

Khaptad Region in Mythology

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Introduction:

It is very clear from the study of various Pauranic and historical literature, that Khaptad of “Khecharadi Parvat” area was the cultural and religious centre of lower part of “Manas Khanda”. The upper part included Mt. Kailash and Manasarovar (present day Nari or Aali district along with Guge areas of South-Western Tibet).

Vallava Doval, in his research article (Saptahik Hindusthan, 27 Jan. 1991) has tried to establish that “Tribisripa” (Tibet) was inhabited by “Nordic” Aryans and ruled by various “Indras”- the king emperors of the Deva-Ganas. It is noteworthy that Dr. B. S. Guha the famous historian- anthropologist of India and many other scholars are of the opinion that the ancient language of Vedas are highly influenced by “Nordic Aryan” language. (Please see “Prachin Bharat” p.5. by Dr. R. C. Majumdar). Their heavenly empire was distributed into five parts, resided and ruled by 5 tribes. First “Loka” was Deva Loka ruled by Indras. Naga Loka was second which covered the

Himalayan territory as far west as Kashmir, Singkiyang, Laddakh and Hindu Kush. The centre of Naga Loka was Mt. Kailash and Manasarovar protected by Lord Shiva. The description of Naga Loka denotes the upper catchment area of River Suttlej. The third was “Yakshya Loka” covering Kumaun, Garhwal in the west and Doti, and Jumla area in the east. Mr. Doval has based his study largely on Bhagwat Purana. It may be of great interest to the religious minded tourists and research scholars to know the fact that Khaptad-Malika area was the centre of Yakshya Loka where Lord Kubera had his capital “Kanchan Puri” which probably was not very far from “Alaka Puri” of Lord Indras.

Here, we are concentrating more on Mansas Khanda of Skanda Purana, as this (Yet unpublished) document is more informative. We have also referred several other authors who have pioneered in this field of research.

It is not-worthy that the mythological records

conceal many historical facts, which without archeological evidences can not be termed as "historic" & "Prehistoric". Israel, in fifties had shown faith in "Old Testament" (Bible) and by following the descriptions found the archeological evidence of King Soloman's Mines and was benefited. At present, there is growing interest among the students and scholars in our great mythological past.

The Mythological Tribes of Swarna Bhumi or Bhumi or Yakshya Loka (The Land of Kubera):

Geeta Pustakalaya and Shaileswori Guthi Sewa Samiti, Doti, Nepal has published a book named "Tirthatraya Mahatmya Sangraha", in 2052 B.S. This book is based on the yet unpublished parts ("Mahatmayas") of "Manas Khanda" of the famous Skanda Purana. It seems that the complete "Manas Khanda" is available in far western Nepal. But, as of now, nobody knows where. In the famous Kalyan Karyalaya, editors also think that 6 "Sanhitas" of Skanda Purana may be available in Nepal. (P.9 Sampchipta Skanda Purana (25th year, special issue, B.S. 2052, Gorkhapur, India).

Another important source of "Pauranic" people and places of central Himalayas is the Vayu Purana. According to this Purana and several other Puranas the ancient tribes who lived in these mountainous parts were, Gandharvas, Kinnars, Yakshyas, Nagas, Vidhyadhars, Siddhas, Guihyakas and Rakshyasas (close to Danavas or Daityas). It is stated in Markandya Purana (Rekha Thapaliyal, Prachin Madhya Himalaya p. 39) that Khasa people live in the central part of "Swarna Bhumi".

The Mythological Yakshyas (Ya-Khasa People):

