

How Jang Bahadur Established

Rana Rule in Nepal

Madhav Raj Pandey

The Kot Massacre of 1846 gave sufficient power to Jang Bahadur to establish his dictatorial rule in Nepal. The butchery began after the murder of Gagan Singh, the power behind the throne on the 14th of September. Almost all the spirited nobles and the highest officers were either killed or exiled. King Rajendra Bikram Shah was on the throne. He was intimidated. He, against his conscience, had to confirm Jang Bahadur's appointment as 'Mukhtyar' and Commander-in-chief made in his name by Queen regent Rajya Lakshmi Devi, on whom he had conferred all his power and who was the real author of that tragedy¹. Jang Bahadur was vested with all the civil, military and judicial powers, The property of all the nobles and officers, who were either killed or fled away, was confiscated. Everyone, whose loyalty was doubted by the 'Mukhtyar' was dismissed from the service and those, who had helped him to make the massacre successful, were profusely rewarded. King Rajendra was insulted. His trusted body-guard Sardar Bhawani Singh was beheaded. The king could do nothing. The Queen Regent had shown favour to Jang Bahadur to make her own son Prince Ranendra the heir - apparent by killing or ousting her step-sons, crown-prince Surendra Bikram Shah and his brother Prince Upendra Bikram Shah. The shrewd general might have promised to help her in her designs before he felt himself strong to face her. Now he was powerful. The queen began to be shown scant respect. She was bewildered. Then she decided to kill him and to appoint Bir Dhoj Basnet a Courtier the 'Mukhtyar' or the sole minister. A plan was made to kill him at Bhandarkhal in Hannuman Dhoka Palace. The plot was betrayed. Bir Dhoj, who had been sent to bring him, was killed. With him the rest of the old nobility perished. Jang Bahadur thought that the queen's presence in the country might bring calamities upon him. He disobeyed and insulted her. King Rajendra also thought it better to leave the country at least for some time. So in 1846 after the Bhandarkhal massacre he issued a firman (with red seal) proclaiming his resolve to go on pilgrimage with the queen and her sons. By the same order he empowered Jang Bahadur to ban the entry of the two sons of the queen in the capital and to kill the servants of the queen with the help of the army in case they helped the princes with arms and ammunitions². Just after a fortnight he issued another order with the red seal authorising Crown Prince Surendra to sit on the throne in case, while on pilgrimage, he would be made captive by the British government or in case he would not come back even at his fortieth year of age.³ It is quite certain that the king had to issue this order the pressure of the minister. The latter might be in secret correspondence with the British East India for the arrest of the King, while in India. Another royal order was issued by which Crown

Prince Surendra⁴ was to get regency during his absence. Jang Bahadur thought that it was necessary to have royal appreciation of his deeds in Kot and Bhandarkhal massacres to show that he did not commit heinous crimes of his own accord and to win the hearts of the people. So proclamation with red seal was issued showing that all the crimes committed by Jang Bahadur upto the days of Bhandarkhal massacre were due to compulsion from the Queen-Regent and that he was pardoned for these offences. By the same proclamation the minister was appreciated by the king for killing and crushing the conspirators involved in Kot and Bhandarkhal incidents. According to that proclamation they were killed or crushed because they were plotting against the Crown Prince and the Second Prince. The same proclamation shows that the rank of Maharajadhiraj had been bestowed upon the Crown-Prince in 1842. Queen Rajyalakshmi has been charged of being disloyal and despotic. The proclamation reiterated the King's determination to go on pilgrimage and authorised Jang Bahadur to be the full administrator of the country under the command of the heir-apparent. The same proclamation asserted the loyalty of Jang to the King 5 In this way Jang Bahadur wielded sufficient power to cope with the intrigues of the queen. He began to demand her immediate exile. Then she was put under house arrest. The State Council or Bharadari was summoned, which held her responsible for all the conspiracies and atrocities. She was asked to quit the country for Varanasi. The king through a proclamation had already shown his determination to go on pilgrimage. He re-expressed his inclination. He accompanied the queen. The heir-apparent, who had been a tool of Jang Bahadur, became to regent. As his power rested on the sword, Jang felt it necessary that an order should be promulgated from the Regent authorising him to inflict capital punishment on the Kiths and Kins of those persons, who were beheaded in Kot and Bhandarkhal massacres. To prohibit their entry to the country orders were despatched to Hetauda, Palpa, Sindhuli and other important posts.⁶ Jang Bahadur could not be satisfied even with such powers. His suspicious nature made him think that he had still enemies within the country. He felt that the royal family itself might turn one day against him. He was now the Prime-minister. All the important Civil and military posts had been filled by his brothers and cousins. Through a proclamation the Regent (Surendra) gave him power to deal with the person and property of the people. It was also promised that no punishment would be inflicted on the Prime-minister or on his family unless and until there was treachery or mis-appropriation on their part. The people were warned that even in case the Regent commanded them to injure the person, property and respect of the Primeminister and his family they should not do so otherwise they would be either made outcaste or killed⁷ after that the prince appreciating his deeds for killing Bir Dhoj and for installing him on the throne promised that he would not dismiss him from office till he would show his loyalty and that the member of the families of those who

