

Reflecting on the Plight of Magars in Modern Nepal

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Abstract

The article charts how the Magars from being important Gorkha monarchs' supporters in the Middle Ages and helping to unite the country were sidelined from governance and ultimately have ended up in unjust imprisonment, forced identity changes, and state violences like the Romeo and Kilo Sierra Two police operations during the 10-year Maoist insurgency. With 29 Heads of State in 35 years (from 1990 to 2025), the recent Gen Z upheaval of September 8/9 2025 is a stark demonstration of Loktantrik democratic governments of Nepal's miserable failure in the last three decades. This failure is not only for the Magars but also for the over three and half million young Nepalese who, due to non-creation of job opportunities in Nepal, are forced to go abroad just to keep their family's kitchen fires burning back home!

Keywords: Magars of middle ages, Kilo Sierra two and Romeo operations, ethnic marginalization, government failures

Article History

Received: 2025 October 12

Accepted: 2025 December 06

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Cite

Pun, S. B. (2026). Reflecting on the plight of *Magars* in modern nepal. *Shodhmala* (शोधमाला), 11(1), 103–111.

'By God, he that is weakest among you shall be in my sight the strongest, until I have vindicated for him his rights; but him that is strongest will I treat as the weakest, until he complies with the laws.' – From *Asoka* by Macphail (1951)

i) Introductory – On Being a Magar

The writer hails from the village of Nangi, presently ward 9 of Annapurna Gaon Palika Myagdi district, but has been living at Dhumbarahi ward 4 of Kathmandu Mahanagar Palika since BS 2034. Just across Dhumbarahi at Chandol lived the writer's friend, Ananda Prasad Shrestha, a retired professor of Tribhuvan University's Centre for Nepal and Asian Studies (CNAS). It was in early 2000 AD at the height of Maoists' insurgency, that the government, fearing Maoists' infiltration into Kathmandu valley by lodging as tenants, published the circular that all house owners having tenants must report the tenants' details to the CDO office. In such an environment, in the middle of the night an armed security group knocked at Professor Ananda Shrestha's house at Chandol. He was asked whether he had any tenants in his house. Despite the reply that he had none, they barged into his house and searched each and every room. Before leaving the house, the officer in charge asked Ananda where he came from. To Tansen/Palpa reply, the officer immediately questioned 'Are

you a Magar? Palpa naturally is the heartland of the Magarat region and the Maoist's rag-tag army at that time was literally all over the country. Next morning, Ananda rang the writer informing about the night episode and advised him to be extra careful.

To explain the officer's 'Are you a Magar?' inquisition, it is, perhaps, necessary to relate in short the history of Magars during the last four century rule of Shah monarchs. Some may question the futility of this discussion in an era of modern loktantrik democratic Republic Nepal. But history, after all, is history and Winston Churchill is supposed to have said: 'A nation that forgets its history has no future.' In the same breath, 'If the Magars forget their history, they too will have no future.'

ii) Magars in Medieval Nepal

The ethnically majority Magars in the Gandak region were one of the principal ally of the Gorkha Shah kings from the time of Drabya Shah (1559–1570 AD). Gorkha King Ram Shah (reign 1606–1633 AD), famed for 'Nyay paunu Gorkha janu', has in his 11th Thiti (Government of Nepal, 1854):

'Pande, Panth, Arjyal, Khanal, Rana', Bohara timiharu Chha Thar bhayaru timiharu Chha Thar bhanyako baddhyako kya arthale ho bhanya ... timiharuka santan, dar santanlai hamra santan darsantanle gadiko sojho garyanjil samma thami baksaula bhani hokum bhai thiti badhi baksanu bhayo ...'

Over a century later King Prithwi Narayan Shah (reign 1742 – 1775 AD) had that **Chha Thar** distilled down to **Char Thar** (Government of Nepal, n.d.) with:

'Pande, Basnyat, Pant bhaiyad Magarlai maratap dida alopalo gari khana dinu. Yi mera nun gun ka swajha sewak hun. Yiniharuko jib janya biram garyako bhaya pani afule namarnu baru maratap diyera ladaima jhosi dinu ...'

