him? Shashikala answers that because she finds great pleasure in preparing food for you and she loves you so that's why. By hearing this Jagat becomes shocked and thought that he cannot do this sin. He even discussed this matter with Somnath and even he also suggests him to accept her love but he refuses to do so. As Jagat Jung does not accept the love of Princess Royal, she falls ill. The king and Queen called witch-doctor instead of doctor of medicine but it is of no use. Then again they call the Ayurvedic pandits and even they are not able to cure her illness. To cure her everything is done but nothing worked. To see her even Jagat Jung also comes and after a long time Princess Royal slowly began

to sit up in her bed. “Now whether it was the thought of her valorous ancestry or the fact that Jagat, the object of her desire, is around, the Princess Royal slowly began to sit up in her bed” (42).

Then one day Jung Bahadur suggests that Princess Royal should be sent away for a change. The Change of climate will do her a world of good and all her worries will quickly disappear. On this the Queen said let us send her to Swayambhu, King also gives his permission. Then she is sent to Swayambhu with her maid servant and Jagat also accompanied them. There she expresses her feelings in a low voice, so that only Jagat would hear. After returning from Swayambhu she becomes fully healthy because Jagat Jung has given his positive answer to her.

In the case of Bir Shumshere, who is in Dhana Maharani’s house come to know that Princess Royal and Dhana Maharani are talking about him and about his poverty. He even knows that Princess Royal does not want to marry him but loves Jagat Jung. Bir becomes angry and he attacks upon Jagat and there occurs a fight between them but they are stopped by Princess Royal and Dhana Maharani. After this incident Bir Shumshere and Dhana Maharani talk with each other. Bir tells everything what he has heard and what they think about him and cries. Dhana Maharani makes him not to cry and she expresses her love to him, on the meantime Prince Upendra comes there and says, “Here daughter, I have brought this ‘Head of Bir’ upstairs for you” (73). This made laughing situation between them. Seeing his own portrait Bir’s face clouded over and he finally understood the purpose of Princess Royal’s visit to her cousin’s House. He now accepts the love of Dhana Maharani because of his greed for wealth and status. This incident is described in this way:

Lost in her eyes and in the profundity of her love he forgot all about
Laxmi, the maid servant who had occupied his thoughts such a little

time ago. His greed for wealth and status melted before her warmth.

He had found his goddess of love, and the portrait of Bir Shumshere finally found its place on Dhana's dressing table. (73)

This shifting of side from one to the other is all for the position of power held by those in the center of attraction.

Michel Foucault, very popular French Philosopher, critic and historian, gives his opinion about discourse and truth. He says:

Truth is a thing of this world: it is produced only by virtue of multiple forms of constraint. And it induces regular effects of power. Each society has its regime of truth, its "general politics" of truth –that is, the type of discourse it accepts and makes function as true; the mechanisms and instances that enable one to distinguish true and false statements; the means by which each is sanctioned; the techniques and procedures accorded value in the acquisition of truth: the status of those who are charged with saying what counts as true. (131)

The system of discourse always changes with the time. It keeps on changing according to the power holder. It means discourse is used by the power holders for their own benefit. They make discourses that help them to keep their control upon others. Thus, discourse is formative as well as action oriented. Discourse is formed to get some specific objective but it does not represent any kind of facts. It is only a way for the power holder to create truth and have control upon others. Other people believe on the truth presented by that person because they do not have an idea what someone wants. So, they have to believe in it what they are getting. Our society is wholly based on those written or spoken words of discourse. Any type of discourse is taken as a means of power, the reason is because it forms rules and regulations

according to which people must speak and act. And those who are in power build various discourses and make these discourses legal to control people. These discourses further become truth which enhances the power of the discourse user.

In the novel *The Wake of the White Tiger*, it is said that Nepali society common people heard the discourse about Bir Shumshere that he did not get enough food. So, he has to go to his uncle's house, who is the Prime Minister in the hope of getting something to eat and it is also said that he is ugly and stupid. But the same people used to praise Jagat Jung. "You only have to touch Jagat and you'll be cleansed of all your sins, just a look at his face and you can achieve the impossible" (18).