were involved in the Kot and Bhandarkhal massacres would not be called back even at the request of the royal family. It was also promised in the names of God Pashupati and Goddess Guhyeshwari that the king would not harm the person and property of the minister and his relatives as long as they were loyal. Prince Uprendra also had to promise that he would make no interference in the minister's power to retain or dismiss or promote the government servants. He also promised that as long as he would get allowance of a lakh of rupees per annum he would not have the 'Mukhtyar' - ship from Jang or from his family.^{7a} In this way Jang made the second prince powerless.

King Rajendra Bikram Shah was repenting for his blunders. Now he realised how he was befooled by his own consort Rajya Lakshmi Devi and by Jang Bahadur. He rose from slumber and decided to overthrow the shrewd minister and to re-instate his own position as de-jure and de-facto sovereign of Nepal. The nobles who were living exiled life rallied round him at Varanasi. The queen too had not relinquished her hope to finish Jang Bahadur and to re-instate her own position. An army was organised to attack Nepal.

Jang Bahadur was shrewd enough to procure from King Rajendra a proclamation through which he had authorised the heir-apparent to sit on the throne in case he was detained by the Company's government in India or he would not come back before his fortieth birthday. The minister at first thought of entering into negotiations with the India Government to detain him there. Later on he revised his opinion. He thought that Rajendra's stay in India would create intrigues against him and there might be danger of civil war in Nepal too. Thus he once or twice urged the king to come back. There was no response. Two assassins had been sent to raise the army against the minister and to take his life. The plot was exposed. Then Jang thought that the time was ripe to install his own puppet on the throne of Nepal. Accordingly Prince-Regent Surendra was proclaimed king amidst general acclamation. King Rajendra at that time was at Sugauli. He was sent information about the accession of the new king with causes of it. It was again said that if he would come back to Nepal and show loyalty to the king on the throne he would be treated with dignity.⁸ Some kind of royal proclamation was issued at Kathmandu. In that proclamation it was clearly stated that as tradition demands a dethroned king should show respect to the king on the throne and should have no voice in administration. It was also stated that in case the Ex-king would maintain these traditions he would be treated with dignities fitted to the royal personality. It was also said that if the ex-king would not show his loyalty to the crown and did not remain aloof from politics he would be severely dealt with. It was also warned that the ex-king should have no

interest in the foreign policy of Nepal. This proclamation was to make Rajendra, a silent spectator or observer so that he might not play the role of Swami Maharaj, Rana Bahadur, who even after his abdication in favour of King Girvana Yuddha tried to be the de-facto ruler of Nepal and got success in his attempts. Jang Bahadur again urged that he should come to Nepal. Otherwise he thought that the ex-royal court at Varanasi might be the centre of intrigues against him⁹ In case he would like to remain in foreign land peacefully he was to get a handsome allowance ¹⁰ King Rajendra was determined to re-instate his position. From Sugauli his troops proceeded to Barewa and looted the government treasury. The ex-king established his camp at Alau the then head-quarter of Parsa, Bada Captain Sanak Singh Tandon was sent with a regiment of four hundred men to fight the rebels. The troops of the ex-king got a severe defeat - The ex-king himself was arrested and brought to the Capital as a captive in 1847. He was interned in the palace of Bhaktapur for some time and later was allowed to remain at Hanuman Dhoka Palace. Surendra's accession to the throne was recognised by the British government in the same year in November:

China had already recognized King Surendra as the sovereign of Nepal in September.

