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Tension between Tradition and Modernity in Diamond Shumshere Rana's

The Wake of the White Tiger

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by

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Abstract

Diamond Shumshere Rana's famous novel *The Wake of the White Tiger* has presented the issue of tension between tradition and modernity in political and cultural phenomena of Nepalese society. The writer creates tension in the political values like autocracy and democracy and cultural system of marriage like orthodoxical arranged marriage and marriage by elopement. So the tension basically occurs throughout the text and it has been used for multiple subversive effects; like to overthrow the autocratic Rana regime for the establishment of democracy and to exhibit the social, political and economical status of the people in the Rana regime. Thus, *The Wake of the White Tiger* foregrounds political as well as cultural themes.

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Chapter I

A Brief Introduction of Diamond Shumshere Rana and His works

This research studies Diamond Shumshere Rana's novel *Seto Bagh* which was translated by Greta Rana as *The Wake of the White Tiger*. The objective of this research is to mention the tension between tradition and modernity on the novel *The Wake of the White Tiger*, where Diamond Shumshere presents the two ways of political thought, life style and cultural adaptation that are traditional and modern.

Shumshere was born in 1919 to Buddha Shumshere, an aristocrat from the Rana clan in Palpa. He was brought Kathmandu when he was six months old to his ancestral home in Thapathali. He studied at Patan High School, though he did not complete school. After his father died, he had to quit his studies and join the army, where he was given the post of lieutenant. Shumshere was only 20 years then, and continued serving in the army for nearly 20 years.

Though born in the autocratic Rana family, he plunged himself in the anti-Rana struggle of the peoples as a leader. This ardent advocate of democracy has been conferred a name of permanence in Nepali literature by his powerful novel like *Seto Bagh (The Wake of the White Tiger)*, *Basanti*, *Anita*, *Dhanko Dhabba* and *Pratibadha*, written in historical, social and political contexts. In 1994, he received Bharati Kharel award for his literary efforts. His most glorious moment, however, was leading the Nepali Deligation at the PEN (Poets, Esthets and novelists) International Writers' Conference to Portugal after the popular moment that restored democracy to Nepal in 1990. And he died of kidney failure at the age of 93 in 2011.

Diamond Shumshere Rana's *The Wake of the White Tiger* is the best novel among others. He wrote this book when he spent six years in prison from 1960 to 1966 for holding free election in Nepali Congress Party. *The Wake of the White Tiger*

was initially named Durbin Bhitraiko Nepal, but it was ultimately published in 1970 as *Seto Bagh*. The novel has been translated in various languages. Like English, French, Hindi and Japanese. The novel *The Wake of the White Tiger* is also available in the form of audio book, which is recorded by Radio veteran Khagedra Nepali who is engaged with BBC. The novel *The Wake of the White Tiger*, which is the focused of this research, is one of the most famous novels in Nepali literature. In the novel he deeply analyzes the modern political, cultural and social thought of the characters. The story of the novel mainly revolves around the main characters, Somnath, King Surendra, Jung Bahadur and Jagat Jung and Royal Princess.

In the novel, Somnath plays the vital role to be free from control and domination of Rana regime and wants changed political system in Nepal. Somnath knows that political change is fundamental change of nation's social, economic cultural and educational changes. He demands parliamentary system, even though he is close with Jung Bahadur and his Rana regime. His desire is against Rana regime and whole Nepalese government system.

Cultural issues are portrayed in transforming way like marriage, love affair drinking and so on. King Surendra accepts his Royal Princess' love affair and agrees for marriage with Jagat Jung. As he remarks "In England," asked the King, between bites of food," how do they choose a husband for their princess?" (120). King was totally traditional but now he has changes his thought of love, marriage and drinking liquor with queen in gather. By the consent of his princess love affair and marriage King wants to be free from social and traditional norms and values.

Jung Bahadur and Jagat Jung were determined by power and position. They governed Nepalese people and enjoyed in the oligarchic system. But at the last of Jung Bahadur's life and Jagat Jung's life they realized and feel about oligarchic

system. And they remembered Somnath's demand of changed political system and want to be free from power and position.

This research highlights the tension between tradition and modernity. When modernity enters Nepal there was a kind of change in the thought of public and rulers. Shumshere presents Somnath as the public and plays the public role to change traditional political system and establish parliamentary system like British political system. In the ruler's presentation Shumshere presents Jung Bahadur and Jagat Jung's changed mental state of mind in the political system. They question themselves and the established Rana regime. And King Surendra changes his thought and activities on his daughter's love affair and marriage. By this changing state of mind, political and cultural issues are main modern issues of this novel.

Diamond Shumshere Rana presents the indirect view of political change in Nepal by representing Somnath's release from exile and his wife's freedom from prison. The main character of Rana rulers, Jung Bahadur, gives justice to Somnath and his wife is an indication of the initial political change. Jung Bahadur's feeling about bad oligarchic government system indicates the new political view when oligarchic government system dominates public and their right. Oligarchic government system makes rulers tyrant and they seize public justice and their rights. New political view is changed political system, so that it gives political, social, economical, cultural and educational development.

The book is primarily a story of Rana regime. At the same time, it provides a vivid picture of philosophical, political, social, economical, administrative and cultural scene of the autocratic Rana regime. Regarding this Arun Ranjit in the news paper, *The Rising Nepal* says:

The Wake of the White tiger, originally *Seto Bagh* is Diamond Shumshere Rana's landmark novel. Set in the second half of the 1800, the story unfolds in the royal palace and the Rana houses. The novel has a real based full romantic along with an energetic story of the feud for power and control, of plots and counter plots, alignment and realignment. (22)

In this abstract Arun Ranjit delineates feud for power and position and romantic story of Rana regime. Power and position are the main issue of the novel. Another romantic love story paints the novel beautifully to capture the readers' attention. Showing the powerful hero of the Nepalese era, the characters' romantic events are written in the novel. Further, Kamal Mani Dixit comments "*Seto Bagh* is a story about Jung Bahadur's eldest son Jugat Juang. This novel presents the political incidents of Nepalese history i e history of love and hatred, history of envy and murder, and history of suspicion and conspiracy that occurred in and around three decades" (1).

