

The Vedic-Aryan Entry Into Contemporary Nepal [A Pre-Historical Analysis Based on the Study Of Puranas]

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[Very little is known about pre-historical Nepal, its people and Aryan entry into Nepal. A hazy picture of Aryan invasion of Nepal and the contemporary aborigines people of Nepal can be drawn with the help of Sata-Patha Brahman records and various Puranas. In these mythological records one can also find sufficient details about Yakshays, Kinnars and Naga-Kiratas and Indo-austroloids like Nishadhas. By the middle of 20th century, many scholars had realized that original versions of Puranas contain historical oral traditions of thousands of years. Famous scholars and historians like Pargiter, Kirfel, K.P. Jaiswal and Dr. Satya Ketu Vidyalankar etc. have very firmly opined that on the basis of Puranas an outline of Vedic Aryan civilization and its clash with Harappa Sindha civilization (Hari-Upa according to Rig-Veda) can be drawn. Only the supernatural, caste biased and exaggerated poetic descriptions added mainly during Gupta Period have to be put-aside. Some historians in Nepal are of the opinion that Lichivis (during first century A.D.) and later-on,

Kumauni Brahmans (after 1, 100 A.D.) were the first Aryans to enter Nepal and settle down. But there are some very clear indications that the Pre-Vedic and Vedic Aryans had already entered Nepal much earlier.]

The Back-Drop

Some 3, 500 to 4,000 years “Before Present” (B.P.) Hari-Hara Chhetra (of present day Gandaki Basins, including Mukti Nath, Deaughat and Triveni of Western Nepal), was one of the most important centers of Vedic Aryans, who had already expanded Swarswat Vedic Civilization. Just before this time, Raja Harishchandra was ruling northern India, from his capital of Ayodhya in those days. Raja Dasharata (Lord Rama's father) was born in the famous Raghu dynasty after some 29 generations from King Harishchandra according to Kurma, Bhavishya and other Puranas. (Dr. Satyaketu Vidyalankar¹ and some other scholars estimate the time of Lord Rama to be about 3,500 years BP. and assume the period of rule of a king to be of 20 years. With this assumption, the

1. Vedic Youga, 5th Edition, 1996, Sri Saraswati Sadan, Delhi, P. 20. Also see 148-151 for details.

time of King Harishchandra, Guru Vashista (the earlier one) and Viswamitra (the first one) can be estimated to be around 4,080 B.P. It seems that the Raj Guru Vashista (of Lord Rama's time) was the head of the Vashishta "Pitha" (center of learning), probably born in the same family. Around the time of Lord Rama, Mithila was yet another important center of Vedic Aryan civilization. It is also worth noting that "Janaka" was the title of the kings of Mithila and Goddess Sita's father was Sir-Dhoj "Janak", who was of course, contemporary to King Dasharata-II. These estimated dates are important as Deaughat and Janakpur are related to these great names and also with the entry of Aryans into Nepal. [Mr. Sankalia (Ramayana Myth or Reality ?)² after analyzing Vedic and Puranic data, presented by Pargiter and Pusalkar and opinions of Bhargava, R.C. Majumdar and other scholars, places the time of birth of Lord Rama at about 1,500 B.C. and foundation of capital of Ayodhya at around 2,000 B.C. Mr. Sankalia also mentions that archaeological excavations at Chirand at the confluence of Ganga and Ghogra (Karnali River) have yielded evidence of pastoral-cum-agricultural civilization at this area around 2,000 B.C. or 4,000 BP. Pargiter (in his famous book *Ancient Indian Historical Traditions*)³ has tried to prove that the Maha-Bharata War had taken place at around 1,100 B.C. and on the basis of Puranic Vansavalis (King Name Lists) Places the time of Lord Rama to be around 1,600 B.C. or 3,600 year B.P. "Vedic Age" is generally considered to cover the time period of 2,500 B.C. to 1,000 B.C. or upto the time of Debapi the brother of Santanu (father of Bhishma Pitamaha of Mahabharata fame.)]