The ex-king was interned. Apparently there was no fear from him but Jang Bahadur's suspicious mind could not remain undisturbed. He made Rajendra issue a letter to him in which it was stated that Jang Bahadur's action to enthrone the King (Surendra) was right and that by crushing the rebels at Alau he saved the dignity of Rajendra.¹¹ Then the Prime-minister procured a Lal-Mohar from King Surendra Proclaiming that because of his loyalty to the crown, of his tact in guiding the foreign relations with the Company's Government and with China and because of his military skill to crush the rebels and to bring his father with honour, that the premiership would not go to other people except to Jang and his family and that he was appointed Prime-minister for life¹² This Lal Mohar established the dictatorial rule of the Prime-minister in Nepal, for the second time and paved the way for the autocracy of Jang's family. This proclamation also could not free his mind from fear and suspicion. Perhaps his conscience was biting him for his mis-deeds against king Rajendra. So a Lal-Mohar was issued defending the internment of the ex-king in a separate place.¹³ A circular regarding this was issued from the queens and Prince Uprendra. King Surendra had been described as a man with no sense. No doubt he had some mental disturbances. It was due to the circumstances in which he was put to. In reality he was not uneducated. His mother Queen Samrajya Lakshmi was a nationalist to the tips of her fingers. She, during her life-time, had tried to inculcate

nationalism and patriotism in his mind. He had not forgotten the humiliation inflicted on the nation at the Treaty of Sugauli in 1816. In the core of his heart he was waiting for an opportunity to strike a blow upon the English in India. The Chinese attitude towards the Nepalese in those days was not so good. So the King was so much perturbed that he would be prepared to go to any extent to safeguard the prestige of the nation. When such views would be expressed by him Jang Bahadur would be furious. He wanted the support of both the neighbours to strengthen his position. So through a letter Jang Bahadur made him promise not to express such views. ¹⁴ In this way the king's right of expression was suppressed. It seems that the king was feeling great uneasiness due to unnecessary interference of Jang Bahadur in his day-to-day life. There was every possibility that he might conspire against Jang Bahadur. So the latter got alarmed. He asked the king not to take the least concern of the day to day happenings. Through his own proclamation he had to confess his mental weakness and bad temperament. He had to renounce all the duties which rested on him. His queens were vested with that power. It was also stated that after the birth of the eldest son, that child was to sit on the throne and the mother of the son was to act as regent. ¹⁵ Thus the king became a virtual prisoner. Jang Bahadur then thought that the ex-king might be a danger to him. So a Lal-Mohar was issued restricting contact even of the second Prince and of other dignitaries and people without the consent of the minister. According to this Lal-Mohar the ex-king was not to be consulted on foreign and domestic affairs; his words were not to be obeyed; He was not to be permitted to come out of the campus without the command of the King and that of his three queens. By the same Lal-Mohar the king promised that he would pay visit to his father once a month in accordance with advice of his queens and that of the minister. It was also stated that anybody who would keep contact with the ex-king without the consent of the minister would be punished according to his caste. ¹⁶ In this way Jang Bahadur restricted the contact with the ex-king not of the second Prince, other dignitaries and of the people only but of the king too. It is certain that at that time he was expecting a royal coup. When he found himself free from that danger, he made the king powerless in inflicting punishment, in granting rent-free and other types of land, in endowing land for the worships of dieties, in fixing salaries, etc and in negotiating treaties with the foreign powers without his consent. ¹⁷ After procuring this Lal-Mohar Jang Bahadur for sometimes found himself secure. Then he devoted himself to establishing good relationship with the English in India. It was necessary to keep such a relation with the British for the security of the nation and for his own security. In 1848 he offered the India Government the help of the Nepalese troops" to reduce the last defenders of the Sikh Independence; he is politely refused". ¹⁸ According to Dr. Oldfield the offer was not a sincere one it was

made just to bring his name personally before the British Government.¹⁹ Then a drama was played in December 1848 Jang Bahadur left Kathmandu with a large number of Bharadars and a huge army consisting of Six thousand soldiers and fortyone guns, ²⁰ for the terai. According to Dr. Old-field it was not a hunting expedition but an expedition to create alarm in the British territory and to show his power, so that he might have a favourable welcome in England.²¹ But Pudma Jung thinks that it was just a hunting expedition and the troops and influential nobles were taken by him because of the fear of the royal intrigues: (of the ex-king). ²² Whatever it might be, there was a strong protest from the side of the Governer-General of India. The hunting expedition came to an end. In this way intentionally or unintentionally Jang demonstrated his might to the British.