While **Pande, Panth and Magar** were retained, Prithwi Narayan Shah displaced **Arjyal, Khanal and Bohara** by **Basnyat**. Researchers should also note that Ram Shah's **Rana thar** has been replaced by the whole **Magar** ethnicity. In the writer's opinion it is likely that Prithwi Narayan Shah, after his Nuwakot victory, repented killing Gyami (Jayant) Rana by skinning him alive. He, hence, remembering Gyami Rana's '*... huna ta ma hajuraiko hun tara Jaya Prakash Mallako nun khaihalya!*', '*afule namarnu*' and in his Char Thar included the whole ethnic Magars.

As the largest ethnic group (National Statistics Office, 2023)², the Magars have played important roles during the critical unification of the Baise and Chaubise Rajyas of Nepal though some question the word unification preferring subjugation instead. The erudite scholar, Mahesh Chandra Regmi, lucidly put that role on record (Regmi, 1995):

'Approximately 49 men attained the position of Kajis during the period from 1768 to 1814 ... At least seven among the 49 Kajis of this period were Magars of the Rana and Thapa clans while one, Narsing, was a Gurung. Several Magars were appointed as Kajis during Queen Rajendra Laxmi's regency (1777-'85) including Bandhu Rana, his brother, Sarvajit Rana and Devadatta Thapa. The turbulent period following Ran Bahadur's assassination marked the virtual end of Magar-Gurung representation at the Kaji level.'

During the regency of Queen Rajendra Laxmi, Pratap Shah's widow and mother of Rana Bahadur, Kazi Sriharsha Panth was instrumental (Acharya, 2022 B.S.)³ in circulating false rumours about Kazi Sarvajit Rana being the paramour of Queen Rajendra Laxmi⁴. This resulted in Sarvajit Rana's beheading when Bahadur Shah became the Regent and imprisoned the Queen. As indicated by Mahesh Chandra Regmi, the Magar representation at the upper echelon of ruling virtually ended when General Abhiman Singh Rana (Magar) was assassinated during Jung Bahadur Kunwar's⁵ Kot Massacre of September 1846 AD. Then with the

hanging of Lakhan Thapa, a Captain in Nepal Army, at Bungkot Gorkha in 1877, Jung Bahadur completely decimated the Magars' representation in the governance of Nepal. The Ranas with the support of colonial British India ruled Nepal for 104 years from 1847 to 1951 AD. So now let us move forward to Magars of Modern Nepal. The writer, deliberately refraining from discussing the Gurkhas in the Indian and British armies, merely wishes to illustrate the present plight of Magars with the following three sad cases of mal-governance in Nepal.

iii) Magars in Modern Nepal – during Panchyati Raj:

a) **Plight of Mahabir Pun:** It is, perhaps, best to quote Mahabir himself from his autobiographical book (Pun, 2023):

२०३६ सालको जनआन्दोलन भएर जनमत सङ्ग्रह घोषणा हुँदा म खैरहनी हाईस्कूलमा पढाउँदै थिएँ।

आयो। त्यो घटना थियो– त्यतिबेलाका चितवनका प्रमुख जिल्ला अधिकारी अर्थात् सिडिओसँग झगडा पर्नु। सिडिओको नाम रामकृष्ण पन्त जस्तो लाग्छ तर उनको नाम त्यही नै हो भनेर भन्न सकिदैनँ।

२०४३ सालको एस.एल.सी. को अन्तिम परीक्षा चलिरहेको थियो। कक्षाकोठामा विद्यार्थीहरू जाँच दिइरहेका थिए र शिक्षकहरू निरीक्षकका रूपमा बसिरहेका थिए। त्यो दिन मेरो काम कक्षाकोठाहरूमा थप पुस्तिका पुऱ्याइदिने र शिक्षकहरूलाई पालो दिने थियो।

त्यति नै बेला चितवनका सिडिओ गाडीमा आएर परीक्षा चलिरहेको हरेक कक्षाकोठामा सिधै गए। त्यहाँ निरीक्षकको रूपमा काम गरिरहेका शिक्षकलाई “रात्रिसँग हेर्नु, चिट चोर्न नदिनु, चिट चोरेको देखे भने तँलाई नै कारबाही गर्छु” भन्दै हप्काउन थाले। शिक्षकहरू कसैले पनि केही बोलेनन्। म सिडिओको पछिपछि थिएँ। उनको यो अभद्र ताल देखेर मलाई भन्न नसक्ने लाजो रिस उठ्यो।