The Khasa people were best known as

warriors and generally considered to be very burly and mobile tribesmen. They are supposed to have come to India and Nepal from Caucasus Mountains or from west of Caspian Sea. They are said to be the sons of Kasyapa Muni according to Kurma Purana. Their Physical features are described to be tall, white and hairy. Many scholars are of the opinion that the Ya-Khasas or khasas had come to Himalayas much earlier than the Nordic or "Vaidic" Aryans. The Kassites (Khasas) had attacked the Babylonian Empire after the rule of Hammu Rabi some 3,800 years Before Present (B. P.). Mr. Vadri Dutta Pandey in his famous book "Kumayoun Ka Itihas" (History of Kumaoun p. 510), 1997, Hindi edition, quoting Mr. Atkinson (Himalayan Gazetteier Vol. 3, 1882 AD) says that the mythological "Yakshyas" are none other than present day "Khasa" people of Kumaun and Far Western Nepal. Mr. Pandey again quotes Mr. Atkinson as mentioning that until the time of Ashoka the great (some 2200 year BP), "Khasa" people were called "Yakshyas" who had built great stupas, ie. they were already followers of Lord Buddha (p. 535, *ibid*). In Khaptad there is mention of the presence of "Siddhas" also in "Manas Khanda" of Skandha Purana. Vayu Purana and Markandya Purana also mention of Swarna Bhumi (the Land of Gold) and Khasa people. In Mahabharata it is, mentioned that Khasa people had brought gold for emperor Youdisthira from Swarna Bhumi, implying that the Khasas or Yakshyas were living in the area near Mt. Kailash and Far Western Nepal. The Puranas also mention about the "Rakshyasa" tribes who use to guard the unfathomable wealth of the "Yakshya" king Kubera. It seems that the word "Yakshya" was pronounced by Khasas as "Ya-Khasa" and "Rakshyasa" as "Ra-Khasa" (hence the name "Ra-Kasa lake near-by Manasarovara). Also note that they pronounced Surya (sun) as Surayasa. It is also noteworthy that in ancient Greek history the Khasa

people are described as “Kassites” and “Huna” people who were living in south western Tibet were described as “Heptalites”. Even now, one can hear of “Huniyas” in Far Western Nepal and Kumaun. Probably, these tribals are the last remainants of white “Huns” of the world history. Some authors take “Hepthalites” or Hittis as another tribe of Khasa people. In my opinion “Zaads” or Tibetan Khasa people seems to have mixed blood with the famous Hun tribes. (Please also see Rekha Thapaliyal, *Ibid*, and Chapter 5 for detail). Some authors think that the present day “Ya-Kha” Dewans of Eastern Nepal are also descendents of the mythological Yakshya people. It is note worthy that the famous Yakshya commander (of Lord Kubera) Mani Griba was ruling Eastern Tibet according to various Puranas, It could have been easy for Mani Griba’s tribes to enter Nepal through Koshi Basins. Puranas also mention about the location of Yakshya King Kubera’s, capital to be on the/left-hand side of Mt. Kailash. (If one looks toward south from Tibet Mt. Malika will be on the left hand side). Ancient poet Kalidasa also mentions Alkapuri of Kubera to be near-by Mt. Kailash. The word used is “utsanga” (nearby) in Megh Doot. Mr. Badri Dutta Pandey in his book (*Ibid*, p. 159) quotes Manasa Khanda and writes that “Alakapuri” described by poet Kalidasa was near Mt. Kailash and so was “Kanchan Puri” of Kubera. As Alakapuri is more closely related to Lord Indra the king Emperor of Vaidic Aryan “Deva Gana”, it seems more logical to think that “Kanchan Puri” (City of Gold) was the capital of “Swarna Bhumi” (Land of Gold). In “Manasa Khanda” of Skanda Purana, the city of Kubera is said to be located in the nothern direction nearby Goddess Malika’s mountain. Goddess Malika’s temple is said to be situated on the top of mount Malika, which is said to be the “Help of Kubera’s Wealth”. Malika is in Bajura District very near Khaptad National Park and RamaRoshan area of Achham. Mt. Kailash is straight