Maharani Chand Kaur of Punjab was a prisoner at the fort of Chunar, She escaped from there and succeeded in reaching Nepal. She requested the Nepal Government for a shelter, Jang Bahadur as the defecto ruler of an independent state rose to the occasion. Despite the protests from the British Government in India the ex-queen was provided with an asylum. By doing this he not only enhanced his position but the prestige of the kingdom also. ²³

The British power in India was becoming a menace. As it was a growing power Jang Bahadur felt it necessary to establish good relationship with that power, For that he thought it better to pay a visit to London. According to General Pudma Jung he wanted to see the English social and political life for improving the Nepalese social conditions. Prof. Sylvain Levi rightly says "Indeed he hopes to double his prestige in Nepal by his relations with the powerful nations of Europe"²⁴

In Nepal Jang Bahadur had raised his social prestige. Through a Lal Mohar - he was invested with the title of Rana for himself and for his family. He was asked to enter into matrimonial relationship with the Rajputs or real kshatriyas.²⁵ By this way social status of the Prime-minister's family was enhanced. After three months another Lal Mohar was issued according to which all the civil and military officials as well as the nobles had to obey the command of Jang Bahadur, even if the king asked them not to do so. ²⁶ This Lal Mohar gave him supreme control over the people of Nepal - high and low.

After feeling his position secure Jang Bahadur decided to see England with his own eyes. ²⁷ He approached the Governer, General in India to procure Visa in the autumn of 1848. He got permission. All necessary arrangements were to be made for him to reach London safely. On January 15, 1850 he left Kathmandu for Europe. That was the first occasion that a chief of the Hindu

blood had crossed the ocean to see Europe without caring the least for the long tradition. So he was looked upon by the Hindu World as a ruler of the most liberal outlook. On May 25, 1850, he as the representative of the sovereign of Nepal, reached London. In London he got a befitting honour as the representative of an independent land. There he tried to acquire thorough knowledge of the British system of administration and that of the British military and technological skills. "He even went down a mine in order to satisfy himself as to the manner in which coal was hewn. He visited Birmingham and Edingurg".²⁸

Jang Bahadur left England on August 21, 1850. He reached Paris. There he got a hearty welcome from the President of France, Prince Louis Napoleon (afterwards Emperor Napoleon III) a review of one hundred thousand troops was demonstrated to him. The President presented him a sword of honour.

On the 18th of September when he was at Cairo Jang was accorded a princely reception by Abbas Pasha. Then he reached India through Suez. He visited holy places. At Varanasi he was met by his former mistress and Ex-Queen Rajya Lakshmi, with her two sons, Prince Ranendra and Prince Birendra with submission.

Jang Bahadur thought that his journey to Britain and other countries helped him to get the highest position in Nepal. In England and France he was accorded high receptions befitting to a prince. At Varanasi his former mistress met him most submissively. He felt that he could administer Nepal according to his own sweet will without any opposition from both the royal side and the public side. But all of a sudden his hope was shattered. Before reaching the Nepalese frontier he came to know that Chautariya Guru Prasad Shah was again attempting his assassination. On his arrival on February 6, 1851 from England Jang Bahadur was accorded a grand welcome. The King and the ex-king accompanied with high dignitaries received him.²⁹ So Jang Bahadur found himself in the highest position but after some days he was shocked to hear of a conspiracy against his life led by his own brother Badri Narsingh Rana and supported by the royalties. Prince Uprendra Bikram Shah, Jang's Cousin Jaya Bahadur and some of high civil and military officers were involved in that conspiracy, General Bam Bahadur, the second brother of the Prime-minister also was taken in confidence by the conspirators but he turned himself into an approver. All of them did not like Jang's much friendship with the British. They regarded them as the enemies of the Nepalese. The India Government was requested to keep the second Prince and the two generals in India under confinement. After much hesitation the Governor-General agreed to intern them in the famous fort of Allahabad. Rest of the conspirators were mercilessly sacked or killed. Jang Bahadur did

not like to keep the Prince and his brother and cousin in Nepal due to the fear that they might attract the attention of other high officials and an influential group might be formed against him. ³⁰ King Surendra's mind was badly disturbed due to excessive control of the minister even in his private life. So in 1851 he showed his desire to abdicate the throne in favour of his son Prince Trailokya. Jang forced him to retain the crown and to promise that he would not go about in cognito, nor without attendants, who were in fact the spies of the minister. ³¹ Thus the King's life became like that of a bird in the golden cage.