People used to praise him because Jagat has cast a spell over the people with his liberal charmand generosity. And they are enthralled by his magnificent physique and the charisma of his personality. Because of this Jagat Jung has power in his hands and Bir Shumshere is without power which made him matter of fun and hatred in front of the common people and they, without knowing his reality, looked him down as if lower status. Even the Princess Royal heard the discourse spread by the people about the poorness of Bir Shumshere and she believes in it. Because of this she expresses her thought that she should not marry him while talking with Princess Dhana.

Conversation between Princess Royal and Lady Dhana is like this:

"At least look at his portrait since I've taken the trouble of bringing it all this way." "But Bir Shumshere is poor," Dhana burst out, "and poverty is a curse. When poverty flies in at the window, love flies out of the door, as they say. I don't want to marry him." "Yes, I too have heard that story. They do say that he cannot get enough to eat at home and waits for the leftovers from his uncle's house." (64)

Bir Shumshere himself heard those words and he becomes sad and vows to get power. The death of Trailokya leads the plan to make Jagat Jung Prime Minister but Jagat shows no interest to become Prime Minister. Now he prefers to concentrate upon his duties as Senior Commanding General. The Princess Royal spends lavishly in making Manohara a replica of the Royal Palace. And her husband is addressed as 'Your Highness', as is her son. All this annoys Dhir Shumshere tremendously so he wastes no time to relieve Jagat from all his official duties. Jagat is left without work, but still he receives a handsome stipend and the adulation from general population. After not having any duties Jagat pours even more money into Manohara until even the Prime Minister's residence paled into insignificance, When he is not busy with his house, he is busy visiting temples in his nine-horse carriage, He and the Princess Royal could often be seen riding through the city, fanned all the while by their maids in order to keep away the flies to which Her Royal Highness is allergic (175).

This made Dhir Shumshere fret and fume with rage. He genuinely believes it to be sheer exhibitionism for the purpose of making, Dhir, jealous, The grander Jagat become the more determined is Dhir to cut him down to size. There is rumour that Jagat is doing it all purposefully to incite Dhir. When Jagat heard this, it angered him and he stops visiting or speaking to his uncle. Jagat becomes convinced that Dhir is trying to throw him out in order to enhance his own son's position on the roll of succession. Uncle and nephew are at a deadlock. Rannodip was not aware of what was going on but gradually, however, the rift widened until it could not fail to reach even his notice. The Princess Royal blamed it all on her husband's bad stars and arranges elaborate religious ceremonies to bring him better luck. Lavish donations endears Jagat even more to the rank and file, and he becomes known as a benefactor of the down trodden. They ceased to call him by name out of their great respect for

him and simply refer him as Senior General. Dhir, mean while, becomes more and more determined to ostracize his nephew from the society. His next step is to confiscate the salary of the Sri Teen Maharaja that Jagat has been receiving and restore it to Rannodip and he does so, this is a blessing for Rannodip because without the Prime Minister's salary it has been difficult for him to maintain a reasonable standard of living in accordance with his high position.

To Jagat, it is a very severe blow. So lavish are his tastes that it would be impossible for himself his family to live comfortably without the Prime Minister's income. Feeling deeply insulted he determines to take definite action. He takes Prince Narendra into his confidence and together the two begin to resurrect Trailokya's group. The purpose of the group is to bring about the downfall of Dhir Shumshere. At the time of their meeting which took place at Prince Narendra's house, a detachment of the army come upon them unaware and arrested them. Their plot is decisively nipped in the bud. The incident is described in this way:

The news of the arrest spread like wild fire and held the whole city in a grip of mortal terror. The public conveniently forgot the rumour that Dhir had poisoned Trailokya, forgot Jagat, and chose to remember instead the valour and bravery of Dhir who had acquitted himself so well during the Tibetan war. Overnight Dhir replaced Jagat as the people's hero. (176)

Then Jagat Jung and Prince Narendra are brought to trial in the courtyard of Hiti Durbar, the official residence of the Prime Minister. They are accused of conspiracy against the government. But in reality, the plot was made by lieutenants Keser and his

friend Bhola and they both only handed over all the documents to Dhir in order to put themselves in the clear and claim Jagat and Prince Narendra had written the documents themselves. Finally both of them are sentenced to life imprisonment in Allahabad jail in India.