In this lines Kamal Mani Dixit expresses the as the family conflict. In the novel both Jung brothers and Shumshere brothers have greed for power. They indulge in constant conspiracy and murder. Kamal Mani Dixit put the main issue of power. Power brings the conspiracy and hatred to be powerful and it presents the political incidents. Similarly, Ritu Raj Subedi in the daily news paper, *The Rising Nepal* says:

The tremendous success of *Seto Bagh* did not only give diamond money and fame but it also set several records in the history Nepali literature. It attempts to realistically portray the political condition of Rana's rule. It offers heart rending description on the dawn fall and merciless killing of Jung Bahadur's son. (7)

Through these lines, Ritu Raj Subedi tries to reveal historical assassination of Jung Bahadur's eldest son for power and money. He shows the historical events and political condition of Rana regime in the reign of Jagat Jung. Further, Yug Pathak in the news paper *The Kathmandu Post* comments:

However, Shumshere most acclaimed work has to be *Seto Bagh*, which has been translated into English, Hindi, German, and French. While *Basanti* painted the down of the Rana Regime, *Seto Bagh* depict the claim's sunset. Jung Bahadur was ambitious, someone who understood the game within royal palace. The myth of his ambitions, whether considered to be negative or positive, shapes the aesthetics imaginations of people even today. Shumshere understood it better than most. The white tiger that Jung Bahadur thinks he sees is a symbolic for his ambitions intermingling with fading eyes sight and failure. Shumshere successfully portrayed the historical evolution of Jung Bahadur through these two works, which are crucial to understood history from the view point of Rana. (8)

Through these abstract Yug Pathak depicts the historical evolution of Jung Bahadur and his imaginary vision in the Rana Regime. Ambitious vision of Jung Bahadur is symbolized by white tiger, where it is symbolical and it is denoted failure vision of Rana regime. Similarly Greta Rana comments:

It is tragic story not only because it ends on a tragic note but because it destroys a family. I speak not of the Jung family who are murdered or scattered but of the Shumshere family; for upon achieving that very power that they carried 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. (11)

The translator of this book, Greta Rana comments the novel as the tragic story of rulers. Tragedy is highlighted in Rana family and Shumshere family with destroyed Rana regime. So Greta Rana gives her comment on text as a tragic novel. Another, Ujjwal Prasai in the news paper, *The Kathmandu Post* says “Writer Diamond Shumshere beautifully captures this moment in his acclaimed novel *Seto Bagh* (White Tiger), where the moment signifies the end of Jung Bahadur’s rule. Ironically Shumshere himself cannot see properly any longer” (2).

In this abstract Ujjwal Prasai delineates the legend of white tiger on Jung Bahadur’s hunting trips in the terain. Dimond Shumshere ironies Jung Bahadur’s rule and his vision of political system by bringing the writing element of irony.

The novel, *The Wake of the White Tiger* presents the initial coming of political change. Jung Bahadur the main character of Rana regime changes his mental state and feels uneasy from oligarchic system of Rana regime. Further, Jugat Jung, eldest son of Jung Bahadur questioned himself against established political system and his father’s rule to govern the nation. Another Somnath the main character of public always demands parliamentary system. Sometime he raises voice of political change so he exile from own country. And king Surendra agrees his princess’ love affair and give consent to marry with Jagat Jung.

From these critics’ view, all of them raised the issues of political power, position, history of Rana regime, story of Jung Bahadur. But none of them raise issue of modernity that brings the mental change and political change from the traditional thought and behavior of rulers and public. So modernity is different and most valuable issue of the novel, *The Wake of the White Tiger*. It is new and philosophical issue of

the novel, when author expresses indirectly through the characters like Somnath, Jung Bahadur Jagat Jung, King Surendra, Dev Shumshere and Royal Princess.

Writer's intention about modern thought and behavior can analyze in the context of culture like marriage, political like parliamentary system, thought of Somnath and behavior of Dev Shumshere. It portrays the newness on the established political, social and cultural values. History is touched in the analysis of modern thought and modern behavior of character. Another, power and position also linked in the history and conflict of Rana family and Shumshere family. Contextualizing all commenter's' views modernity takes the departure of all reviews.

The primary objective of this research is to analyze the tension between tradition and modernity in the novel, *The Wake of the White Tiger*. This research attempts to depict initial phase of revolution like Jagat Jung questions against his father's established government system, Jung Bahadur questions himself, Dev Shumshere ignores established political system and king Surendra's mental change of established cultural values. This research searches the modern issue to justify the modernity by political and cultural changes of main character's mental changes and activities. And it also depicts the writer's inner intention of political change and establishes the new government system to develop nation.

Giving the new and changed element of every issue established norms and values also links of this research. Tradition and modern are inter connected. Starting point or starting adaptation is modern but when it becomes long term modern changes into tradition. Tradition is not valueless than modern in the comparison of newness but it is changed by the time and human thoughts. So when we talk about modernity tradition comes automatically in the definition or in the description.

This research searches about the modernity of the novel, *The Wake of the White Tiger* by Diamond Shumshere Rana. Highlighting the different issues and indirect intention like history, love affair, tragedy, magic realism, life of Jung Bahadur and Jagat Jung modernity is one of the philosophical issues of this text. Modernity is vast element in human thoughts and the activities, among them this research makes the significant use of the notion developed by the modernist writer but does not describe those theorist completely. But it analyses the issue of tension between tradition and modernity in the characters of the novel, *The Wake of the White Tiger*.

Conceptualizing by the notion of Kant and Foucault's modern elements it takes the primary tool of their book. This study does not analyze the freedom from control and domination of the author but focuses freedom from control and domination of the characters in the novel, *The Wake of the White Tiger*.

Modernity does not exist in the limited time and space. Discussing about unlimited thoughts and behavior it analyses the freedom from control and domination of political system, freedom from traditional norms and cultural values and established social values to portray the individuality. Individuality demands freedom of thought, action and to live and to be autonomous. Rana in the favor of autonomous brings the characters to express modernity in this changeable era.

This research is divided into three sections. The first section introduction section, it gives brief introduction of author his work, his award and brief summary of text. In introduction section it introduces the research issue and hypothesis to show the initial phase of this research. And it also introduces the text's reviews and departure. Second section analyses the textual analysis on the basis of theoretical tool, about theoretical references, when it brings the references of modern theory to analyze modernity. The last and third section includes conclusion of this research.

Chapter II

Traditionalism in Collision with Modernity in *The Wake of the White Tiger*

This dissertation explores the tension between tradition and modernity in culture and political of the novel *The Wake of the White Tiger* by Diamond Shumshere Rana. Shumshere's writing is the reflection of the Nepalese society where we can find two ways of political thought, life style and cultural adaptation that are tradition and modern. Diamond Shumshere presents the effect of modernization on the political system, culture and way of life of Nepalese people by the other country. Demanding of democracy in the political system and ignoring the established norms and cultural value depicts the effect of Britain. From this representation he highlights cultural situation of Nepal and especially government system. So Shumshere presents such kind dual state of mental condition of people through his novel, *The Wake of the White Tiger* and he presents the characters like Jung Bahadur, Jagat Jung, King Surendra, Princess Royal, Rannodip, Bir Shumshere, Dev Shumshere, Somnath and others to depicts tension between tradition and modernity.

Rule and ruling system is main issues for discussing to the characters and all of the characters revolve around the oligarchic ruling system. Jung Bahadur, (Shree Teen Maharaj) twists established system of position or role of succession on brother to brother instead of father to son b. By this change conflict starts of the Shumshere and Jung family to make government system.

Jung Bahadur connects his relationship with King Surendra to the marriage relation of Jagat Jung, his eldest son, and Royal Princess, King (Surendra's daughter). King Surendra accepts love affair of his daughter with Jagat Jung as British rulers accept their daughter's agreement. So, Princess Royal is very happy for success of her love affair with Jagat Jung even though she is engaged with Bir Shumshere. Princess

Royal's marriage was already fixed with Bir Shumshere, but it is not her wish and agreement, but that of the Royal culture.