It has already been described that Jang Bahadur got the recognition of his caste equal to that of a pure Rajput. Now he thought of patching up his relation with the royal family with matrimonial relations between that family and the Rana family. Accordingly on May 8, 1854 the King's eldest daughter was married to Jagat Jung, his eldest son. ³² To show his might Jang Bahadur on this occasion arranged a grand parade at Tundhikhel. After a few day with a view to create good relationship with the family of chautariya Fateh Jang Shah, who was killed in the Kot massacre, he married his sister, who later became famous as Maiyan Maharani. The long feud between Jang Bahadur and Guru Prasad Shah came to an end. He was recalled. His brother and nephews were appointed in good posts. They became loyal and obedient servants of the minister.

May 1854 witnessed the blazing up of the persistent ill-feeling and suspicion between Nepal and Tibet. The five yearly Nepalese mission to China during its passage through Tibet got a very bad treatment. The Nepalese residents of Lhasa were suffering perpetual ill-treatment despite several protests from the government of Nepal. Jang Bahadur thought that the Tibetans should have a good lesson because the time also was favourable for action. The Chinese troops from Tibet had been recalled home to face the Taiping rebellion under Hung-Siu-Tsuan. To Jang it was a golden opportunity to assert his position as the protector of the Nepalese people residing in Tibet and to have their respect and goodwill. Thus the war was declared. The declaration of war coincided with the marriage of the second princess with Jeet Jung, the second son of the minister. Jang would deem it a great source of danger to permit the marriages with the royalties to other than his own family. It was the occasion to display the Nepalese strength against the enemies too. The marriage was held on February 24, 1855. "Ten days later the Nepalese troops marched against Tibet. "³³ The Nepalese gained victory. The Tibetan Government according to the treaty of Thapathali (1856) promised to pay ten thousand rupees annually to the Nepal Government. The Nepalese subjects in Tibet got complete freedom of trade. The Nepalese at Lhasa were granted extra

territorial rights. Thus Jang Bahadur appeared as a great hero, who erased the humiliation, inflicted on the nation in the first Nepal-Tibet war, fought during the regency of Prince Bahadur Shah. Thus the second Nepal-Tibet war made Jang Bahadur a great hero and the saviour of the national prestige. After that his ambition knew no bounds.

Jang Bahadur had already set up matrimonial relationship with the king through the marriages of his two sons with the two daughters of the king. He himself had married a sister of the ex-Prime minister Chautariya Fateh Jang Shah, who was a scion of the royal blood. By these marriages he found himself and his family superior to all other nobles in social status too. He felt that for having the reverence and obedience of the people he should be vested with a princely rank. So he played a drama on July 31, 1856. He gave up prime-ministership but not power. Though after his resignation his brother Bam Bahadur was made prime-minister he could do nothing without the consent of his elder brother. Pressure was put on the king through the high dignitaries to invest Jang Bahadur with a royal rank so that he should be regarded equal to the king by the public. Jang Bahadur threatened the king that in case he should not be conferred with the royal title of Maharaja and the sovereignty over two districts of Kaski and Lamjung. He got full civil, military and judicial power. It was also announced that prime-ministership would hence-forth be enjoyed by Jang Bahadur's family in order of seniority by age. By procuring the title of Maharaja he attached the glory of sovereign to his dictatorial rule and preserved the de-facto rulership for his family. Though he had procured the title of Maharaja by compelling the king the Lal Mohar shows that he received that title and prime-ministership for his brothers and sons because of the royal appreciation for his assassinating so many persons for putting the king on the throne, for strengthening friendly ties with the queen of England through his personal visit, his giving a defeat to the Tibetans and compelling them to pay annual subsidies to Nepal, his ruining the troops sent by the King's step-mother to kill him (Jang) and for bringing the ex-king as a captive, without any personal injury, for his showing clemency to the second brother of the king even at his attempt to kill the minister, for increasing the state income and raising the army with less expense. ³⁴ Now also he threw dust in the eyes of the people by showing that he had involved himself in criminal deeds just to save the king and the country. After procuring the Lal-Mohar Jang Bahadur tried to dictate the foreign policy. The British Government refused to recognize him in any capacity. The political secretary to the Governor-General wrote to Mr. Ramsay, the Resident at Kathmandu, "you may declare if you so like not to acknowledge any sovereign power in Nepal but one that of Maharaja (king) to whom you are accredited....." Thus when the Resident refused to recognize the

ex-prime-minister in any capacity he was told that Jung Bahadur's position was equal to that of king. "The king was already under strict surveillance. The Crown-Prince was in a state of obscurity, being never permitted to take a part in any public business, or even to appear at the Durbars to which the British Resident is invited." ³⁵ Thus Prof. Levi's view that Jang Bahadur played 'the comedy of abdication to test his associates and attendants and to recognize his force ³⁶ cannot be accepted.