The Great March

The Aryans of Early Vedic Age (of some 4500-

4000 BP) were still practicing slashing and burning techniques to conquer new territories in India and Nepal and fix the habitation of Aryan population. They were firmly established up to Kurukchetra (the region near Delhi), Panchal (present day Bareilly-Muradabad in Uttar Pradesh) and Ayodhya (on the South Banks of Sarayu River) of India, but they had not succeeded to conquer the foot hills plains of the present day Northern Bihar and Western and Eastern Nepal Terai lands, as these areas were covered with extremely dense foothill jungles, which were sparsely populated by Indo-Austroid tribes like Nishadh and Santhals. This great jungle lying in the area north and northeast of present-day Avadha region of India was called "Naimishayaranda" and probably covered the whole of northern regions, north of River Ganga, including basins of River Goamati, Sarayu (Karnali) and Gandaki. According to "Sath Path Brahman"⁴ (supposed to have been written some 3,000 years B.P. in Latter Vedic Age), a king named Mathav Videha, encouraged and accompanied by his priest Gautam Rahugana, Viswanarea (holy fire) and large army, marched through the northern part of this jungle (slashing, burning and making roads for their horses and chariots). It is indicated in "Sath Path Brahman" that Kingdom of Koshala (present day Sitapur-Gonda Area of Uttar Pradesh) was in existence at that time. River Sada Nira (Gandak) was the eastern border of Koshala. For the first time this way, the Aryans succeed to cross River Gandaki and establish kingdoms up to the eastern regions of Nepal. Even now, there is a hermitage of Rahugana near Deaughat. (Rig Veda 1/90/7 describes Rishi Gautam as son of Rahugana). The Kingdom of Videha (Mithila) is believed to have been created by King Mathav Videha. The Aryans could not have advanced

2. People's Publishing House, Delhi, Reprint 1991, P. 60.

3. As quoted by Majumdar R.C. (ed) *The Vedic Age*, 1965, P. 274.

4. *Ibid* (1) P. 82, 123 and 142 (based on Sath Path Brahmin 1/4/4/14 and 1/4/1/10-19)

upto this land, without the support of Lord Shiva-the supreme Lord of Kiratas of their time (who was regarded as the incarnation of Lord Rudra, the Early-Vedic God of Cosmic Energy).

No reliable time estimates of Mathav Videha and Gautam Rahugana are available, but Radha Kumud Mukherjee⁵ writes that it should be only after 2,500 B.C., because, they had marched from the banks of (now lost) River Saraswoti during Rig-Vedic time. By this time, the Aryans in North-West India had already consolidated their power. Their Vedic civilization was flourishing and they were ready to expand more towards the yet un-conquered dense jungle areas of the North-East. But, there is yet another theory in particular,⁶ which explains as to why the Rig-Vedic Aryans of Saraswoti River basins, had to migrate towards the north-east. According to the scientific studies (conducted by ISRO, Bhaba Atomic Research Center and others in India) it is established that due to some great geological changes, the most important river for Vedic Aryans viz. River Saraswoti, had started vanishing. It's water was already being "captured" by River Chambal and than by River Jamuna. Scientists and Geologists like K.S. Valdyia believe that River Saraswoti had dried-up during 2500-1700 years B.C. (Sath Path Brahman also indicates of flooding, probably of Jamuna and of some geological changes).

Thus, this Vedic Civilization, which was flourishing after the fall of Harappa-Mohen-Jo-Daro Civilization, was in danger of being extinct. To avoid this potential disaster, the Rig-Vedic Aryans had to move-on towards the basins of River Jamuna and

than towards the basins of River Sarayu (Karnali) and Sada-Nira (Gandaki). It is logical to think that the pioneers like King Mathab Videha and Gautama Rahugana had taken-up this job.