Power, position and economy depress public as well as rulers. In this condition Bir Shumshere depressed by the economic power and his engagement broke because of his poor family situation. Princess Royal ignores her engagement with Bir Shumshere thinking that Bir Shumshere is poor with seventeen brothers. By this issue Shumshere family and Jung Family's mutual understanding break up. Being fed up with political power, position, control and domination, Somnath rises of the changed political system like Britain. He demands parliamentary system in Nepal but oligarchic rulers mock him as a mad man talks about political system. Nobody heard his voice of freedom and parliamentary political system and he is banished from Nepal. Even if he is banished, Jung Bahadur excuses him at the last of his life and makes messenger of his death. Because Jung Bahadur realizes that parliamentary system should be established.

Parliamentary system is new than oligarchic system, it respects the voice of public and control the autocratic rulers, so modern character raises voice against the oligarchy. Strong and established oligarchic traditional rulers punished to Somnath as a traitor. The conflict starts in the mind of Jung Bahadur, the main powerful ruler in the political system. Traditional mentality and traditional thought ignores the new thought, so struggle arises between the traditional thought and modern thought.

Established autocratic system and rulers control and dominate public and they seize the public without any law or constitution. Personal order is declared as order of court. By this system all of the public voices are depressed as Somnath's voice and nation development is ignored. This opposite autocratic system and rulers' thought create the tension between the autocratic system and parliamentary system.

Along with political tension Diamond Shumshere draws the cultural tension in the novel *The Wake of the White Tiger*. Traditional cultural thought, behavior and modern cultural thought and behavior conflict in the way of adapting, behaving and thinking about the cultural issues. Love, marriage and engagement draw the cultural conflict between tradition and modern. Traditional thought ignores the new cultural behavior like, love, love marriage or any daughter's own decision and arrange marriage should be agreed. But in modern culture, happiness of daughter or girl is respected.

Princess Royal, daughter of King Surendra loves Jagat Jung, eldest son of Jung Bhadur and likes to marry him. When she proposes him, he feels suffocation by her propose, because she is engaged with Bir Shumshere and thinking that to do love with Royal is sin in traditional culture. By this thought and behavior of Princess Royal and Jagat Jung create the tension between traditional culture and modern culture.

From this representation he highlights cultural situation of Nepal and especially government system. So, Shumshere presents such kind of characters and condition of people through his novel, *The Wake of the White Tiger*.

Diamond Shumshere presents the character named Jung Bahadur, Shree Teen Maharaj who is a modern character on the issue of culture and traditional character on the issue of political and he wants the Nepalese society from the way of cultural changed. On the issue of culture his vision is enlightened, humanitarian and global perspective based on true, justice and harmony of individual and nation. Jung Bahadur is rational, liberal and forgiving so he demur custom of sati.

Here we find contradiction because on the one hand Diamond Shumshere presents the character, who adapts modernity and other hand they are in dual situation of their tradition. Jung Bahadur presents modern characteristic but he is also in the

favor of traditional political system. He ignores parliamentary governance system raised by Somnath and advice of Britain. He declares eradication of custom of sati but all his widows immolates on his funeral pyre.

Jung Bahadur brings branded whisky from Britain and establishes drinking culture of foreign branded whisky. They drink in his son, Jagat Jung's happiest day of accepting love affair with Princess Royal by King Surendra. He visits Britain and keeps good relationship with British queen. From that visiting he learned much modern things that he accepts in his life. He is attracted by British in cultural issues.

Jung Bahadur is not in the favor of changed political, social, cultural system but he also favors the traditional and established political system. On the one hand he is innovator of culture like eradicating the sati system, in the favor of daughter's agreement for their marriage and he suggests King Surendra to accept Princess Royal's love marriage and other hand he ignores parliamentary system. From this issue Jung Bahadur's characteristic is modern in the culture and his characteristic is traditional in the political. By this two characteristic his inner vision highlighted that modernity roots only in a culture. But Octovia Paz argues that, "cut off from the past and continually hurting forward at such a dizzy pace that it cannot take root, that it merely survives from one day to the next" (Berman 35). That is to say, modernity neither roots itself anywhere permanently nor does it restrict itself to a specified field. Jung Bahadur eliminated the sati system but he does not want to change government system. In this condition tradition and modern, two mentalities exist within Jung Bahadur.

Diamond Shumshere presents Jung Bahadur as a representative of modern character. He is a little bit far from tradition and his thought and act also different from tradition. He went vast Terai for freedom leaving his palace and all precious

material things. By this act of Jung Bahadur's individuality and freedom are revealed. To mention of individuality and freedom Kant mentions "For this enlightenment, however, nothing is required but freedom, and indeed the most harmless among all the things to which this term can properly be applied. It is a freedom to make public use of one's reason at every point" (226).

The above paragraph shows freedom is most important and valuable for human being in modern society and it supports to make public use of one's reason at every point.

Modern concept of justice, freedom and individuality, Jung Bahadur is representative character of this event. At the last of his life he realizes the advice of Britain and Somnath, great scholar or Brahmin advocacy of parliamentary system. And he gives justice to Somnath saying that "You have suffered a lot" (146). Jung Bahadur exiled Somnath but now he realizes his advice and begs apology from him by the realization of his traditional thought. Thought and act reveal an individual's reason, for this Foucault mentions "The critique is, in a sense, the hand book of reason that has grown up in Enlightenment; and, conversely, the enlightenment is the age of the critique" (289). Critiquing is necessary and critiquing changes the state of thought as well as any established system. Modern philosopher Kant argues:

Thus the public can only slowly attain enlightenment. Perhaps a fall of personal despotism or of avaricious or tyrannical oppression may be accomplished by revolution, but never a true reform in way of thinking. Rather, new prejudices will serve as all as old ones to harness the great unthinking masses. (226)

Thinking new and changed in any element of society is useless without any physical action. To abolish despotism, oppression and orthodox cal system revolution is

necessary. By this revolution all the traditional and orthodox cal norms, value and system can abolish and new can be reformed.

Though Jung bahadur is modern, somehow he likes oligarchic government system and he does not want constitutional monarchy or parliamentary system in Nepal. He mocks at Somnath who raises voice of constitutional monarchy and says “Somnath is mad. He claims that my system will cause bloodshed and my family will be wiped out. For him, the only safety lies in constitutional monarchy. Pah!” (134). It means that he hates constitutional monarchy and changed political system necessary for the betterment of the Nepali society.

Jagat Jung, Jung Bahadur’s elder son, is a traditional monarch who minds traditional concept of sin, spell and chanting. He is loyal to the King Surendra and oligarchic government system. He fulfills his duty carefully and dutifully. He is afraid of the sin and he thinks that to do love is sin. So he respects traditional culture of arrange marriage.

Princess Royal, King Surendra’s daughter is the representative character of modernity. She ignores traditional cultural boundary of royal family and loves Jagat Jung and wants to marry him. She listen her own desire but not royal family and royal culture. She proposes Jagat Jung ignoring that she is engaged with Bir Shumshere and forgetting the cultural marriage of royal princess. Having strong desire of love she says “Love is the immortal ties that binds man and woman” (23). Here she expresses her intension about love and valorizes that love is important for man and woman to tie immortality.