north of Dhuli in Bajhang District. Dhuli is situated at south west of Mt. Saipal and straight north of Khaptad National Park. Mr. Badri Dutta Pandey also quotes Manasa Khanda and narrates the story of Lord Shiva’s marriage with Parvati. In his famous book (*Ibid* p. 166) he notes that Lord Shiva stayed on in Vaidya Nath (now in Achham district) and sent Lord Brhama as advance party to the court of King Himalaya (Parvat Raj). In p. 168. Mr. Pandey further quotes Manasa Khanda and describes Vaidya Nath to be situated near Mallika Devi and Bridha (Budhi) Ganga (of Achham District at present). Lord Shiva while waiting, “came in contact with herbs which became of tremendous medical value with his touch.” It means symbolically that Lord Shiva had lived here and had indeed taught Ayurveda to his disciples and to use herbs (of Khaptad) in curing the sick. Lord Shiva is thus called Vaidya Nath Lord of the Ayurvedic doctors. Even now, Khaptad area is renowned as the home of numerous exotic and most valuable herbs. Mr. Rebati Ramananda Vaidya in his book “Bhagwan Shankar” (Royal Nepal academy, 2045 B.S., p. 236) hints that King Himalaya might have been the king of Parvat Kingdom, hence, Parvat Raj. This kingdom might have been covering the present day Parvat, Jumla and Kalikot districts of present day Nepal.

The Siddha, Guihayakas, Vahyadharas and Nagas:

The other tribes along with Khasas (Ya-Khasas) are mentioned in various Puranas. But Manasa Khanda of Skanda Purana is more specific about them.

Siddhas:

Vayu Purana (p. 61, Diamond Pocket Books Series, Delhi) mentions of the geography of Mt. Kailash area and the mythological tribes living there. It mentions of Yakshya commander Mani Bhadra whose territory is said to be north-east of Mt. Kailash.

In the south of Mt. Kailash the location of Mansa + Sarovar (manasarovar) is indicated and it is said that the holy river "Sarayu" (River Kamali) is flowing out of Manasarovar. (May be it was true during this mythological time period but now River Kamali flows from the near by snow fields (south west) of Manasarovar). The siddhas are said to be residing in the upstream areas of River Sarayu and other great river "Lauhita" (Bramhaputra?) Some of the very old people of Khaptad still mention about the existence of Siddhas in Khaptad and especially of "Ashowsthama" the famous son of Guru Dronacharya. Ashowsthama was cursed and punished by Lord Krishna by taking out his third eye like devine jewel from the centre of his forehead towards the end of Great Mahabharata War. He was cursed to be immortal but also to suffer from this wound in his forehead. Even now, there is legend in Khaptad area that some very tall hermit in one piece white cloth, visits buffalo herders for butter to ease his pain of wound on his forehead. It is quite possible that Ashowsthama and Guru Dronacharya were born in Siddha tribe of this area and also brought support of Khasa kings for Prince Duryodhana in Mahabharata War. May be Ashowsthama had come back to Khaptad area for meditation after the defeat. Much research is needed to establish this theory.

Guihyakas and Rakshyasas:

Mr. Kula Chandra Koirala in his book "Nepali Khasa Bahunka Kuldebata Masto" (p. 16, writes that, as Guihakas were the miners of Lord Kubera's (gold) mines and as their duty was to maintain secrecy, they were called "Guihyakas". He believes them to be no different than Yakshyas. Only that their job was different. Rakshyasas were not the ghosts as commonly thought. They were from one of the most brutal tribes of Yaksyas. They were "Rakshyasas" (guards) of these mines.

Vidyadhars, Gandharabas and Kinnars:

Manasakhanda also mentions of Manigriba and others, who are said to be borned in Vidyadhara tribe, who meditated in Khaptad to please Lord Shiva and were emancipated by the blessings of Sahasreswar in Sahashralinga of Khaptad. As these vidhadhars were guided by Siddhas to reach Khaptad, they seem to be outsiders who were in friendly terms with Siddhas. Probably they were living in the west of Kinnar Loka (present day Himanchal Pradesh of western Himalayas). Mr. Badri Dutta Pandey in his book (ibid, p. 510) says that the home land of ancient vidyadhar tribe was in the Hindukush area.

Similarly, there is frequent mention about Gandarvas and Kinnars visiting northern and southern parts of Manas Khanda or Swarna Bhumi. But they are described as visitors and not as residents of this area. It is commonly believed that the capital of prehistoric Gandharva people was Purushpur (present day Peshawar). If we study the map of Hindukush-Western Himalayas one can see that from Peshawar one can follow River Sutlej and reach Manasarovar Lake (Tibet) rather easily. It would not have been difficult for horse riders to reach Bajhang and then to Khaptad from Tibet, either by entering from Urai pass or Via Humal through Khechar Nath, Kalikot and Bajura.