It seems that even slightly before the time of King Mathab Videha, great Aryan sages had started coming to Central Himalayas for meditation and to please Lord Shiva of their time. But, only after the time of King Mathab Videha, it seems that the areas north of present day Deaughat, had been declared as Hari-Har Kchetra (the joint place of Lord Vishnu and Lord Shiva). It seems that, even before the time of King Videha, many famous sages of Vedic times, had their hermitages in the mountainous regions of upper Gandaki Basins. According to Skandha Purana,⁷ Goddess Parvati had paid respect to famous sages like Marichi, Pulaha, Narada and Angira etc. (the original ones or their incarnations or successors) in their hermitages in the high Himalayas of Western Nepal. It is highly probable that by this time, Deaughat had also become the base for sages who wanted to meditate in the high Himalayas.

According to Vayu Purana,⁸ king Divo-dasa was ruling North Western India, when the marriage of Lord Shiva with Parvati (not with Sati, the daughter of Dakshya Prajapati-II) took place (on the auspicious day of Akshyaya Tritoia). According to Matsya Purna,⁹ king Divo-dasa was borned in Puru Vansa (dynasty), and was in 38th generation after Baibaswata Manu. This Manu himself was some 66-generation before Lord Rama. Therefore, Baibaswata Manu's time can be estimated at 2,820 B.C. or 4,820 B.P. (assuming that an average of 20 years can be given to

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5. Mr. Mukherjee estimates the starting time of (creation of older part of) Rig-Veda at 2500 BC. (Hindu Savyata, Raj Kamal Publication, Delhi-Patna, 1996, P. 82.
 6. "Saraswoti Ko Sataha Per Lane Ki Tayari" Kadamabani, India, June, 2000.
 7. Himbat Khanda, (Nepali). Edited by Yogi Nara Hari Nath, Mrigasthali, Kathmandu, B.S. 2013, P. 95-97.
 8. Diamond Pocket Books, Edited by Dr. Vinay, Delhi, P. 126
 9. Edited by Sri Ram Sharma, Shanskritic Sanssthan, Bareilly, India, 1st Part, 1989, P. 241-243.

the rule of one king). King Divo-dasa can be placed some 760 years after the Baibaswata Manu (or some 4060 years B.P.). Therefore, Lord Shiva and Goddess Parvati's time can be estimated at 4,100 to 4,200 years B.P. or slightly before time when Gautama Rahugana and King Mathav Videha had entered Nepal Himal foothill jungles and reached upto present day Janakpur. It seems that King Videha had the blessings of Lord Shiva. It is important to note that Lord Rama and Lord Krishna were great devotees of Lord Shiva. (During Middle Rig-Vedic Age and Latter Vedic Age the importance of Early Rig-Vedic God Indra had greatly diminished and very high importance was being given to Lord Shiva.)

DID (The Aryan clan of) Urus Enter Nepal Before Rig-Vedic Aryans?

But there is yet another completely (so far) unnoticed Puranic record about the entry of the Aryans into Nepal and India. It is indicated from Skanda Purana (Manas Khanda)¹⁰ that an ancient Pre-Vedic Aryan clan of Urus might have also entered Tibet and than to Far-Western Nepal via Uru Parvat (present day Urai Pass in Bajhang District of Nepal), probably even before the time of Lord Shiva and Goddess Parvati. The name Uru Parvat indicates that "Urus" had lived there even before the time of king Mandhata and king Dilip. Pre-Vedic sage "Pulaha" is said to have invited River Sita (West Seti River) from Urai Parvat Pulaha is said to be "Manasa Putra" (spiritual son) of Lord Brahma and as ancient as "Marachi" (the earliest Aryan Sage of West Asia). Bhagwan Dattatraya (who was descendent of Pulaha) also seems to be very familiar with present day