Princess royal is stands against the traditional and royal thought of sin or evil. She is forced to accept traditional act by Shashikala, Bounou and other royal members but she ignores to accept their suggestion and says “sin or no sin” (51). She is

struggling against the royal cultural and traditional system of love and marriage of her in particular and Nepalese princess in general. She never hears cultural and orthodoxical system of royal princess and she behaves against traditional system of royal family. Carrying the new cultural thought Princess royal creates the tension on Jagat Jung who is carrying traditional cultural thought and behavior. When Princess Royal proposes him he feels like mental suffocation from that proposal. Feeling so bad conditional mentality Jagat Jung reveals:

How can this possibly happen to me? My family has worked in the palace for generations. How can I commit such a sacrilege? No I must resist it. I will not succumb to Princess's love, even if it means that I have to warn her myself of the dire consequences, I will, but I cannot do such a dishonorable thing in this blessed hand. (27)

The above lines portray traditional thought of Jagat Jung created by modern concept and he begs solution of his problem to Somnath and he reveals his problem to Somnath that to accept Princess Royal's love proposal like to do sin. So he does not want to do sinful act for the royal family where his family works in the palace for generation and says "Look I can't stay here Somnath. I'll have to go away somewhere" (29). He wants go away from Princess Royal and palace to be free from her proposal.

Challenging the superstitious thought Kant mentions:

As we would have to say of William Godwin, that the negative force are recognized in the argument at the same time as a faith in the possibility of their disappearance is preserved. But for the most part in what follows, superstition and prejudice are external enemies rather than inward ones who may sometimes masquerades as friend. (225)

The given paragraph shows that superstition and prejudices are the obstacle to the modern society for knowledge and it pretends to be real element in the society, where it plays the role of enemy to be modern and develop the individuality and nation. Here is the Jagat Jung who believes in superstition and external enemies. He doesn't know that superstition and prejudice resist our consciousness but gradually Jagat Jung changes his superstitious thought by the Somnath's modern concept about culture.

Princess Royal is strong modern character and she is represented as the pioneer of the innovative thought of cultural issue of marriage and love. She is not only in love with Jagat Jung but she also motivates to Lady Dhana, her uncle's daughter and Shashikala her maid and says "Love is a handsome youth forever dancing before your eyes whether he is really there or not. Your heart pine for him and the world become when he is there empty when he is not. His absence will make your heart grow fonder" (23).

Diamond Shumshere presents the changing character of the novel. Here Jagat Jung is changing slowly, he accepts Princess royal' proposal and begins to visit with her. His thought of love marriage is changed by Somnath's advice and suggestion. So he loves Princess Royal and wants to marry her. At last they get love marriage.

Jagat changes in the cultural issue of love marriage but he doesn't change in the established political system established by his father Jung Bahadur. He wants to keep this political system as usual. Dev Shumshere, Somnath and British favor constitutional monarchy but Jagat Jung never thinks about the political system and wants to be a Maharaja and says "I should be Maharaja, not you. I am Jung's eldest son and its always the eldest son who succeeds a Maharaja" (180). Jagat Jung does not want to break established political system and he wants to be Maharaja as established system makes eldest son after his death. By this traditional thought or

favor of traditional thought and concept creates the tension between traditional political system and modern political system.

Jagat Jung's religious act creates the conflict in the relation of his family he offers gold and gold coin to the temple. This offering gold coin the temple is traditional and religious act but Dhir Shumshere, Jagat Jung's youngest uncle doesn't like it and advice to stop it. But he doesn't listen and says "I can perform any religious act I like. It's none of your business. Religious acts are nothing to do with social position" (178). He is religious and autocratic, to pray is the simple act but here he offer gold to the temple it shows the traditional thought and act of Jagat Jung.

Diamond Shumshere portrays conservative character of the political system. Here Jagat Jung changes in cultural issue but his mind changes in end of his life about political system. This condition brings the assassination, patricide, bloodshed and end Jung Bahadur's family. To this condition writer, Diamond Shumshere comments "What good than was his father's thirty two years of rule? What good when whatever he established could be so easily destroy" (249). Shumshere comments that Jung Bahadur's thirty two years ruling system was not good for nation and individuality.

Dev Shumshere, Dhir Shumshere's son is the representative character of modern demands like individuality, democracy and he favors the parliamentary government system which was of course in complete contrast to the autocratic system of Jung Bahadur. Believing in the constitutional monarchy, he can't revolt against the autocratic system of Rana regime because he is a member of Rana family. The writer also tries to show the modern characteristic of Dev Shumshere in the following lines:

Dev, who was every inch of democrat, or so he thought, couldn't have cared less. He felt completely convinced by the idea of constitutional monarchy and got very exasperated with Nepali politics, with its plots

and counter-plots, in which only the strong and ruthless emerged victorious. Only a parliamentary system, would put end to all this. (79)

Even though, Dev Shumshere is democrat he can't protest against Rana regime directly because he himself is a Rana member. So he can't revolt against autocracy though he wants parliamentary system. Hegel points the obstacle of individuality like this "One can't resign from society. Anyone who simply shrugs their shoulders at the society they live in and wants to find their soul, with therefore be ridiculed" (370). In modern society a person can not reject society's rule and regulation. Living in the society and opposing the society's norms is contrast, if it is done it would be ridiculous.

Diamond Shumshere represents the modern characteristic by Dev Shumsjhere. Dev Shumshere is in the favor of individuality, so he believes in constitutional monarchy and stands in favor of Somnah, who raises the voice of constitutional monarchy. All of his brothers and ruler of oligarchic government system ignores parliamentary system but Dev Shumshere only like parliamentary system in Nepal.

Dev Shumshere supports freedom and his personal act presents freedom. Freedom is characteristic of modernity. All his brothers participate in the assassination of Jung family but he roams freely without any intention of assassination. He doesn't know when all the political power and position were changed in the end of Rana regime by assassination and says "what changes, patricide and genocide in one fell swoop" (237). All the Jung family is assassinated by Shumshere family but member of Shumshere family Dev Shumshere is unknown, so he surprises when Kesar Thapa tells about all events of assassination. By this event he feels uneasy because he is not in the favor of patricide and genocide.

Here, Dev Shumshere carries pistol for his security, it indicates the modern characteristic, gun and pistol are their weapon to save their life and secure position.

According to Marshal Berman:

The maelstrom of modern life has been felt from many sources: great discoveries in the physical sciences, changing our images of the universe and our place in it; the industrialization of production, which transforms scientific knowledge into technology, creates new human environments and destroys old ones, speeds of the whole tempo of life, generates new forms of corporate power and class struggle. (2)

Due to advancement of science and technology modernity flourished as flying as bird in the sky. Modern science, communication, philosophy etc. stimulated the progress of human life, moreover, human consciousness. Dev Shumshere's political consciousness ignores traditional autocracy and demands modern democracy. On the one hand Diamond Shumshere representing the totally modern character and on the other hand he presents the traditional character, by this representation we find contradiction on the novel and character. From this contradiction creates the tension between tradition and modernity.