The Naga People and Abrogenious Kiratas:

Quoting Bhagabat Purana, Vallava Doval (Ibid) states that Lord Shiva was borned in Naga Tribe. Atkinson (Ibid, p. 362) based on facts and local traditions concludes that Khasa, Kiratas, Naagas and Hunas were tribes of "Mountains" (Himalayas). Many scholars believe that the pouranic term Naaga does not mean snake but denotes the meaning "People of

Naga or Mountains". Himalaya is mentioned as "Nagadhiraj" or King Emperor of Mountains in Sanskrit. They were worshipers of Snake God and may be, their tribal totam was the snake. The Naga worshiping had become very popular throughout Nepal and India. Till the Mahavharat Period (roughly 3000 years B.P. or Before Present) Naagavansi kings had spread their kingdoms as far as Maghura. Kalia Naga was a friend of Lord Indra. Rekha Thapiliyal (Ibid, p. 38) writes that Nagas and Kinnars were successful in pushing "Munda" and "Kola" Indo-austroid (dark complexioned) tribal people into the dense forests of Himalayan foot hills. but when the Khasas invaded Kumaun, Garhwal and entered Western Nepal they pushed the Kinnars and Naagas into the wilderness. But she does not mention the time period. She probably means second or third influx of Khasas and not the "Pre-Mahabharata Yakshyas" or Ya-khasas. She also mentions of some handful "Jangei-Pangi" Raj-Kiratis still living in the remote jungles of Pithauragarh in Kumaun, who claim to be descendents of Naga people (who were driven to jungles by Khasa people). She states the existence of several famous Naaga temples in this vicinity e.g. Beeri Naaga, Shesh Naaga and one on the banks of Mahakali named Naaga-Kirateswar temple. The temples of Naaga diety are spread in Garhwal, Kumaun and Kashmir in the west and through-out Nepal in the central and eastern Himalayas.

"Saukas" living in the upper catchment areas of Mahakali River both in India and Nepal may also have mixed blood with this ancient mongolic "Naaga" tribe evolved in Nepal. It is noteworthy that they speak a variant of Mangarti language even now. (But some scholars think that their ancestors were the famous "Shaka" people.) Mr. Baddri dutta Pandey (Ibid P. 526) writes that Chiese used to call "Shaka"

people as "Shauka". They had migrated from "Saka Deweep" (west of Aftanisthan) to Tibet and India who were originally form Kashgar or Khas Giri areas of central Asia. In my opinion it is possible that the famous "Shaka" people had mixed blood with Mongolic tribes of Tibet, Kumaun and Far Western Nepal. It is very possible that the mythological Naaga people were Shaka-Magars who were termed as Kiratis in Nepal and Raj-Kiratis in Kumaun in India. These abrogineous Magars may be different than Kham-Magars who were migrated from Siberia. (Please see research paper of David, E. Watters viz." Siberian Shamanistic Traditions among the kham Magars of Nepal, CNAS, T.U. Vol# 2, 1 Feb. 1975)

In Vayu Purana, Kiratas are mentioned along with "Shabaras" and "Pulandas". In Far-Western Nepal till 30-40 years ago one could hear of "Sabari" salt traded by Saukas or Vuyasis (mongolic people living in Vyasa Himal area). Famous Indian author Suniti Kumar Chatteriji in his book Kirata-Jana-Kriti quotes an ancient prayer (in the 1st page) which is as follows:-

"Om! Salutation to Siva, the all good, the Kirata!

Om! Salutation to Uma, the mother, the Sabari!

Therefore, it is of great cultural and religious importance to find out who were Lord Shiva and Paravati. Were they god like people (with great supernatural powers) born in western Nepal? Lord Shiva is regarded as "Avatara" (reincarnation) of early Vedic God "Rudra" who represented cosmic energy in the universe and fire in this planed "Prithivi".