Later on when Dhir Shumshere dies and Rannodip forgives to Jagat Jung and Prince Narendra and calls both of them back from India because they are sent to the jail of Allahabad as punished by Dhir Shumshere and Princess Mother. Now everything was changed, Jagat Jung had lost his name and fame even his own Jung brothers and Shumshere brothers expressed their hatred for him when he presented himself in the chamber on the occasion of British Resident, Colonal Berkeley's presentation of his credential to the King and government. Jagat Jung and Rannodip returned before the program started. At the end of the program, when everybody left Khadga took out a sheaf of papers from his pocket, it is one of the monthly reports sent by British from Allahabad on the conduct of political prisoners sent from Nepal, Narendra and Jagat Jung. According to this report, Jagat Jung and Narendra are supposed to have threatened to "flay the Shumsheres alive and wipe them out completely" upon their release. Upon hearing the report Bir Shumshere and other Shumshere brothers believed on it because it is acknowledged that the British did not lie and they expressed their anger. So, they decided to kill both of them. Actually, Jagat had only expressed hate for Dhir not for his sons. It is Prince Narendra who has avowed that the whole family is his enemies. This is the trick of Khadga who used the written discourse against Jagat Jung to get his brothers ready to kill him and get the power. According to the view of Foucault, power is exercised with intention and action upon other's action in order to interfere with them. Foucault does not recur to violence, but says that power presupposes freedom in the sense that power is not enforcement, but

ways of making people by themselves behave in other ways than else would have done. One way of implementing it is with violence, it is bad use of power. He gives his opinion regarding the difference between good and bad use of power:

In defining the effects of power as repression, one adopts a purely juridical conception of such power, one identifies power with a law that says no power is taken, above all, as carrying the force of a prohibition. Now, I believe that is a wholly negative, narrow, skeletal, conception of power, one that has been curiously wide spread. If power were never did anything but to say no, do you really think one would be brought to obey it? What makes power hold good, what makes it accepted, is simply the fact that it doesn't only weigh on us as a force that says no; it also traverses and produces things, it induces pleasure, forms knowledge, produces discourse. It needs to be considered as a productive network that runs through the whole social; body, much more than as a negative instance whose function is repression. (120)

Foucault argues that repression is the effect of power, a person takes the help of law to implement this type of power. Power-holder sees power as a rule which says no. Actually, power is taken as the strength to curtail. In his opinion, this type of use of power is not right and it is narrow as well as hollow, diffused curiously. He further adds that if power would have not been used as repression, which makes other not to do anything of their own then what do we think who would have obeyed it? For Foucault power is good when it does not force others to do this and it refers that productive things are useful for the social body but not the negative effect like repression.

Whenever the chief pandit Somnath used to express his favor for constitutional monarchy as adopted by Britain in front of Jung Bahadur, at that time he is always scolded by Jung Bahadur and he used his official power to dismiss from his work and punished him. The novel recounts this conflict at some detail:

Somnath was the court scholar and chief pandit. Well versed in Sanskrit and English, he had accompanied Prime Minister Jung Bahadur to England during the reign of Queen Victoria. Ever afterwards, Somnath had tried to persuade Jung Bahadur to reform Nepal's political set-up and adopt the British Parliamentary system. Consequently, Jung Bahadur, who did not appreciate Somnath's opinions at all, debarred him from any political involvement whatsoever. (1)

Jung Bahadur as a Prime Minister of Nepal thinks that Somnath is trying to take away the power from his hand and wants to finish his authority. So, he makes a trial against Somnath and he is exiled from Kathmandu.