सिडिओ तल झर्ना भर्तिवाटिका रिसको भोकमा भने, “विद्यार्थीहरूको अगाडि किन त्यसरी हाम्रा शिक्षकहरूलाई हप्काउनुभयो? शिक्षकहरूको के गलती थियो र? गलती नै गरेको भए पछि कारबाही गर्नुहोस् न!” मैले यति भन्ने बित्तिकै ती सिडिओ झन् झर्केर भने, “तँ को होस् मलाई सिकाउने?” अनि पुलिसहरूतिर हेर्दै “यसलाई समात!” भने। तर पुलिसहरूले मलाई समातल चाहैनन् (p. 39)।

त्यो भनाभन भएको दिन त सिडिओले मलाई समातेर लगेन्। तर केही महिनापछि एकदिन स्कूल छुट्टी भएपछि म एकलै बाटोमा हिँडिरहेको थिएँ। मेरो पछाडि एउटा गाडी आएर रोकियो। फर्केर हेर्दा त तिनै सिडिओ रहेछन्। मैले नमस्ते पनि भनिनँ। उनले मलाई बोलाएर “कहाँ जान लागिस्?” भनेर सोधे। मैले कहीं जान लागेको होइन भनेपछि “ले गाडीमा बस्” भने। उनले मलाई लिएर भरतपुरको पुलिसचौकीमा लगे। अनि पुलिसलाई “यसलाई यही राख्नु” भनेर बाहिर निस्के।

यसरी मलाई पुलिसचौकीमा राखियो तर केही पनि सोधपुछ गरिएन। मलाई किन थुनिएको हो भनेर मैले पुलिसहरूलाई सोध्दा उनीहरूले पनि केही थाहा नभएको कुरा भने। “सिडिओ साहेबले भने थुनिएको हो मात्र भने।”

पुलिसचौकीको एउटा सानो कोठामा १२ जना जतिलाई कोचेर राखिएको रहेछ। त्यहाँबाट दिनदिने कोही निस्कन्थे र कोही थपिन्थे। त्यसरी पुलिस थानामा बस्दा उडुसले खाएको अहिलेसम्म पनि बिर्सको छैन।

सबै बन्दीहरू लाइन नै लागेर भुइँमा सुतिन्थ्यो। गर्मी महिना भएकाले जाडो हुँदैनथ्यो। त्यो कोठामा धेरै उडुसहरू थिए र कोठाको भित्ताभरि नै रात खाएर बडिएका उडुस मर्दा भित्ताले रङ्गिएको जस्तो थियो। त्यसरी जबर्जस्ती सुतियो। तीनचार दिनपछि त उडुसले टोकेको पनि थाहा हुन छाड्यो। भरतपुरका साथीहरूले ल्याइदिएको खाने कुरा खान्थे। बिहार र बेलुकी दिसापिसाब गर्न पाइखानासम्म पुलिसले नै लैजान्थे।

पुलिसथानामा बसेको ७ दिनमा एकजना पुलिस आएर “तपाईं जानुस् रे” भनेर छोडिदिए । अनि म त्यहाँबाट सोझै भरतपुरको सिडिओ अफिसमा गएँ । सिडिओको कोठाभित्र पस्ने बित्तिकै “मलाई किन थुनुभएको हो ?” भनेर सोधेँ । सिडिओले मलाई हकादै “चुप्प लागेर स्कुल जा अनि पढाउन सुरु गर्, राम्रोसँग पढाउनु” भने । मैले पनि “सिडिओ भएर बिनाकारण थुन्न पाइन्छ ? तपाईंको जागिर म खान्नै !” भनेर निस्के । त्यसपछि खैरहनी हाइस्कुल गएर सबै साथीहरूलाई राजीनामा दिने जानकारी दिएँ । सबैले मलाई स्कुल नछोड्नु भनेर फकाए, सम्झाए । तर मैले मानिनँ ।

त्यतिबेलाका हेडमास्टर चेतनाथ बराल सरले मलाई केही दिन घुमेर आउनु भन्ने सल्लाह दिनुभयो । मेरो राजीनामा स्वीकृत गरिदिनु भएन । तर मेरो रिस मदै मरेन । एकदुई दिनपछि साथीहरूसँग “म अब शिक्षकको जागिर खान्नै र फर्केर पनि आउँदिनँ” भनेर काठमाडौँ हिँडे (p. 48) ।