The Rautes and Kusundas:

Mr. Vadri Dutta Pandey writes (Ibid, P. 517-519). That "Rautas" of Jagiswar (Kumaun) are also called "Raj-Kiratis". According to Mr. Pandey, Mr.

Kroke, (an East-India company official) writes that these Rajis or Raj-Kiratis live in jungles, make wooden pots and worship "Bagh Nath" Mr. Pandey writing about the Raj-Kiratis of Ashkot (adjoining Nepal, situated in the western bank of Mahakali, and north of Pithauragarh) states that they still (as far back as 1932) use bows and arrows, like to eat Langoor monkeys, call themselves the kings of the jungle and make wooden pots. They wash sand and collect gold particles. Mr. Pandey also writes in 1932 that they are found in western Nepal. This author is of the firm opinion that as these "Rautes" of Kumaun are Raut-Kiratis and these Raj-Kiratis are none other than Magars of Far-Western Nepal who speak "Barha Magarati" language of Himali group (other than who speak Kham and Kaike Magarati language). It is very possible that these Raj-Kiratis were Magars who first came in contact with Yakshyas and Nordic Aryans. It is very important to note that these Raj-Kiratis who are also called "Jungi-Pangi" and live in Pithauragarh District of Kamoun are worshipers of Nagas. Mr. Badri Dutta Pandey in his book (Ibid P. 75) quoting Pundit Nain Singh C.I.E.'s auto-biography (written in 1883 A.D.) writes that (long-ago) the Jungi Pangi Chief Kala's widow used to live in at the source of Gwad River. By chance she was visited by one Shaka man (from Tibet) and latter on had children from this Shaka man who was Naga Vansi. There after, the clan expanded and Jangi-Pangi tribe became worshipers of Nagas. Yogi Narahari Nath found that Rautes worship Mahadeva and Sarad Chandra Sharma writes that Rautes also worship Nagas (Ibid, P. 49) Mr. Badri Dutta Pandey (Ibid, P. 633) writes that these Jangi-Pangis declare themselves to be "Naga Vansi". Dr. Harka Bahadur Buda Magar in his book "Kirat Bansa Ra Magarharu" (p. 479) has collected 62 clan names ("Tharas") of "Pun" Magars and has listed "Orpa-Jangi" and "Pangi" in number 27 and 30 respectively. Therefore, it is clear that Jangi-Pangis

are related with "Pun" Magars and in the opinion of this author, Naga Bansi Kiratis or Kirats of Puranic (pre-historical) times were none other than "Barha Mangarati" people. However, as stated earlier, they had mixed blood of sun worshipping Shakas and other Naga worshipping Mongolic tribes.

Mr. Satya Mohan Joshi (Karnali Loda Sanskriti, vol. 1., 2028 B.S., P. 8-13) has studied the abrogenious and ancient (now vanishing) tribes such as Rautes and Kusundas. Some 50 years ago, Yogi Narahari Nath observed them and wrote that there were more Rautes than Kusundas in the Karnali Basin. Mr. Saras Chandra Sharma (in his book Nepal Ra Yeska Nivasi, P. 40-45) writes that Rautes are descendents of some abrogenious Kirati (mongolic) tribe and worship both Naagas and "Masto". Mr. Gauri Bahadur Karki, (after spending some time with the clan of Raut chief Mana Bahadur "Shahi") in his article (in Kantipur, 16 Baishak, 2052) estimates that the total population of Rautes still living in jungle of Seti-Karnali Basin may be around 250 only. John Rhinehard, Dor Bahadur Bista and Gauri Bahadur Karki all alike estimate their number to be around 250. Rekha Thapaliyal in her book (Ibid, P. 234) quotes census Report of India, 1971, and estimates their number to be 539. She found that this clan used to worship the Gods of jungle. Yogi Narahari Nath (in his book, Itihasa Prakash vol. 2, BS 2013 P. 9-11) had observed (50 years ago) that they have their own language (which is spoken very fast) and bury their dead. They are tall and with the red faces. Rautes are noticed to be travelling by the river badsins of lower Seti, Budhi Ganga, lower Karnali and Bheri. It seems that they are the last remains of mythological "Naaga Kiratas" who were driven to jungle by Khasas according to one theory. Mr. Satya Mohan Joshi (in his article in Nava Surichi, B.S. 2054, Poush 27) thinks that Kusundas and Rautes are abrogenious

tribes, which were forced to enter jungles because of Zaads and Khasas in Far Western Nepal. The last few clans of these tribes might have started worshipping the Khasa deity of "Masto" or Marutas (the "Vedic" God of wind and lightning, which has no form and therefore, no statues). Probably this was Kusunda-Raute's strategy for survival against the brutal forces of Khasas.