Diamond Shumshere presents the Nepali political situation by the modern character Rannodip, Jung Bahadur's brother. He is in the favor of individual freedom and political freedom, so he desires to go Kashi. Freedom from any responsibility and positional boundaries are the individual freedom. He doesn't want to take any position and says "When Bir returns from Rawal Pindi I will resign and retire to Kashi" (197). He is fade of being a Shree Teen Maharaja and wants to be free from this responsibility. After his death or resign Bir Shumshere's turn to be a Shree Teen Maharaja, so Rannodip is waiting for resign.

Modern concept of freedom and individuality define by Kant in the essay “An Answer to the Question: What is Enlightenment” through this he argues “And an even greater freedom is enjoyed by those who are restricted by no official duties. This spirit of freedom spreads beyond this land, even to those in which it must struggle with external obstacle erected by a government which misunderstands its own interest” (228).

The given lines express the modernity in which no official duties binds freedom of a person. Remaining in the position is the obstacle to be free, to expose thought. So Rannodip wants to be free any responsibilities given by the role of succession and wants to go Kashi for freedom.

Political change and modernity shows the modernity in the thought of public or ruler. Rannodip mental state is not stable about the political system of Nepal and he asks to Balman, his servant “which system do you think is the best system, the British or our own? Tell me the truth and don’t be afraid” (116). These lines incorporate the modern tendency to Rannodip where he expresses the intension of political change and he is seeing the British parliamentary system. Even if Balman is a servant and Rannodip is a ruler he gives right to speak to Balman about political system of Nepal. It presents the freedom of public to express political vision.

Though Rannodip shows his attitude on the modern characteristic, he doesn’t favor the political system established by his brother, Jung Bahadur. He supports and valorizes autocratic system of Jung Bahadur and wants to keep stable forever. So he says “That’s ridiculous, I haven’t done anything to harm them. Come now, look at things reasonably; think of your father and the struggle he had to win all his power. Dhir was his right hand man, and your father did not give power without reason” (197).

Critics like Habermas believe that “modernity is the consciousness of time” (74). Diamond Shumshere presents the character having dual mentality of modern and tradition. On the one hand Rannodip shows the characteristic of modern and his consciousness depicts the modernity and on the other hand he desire to keep stable autocratic system of Rana regime for the government system of Nepal. It creates the conflict between traditional thought and modern thought on the political system.

Though Rannodip wants to go Kashi to be free from social life, he becomes Shree Teen Maharaja, prime minister of Nepal. He adapts that position when Jung Bahadur dead. This attitude of Rannodip indicates the dual mental position and its shows the tension between tradition and modernity in the political power.

Modernity is the break from the past established political, social and cultural values and norms. In the novel cultural values is broken by Jung Bahadur and King Surendra. Foucault argues about the modernity like this:

Modernity is distinct from fashion, which does no more than call into question the course of time; modernity is the attitude that makes it possible to grasp the ‘heroic’ aspect of the present moment. Modernity is not a phenomenon of sensitivity to the fleeting present; it is the will to ‘heroic’ the present. (290)

So, the given lines support the human attitude feeling consciousness about innovative social, political and cultural things are portrayed.

King Surendra appears in the feeling of novelty. He changes his decision about his daughter, Princess Royal’s marriage and thinks about marriage ceremony of Britain. The given lines make it clear “In England how do they choose a husband for their princess?” (120). He is thinking about the arrange marriage of royal princess and his mind attacked by the innovative issue of love marriage.

Furthermore, cultural norms and values binds the human thought and activities, so King Surendra appears in the confusing condition of established cultural and innovative culture of royal marriage. So he asks to Jung Bahadur “But what happens if the parent don’t agree with her choice” (120).

Carrying the modern thought of cultural issue, King Surendra is traditional in the political thought. He never thinks towards British parliamentary system, Chinese demand of democracy and advice of Somnath. It creates tension between tradition and modernity in the political system. He adds traditional thought on Jung Bahadur’s initial mental changes. Jung Bahadur makes rule of succession that brother will be prime minister after his death but King Surendra always requests to Jung Bahadur to change his decision.

Jung Bahadur leaves his palace and went vast Terai because of King Surendra and his son Jagat Jung. They don’t want to change established political instability of any power and position. So they always demand Jagat Jung’s succession after his death but Jung bahadur wants to change this system of succession. So it creates the tension in the political system.

King Surendra’s wife, junior Maharani is traditional and believes in superstition element. When Princess Royal became sick by Jagat Jung’s cause of love junior Maharani thinks that, it is cause of superstitious element. She never asks her daughter and guesses the degrading mental condition of royal Princess. King Surendra supports her he agrees what she does and what she says about Princess Royal’s illness. Being a King Surendra never thinks changeable time and condition of human being. He hasn’t new vision and new thought any social, political and cultural issues. Hamilton argues that “religious world views, as attempt to keep people in a condition of ignorance and superstition . . .” (35). By this activity of King Surendra brings the

tension in the modern political, social and cultural thought and action of human beings.

Diamond Shumshere presents King Surendra's modern thought and act on cultural like love marriage but King Surendra's thought and act are not modern in political and social issues. By this presentation shows the conflict issue in the novel. Two oppositional, traditional and modern thought and act shows the tension between traditional and modernity.

Junior Queen's superstitious thought and behavior creates the tension in Princess Royal's thought and act. Princess Royal's thought and act is modern. She hates traditional norms and values and boundary of royal family, so she loves Jagat Jung but royal family's norms and culture resist her every thought and act. She can't express to anyone even her mother too. By this struggle of modern and tradition she became sick but her mother brings Vaidayas to cure her. Princess Royal is selfish she loves money and power. Selfishness is element of modern people she loves Jagat Jung who is rich and powerful than Bir Shumshere. She wants to break engagement with Bir Shumshere because of poverty and power. She hates Bir Shumshere and loves Jagat Jung by cause of poverty. It creates the tension between Bir Shumshere and Royal Princess because Bir loves Princess Royal and wants to marry her.

Being in the royal family, Princess Royal has to struggle with royal family members and traditional culture of society and family. Mutual understanding broke of her mother, Junior Queen. Because her mother is traditional and she is modern, it creates the tension between Junior Queen and Princess Royal.

Princess royal plans many more to get her love and happiness. She takes help of Lady Dhana, her uncle's daughter and Bir Shumshere to be successful in her happiness. She takes superstition element as a weapon for win the mother's consent in

her marriage. She pretends to her mother and says “Muma last night I had an awful dream and I’m afraid that I’m going to die, muma I don’t want to get married, if I marry, I will die” (104).

Princess Royal succeeded in her plan and desire in the last, she got marry with Jagat Jung by the consent of every family members of royal family and Jung family. Bir Shumshere also gives consent to marry with Jagat Jung and helps Jagat for marry Princess Royal.

Karl Marx’s argument emphasizes society’s cultural values and norms described by Justine Gaarder opposition of natural law. The following lines tell about this “It is mainly society’s ruling class that sets the norms for what is right or wrong. Because ‘the history of all hitherto existing societies is the history of class struggle’ in the other words, history is principally a matter of who is to own the means of production” (395).