Kumaun and Bajhang-Doti Area, as he describes the ancient trek route to Mansarovara via Urai Pass and Lipulekh Pass. According to Kurma Purana,¹¹ the great clan of Urus (Uru Jana) were dissidents of Chachkus Manu, who himself was dissident of Emperor Uttan Pada probably of Central or West Asia. (Puru is said to be one of the brothers of Uru.) Raja Bena and Prithu were also borned in Uru Dynasty probably in the area west of Pamir. Dakshya Prajapati-II (father of Sati Devi) was also a dissident of Emperor Prithu. The Grand Mother of Dakshya Prajapati-II is described as the "daughter of the sea". Dakshya Prajapati-II, is said to be the son of ten Prachetash Kings and their wife Marisha. (Was it a case of polyandry?) He had performed infamous "Yagna", somewhere behind the "Himabana" (Himalayas)¹². Kurma Purana¹³ mentions sages Kratu, Swati and Angiras also to be the sons of Uru and his wife Ayagnye. Before the time of Dakshya Prajapati-II, Sushil (the great grandson of Emperor Prithu) had become hermit and had gone to Himalayas for meditation¹⁴ (probably from present day Afganistan.) This Puranic record is in line with Dr. Harnley's view¹⁵ that some Aryans of Iela Vansa (Moon Dynasty) had entered India after crossing Himalayan passes, except that Puru Jana were not from "Iela Vansha".

The Aborigineous Naga-Kiratas, (Indo-Austriod) Nishadhas-Santhals and Yakshyas (of Shaka-Khasa Sub-Race)

The Indo-Austriod sub-races broadly termed as "Nishadhas" in Puranas, controlled the Nepal Himalayan foothill jungles around Rig-Vedic times

10. Edited by Prof. Gopal Dutta Pandey, Sri Nityananda Smarak Samiti, Varanasi, 1989, P. 546-547.

11. Kurma Purananka, Kalyan 71/1, Geeta Press, Gorakhpur, 1997, P. 73.

12. Ibid (8) P. 49.

13. Ibid (11) P. 73.

14. Ibid (11) P. 73.

15. Ibid (1) P. 126

and Santhals controlled the more eastern parts of these lands. The Puranic descriptions of these people exactly fit with anthropological features of Indo-Austroid people, i.e. broad nose, blackish complexion, thick lips etc. According to Dr. R.C. Majumdar (Prachin Bharata)¹⁶ the existence of human being in the Indian sub-continent right from the Palaeolithic age has been established. The findings of the fossilized remains of Ramapithecus mostly in the Siwalic Hills of Pakistan, India and Nepal suggest the evolution of the man in this sub-continent itself. The fossilized tooth of a Ramapithecus found by joint team of American and Nepalese anthropologists in 1980, in Tinau (Butwal) area of Nepal were found to be 9.0-9.5 million years old and second oldest in the world¹⁷. The oldest remains of the prehistoric man in the Indian Sub-continent has been found in Punjab in between the banks of River Sindh and River Jhelam, which was recorded to be half million year old. Many stone weapons of Palaeolithic and Neolithic age have also been found mostly in South India, Jammu, Punjab, Rajasthan, Gujrat, Bengal and Bihar, etc. On the basis of these findings, Dr. Majumdar¹⁸ concludes that by the end of fourth ice age (just before 10,000 years B.P.) the human existence was spread all over India and Himalayan foot-hills (except in the extremely dense jungles in the basin plains surrounded by River Ganga and River Jamuna). But in case of the foothill jungles and dunes of Sarayu (Karnali), Sada Nira (Gandaki) and Koshi (Kausiki) and lower basins of these rivers, there seem to have been very sparsely

spread population of Kiratas, Nishadhs and Santhals, in the Neolithic age.