Yogi Narahari Nath in his book (Ibid, P. 8-9) has described Kusundas, He had seen some 50 years ago, and describes them as taller than "Bana-Manche" (man from Jungle) who were seen as short structured, dark complexioned and short necked. The Bana-Manche may be of Indo-Austroid race. But the Yogi's description of Raute and Kusunda Suggest "Mongolic" physical features. Kusundas are said to be extremely good archers and seen as wearing "Gado" (one peace blanket like material used as clothing in a special way) made of hemp fiber. This type of "Gado" wearing is still-common in Far Western Nepal and Gurung areas of western Nepal. (Kusundas were found more in Gandaki Basins of Western Nepal and are more close to Chepangs). Now they are extinct more or less or those among the very few left, have made themselves Hindus of higher caste and lost their special identity.

Mr. Sharad Chandra Sharma in his book (Ibid, P. 48-50) thinks that Rautes may be Kirats of Tibeto-Burman origin because their language is said to be "Kham-chi" which seems to be a branch of Tibeto-Burman family of languages. However, it should not be accepted as it is. Further research is needed. Mr. Sharma also mentions that Rautes were divided into two clans viz "Raut" and "Saud". It is noteworthy that there is a sizable population of "Sauda" in Far-Western Nepal. This author thinks that some Raute clans might have come in contact with some friendly

Khasa clas and inter-clan "marriage" might have taken place and gradually such clans of Rautes might have been accepted as (the then more powerful) Khasas, But here also, much research is needed to establish this theory. This author strongly believes that the Rautes have evolved in Far-Western Nepal and were the human beings of stone-age mongolic equivalent of some unknown mutated branch of "Neanderthal" men of Middle Paleolithic Age. As the fossilized tooth of "Ramapithecus" was found in the banks of Tinau River near Butawal in the foot-hills of Chure hills in 1982 A.D. (which was found to be 11 million year old), there is a strong possibility that the human life was evolved in the foot hill valleys of Himalaya. (For detail please see "Ancient Nepal," June-July 1998, Department of Archeology, Kathmandu.) Although, there has been no other important findings after the findings of the tooth to this "Missing Link" (ape like man or man like ape.) However, the other most important archeological findings were the "Paleolithic" tools found in the banks of Danava Tal in Bardiya, which are termed as "Pri-Chellian" by experts and believed to be used by "Homo-Erectus" men of more than one million years B.P. Please note that Bardiya is on the left bank of Karnali River on the foot hill plains and not very far from Khaptad. Yet another important finding is that of rock paintings in the cave near-by Dalbanda village of Almoda District (not very far from west bank of Mahakali River). Dr. D.P. Agrawal (in his book "Rock Paintings in Kamaun" Vol. II, P. 75-77) has dated the cave paintings to be 25-30 thousand years old. Therefore, it can be concluded that human life had, evolved in Karnali-Mahakali basins. But unfortunately, there has been almost no archeological investigations in Khaptad-Malika area. Without proper and deep study, it is not possible at this stage to say whether these people (using such "Paleolithic" weapons or living in the caves were "Managolic"

Naga-Kiratas, Rautes or people of “Indo-Austroid” races.