Society is bound by many traditional culture, norms values and system but this culture, norms, value and system are created by ruling class people and they can established in the society. It can change by them or ruling class people. In the novel Princess Royal’s marriage system is changed by Princess Royal, King Surendra and Jung Bahadur and abolishes the orthodoxical norms and new system is established. When it is reforms cultural law also reforms for prevent it by lower class people.

Diamond Shumshere presents Trailokya, King Surendra’s eldest son, as the representative traditional character. His traditional thought and behavior creates the tension in the Jung Bahadur’s innovative thought of government system and every step of his life. Trailokya is traditional and orthodoxical so he always wants to be a king by his father death or resign. To protect his kingship he always convinces his

father and Jung Bahadur's innovation thought so he wants to change Jung Bahadur's thought and action on the role of succession.

Trailokya takes help from his father King Surendra to convince Jung Bahadur, his father in law for making prime minister to his son Jagat Jung after his resign. It is Jung Bahadur's decision to make a prime minister to his brother after his resign or death. It is a new system in the Nepalese political system where role of succession is handed down on brother to brother. This system breaks the orthodoxical system of role of succession that was handed down on father to son. This system can seize the Kingship of Trailokya so he always takes father's help to recant Jung Bahadur's decision.

For support to his son King Surendra always convinces Jung Bahadur to make Jagat Jung, King Surendra's son in law prime minister of Nepal. It creates tension between Jung Bahadur' innovative thought and Trailokya's traditional thought. Jung Bahadur knows the orthodox cal political government system will ruin one day so he goes to vast Terai to be free from political boundary and protect of his government system. Dream and thought are human drive Frued's argument described by Gaarder "All dreams are wish fulfillment" (439). Human dream vision carries the desire externally and internally. Whatever decision comes from our dream is a wishful.

Trailokya always desires the traditional and conventional norms and values in his every step of life. He ignores whatever should be done but he focuses what he wants. So it creates tension in the royal palace where innovative issues are mentioned. This conflict binds Jung Bahdur's life and it remains forever in the Jung Bahadur's life. He dies in the vast Terai without son, daughter and brother and he decide to keep secret of his death. So Dhir Shumshere, Jung Bahaduer youngest brother only knows

the Jung Bahadur's death among the all family members and royal relatives. Dhir has to go vast Terai and he request Trailokya, Jung Bahdur' son in law for company but he refuse to go and waits an auspicious day to travel. He is conservative of any cause of royal family and says "I won't leave the palace today. Cancel this journey and the royal priest will fix a day later in the week" (154).

Trailokya being a prince of Nepal, he is conservative and remains far from the science and technology. He believes in Kaviraj for the treatment of ay disease. He is ill by the ear aching and all family members and relatives discuss about his heath and to cal Kaviraj but they ignore to call doctor for his treatment. And Jagat Jung says "It would be sacrilege to let this British doctor touch his Highness" (163). All the royal family members are traditional and haven't knowledge about science and technology that changes the human thoughts. Kaviraj is old and traditional doctor but time is changed, all the old and traditional element are changed by science and technology so Kaviraj can't cure Trailokya's ear and he dies. Being in the changed time and situation, Trailokya is in the traditional and conservative thought. By this thought and mental situation of Trailokya creates the conflict in his death time.

Here Diamond Shumshere presents the unchangeable character like Trailokya, traditional character. He is not changed from his life to death and always wants to secure his throne for his son, so he conveys junior queen "Look even father won't leave long now. His heart is too feeble. Prithvi is still a child. When I die there are many who will plot and plant to deprive our son of his throne. You must be wise and cautious, and make sure he gets his rightful place" (165).

Trailokya loves his historical and orthodox cal kingship. Kingship is historical and cultural system of Nepalese society and this system want to change by other characters like Somnath, Dev Shumshere, Ranoodip and other countrie like

Britain and China. Parliamentary political system was established in Britain, it is new government system in oligarchy. Everything changes in the world and innovative displaces the old thing, so demanding of democracy or parliamentary system is necessary in Nepalese government system of oligarchy. But Trailokya, a royal prince doesn't want to change this government system and always to keep oligarchy as usual. This orthodox cal and Trailokya's thought and new thought of other creates the tension between tradition and modernity in the political system.

Historical philosopher Nietzsche defines about the political history in his essay "The Use and Abuse of History", through this essay me mentions "That for the health of single individual, a people, and a culture the unhistorical and the historical are equally essential" (183). This shows the traditional system of kingship should be changed according to time and situation. He should adapt the historical system according to society's need and we should leave the history for the demand and need of society. It keeps the balance in the society or individual, people and culture. But Nepalese historical political system is orthodox cal where Trailokya stands for this orthodox cal political system. It makes the abuse of history in the society to use history unhistorical act, even thought and system are necessary in the society.

Dhir Shumshere, Jung Bahadur's youngest brother who follows the historical and political action to keep stability of political system in Nepal. He wants protect the political power, which Jung Bahadur has gained by powerful victory. Nietzsche defines the history about powerful person and says "History belongs, above all, to the active and powerful man, the man who fight one great battle, who needs the exemplary men, teaches, and comforter and can't find them among them contemporary compassion" (186).

In the history of any society great power of physical and consciousness is needed to gain the victory. For this fulfillment one individual should be need and he should be respected by other to keep the society healthy. For this history and he keeps Jung Bahadur's vision as pioneer of the nation.

Dhir Shumshere's rigid and dogmatic vision and decision on power and position brings the conflict on his family, especially in Jagat Jung. Jagat Jung wants what government system gives him but Dhir Shumshere protests that law of government and wants to establish what Jung Bahadur established as rule in the political system. Respecting Jung Bhadur Dhir Shumshere says to Jagat Jung "He doesn't respect his father or his uncle, if he did we might well forgive him. But he is going to ruin everything his father achieved. He is a curse to all of us" (178).

Diamond Shumshere presents Jagat Jung in the relation of Dhir Shumshere to show the rigid love of established political power in the Nepalese history. Here Jagat Jung loves his established law of position in the government system and to keep this rule forever in the nation. He ignores what his father has changed and this rigid thought of two characters, Dhir and Jagat create the struggle in the Nepalese political system. Jagat protest against his uncle Dhir and says "I should be maharaj, not you. I am Jung's eldest son, end its always the eldest son who succeeds a maharaj. Ha, you sent us off to Pathar Ghat so that you could make an unlawful roll of succession" (180).

Dhir Shumshere believes in Jung Bahadur thought and he respects what Jung Bahadur did in his life. Jung Bahadur changes role of succession into brother, this changes shows Jung Bahadur as a modern character and Dhir Shumshere also the modern character but Dhir Shumshere is not modern character in the action because he loves traditional position. Dhir wants to be a prime minister, Shree teen Maharaj,

by this desire shows the traditional character. The issue of traditional position is problematic in the cause of two characters, Jagat Jung and Dhir Shumshere.

Modern character perceives the historical figure in his life to maintain and to get knowledge from historical figure. Here Nietzsche defines to this condition and says “If a man who wants to create greatness uses the past, he will empower himself through monumental history” (189). Monumental history means a figure who had gained the victory through great effort in the past. Society or a person follows his way of thinking and doing to get power for society and individual.