Jung Bahadur says, "Somnath is mad. He claims that my system will bloodshed and my family will be wiped out. For him the only safety lies in Constitutional monarchy. Pah!"(134).

Although Somnath is right but he is punished and made silent by Jung Bahadur who used his Official power negatively. So, the result also comes negative as there occurs conflict for power between the brothers of the same family and his own Jung family gets destroyed. Somnath's exile from Kathmandu leads his family to the miserable condition. Even his daughter is dismissed from the Durbar where she was working as a maid servant of Princess Royal. Somnath's elder son, Narsinghnath, who lost everything in the game of gambling is beaten by the Royal army when he was

returning home being sad. He was beaten on the accusation that he walked on the road freely knowingly that this was the time of King's Royal entourage in Kathmandu. Thus the family of Somnath is the victim of ill use of power. As Rannodip wanted to make Jagat Jung Sri Teen Maharaja and retire to Kashi, this was not liked by Bir Shumshere and his supporters. Then he called everyone like his sixteen brothers, Keser Thapa, Siromani Acharya and Princess Mother. At that time Khadga made a plan according to which the Princess Mother's maids would go to the palace and lower the King from a first floor window. Below would be Keser Thapa waiting to catch him and spirit him away to the safety of Bagh Durbar. With this they do everything ready to execute their plan.

Firstly, Kadga, Dumber, Bhim went to kill Rannodip at Hiti Durbar. The way Rannodip is killed:

Khadga, just as terror-stricken himself, pulled clumsily at the trigger causing the gun to go off right in his uncle's face. His teeth shattered against the roof of his mouth and the blood gushed out. Whereupon, to finish the job, Dumber and Rana fired together at his forehead and chest. (218)

After killing him they forced the soldiers of Rannodip drop their weapons and Khadga announces that in order to maintain the system established by Maharaja Jung Bahadur, "we have been obliged to assassinate Rannodip. [...] Had we not acted, then we ourselves would have been destroyed, that very political system so carefully constructed by Jung Bahadur" (220). Now Bir became Sri Teen Maharaja by using the power negatively. As the news of Bir Shumshere's becoming the Sri Teen Maharaja got spread, all the people of Nepal gathered in the Bagh Durbar to pay their respects to the new Maharaja. By the permission Bir, even Uddha Pratap is also killed by

Keser. Then at last, the army of Bir goes to kill Jagat Jung at Manohara. Jagat Jung was killed, and the Royal Princess also killed herself:

Looking down upon them, those who had come to kill him, he asked, “Where is my son?” “I shot him, and here I am now, come for you,” replied Chyangba, raising his gun, the gun of one who would be a general. [...] Without a moment’s hesitation she flung herself from the head of the stairs, dashing herself to death against the cobbled stones, her limp body finally coming to rest upon of her husband in life, and now in death. And their agony ended forever on the cold, comfortless earth. (253)

At last, Bir Shumshere gets his goal of becoming rich and powerful through the path of violence and bloodshed. But the gain came to the Shumsheres only at the cost of a great loss, loss of mutual respect and love and trust in the future:

The Shumsheres, at long last, by walking upon a pathway of blood, had gained power, wealth and prestige. In doing so, however, they suffered a great loss; the loss of that love and affection, the sense of selfless sharing that had hitherto been a mark of their family relationship. It was a loss that was never to be redeemed again, not ever. (240)

In conclusion, power politics in the textual analysis of the novel *The Wake Of The White Tiger* shows that power circle of the power-holder dominate or undermine the emotions, rights and sentiments of the common people. Whatever seems right for them they form it as rules and order for the common people to follow them in the society. These rules and orders seem to be the safety for common people on the one side but on the other side it is the means of power-holder to keep their control upon

common people. They use discourse for gaining their benefit and according to their consent, they define things which becomes true or false for people. They create and circulate rumors and stories as befits their interest to mold the public opinion.

