

**Reviewing**

# Tungdunge Mundhum



Title: Review of Tungdunge Mundhum

Writer: Dr. Nawa Raj Subba

Subject: Cultural Study

Publisher: Hamro Idea (Pvt. Ltd.), Biratnagar, Morang, Koshi, Nepal.

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First Publication: 2020 AD (2077 VS).

Second Publication: 2021 AD (2078 VS).

Tungdunge Mundhum, Kirat Limbu Samba Mythology: A Review and Reference

## Foreword

Tungdunge Mundham is a mythology that is particularly regarded by the Samba Limbu people as a rite. I had an opportunity to research it during the genealogical study of Phyang Samba. As I researched Mundhum, I realized that it was not just patriarchal worship but also a historical occurrence. The Mundhum Route reached Mewa Khola from Koshi-Barahakshetra via Dhankuta and Sankhuwasabha. The names of the different locations in the middle are listed in Mundhum. The story is told in Mundhum that Prince Tungdunge of the Kokaha King of Koshi Baraha was welcomed as a brother by Samba's ancestor Sulunding (Sulungdin/Sulungin) Samba. There is a belief that is worshipping Tungdunge Dev every three years will help and protect the family.

When reciting Mundhum, the Samba priests refer to the character who welcomes Tungdunge Dev as Maden, Mikkendang, or Mudenchang. However, the written data can be regarded as credible evidence since Sulungdin Samba received the god in Mundhum. Nanda Prasad Changbang Samba recited, and Indra Prasad Chongbang Samba documented the Tungdunge mundhum 160 years ago. There is a possibility in the vocal that certain things will be tainted by memory in an oral culture. Although the various Samba stones listed above are shown separately, the genealogy and history show that they were all descendants of Sulungin Samba.

Importantly, Mundhum reveals a blood relation between the Koshi Baraha dynasty of Kokaha Baraha and the Mewakhola dynasty of Samba. After doing some research, I wrote an article about Tungdunge for the book and journal. The section covers historical Sen and the history of Samba. That's all I'd like to say at this point.

The primary goal of the article (eBook) is to disseminate information about Tungdunge Mundhum. The essay also investigates Mundhum's history to determine its validity. A brief overview and viewpoints were also used by the author.

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## Introduction to Mundhum

The letter 'Mun' in the word Mundhum means shaking or turning, and 'Thum' means strong enough. According to historian Iman Singh Chemjong, Mundhum refers to the strength of great power' and 'A beam of wisdom that shines brightly.' He matched Kirat's Mundhum to the Hindu scripture of Veda (Chemjong [2003](#)). After all, both Mundhum and Veda mean knowledge, so Kirat Mundhum is called Veda. Kirat Limbu is called Mundhum, Rai community calls it *Mundum*, *Mudum*, and *Diula*. Likewise, the Sunuwar community named it 'Mukdum', and the Yakkha community termed it 'Muntum'. There is a local ethnic philosophy in all of this based on phonology, but in essence, all Kirats are Mundhum believers.

Mundhum is folklore based on the *Shruti* (heard) and *Smriti* (remembered) traditions of the Kirat native. It synthesizes Shamans' opinions. It's a faith, a life-oriented guide. There are stories, travel stories, laws and regulations, codes of conduct, and care methods within this system. It's an intellectual, literary, and musical heritage. Mundhum comprises adjectives, syllables, and words with consonance. The composition of Mundhum is full of symbolic ornaments. It is said that Mundhum is a source of wisdom that never dries.

Mundhum is a rhythmic, enlightening epic based on the traditions of *Shruti* and *Smriti*. In any case, it's folklore. Its founder, therefore, remains unknown. In Mundhum's event-oriented poetry, the period and place of composition remain obscure. The oral tradition survived this wisdom that supports social customs in all their forms. It has naturalness, subordination, and historicity. Mundhum Kirat, therefore, is also a carrier of folk culture.

Tungdung's favorite weapons, equipment, and food products, including three-year-old goats and cock, are required in adoration. Worship is thought to be beneficial for the family. There is a belief that worshipping this figure influences one's mood, rage, and impulse, protects one's family, and brings good fortune (Chongbang [2009](#); Mudenchhong [2007](#)). Ninglekhu Limbu also does worship. Spread by the daughters of

Samba, now non-Samba Limbu also worships Tungdunge. This worship, therefore, has now become the traditional worship of all Limbu.

## Introduction to Samba People

The word Kirat includes various ethnic groups such as Limbu, Rai, Yakkha, Sunuwar, etc. Kirat Limbu is an Eastern Nepal ethnic group. Their traditional culture, religion, and philosophy are guided and connected to Shiva and the Shamanistic-Animistic Bon religion (Danielou [2003](#); Balikci-Denjongpa [2003](#); Dutta [2014](#); Bickel [2000](#); The Editors of Encyclopaedia Britannica [2019](#), [2020](#)).