There seems to have been a small population of "Homo Erectus" and latter on of "Homo-Sapiens" (of 300,000 to 40,000 years B.P.) in Churea Hills and lower valleys of Mahabharat Range of Kumaun and Nepal. They may be the ancestors of Rawutes, Kusundas and Chepangs and the like. So far, only the stone weapons found in Bardia is proved to be of "Pre-Chelian" type of some 500,000 years B.P. The stone tools found in Budhanilkantha and Dhobi-Khola Area of Kathmandu Valley are categorized as of Govi (Monogolian) type and European (Mustare) type of middle palaeolithic age (some 300,000 to 40,000 years B.P.) In the neolithic age (10,000 to 6,000 years B.P) the population of the true ancestors of modern men seem to have (very thinly) spread all over Nepal. Neolithic (stone) tools have been found in Dang Valley, Luvu (Lalitpur), Naval Parasi, Kavrepalanchowk, Palpa, Sankhuwashava, Morang and Jhapa. The archaeological investigations in Far Western Hills and foot hill plains are not carried-out yet. But the probability of finding palaeolithic and neolithic tools there, is very high. In this context, the findings of cave paintings of Dal Bandha village¹⁹ in Almoda District of Kumaun (adjoining Far Western Nepal) are important. This cave painting is proved to be 25 to 30 thousand years old. In the opinion of Mr. Davral²⁰ the proto-austroid people and Naga-Kiratas existed in Kumaun and Gadhwal Hills around this time period.

16. Moti Lal Banarisidas, Delhi, 1995, P. 3

17. Munthe, J., Dongol, B. Hutchison, J.H., Kean W.F, Munthe, K.Q West, R.M.—1983 New Fossil discoveries from the Miocene of Nepal include a Hominoid-Nature vol. 303, 26 May.

18. Ibid (16) P. 3

19. Rock Paintings in Kumaun, Man and Environment, Vol. 2, P. 75-77 (Quoted by Rekha Thapaliya, Prachin Madhya Himalaya, Northern Book Centre, Delhi, 1991, P. 33)

20. S.P. Davral, Uttarakhanda Ka Itihas, 1973, P 113.

Famous historian Late Baburam Acharya²¹ has written that the settlements of “Aagneya” people (proto-austroid Nishadhas and Santhals) were like islands in the sea. They used to live in small openings by the banks of the rivers in Western and Eastern Nepal foothill jungles. Famous author Rahul Shankrityana²² writes that the Kiratas were living in the mountainous and hilly regions north of River Ganga. They used to come to lower part of the jungles (mostly in the winter months) even up-to the downstream banks of River Ghagra and smaller tributary rivers (of River Ganga) like Mangai. Here, they used to have frequent battles with Nishadhas, mostly for the control of hunting grounds. By 2,500 B.C. or so, the Nishadhas were using copper weapons and therefore, could drive-away the later stone age Kiratas towards the north. It was possible because Damils or Dravids (described as “Panis” in Rig-Veda) were supplying Nishadhas with copper weapons in exchange of ivory and other forest based products. (The “Panis” were visiting them in their trading sailboats from their outer trade posts like Kashi Grama (present day city of Varanasi). The Nishadhas used to take young Kirati girls as war prisoners and because of these Kirati girls, new hybrid tribes like “Tharus” came into existence in Nishada controlled foothill jungle settlements. Latter on, when Aryans came invading, it was proved that the Nishadhas were no match to Aryans with cavalry, chariots and superior bronze weapons. (The mobility of Aryans with horses had always been an important factor in the battles.) The frequent battles with Kiratas needed huge quantity of copper weapons for Nishadhas. This explains as to why many copper-bronze axes, swords, harpoons etc. of this age, were found in the deltas of

River Ganga and River Jamuna, as against, very little neolithic (stone) weapons found here²³.