Archaeological Remains:

Dr. Raja Ram Subedi (Madhupark, Jestha, 2052 B.S.) has quoted Pundit Uma Kanta Bhatta’s Khecharadir Mahatmya and states that whole of Khaptad area was called “Khecharadri” by ancient Aryans, It is believed that from Central Asia two tribes of Khasa people came to Khaptad Area via Iran, They were “Ephlatitois” and “Nephtalites”. In Iran, where some of them seem to have stayed for centuries before they came to Khaptad Area, they were called Nephtalites. This author is of the opinion that some of these people entered Nepal through Manasarovar and Mt. Kailash area of Tibet. As they were horse riding, hunting gathering tribes, they must have found Khaptad plateau as an ideal place for rearing horses and to settle down. Now, these “Nephtali” people started calling themselves “Haptali” and latter on Khaptali people which now has become Khaptadi. This area seems to have become centre of a big civilization covering a large area of South-West Tibet and mid and Far Western Nepal, Kumaun and Garhwal. Quoting the reverend Khaptad Baba, Dr. Subedi writes in this article that the famous sage seemed to know of some archeological sites, which seem to be the ruminates of a pre-historical period, which now are covered by very dense forests. The famous sage Khaptad Baba even thought that these remains may be from the time of the civilization of Mahabharat (some 3000 to 3500 years B. P.). The author of this paper agrees with Khaptad Baba, as there are some mentions of Khasa King, Who brought “Pipilic” gold to present the wealth to Emperor Yudhisthira. It is mentioned in Himabat Khanda (Skanda Puran’s annex under Meur Khanda, Gorekshya Petta. Pashupati Mirgasthali, B.S. 2013, P. 46, of Napali part) that Kubera (or the person holding the position of Kubera), the king of Yakshyas

of that time was the grandson of one of the “saptarishi” Pulatysa and his mother was from Guihyaka tribe. It is also noted that his eyes were brown coloured. Kuberas were great devotees of Lord Shiva. The famous Rakahyasa King Ravana is said to be his step-brother who had meditated in the banks of Ra-Khasa Lake near Mt. Kailash. All these “Pauranic” records suggest the existence of a great Yakshya tribe in and around Khaptad.

Thus, Khaptad seems to have been already the centre of power and culture before the advent of great Khasa Kingdom founded by Naga Raja of Sinja (Jumla) around the beginning of 12th century A.D. Nag Raja had come to Sinja from Khari Province of Tibet. Therefore, it seem that the Nephtali or Khaptali tribes of Khasas were “Yakshyas” and had come to Khaptad area much earlier than” Zaad” Khasas of Khari who founded a very powerful empire in western Nepal. These Zaad Khasas may not even be pure “Kassites” and they could be of “Huns” or Khampa blood mixture, as their Dhamis speak very ancient Tibetan language. Please see Kula Chandra Koirala (Ibid, p. 20, 36) for detail. This author is of the opinion that both Yakshyas (Ya-Khasas) of Khaptad Area and Jalléndhari of “Zaad” Khasas of Jumla may be descendants of the great Shaka Tribe of Central Asia. These Jallendhare Khasas also seem to have reached Khaptad Area also at around 1100 A.D. But this is only my theory. Much research work is needed to establish this theory. Mr. Surya Mani Adhikari in his book “The Khasa Kingdom”. (1997 edition, p. 29) concludes that the Khasas were the chief inhabitants of north-western mountainous region of Indian sub-continent from the very early period. It appears that the first “Jalandhari Khasa” groups arrived in western Nepal around the middle of the first millennium A.D. But, it is quite likely that the Khaptadi or “Nephtali Khasas” had entered Nepal

earlier than or at least during the time of Lord Shiva and were called Yakshyas. (They seem to be from different tribe and were not Jalandhari Punjabi or Kashmiri Khasa people. Sinjali or Jumli Khasa Kings have some Jalandhara Khasa connection). To estimate the time of Lord Shiva's marriage with goddess Parvati is not easy. But we have some indications. Lord Shiva's marriage took place during the reign of famous King Divodasa (according to Vayu Purana). According to Riga Veda (7th Mandala), Divodasa's son, Sudasa had defeated Sambar with the help of king Dasharatha-I. According to Vabishya Purana (Parti Sharga Parva, verse 43-44) Dasharatha-I was ruling Ayodhya some 12 generations earlier than Lord Rama. (Kasharatha II was Lord Rama's father). This means that Dashratha-I, was ruling the kingdom of Ayodhya some 240 to 300 years earlier than Lord Rama's time. Dr. Satya Ketu Vidyalankar has estimated the Mahabharata time to be 1424 B.C. or some 3,400 B.P. and Lord Rama's time to be 500 years earlier or 3,900 to 4000 years B.P. His calculations are based on name list of Kings of "Sun Dynasty" considering an average of 20 years for each generation. These estimates are widely accepted by Indian scholars. Thus, King Divodasa's time can be estimated to be some 250 years earlier than the time of lord Rama. This way, it can be deducted that Lord Shiva's marriage to Parvati took place some $4000+250=4250$ years B.P. Likewise it can be deducted that Lord Kubera of Lord Shiva's time was ruling Khaptad-Malika area some 4,250 years B.P. Therefore, it is possible to find the archeological evidence of Yakshyas which may be 4 to 5 thousand years old.