After the death of Bam Bahadur Jang Bahadur again took the rein of the government as the Prime-minister. Even after procuring family rule from the royal charter and becoming himself the master of both the king and the people Jang Bahadur's ambition was still unfulfilled. He wished that a king, having his blood too should sit on the throne so that the family rule established by him could be permanent. This time he forgot that he himself had made the king a lion without teeth and clutches. The popular saying 'Kingship knows no 'Kinship' went out of his memory. Any way he got success in procuring a royal charter ³⁷ under red seal announcing the marriage of Crown Prince Trailokya with his daughter and that the son born from that marriage would sit on the throne after his father. By the same charter the people were warned not to raise voice against this marriage otherwise they would be inflicted with severe punishment according to their castes. After this announcement Jang Bahadur found himself comfortable for the time being.

To further legalise his action Jang Bahadur procured a Charter³⁸ from the king with the grant of the right to be the final authority on judiciary, taxation, civil and military administration, dismissal appointment and confirmation of government officials for life.

The opening of the revolt against the British in India in 1857 provided a grand opportunity to Jang Bahadur to make the friendly tie with the East India company stronger. He made an offer to send six thousand Nepalese soldiers to the assistance of the India government without caring the least the opposition displayed by some of the Nepalese dignitaries who were in favour of helping the rebels. His offer was at first turned down by Lord Canning.³⁹ The Governor General realised his mistake. On June 26 a dispatch from him expressing gratitude for the offer and requesting him to send his first contingent to attack Lucknow was received by the Nepalese Prime-Minister. Jang Bahadur himself led the troops. The Nepalese troops got success in suppressing the rebels and rescuing so many English people. Besides making the friendly ties strong with the English Jang Bahadur was expecting that after the suppression of the revolt the Tarai area lost during the Anglo-Nepalese war of 1816 would be restored by

the English. To his utter surprise a part of it was ceded. The Nepalese had already forgotten their past glory. The cessation of a tract, which now forms the district of Ranke, Bardiya, Kailali and Kanchanpur, popularly known as Naya Muluk added to his glory. Many who did not want his too much pro-British policy also were not lacking. To display his love of independence he gave asylums to Begam Hazaral Mahal, the rebel-queen of Avadh and her son Prince Brajs Kadr, who were accorded royal dignity.

His investment with the insignia of the Knight Grand Cross of the Bath by Queen Victoria also strengthened his position.

He gave shelter to the family of Nana Sahib, who himself was hiding in Nepal in disguise. In such manners he tried to win both Pro-British and anti-British groups of nobles to his side. Now there was none to question the power of the Prime-minister. Peace reigned in Nepal. That was the peace of grave. Internal administration was toned up. Code of laws was framed. Roads were constructed. People at large began to consider him as the hero. Even after establishing his own rule Jang Bahadur was still feeling insecure from the side of King Surendra. At first he tried to flatter the queens. Now he tried to curb their liberty. Perhaps it was because that he knew well the parts played by the queens in Nepal in past days. His own grand uncle Bhimsen Thapa had to oust Queen Raj Rajeshwari to increase his power. After the death of Swami Maharaj Rana Bahadur Shah she had been compelled to perform 'Sati' against her wish. He knew how with the help of Queen-Regent Tripura Sundari Devi Bhimsen established his dictatorship and how due to disfavour of Queen Samarajya Lakshmi he had his downfall. The fact that the Pandes came to power through the favour of Queen Samrajya Lakshmi and they were destroyed after her death because they could not please the junior Queen Rajya Lakshmi was not concealed from him. His own maternal uncle Mathvar Sign Thapa rose to power because of Queen Rajya Lakshmi. He was killed by his own hand for the queen wanted it. He himself had captured power due to the favour of the same queen. He had to oust her because of fear that she would be his arch-enemy. So in 1863 he procured a royal charter 40 under the red seal. According to that charter the member of the Rana family and the Rajgurus could have audience with the queen at any time but with Pandit (priest) colonel or captain that they were not to enter the queen's apartments alongwith ordinary valets, that the servants of the royal household were to have the audience of the queen in presence of those persons; that whenever the priest, col. Jang Dhoj Kunwar Rana, Khajanchi (treasure) Shiva Prasad Aryal and physicians had to enter their apartments they had to accompany col. Shri Krishna Shahi or captain Bahadur Pande or captain Devi Dass Pandhay; that the priest was not allowed to remain there for more than thirty minutes except in religious worship; that Col. Jang Dhoj Kunwar