Cultural issue is important in this novel *The Wake of the White of the Tiger*. From the cultural issue Diamond Shumshere wants to create the tension between tradition and modernity among the characters and show the dual mental condition of the characters. Cultural issues are mainly royal family’s tradition of marriage, auspicious day, touchable and un touchable etc. it is dogmatic cultural trend of royal family and everybody has to follow the cultural trend of royal family like law of nation and they believe in this cultural trend, nobody protest it.

Dhir Shumshere is modern in the case of royal cultural trend of touchable and untouchable. Royal family believes in untouchable on royal members. If other country’s people and lower caste touches to royal members it would be sacrilege, so they avoid touching their physicality from other countries’ people. To protest the royal cultural, royal family members and rule’s of Nepalese ignore new technology of medicine and treatment of any disease. They believe in Kaviraj and they don’t develop the scientific treatment in Nepal and they don’t emphasize on doctors but always believe and superstition.

Dhir Shumshere shows the modern thought on royal family’s cultural trend in the case of Trailokya’s ear aching. Trailokya is died by the ear aching and he is in the

condition of dying. But nobody talks about the new doctor and talk about the Kaviraj for treatment in the pitiable situation of Trailokya. In that time, there is not any allopathic doctor in Nepal, so British doctor should call for royal prince, Trailokya's treatment. In this case nobody talk about British doctor to treatment prince because they are in the condition of superstitious thought. They thought that to bring British doctor for treatment of Trailokya is sacrilege. But Dhir Shumshere protests that entire question and he says "When it is a question of life and death, I don't think that we should be discussing touchable and untouchable. Let the royal physician continue treatment for a day or two but, if there is no improvement, I will bring the British doctor. He is and expert" (164).

Dhir shumshere is rigid in the political change but he is flexible in the cultural changes. He raises voice against the royal cultural trend of touchable and untouchable for royal prince's health. By this event and thought Dhir Shumshere is in the condition of dual mentality. On the one hand his thought is orthodoxical and on the other hand he is in the favor of innovative process of treatment. British doctor is innovative in the allopathic treatment system, when Dhir Shumshere likes it innovative process and advices to call for Trailokya's treatment it presents the modern character of the novel. This issue portrays the novelist's intension about cultural modernity and he wants to bring the cultural changes in the orthodoxical rulers.

Presenting the two major issues, political and cultural on the character Dhir Shumshere, writer wants to highlight mental state of character and their favorable issue for changing. Here Dhir Shumshere is changed in the issue of culture but he is rigid in the issue of political. By this rigid political thought creates the murder, assassination, patricide and genocide in the Shumshere and Jung families. But in the cultural issue most of the characters are flexible like Dhir Shumshere. Such as

Princess Royal's love marriage, King Surendra agrees for breaking the princess' arrange marriage, sati system etc. like other characters are flexible in the cultural issue Dhir Shumshere also flexible in the traditional culture but he is representative of rigid character in the political issue.

Dhir Shumshere's act and thought are modern in the cultural issue and it creates tension in the traditional cultural thought. But he is traditional in the political system of Nepal and he is conservative thought creates tension between tradition and modernity. Here Dhir Shumshere is in dual mental state of mind, modern in the culture and rigid in the political system, by this two mental states present the writer's intension to show rigid and flexibility. So that culture can change easily but political can't change easily it takes time and period.

Two issues of tradition and modernity, Bir Shumshere, Dhir Shumshere's eldest son creates the tension in the cultural and political system. Bir Shumshere's modern act and he thought present the conflict in the traditional situation and system of Nepalese society. Nepalese traditional culture and political create the tension on him, his family and life. He loves money and matter and his life story revolves around the money, position, power, and murder.

Bir Shumshere is hypocritical and greedy in the case of money, marriage, power and position. He is engaged with Princess Royal, King Surendra's daughter by the cultural system of royal princess. When he sees Laxmi, Upendra's servant and falls and love being a engaged and he pretends to love Princess Royal. But in fact he does not love Princess Royal and loves her property and position in the royal family. He attacked Jagat Jung in the case of love with Princess Royal because Princess Royal loves with Jagat Jung. After fighting each other, Bir Shumshere and Jagat Jung's rumor was spread and to save his prestige Bir shumshere begs apology with Jagat

Jung pretending that he was unknown of that situation and says “I wasn’t aware of this. I thought you were wild with me because of what the Princess Royal and Lady Dhana were saying and wanted to be avenged. Naturally, I defended myself, and that’s how come we fight together” (84).

Hypocrisy is the characteristic of modern individual’s and here Bir Shumshere is hypocritical. He wants to marry Princess Royal but he behaves as if he doesn’t want to marry Princess Royal and helps Jagat Jung and Princess Royal in their love affair. What he does and says Jagat Jung and Princess Royal is his outer behavior but inner he is carrying the desire of marry Princess Royal and hatred with Jagat Jung. It creates tension in the King Surendra’s announcement of he is princess’ marriage and they feel upset because they are traditional. But Bir Shumshere behaves as if he is unknown, knowing everything of the secret relation of princess. This behavior of Bir Shumshere creates tension between tradition and modernity in the situation of royal palace.

Bir Shumshere is greedy in power and position he can do everything for power and position. By the modern thought he hires murders, his own brothers to kill Rannodip his own uncle and seize the power. He kills Prime Minister, Rannodip and become prime minister after that he announces to seize Jagat Jung’s power and property. All solders seize the property of Jagat Jung and Princess and they kill all family members. Bir Shumshere orders to kill his own relatives, he never thought about sin of murder of his own family for the property, power and position.

Traditional concept of sin in the individual and society is subverted by Freud and he says “There is the constant tension between men and his surroundings. In particular, a tension,- or conflict- between his drives and needs and the demands of the society” (432). This shoes traditional concept of sin is changed into human drives. Murder and crime or act of id of human beings and it causes the human drive. It is not

society's demand but human drives' demand and it happens in the society. Thus Bir Shumshre murders his own relatives for the power and material purpose by the catalyst of human drives and needs. And it creates tension between his drives and demand of the society.

Diamond Shumshere presents the modern character, Somnath, a royal Brahmin to subvert traditional concept, system, behavior and thought of the Nepalese society in the political, cultural, and social phenomena. Here Somnath is representative character of modern and innovative social, political and cultural thought in the novel. His new vision on the Nepalese political system and global perspective on cultural phenomena creates tension between tradition and modernity in the novel.

Somnath is modern in the cultural issue of love affair and love marriage of any individual such as in public or in ruler. His modern vision on marriage system consoles to Jagat Jung because he is trapped in the traditional thought of royal family system and Nepalese cultural system of marriage. When Princess Royal proposes Jagat Jung, he feels uneasy in his everyday works and feels as a sinner of royal family and his family. Here Somnath's modern thought and vision gives relief to Jagat Jung for his problematic condition the following lines supports the modern concept:

Why do you torment yourself over nothing? It's only human nature after all. Love, affection, compassion; all these, are the virtue that love guided society from time immemorial. True love is secret thing. Have courage. How can you look upon love as a sin? Why, in England love marriage is quite normal and has both legal and religious sanction. (28)

Somnath's modern vision creates tension in the traditional vision of royal family and Nepalese society. Now Jagat Jung is inspired by Somnath's motivation and he is

changed mentally so he visit with Princess Royal but nobody knows his secrecy and wants to marry her. But Princess Royal is already engaged with Bir Shumshere with and cultural system of Nepalese society. It creates tension in the King Surendra and junior queen's cultural thought and decision because they are traditional in cultural and political vision.