From Kathmandu’s American Library, Mahabir applied for scholarship from various colleges in USA for over a year. Finally in September 1988 (*Asoj 2045 BS*), Leonard Skov, Dean of Kearney State College, Kearney, Nebraska, (which while Mahabir was still at Kearney later became University of Nebraska at Kearney) offered⁶ Mahabir the scholarship of ‘either a graduate assistantship or some form of financial aid of comparable value’. After four years of hard work, Mahabir earned his Bachelor and Master’s degrees in August 1992 (*Bhadra 2049 BS*). Despite being jailed for seven days by the Chitwan CDO, Mahabir decided to return to his Nangi village in Nepal. In his book, he records:

‘महावीर पुन अमेरिकाको राम्रो कमाइ हुने जागिर र सुखसयल छोडेर आफ्नै मातृभूमि नेपाल को सेवा गर्न फर्केको हो भन्ने भ्रममा धेरै जना हुनुहुन्छ । तर यथार्थ त्यस्तो होइन ।’

He records that he actually returned to Nepal just to meet his family that he had missed for four years and travel around his birth place. It was during such travels around the beautiful Myagdi, Lamjung

and the Annapurna region that generated in him the call for service to the areas. He first raised his birthplace Nangi’s Himanchal Secondary School to High School and later constructed two lodges for tourists at Nangi and Mahare. For his innovative Wi-Fi work in rural areas, he was awarded the Ramon Magsaysay Award in 2007. While working on his Kirtipur based National Innovation Centre, he was inducted, after the Gen Z upheaval of September 8/9 2025, as the Minister of Education, Science and Technology on September 22, 2025 in the Interim Government of Prime Minister Sushila Karki.

b) Plight of Pasang Tamangni: In Shrawan 2064 BS, a fortnight ahead of Janai Purnima, the writer made a pilgrimage to Gosaikunda where he happened to meet Pasang Tamangni of Namaste Lodge.

The writer had ample opportunity to chat with the lodge owner, a middle-aged Tamang, and his sprightly young cook, Pasang Tamangni – aged about 20/21 years. Hearing that he had come from Kathmandu, Pasang was quick to inform that she had undertaken a three months’ cooking course at Rabi Bhavan’s Hotel Management. Apparently seeing the writer’s flat mongoloid face, she was keen to know what his *jat* exactly was. Told that he was a Pun Magar, she exclaimed that she too was a Magar. The writer teased how come a Tamangni could dare to claim to be a Magarni. But when she replied that her father had told her never to marry a Pulami Magar boy, he realized that she was not concocting a story. Yes, Pulami is indeed a Magar clan. With a little prodding, Pasang Tamangni’s story unfolded thus: Pasang’s grandfather was a Pulami Magar in the Tadi/Nuwakot area and married a Tamangni from Rasuwa. As the couple had difficulties making their living with the little lands they had at Tadi, her grandmother coaxed her husband to migrate to Sanu Bharkhu in Rasuwa where her Maiti had plenty of land. There her father was born and after his marriage she and her brothers were also born at Sanu Bharkhu. As her father needed a citizenship certificate, he went to

Dhunche, the district headquarter. Because her father hailed from Sanu Bharkhu, an exclusively Tamang village, the CDO refused to give him the citizenship certificate with the Pulami Magar surname. Pasang's father was, thus, converted into a Tamang and she a Tamangni! If one may add, a *gotra hatya* by the Rasuwa CDO!

Such atrocities on Mahabir and Pasang's family were all conducted during the Panchyati Raj. Let us now see the fate of Magars during the democratic Loktantrik multiparty Raj⁷ after the fall of Panchyat Raj in 1990.

iv) Magars in Modern Nepal – during Loktantrik multiparty Democratic Raj

Going back to the introductory paragraph of this article's '*Are you a Magar?*' question, readers must be quite familiar with the government's two police operations 'Romeo' and 'Kilo Sierra Two' during the Maoists' insurgency.