Rana, the treasurer and the physicians too were not to remain for more than a quarter of an hour. Even the water-carrier could not bring water alone, that the domestic servants were not to clean utensils along the that the valet, while cleaning the apartment had to keep a Jemadar of Farashkhana with him. In case the queens would wish to listen to the Puranas the Pandits were to be engaged by the Maharaja-prime minister according to his choice. The Pandit had to recite Puranas on the courtyard and the queens had to listen to them from their own bed rooms. The charter also warned that those who would not obey that order would be badly dealt with according to his caste. By the same charter Jang Bahadur prohibited the contact of the members of his own family and that of the Raj-gurus with the royalties. He knew that it was Ranbir Singh, brother of Bhim Shen Thapa, who had tried to gain the royal support to depose his brother. He himself had poisoned the ear of queen Rajya Lakshmi against his own maternal uncle Mathbar Sing Thapa. As a true autocrat he had no faith in anybody. By that charter the royal palace became a virtual prison. There was none to raise voice in the palace against Jang Bahadur.

In 1872 the Chinese emperor conferred on him two highest honours the in-signia of Tung Ling Ping Ma Kang Wang hsein, which meant commander-in-chief of the forces, truly valiant prince.

In such a way Jang Bahadur who established the Rana rule by 1846 consolidated it by 1856 and made it recognized by the two big neighbouring powers by 1872. He died in 1877.

It will not be out of point to write some thing about the early career of a man, who established a century-autocracy in Nepal, under which the Nepalese people were groaning, suffocating, the national talents were wasted, the national aspirations were not channelized. The people got inhuman treatment, education was neglected and there used to be influx of the Nepalese people in search of bread to foreign lands. Thus Nepal remained backward for one hundred and four years. Born in 1817 with a silver spoon in his mouth Jang Bahadur was brought up and trained in his maternal uncle's house it was there that he received his first lesson in Nepalese politics and intrigues. After the fall of the Thapas, his father Qazi Bal Narsingh also was dismissed from service and his property was confiscated. As a boy he had toured the hilly zone of the Kingdom with his father, who had been governors in several districts. He was a good rider and good hunter. Though unread he was ambitious since his boyhood. He felt that nothing is unjustified in politics. Through his mother he had known how his grand-uncle the great minister Bhimsen Thapa had cleared his ways to establish his own dictatorial rule by killing Damodar Pande, the gallant warrior and the loyal administrator and his adherents, by

ousting queen Raj Rajeshwari and by assassinating all other rivals at the assassination of Swami Maharaj Rana Bahadur Shah. He knew how by procuring a royal charter ⁴¹ Bhim Shen Thapa became all in all in Nepal though he was not born at that time. He knew the causes of his downfall. For some years Jang Bahadur was feeling difficulty even to make his both ends meet. He smoke hamp. He was a notorious gambler. So he was a pauper. He decided to test his fate by going to Terai Jungle and catching and selling elephants. He went to Varanasi to be a trained wrestler. There also due to his bad company he could not attain so much success. When his maternal-uncle got prime-ministership with full power he hoped to get a high job. But he had to enter the royal service as an ordinary body guard to the crown prince. He was frustrated. The Prince knew his designs, He was thrice asked to play with life. He was saved. Then he gained the favour of the queen-regent. As to him the politics had no Kinship and political assassination was not a crime he became the assassin of his own uncle. He made the king confess that the prime minister was killed by the king himself. ⁴² Then he joined Gagan Singh and became his trusted follower. He was appointed General by King Rajendra with three important offices-Daftarkhana, Kumarichok, Vasantapur Tahbil and Bhandarakhal under him in the early month of 1845. ⁴³ He thought he would always remain in back side unless and until general Gagan Singh was dead. He shot him dead at night when the General was in his worship chamber on September 1846. Then he appeared as a true friend of the late General. He played the part of a hero in the massacre that followed. He cleared his way to establish his own rule by putting the nearest rivals to death. He got minister-ship. Then followed another conspiracy. There also he gained success by putting a number of dignitaries to death. His actions got royal consent. He established his own rule. He consolidated it and at last achieved success in establishing the family rule of the Ranas, a curse to the people of Nepal. No doubt before the ascendancy of Jang Bahadur the condition of Nepal was far from satisfactory. Plots and counter plots were the order of the day. There was no security of life and property. Many innocent lives were lost. After Kot and Bhandarkhal massacres these sorts of things were to a great extent changed. Queen Rajya Lskshmi was very keen to establish the claim of her son Ranendra on the throne. It was Jang Bahadur, who served the throne for Surendra. He would have been a great hero if he had not gone too far. After setting the thing in order he should have been contented and devoted himself to the progress of the country. His high ambition did not permit him to do so. As a result of it the family rule of the Ranas was established, which for more than a century rendered the people of Nepal inactive in all aspects and the royalties were turned to be virtual prisoners.