The “Kirata” is a term broadly used by Vedic Aryans for the Mongolic people living in the middle Himalayan valleys and lower foothills (Sivalik or Chure hills). These Mongolic people had hundreds of kings and fortresses all over Himalayas. Kinnar Kiratas of Western Himalayas (and probably) Naga-Kiratas of Kumaun-Doti (Manas-Khanda) and Hari-Hara Kchetra (Gandaki Basin), also had to fight with Vedic Aryans. The famous war between Kirat emperor Sambara and king Divo-das of Sindhu-Saraswoti Rigion is described even in Rigveda. Lord Indra is highly praised in the Rig-Veda for helping King Divo-dasa in this famous war. Sage Bharadwaja was Divo-dasa's royal priest. He had ordered the King, to eliminate Kiratas and keep fighting till the time not a single Kirata is in existence in the northern frontier of Sapta Sindhu (Jammu Kashmir and Himanchal of present day). This is how the Aryans of Early Rig-Vedic times kept on moving towards the east, fighting both with Kiratas as well as Nishadhas. It seems that latter on, the Kinnar-Kiratas and Naga-Kiratas had become more friendly with Aryans as their common enemies were Nishadhas. (After the defeat of great Kirata Emperor Sambara, the Nishadhas were the main enemies of Aryans.) Aryans must have realized this and by accepting Kiratas' Supreme God Lord Shiva as their own, developed friendly ties with Kiratas. The Vedic Aryans could not have reached upto Mithila without the support of Kiratas. This is clear and simple.

The Yakshayas of Manas-Khanda And Harihar-Kchetra

Padma Purana (Shristhi Khanda) and Skandha

21. Purnima. Issue # 4. Kathmandu.

22. Kanaila Ki Katha, Kitab Mahal, Delhi, 1990, P. 4-9.

23. Majumdar, Ibid (16) P. 3.

Purana (Manas-Khanda) ²⁴ gives detail description of the presence of Yakshyas, Guihayakas and Rakshyas in and around Manasaravoar- Mr. Kailash area of Tibet. This area was called Swarna Bhumi (Land of Gold) as well as Manash Khanda. The Lower part of Manash-Khanda comprised of present day Kumaun and Greater Doti bordering River Karnali in the east. Mt. Malika of present day Bajura District is said to be the “heap of wealth” of Kubera, where the temple of Sati Devi (Mallika) was situated.²⁵ Nearby this place, was the capital of King Kubera also called “City of Gold” (Kanchan Puri according to Vyau Purana). Khaptad Plateau of Far-Western Nepal seems to be their cultural and religious center, from where many Khasa clans had spread all over Nepal. These Khasas may be descendents of Ya-Khasas (Yakshyas) who probably were different from Sri Pali or Jalandhari Khashas who established a big Kingdom in Jumla-Dullu during 12th to 14th century A.D. From these descriptions, it seems that Yakshyas had entered Nepal slightly before Vedic Aryans. It is also important to note that according to Varaha Purana (the present day version is supposed to have been compiled and re-written in 12th century), the two sons of Yakshya King (Kubera) were living in the upper part of Mustang, who were cursed to become immobile (poetic symbolically in the form of trees). Kagbeni (in the famous trekking route of Upper Mustang) is also described as Yakshya Tirtha in the Puranas. These mythological descriptions indicate the possibility of the presence of Yakshya princes and commanders of Lord Kubera in Upper Mustang some 4,000-4,500 years B.P. It is quite

possible that Yakshyas had conquered this area and annexed this part of Nepal in their Kingdom. Vayu Purana²⁶ which is supposed to be oldest among the Puranas (original parts written during the times of King Abhiseem Krishna who was only 5 generations after King Youdhisthira) describes about the rule of the Yakshya commander Mani Bhadra in Eastern Tibet. Some scholars believe that “Yakha” Dewans are the descendents of Yakshyas of Tibet. Gopal Dewan²⁷ writes that the Yakshyas were driven to Nepal by Khams (Khampas or Kham-Mangars?) and Chongs of Tibet. There may be some archeological evidence (to show Central Asian cultural remains of Yakshyas and Khams or Huns of Tibet). They can be found also in the caves of Upper Mustang and surrounding areas of West and Far Western Nepal.