- a) **Romeo Operation:** In September 1995 (Asoj 2052), Prime Minister Sher Bahadur Deuba's Home Minister Khum Bahadur Khadga launched a special police operation called 'Romeo' in Rolpa. The Human Rights Yearbook 1995 (Informal Sector Service Centre, 1996) reported 'The government initiated suppressive operations to a degree of state terror. Especially the workers of United People's Front (UPF) were brutally suppressed.' Under the direct leadership of local ruling party workers, the police searched UPF cadre's homes in 11 villages of Rolpa district and tortured and arrested many of them. Nearly 600 locals left the villages due to this police operation. One hundred and thirty-two people were arrested without being served with warrants. Among the arrested were some who were over 75 years of age. All the detained were subject to torture (Thapa & Sijapati, 2003).
- b) **Kilo Sierra Two Operation:** In May 1998 Prime Minister Girija Prasad Koirala and his Home Minister Govinda Raj Joshi launched

the infamous search and kill operation codenamed 'Kilo Sierra Two'. The killing of Maoists and their supporters – as well as civilians caught in the middle – escalated to unprecedented heights. And unlike Operation Romeo that had concentrated on a particular area in the western hills, 'Kilo Sierra Two' was spread out across all the 'Maoist-affected' regions of the country. It is to be noted that this police operation was launched at a time when the Koirala government was dependent of the external support of the CPN(ML) and continued even after the CPN(UML) had replaced the CPN(ML) in December 1998.

Around 500 people were killed during 'Kilo Sierra Two', and although many of them may have been Maoists or their supporters, some of the casualties were definitely innocents. The pain and suffering of the peasantry due to police action seems to have boomeranged on the political establishment and the police, as new recruits flocked to the Maoist side. 'In the main areas of struggle when massacres in dozens were carried out in one village after another, the poor peasants inspired the Party continuously asserting 'let the Party continue People's War for which they were ready to sacrifice everything', wrote Puspa Kamal Dahal 'Prachanda' (Thapa & Sijapati, 2003, p. 92).

c) 40-Point Charter of Demands to Prime Minister Sher Bahadur Deuba by Dr. Baburam Bhattarai on behalf of the United People's Front Nepal on 4 February 1996:

In such environment of police operations, just six days after the Foreign Ministers of the two countries, Dr. Prakash Chandra Lohani and Pranab Mukherji, signed the Integrated Mahakali Treaty⁸ at Kathmandu on 29th January 1996, Dr. Baburam Bhattarai, Chairman of Central Committee, United People's Front delivered the 40-Point Charter of Demands to Prime Minister Sher Bahadur Deuba on 4th February 1996 (RAOnline Nepal,

n.d.). Of the 40 Points, the writer would like to highlight the following eight salient points (Satp.org, n.d.):

- 1) Point One: All discriminatory treaties, including the **1950 Nepal-India Treaty, should be abrogated.**
- 2) Point Two: The so-called Integrated Mahakali Treaty concluded on 29 January 1996 **should be repealed immediately, as it is designed to conceal the disastrous Tanakpur Treaty and allows India imperialist monopoly over Nepal's water resources.**
- 3) Point Four: **The Gurkha/Gorkha Recruitment Centres should be closed. Nepali citizens should be provided dignified employment in the country.**
- 4) Point Six: The domination of foreign capital in Nepali industries, business and finance should be stopped.
- 5) Point Fourteen: **Everyone arrested extra-judicially for political reasons or revenge in Rukum, Rolpa, Jajarkot, Gorkha, Kavre, Sindhupalchowk, Sindhuli, Dhanusa, Ramechhap and so on should be immediately released. All false cases should be immediately withdrawn.**
- 6) Point Fifteen: **The operation of armed police, repression and State-sponsored terror should be immediately stopped.**
- 7) Point 20: **All racial exploitation and suppression should be stopped. Where ethnic communities are in the majority, they should be allowed to form their own autonomous governments.**
- 8) Point 21: Discrimination against downtrodden and backward people should be stopped. The system of untouchability should be eliminated.

However, Prime Minister Sher Bahadur Deuba, turning a complete deaf ear to Dr. Bhattarai's 40-Point demands, opted instead to head for his New Delhi pilgrimage with his

entourage and again re-initiated the Integrated Mahakali Treaty with Prime Minister PV Narasimha Rao on 12th February 1996. A day later on 13th February 1996, the CPN-Maoists fired their first 'People's War Shots' attacking the police posts simultaneously in three districts: Rolpa/Holeri, Rukum/Athbiskot-Rari and Sindhuli/Sindhuligarhi (OHCHR, 2012). Thus began the 10-year insurgency (1996–2006) that took the precious lives of over 17,000 Nepalese, mostly Magars, while fighting the so called 'rag-tag People's Army' of CPN-Maoists (TIJER, 2024). The following is an illustrative case of atrocities in Rolpa, a Magar majority district:

d) Fate of Rolpa's Mulman Budha and Kumari Budha:

From the book *A Kingdom Under Siege Nepal's Maoist Insurgency, 1996 to 2003* (Thapa & Sijapati, 2003, p. 4–5):

'Mirul, a village in Rolpa district is a village without men. It is a Kham Magar village of 265 houses without men. In the first year of the insurgency, Mirul held the record for the largest number of killings in Rolpa district. This village is a case study in the 'making of Maoists.' ...

Sympathizers of the UPF [United People's Front, the then political wing of the CPN (Maoist)], teachers, farmers and in the end, all the able-bodied men, had fled in the wake of arbitrary arrests and killings. It started with the killing of Mulman Budha, the 'smart' farmer of the village who was organizing the community's drinking water project. Mane Karne, the son of the local village Mukhiya (chief), now allied to the Nepali Congress, used the police to settle political and personal scores, targeting Mulman Budha. Just two days before, he [Mulman] had begun adult literacy classes. Maoists retaliated and killed the 'informer' Man Bahadur Roka. The police hit back charging 42 people with his murder, including in the charge-sheet the

names of all those associated with the UPF and others whom Mane Karne wanted to get even with – women and men. Police justice was dramatically demonstrated when four men were picked up one night. Kumari Budha (aged 23), the daughter of one of the men went with food and clothes for her father. She too was detained at the police post. Kumari Budha was raped and killed. The five half-burnt bodies were found smouldering the next day. It is a memory which even the children obsessively recall.’

Concluding Words

When Prime Minister GP Koirala was heckled and shown black flags during his Rolpa visit, an infuriated Prime Minister requested King Birendra to mobilize the Army against the Maoists. The benign King Birendra refused and many believe his refusal was based on the following logic as recorded by Narendra Raj Panday, former Press Secretary to King Birendra, in his book *King Birendra – As I Knew Him* (Panday, 2019):

‘**Maoists:** One of the fundamental causes of the **rise of the Maoists is that the system is not functioning.** Added to it are, of course, **poverty, underdevelopment, ideology etc.**...Non-functioning system: when a complaint is lodged with the police against high-handedness of miscreants in villages there is no action at all and even when there is action and arrest, the culprits are released under political pressure. Then people turn to Maoist or become Maoist to take revenge with the person....The Maoist areas used to be **hemp-growing region** at a time. It used to grow everywhere and India was a big market. But **after it was banned**, the people there felt deprived. So it is more an economic than political. ... Using army to solve the Maoist problem is the last option. It means acceptance of defeat. ... **To the Institution of Monarchy, a Maoist is first and foremost a Nepali then only he is a Maoist.**’

Thus, the atrocities committed on Rolpa’s Mulman and his daughter Kumari Budha, Rasuwa’s Pasang and Myagdi’s Mahabir are but a mere tip of an iceberg. The Truth and Reconciliation Commission (TRC) set up in 2015, nine years after the Comprehensive Peace Accord of 2006, is still languishing for ten years (Ghimire, 2025) as the concerned political parties (Nepali Congress, CPN-UML and CPN-Maoists) have their own vested interests and not that of the nation. South Africa’s TRC, chaired by Desmond Tutu, constituted in 1996 after the end of apartheid, submitted its report in 2000 AD and was succeeded by the Institute for Justice and Reconciliation (Truth and Reconciliation Commission, South Africa, 2026). With 29 Heads of State in 35 years (from 1990 to 2025), with many heading the government three or four times and Sher Bahadur Deuba an incredible five times, the recent Gen Z upheaval of September 8/9 2025 is a stark demonstration of Loktantrik democratic governments of Nepal’s miserable failure in the last three decades. This failure is not only for the Magars but also for the over three and half million young Nepalese who, due to non-creation of job opportunities in Nepal (Karki, 2025), are forced to go abroad just to keep their family’s kitchen fires burning back home!