Somnath is modern in the political phenomena also he wants to change Nepalese oligarchic system into parliamentary system like Britain's political system. He has visited with Jung Bahadur and he is motivated with England's parliamentary system so he always raises the voice of political system in Nepal. Charles Van Doren says, "Because of the media we understood democracy better than almost anyone understood it a century ago. Because of the media, we have a deeper distrust of war" (274). Who speaks against the tyranny and all kind of established rule is the advocator of democracy and freedom generated from the modernity. He knows Nepalese autocratic system is oppressed public and their right to speak so he wants to change this system. He always raises the voice of parliamentary and suggests to Jung Bahadur and other rulers but nobody listens his voice of political change and they mock as a mad. But he never becomes hopeless and tries to convince all rulers for public freedom and nation's development.

Somnarh is against the orthodoxical political history, it was so rigid for public and it was necessary to change. Traditional and rigid political system is defined by Nietzsche; through this he mentions "Only the man whose breast is oppressed by a present need and who wants to cast off his load at any price has a need for critical history that is history which sits in judgment and passes judgment" (189). This defines traditional concept of deifying the King is challenged and suggest to critic historical King or ruler for making balance between past and present in the political and

government system. When one criticizes about the past history, it can elect the useful thing and add the necessary thing from the past. Here Somnath raises the voice of constitutional monarchy and wants to balance past political system and present political system.

Somnath wants freedom from political and government system in Nepal so he talks about democracy for the public's freedom and development. He writes draft of constitution, thinking that would be useful after political change. Knowing his ambition of political change and raised voice against Rana regime they exiled Somnath and they oppressed of Somnath's wife and prison her in the name of murdering of her own son. Somnath suffered a lot for the freedom of public and nation's development from the autocratic Rana regime for years. In this strong desire of parliamentary system shows Somnath as a strong modern character of democracy.

Somnath is a public always demands public's right but nobody talks against Rana regime being in the deplorable political situation, Kant mentions of the public's deplorable situation like this "Laziness and cowardice are the reason why so great a portion of mankind, after nature has long since discharge them from external direction" (225). Through this public situation of submissive is cause of cowardice and laziness. They don't try to go against the external direction so remain in the oppressed situation. Here Somnath only goes against the autocratic system of Rana regime in the public role.

Somnath struggled so much in his life for the purpose of political change in nation and he struggles against the Rana regime. He is punished as a traitor and exiled, he lose his elder son by the cause of his demanding the democracy, his wife suffered from injustice, and his daughter, Shashikala's happiness life in the royal palace. All family members of Somnath suffer by the cause of Somnath's opposition

against Rana regime. But he is not hopeless till his death and tries to show his right in front of old Jung Bahadur. Jung bahadur begs apology to Somnath he realizes Somnath's suggestion of parliamentary system as British demand. The main ruler of Rana regime, Jung Bahadur knells down in front of Somnath it shows the rulers' changing point of their ruling period.

Here Somnath as a public character represents modernist in the political and cultural issue. He is modern in any cultural issue like love affair, love marriage so he suggests Jagat Jung to accept Princess Royal's proposal even she is engaged with Bir Shumshere. And he is modern in the political issue so he goes against the Rana regime. Commenting on the relation of modernity with tradition Harold Rosenberg writes, "It is a Tradition of overthrowing tradition" (Berman 16). By all this writer wants to show conflict in orthodoxical political power, where ruler are traditional and orthodoxical in their power and position.

Diamond Shumshere presents two type of characters traditional and modern, rigid changeable, public and ruler so on. And these two characteristic creates tension between tradition and modernity. Somnath creates tension in the political system and royal family's established cultural system by going against their norms and value. His modern mentality effects traditional mentality of King and Rana regime in their established political and cultural system and he compels to think their political and cultural system to be changed. So Jung bahadur, the main founder of Rana regime himself critics and thinks against his Rana regime.

Chapter III

The Wake of the White Tiger as a Modernist Text

It is revealed that Diamond Shumshere's novel *The Wake of the White Tiger* holds the tension between tradition and modernity in Nepalese society. Diamond Shumshere is in the favor of political and cultural changes orthodoxical of Nepalese political and cultural system. But political power, economic status of Rana regime and orthodoxical cultural system arise tension in the Nepalese society. The tension is primarily seen between the autocratic rulers and the public that presents the tradition and modern respectively. Along with the ruler and public generation gap also presents the tradition and modernity. Moreover, democracy, freedom and consciousness have remarkable influence on the characters which further support to emergence of tension.

Here all the characters present the tension between tradition and modernity. Especially rulers present tradition and public present modernity. Somnath represents public character and represents himself as modern, demanding democracy or political change. In the rulers representation Jung Bahadur being an autocrat ruler, character later on changed as democrat. He presents tradition and modernity himself. Jung Bahadur, first an autocratic ruler of Rana regime believes in his autocratic Rana regime. But in the end his life he realizes Somnath's demanding of democracy, British's advice of constitutional monarchy and Chinese advocacy of democracy.

Being in the ruling class some characters like Dev Shumshere and Rannodip present themselves as a modern and in the favor of constitutional monarchy. By these characters the tension is seen not only rulers and public but also within rulers and their consciousness. Dev Shumshere and Rannodip are influenced by British parliamentary system. And this political impact on them creates tension within rulers

and their ruling system in the established autocratic Rana regime and innovative constitutional monarchy.

Generation gap brings conflict on the issue of political and cultural phenomena. Here old generation and new generation are differentiated by the political and cultural system of Nepalese society. Oligarchy is the old political system in Nepal and it was respected but now democracy wants to subvert the old political system. It is necessary on the time being of society people and nation. For the nation's development, society's prosperity and individual's freedom these political and culture are demanded in the novel. But established oligarchy is orthodox cal even the necessary of political change in the Nepalese society. So it creates tension in the political issue within the rulers and public.

Moreover, generation gap brings the conflict on the cultural phenomena of old established arranged marriage and new love marriage of the prince and the princess. King Surendra fixed his daughter's husband without her consent. And Princess Royal loves Jagat Jung and wants to marry him. Here King Surendra's decision is old and it opposes the new cultural marriage system. Another Princess Royal's decision is new and it opposes the traditional system of arrange marriage. Their decision is right in their own thought and system but it differentiates within the two generation.

In this way, Diamond Shumshere's *The Wake of the White Tiger* visualizes the tension between tradition and modernity, which is the cause of political and cultural subversion of Nepalese society. The tension arises between ruler and public, within rulers and old and new generation for the democracy, freedom and individuality. Thus the novel presents the tension between tradition and modernity in different aspects.

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