According to Atkinson,²⁸ till the time of Ashoka the Great, the “Khasas” were called Yakshyas. (The “Khasas” are called “Kassites” by Greek historians and are believed to be a branch of great Shaka sub-race, of West and Central Asia, belong originally to caucasoid race.) It seems that in those days Kailash–Mana Soravara was a great cultural, religious as well as political center and the contemporary aborigineous people of Upper Mustang seem to have very close contacts with Yakshyas, Rakshyas and Kiratas of Manas Khanda, where Supreme God, Lord Shiva was presiding. (“Kubera” seems to be the title of the kings of Yakshyas). According to the original part of Vyayu Purana,²⁹ the Kubera of Lord Shiva's time, in “Baibaswata Manwantar”, had already a very large empire. His famous commander Mani Bhadra was ruling from his capital situated at Chandra Prava

24. See “Tirtha-traya Mahatmya Sangraha” Geeta Pustakalaya and Shaileswari Guthi Seva Samiti, Silgadi Doti, Nepal, BS. 2051, P. 1-54 for details.

25. Ibid (24) P. 139.

26. Ibid (8) P. 61.

27. Yalambar, Issue# 3. Kathmandu BS. 2050, P. 9-16.

28. Quoted by Mr. Badri Dutta Pandey (Kumaun Ka Itihas, Shayam Prakashan, Almoda. 1997, P. 534).

29. Ibid (8) P. 61.

Mountain (in Eastern Tibet?), which lied in the north-eastern direction from Mt. Kailash. The last mention about Yakshyas is mentioned in Garga Sanhita³⁰ during the time of Lord Krishna. Therefore, it can be deduced that Northern Mustang was also under the Yakshya Empire some 4,500-3,000 years ago and it must have been more close to ancient Tibet than to ancient Nepal.

Thus, from the descriptions of Satpath Brahman Grantha and various Puranas, it seems that the Aryans from Vedic Swaraswat civilization had entered Nepal at around 4,000-4,100 years B.P. Already by this time, there seems to be the strong presence of Yakshyas in the Central Himalayas, who were in very friendly terms with Naga Kiratas of Central Himalayas. In the latter Vedic Age, more Aryans seem to have visited Nepal. Pradhumna also visited Kathmandu Valley and Lord Krishna had cut opened the dam on the foot of Chandra Giri (Chovar Gorge or the gorge at Katuwal Daha?) and released water from the Naga-Hrada lake with a view to built the cities and villages in the present day Kathmandu Valley according to Himabata Khanda of Skanda Purana.³¹ This Puranic story, if supported by archeological evidences, will show as to how the last of the Later Vedic Aryans had reached Central Nepal. Western and Eastern Nepal Terai and hills were opened-up by Bhimsena according to mythological narrations. (The Tharus of Dang Valley and Newars, even now worship Bhimsen. According to Maha-Bharata Epic and Vishnu Purana, Arjuna was the first Aryan commander, who had reached as far east as Assam and conquered the ancient kingdom of Mani Pura and married Naga Princess Ulupi. These Puranic records amply show that by the time of Maha-Bharata War (some 3,000 years B.P.), the Aryans had

conquered most parts of the lower Himalayas and the latter Vedic civilization was penetrating in the important population centers of Nepal. However, except in Mithila, the Vedic Aryan Civilization could not flourish and the rich and equitable indigenous Naga-Kirati (Bon) civilization could continue undisturbed till the medieval times. Only in Mithila, this great Vedic Civilization could produce great philosophers like Yagnabalka, Maitree and Gargi and Philosopher-king like Janaka (of Upanishada fame, probably not Sir-Dhoj Janak, father of Goddess Sita). Now, it is for the archaeologist and historians to research further and reconstruct the history of Nepal of Vedic Age.

30. Geeta Press, Gorakhpur, India, BS. 2054, P. 311-313.

31. Ibid (7) P. 340-346.