FOOT NOTES

1. The Lal Mohar of Ashwin Vadi 12, 1903 V.S.
2. Lal Mohar issued on Kartik Vadi 11, 1903 V.S.
3. Lal mohar issued on Kartik Shudi 10, 1903 V.S.
4. Lal Mohar issued on Marga Vadi 5, 1903 V.S.
5. Lal Mohar issued on Marga Vadi 9, 1903 V.S.
6. Lal Mohar issued on Falgun Vadi 12, 1903 V.S.
7. Lal Mohar issued on Baisakh Vadi 1, 1904 V.S.
- 7a. Prince Upendra's letter to Jang issued in 1904 V.S.
8. Lal Mohar issued on Jestha Vadi 9, 1904 V.S.
9. P. Landon-Nepal Vol I.
10. H.A. Oldfield -Sketches from Nipal Vol I p. 276
11. Letter of Rajendra of Jang Bahadur written on Shravan Vadi 7, 1904 V.S.
12. Lal Mohar issued on Shravan Shudi 1, 1904 V.S.
13. Lal Mohar issued on Shravana Shudi 2, 1904 V.S.
14. Surendra's signed Letter without date.
15. Royal firman issued to three queens (date is obliterated).
16. Lal Mohar issued on Poush Vadi 1, 1904 V.S.
17. Lal Mohar issued on Marga Vadi 14, 1905 V.S.
18. Sylvain Levi-Le Nepal (English edition) Vol. II p. 335
19. H.A. Old-field-Sketches from Nipal Vol. I p. 380-81
20. Pudma Jang - Life of Maharaja Sir Jang Bahadur p. 401-2
21. H.A. Old field-Sketches from Nipal Vol I. p. 382
22. Pudma Jung-Life of Sir Maharaja Jang Bahadur p. 103
23. Pudma Jung- Life of Sir Maharaja Jung Bahadur p. 114
24. Sylvain Levi - Le Nepal Vol II. p. 336
25. Lal Mohar issued on Jestha Vadi 2. 1905 V.S.
26. Lal Mohar issued on ASWIN vadi 8, 1905 V.S.
27. P. Landon-Nepal Vol I p. 135
28. P. Landon-Nepal Vol I p. 138
29. H.A. Old -fielf-sketches from Nipal Vol I p. 388
30. H.A. Old-field- Sketches from Nipal Vol I. p. 394
31. H.A. Oldfield - Sketches from Nipal Vol I p. 401
32. H.A. Oldfield -Sketches from Nipal Vol I p. 408
33. P. Landon-Nepal Vol I. p. 145
34. Lal Mohar issued on Shravana Shudi 5, 1913 V.S.
35. D. Wright-History of Nepal p. 35
36. S. Levi - Le Nepal Vol I p. 31
37. Lal Mohar issued on Jesth Vadi 5, 1914 v.S.
38. Lal Mohar issued on Ashar Shudi 7, 1914 V.S.
39. P. Landon-Nepal Vol I. p. 148
40. Lal Mohar issued on Prathama Shravana Shudi 7, 1920 V.S.
41. Lal Mohar issued on Marga Shudi 13, 1969 V.S.
42. Lal Mohar issued on Jestha 1902 V.S.
43. Lal Mohar issued on Mahg Vadi 9, 1902 V.S.