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Notes

1. Magar Ranas are the original Ranas and should not be confused with the later period Ranas. Prime Minister Jung Bahadur Rana is actually a Kunwar as his father is Bal Narsingh Kunwar who killed Sher Bahadur Shahi as he had killed King Rana Bahadur Shah in 1806 AD. Dor Bahadur Bista (1991) in his well-known book *Fatalism and Development* stated '... a Khas general secured a position of power soon after he became the Prime Minister and **took the title of Rana for himself and his family imitating the Indian Rajput style ...**'
2. According to the 2021 Population Census of Nepal: Chhetri – 16.45%, Brahman (hill) – 11.29%, Magar – 6.90%, Tharu – 6.20%, Newar – 4.60%
3. During the first Regency of Queen Rajendra Laxmi, Bahadur Shah wanted to attack Tanahu and expand the Gorkha kingdom towards the west. As the Queen was not for it, the feud started between them. With the support of Kazi Sarvajit Rana, the Queen imprisoned Bahadur Shah. This cost Sarvajit Rana his head when Bahadur Shah, with the help of Chautariya Daljit Shah, took over the Regency by imprisoning Rajendra Laxmi. From Acharya (2022 B.S.).
4. Queen Rajendra Laxmi, keen to protect her infant son, Rana Bahadur, the rightful heir of the Nepal throne '...was a dynamic personality... handled the swords and guns like an officer... She rode horses and marched at the head of a procession of soldiers bidding them farewell to go to the battlefield. She had raised a corps of women volunteers arming them to the teeth (for her protection). ... But this was done to the chagrin of the traditionalist nobility who took offence at her manly habits... (and thus worked) to bring about her downfall. Daljit Shah, the Chief of Chautara, was the leader of this group.' From

Regmi (2007).

5. To be noted at the time of 1846 Kot Massacre, Abhiman Singh was a Rana while Jung Bahadur was a Kunwar. Dor Bahadur Bista (1991) in his incisive book *Fatalism and Development* writes (p. 37): ‘... The last historic incident was when they (Bahun pandits) had **Jung Bahadur Kunwar, a Khas, adopt the title of Rana**, developing a fictitious ancestry of Rajput origin from the southern plains.’
6. Mahabir in his book records that the Dean, Leonard Skov, selected him not because of his educational qualifications but because he very much wanted to have someone in his college from Nepal, the land of Everest!
7. During the 35 years (1990–2025 AD) of Loktantrik multiparty democratic Raj, the following 29 personalities headed the Nepal government: Of those 29, one was King GB Shah, two others Chief Justices Khil Raj Regmi and Sushila Karki and the rest of 26 were all Political leaders. From April 1990 till December 2025: 1- KP Bhattarai 2- GP Koirala 3- MM Adhikari 4- SB Deuba 5- LB Chand 6- SB Thapa 7- GP Koirala 8- KP Bhattarai 9- GP Koirala 10- SB Deuba 11- LB Chand 12- SB Thapa 13- SB Deuba 14- King GB Shah (February 2005) 15- GP Koirala 16- PK Dahal 17- MK Nepal 18- JN Khanal 19- Dr. BR Bhattarai 20- Chief Justice KR Regmi (March 2013) 21- S Koirala 22- KP Sharma Oli 23- PK Dahal 24- SB Deuba 25- KP Sharma Oli 26- SB Deuba 27- PK Dahal 28- KP Sharma Oli 29- Sushila Karki former Chief Justice (till December 2025). From Risāl and Pokharel (2018). One notes SB Deuba 5 times Prime Minister, GP Koirala 4 times, KP Sharma Oli and PK Dahal each 3 times, the 2 timer Prime Ministers were KP Bhattarai, SB Thapa and LB Chand! Of the 29 Heads of State in 35 years, these seven persons alone were Prime Ministers for 21 times! Such is the Shakespearean tragedy of Nepal!
8. While ratifying the Integrated Mahakali Treaty in 1996, Water Resources Minister Pashupati SJB Rana claimed that the 6,480 MW Pancheshwar Project, the Treaty’s main flagship, would make Nepal’s sun rise from the west. Not to be outsmarted, the ebullient Khadga Prasad Oli Sharma, the then Coordinator of CPN-UML’s Mahakali Treaty Study Task Force, further claimed that Nepal would earn annually Rs 120 Arab from sale to India of Nepal’s portion of electricity from Pancheshwar Project. Unfortunately, for 29 years till 2025, Nepal’s sun continues to rise from the east and not a paisa has tinkled into Nepal’s coffer from sale of Pancheshwar electricity to India!