It can be concluded that many students of history and archeology from various universities and research scholars from various oriental research institutes, all over the world, may be interested in Khaptad, if they are provided with background

information. This can certainly help develop scientific tourism of Khaptad Area.

Khasa Kura the mother of Modern Nepali Language

As said earlier, some of the "Puranas" mention Khasa people with Tanganas, Kulindas, Kirats, Sakas and Daradas who are also said to be living in the mountains. From linguistic point of view the name of the "Daradi" tribe is important, as the original Khasa (Nepali) language is found to be close to "Daradi" language. Prof. J. Tocchi in his book ("on the Swaat, the Dardas and Connected Problem," 1977, p. 65) has found that in Swaat and Hindukush area three scripts viz. Darada, Khasya and Chinese were being used around 1,000 B.C. By that time the Khasas had already their own language. By the 1st century (A.D.) these Khasa people had spread all over western and mid-western Himalayas. These Khasas (Jalandharis and not the Yakshyas) had already become powerful enough to force the local tribes of western Nepal (mostly Magars) to use Khasa Kura (language). Mr. Purna Parkash Yatri (in his article in Prachin Nepal, Department of Archeological, Kathmandu, august-September, 1977) states his belief that Khasa people had entered Tibet and Nepal in various batches during the time period of 2000 B.C. to 8th century A.D. It seems that the ones who developed Khasa Kura (the original Nepali language) were not Ya-Khasas (or Yakshyas) but, the "Jalandhari" Khasas who entered Nepal via Garhwal and Kumaun, (and probably not the "Zaad" tribes which entered Jumla from Khari). The "Zaade" Khasas (who latter declared themselves as Sri Pali Vansaja) used Huna (Khampa) Tibetan language.

Mr. Kula Chandra Koirala in his book (Ibid, p. 20 and 32) implies that the "Masto Dhamis" (Shamans) of Khapar Masto or Khaptad (God Masto

while, in trance, use intangible ancient form of “Shursaini Prakrita”, (which is quite different than Huna Khampa Tibetan). He has also noted that the ancient Khasas of Kashmir, Jalandhar and to some extent in Garhwal use “Tushari Prakrita” (Ibid, p. 20) and the ancient Zaad Khasas used Khasa Kura mixed with Kham or Hun languages (Ibid p. 36). Mr. Ram Bhadur Rawal writing the “Introduction” part of Mr. Koirala’s book has also observed that (Tharpa-Aadi) Masto Dhamis still use “Kham” language (Ibid, p. Na) This indicates that the seeds of Khasa Kura and present-day Nepali language were sown in Khaptad where the Jalandhari Khasas were also assembled. The famous historian late Babu Ram Acharya (in his

book “Nepal Ko Sanskritik Parampara”, 2045 B.S., p. 53 and 55) thinks that latter-on this Khasa Kura was refined and popularized in the medieval kingdom of “Pravata”. Therefore, Nepali Language was also called “Parbate Kura”. Prithivi Narayan Shah brought and popularized this language in Kathmandu Valley, which was then called Gorkhali language. When Nepal was unified and expanded upto Kangada in the West and Sikkim in the east, Gorkhali became Nepali language.

From the analysis presented above it is very clear that Khaptad Area can be extremely interesting place for the researchers and students of languages and literature from Nepal, India and abroad.