Whatever discourse they implement as law becomes truth for common people of the society. Hence, they keep common people under their spell of power circle.

People who have greed for power, do whatever is necessary to gain power.

They do it by hook or crook. When they gain power then they do not give importance to others emotion, sentiments, rights, and thoughts but make discourses according to their need and implement them in the form of law, order, truth and ideology ex cetera.

This very idea is emphasized in *The Wake Of The White Tiger* by applying power politics as a tool. Power is pervasive, from love affair to family relations and then to politics.

III. Implementation of Power in *The Wake Of The White Tiger*

The Wake Of the White Tiger is a translated version of the text “*Seto Bagh*” by Diamond Shumshere Rana raises a strong voice in opposition to the power which is connected with corruption and violence. Power is such a thing which is wanted by everybody. Even the people of lower status longs for it because it is the means by which one can get wealth and prestige in the human society. Power is used as tool to hegemonize inferior people. The ruling people of society use power for fulfilling their needs and desires. They create discourse according to their benefit and they diffuse those discourses among the common people. Later those so called discourse get the form of rules, orders, law and ideology. According to those rules, order, law and ideology common people have to run themselves and they become puppets in the hands of the ruler.

The Wake Of the White Tiger shows the notion that how people are eager to gain power. The characters like Dhir Shumshere, Bir Shumsher, Trailokya and Narendra et cetera are in the race of power. Even the people belonging to lower status have greed for power and wealth. Those are Havildar, Keser and Chyangba. The character Chyangba in the novel is shown as a person who kills the Havildar first to get the post of Havildar than he kills Keser to become major. He is too greedy to get the post and prestige.

In the novel the protagonist Jagat Jung becomes the victim of Bir Shumshere. He is killed by Chyangba by the permission of Bir. Bir kills him because he is the person who has power and prestige. As the people of Nepali society used to criticize Bir and praise Jagat, due to this Bir becomes jealous of him and vows to kill him and take the power and wealth for himself because he is a poor Rana. He at last kills him and becomes Prime Minister. The common people of Nepali society have been

depicted as hegemonies, who favor whoever becomes the ruler. They at the time of Jagat Jung praised and favored him but criticized Bir Shumshere. And the same people criticized Jagat and praised as well as took the side of Bir Shumshere when he became Prime Minister by assassinating Rannodip. Bir used power for bad purpose. He has used the power to kill people and for fulfilling his greed for wealth and prestige. Even the character Jung Bahadur has used his positional power badly. He always scolded Somnath, who is the chief pandit at Royal palace. He is expelled from his job and exiled from Kathmandu simply because he expressed his idea to adopt constitutional monarchy in Nepal.

In my research work I want to prove that in the novel *The Wake Of the White Tiger* there is always conflict for power. Most of the characters in this novel have greed for power, wealth and prestige. Characters who are having greed for power, wealth and prestige are Dhir Shumshere, Bir Shumshere, Trailokya, Narendra, Keser, Havildar and Chyangba ex cetera. Dhir Shumshere is able to get power and wealth by making plot against his nephew Jagat Jung. He is jealous of Jagat because he used to spend money very freely. He makes princess Mother punish Jagat Jung and Narendra. They both are sent to Allahabad jail of India without any fault. After the death of Dhir Shumshere, Bir Shumshere took the post of Prime Minister and becomes powerful after assassinating Rannodip, who was thinking to retire Kashi and make Jagat Prime Minister. Even his army killed Jagat Jung, his wife Princess Royal and son Uddha Pratap. In this way he succeeded to gain power, wealth and prestige through the path of patricide and violence. Likewise Chyangba gets the post of major after killing Keser simply hearing that if you kill a major, you will be a major, a general become a general and so on.

The Wake Of The White Tiger is a picture that shows power corrupts the person who have it. Person with power thinks himself as superior and that person rules over others by making them obey his saying through law. Law and order made by himself is for the benefit of himself.

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