The Limbu caste consists of 379 surnames. Samba is one of Limbu's 379 surnames. They belong to the Tibeto-Burma group by language. As indigenous, they have a long tradition of ancestral kin.

Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang, Maden, Tangdappa, Shreng, Mudenchhong, Tesyeba, Wetneba, Paksanwa, Tomsanwa, Leguwa, Sambahang, Tapmaden, and Hinahang are among the Limbu Samba tribe's one and a half dozen clans. (Chongbang [2009](#); Sangchumbho [2018](#); Tumbahang [2011](#); Sembu [2014](#)).

### Goods required for the worship of Tungdunge God

Priests of Kirat Limbu, also referred to as Samba and Phedangma, perform rituals of worship. A three-year-old goat and a chicken cock are especially the requirements for the ceremony. Other goods needed for adoration are:

1. Stem, leaves, and the tip of the oak tree (*Sigap* or *Patle*) 5 pcs
2. Some dried leaves of mugwort plant for incense and smoking
3. Flowers of various kinds
4. *Timmak* (a weapon)
5. *Mudenphema*, *Khayaphema*, and *Kho* (a set of swords and shields)
6. *Dhup Ackchheta* (a mixture of Mug-wort leaves and rice grains)
7. *Dadira* made of sheep hair and ghee on a bamboo stick 108 pcs
8. *Torma* made with powdered rice and millet grains (108 pcs)
9. *Ke* or *Chyabrun* (a drum)
10. *Pona* or clothes (pieces of red and white-colored cloth)
11. *Thunche* (a bamboo basket)
12. *Kalash* (a metal water jug)
13. *Tongba* 2 and *Pipa* 4 (drinks in bamboo jar and pipes)
14. A plate of wood gas coal to burn dried Mugwort leaves.
15. Bamboo stems with leaves and other herbs to create a Mangthan.

(Chongbang [2009](#), 129; Mudenchong [2007](#), 140)





Tungdunge Mangthan (Right) (Limbu [2016](#)), A goat and a cock near a mangthan (Left) (Limbu [2020](#)).

A rite of adoration takes place in front of a stage that is called *Mangthan*. It is nearly rectangular, which displays the above materials in order. A priest called Samba or Phedangma sits before the *Mangthan* and creates smoke by burning dried incense leaves over burnt wood coals on the plate. Then he begins melodiously to recite Tungdunge mundhum. This feeling attracts members of the family and neighbors to the crowd. It lasts during the day and night continuously.

### Mundhum Texts

The text of the Mundhum is spoken in Limbu, which belongs to the Tibeto-Burman language family. That use the script Srijangha to write down. However, the texts here are recorded by the romanization of mundhum sounds and are written to be read in English.

*Aalla khene lekwado sumbado mangle kussa Tungdunge mange Samba mange khene sodan ya:rin ketchhe kebeyang keyagelle thabera kembare singdhakse kentumbhu ha: mangba hangba hatusuru, pirusurusille khene ga aatnu kedeyang*

yangnu kedeyang thabera paanu yambae aanga kessa phokwang sammading mangwahangwa aalak kembirangen phang peli panja kenaktulle assa phokwae khaneang sakwading hangwa mangwa kedeklo! assa sakwading yakla-aang kedekle phang thabera muing kebire-aang thabera kamba nu thabera kemphu ga temen hopma? warang hopma aasading yo laam pegesimu ro. Thabera kemphu nu thabera panu yamba kambhe larik asading yo laam pessillega khene paraha mang Kakaha mangle kussa phokwa ga thamsuwa:, sogalu, leguwa, piguwa, nelbote te kurillya, Jalhara, Belhara, Pakhribas tembe yo eksso mikssso than nu laikum Khambu pangphe, Khajum Yakha pangphe tho lamba Aruna Baruna wahang timnu ikssso mikssso meligennele Sabhaya Kammaya hopma lepsang ikssso mikssso kethannu wang Barabisya, Phosuwa, Sajik, Sigedimba, Phakkhangba, Tiraphara, Chiden, Samdyok, Kedok pangphe Samsu yaming kewandu ra tho kedhangelle kaiyamba Phangjung yamba kandwa phukku, chinduwa phukku, KhangKhang lungma thiksen mikso kewandu ra, Maiwa hopmale: Chuwama Hangphabung Thopra chindung wa samsuyaming kewandu ra Phangdwara Phakkongma phagayo: phago sa samsu yaming kewandu ra Neruwa wahang samsu yaming kembangan kethaba chapat thungwa kegattu aang piringssso yakma khansen ga ma yang keghongsing Angmamasta hangma, Pellipala kang sangsille khunchhi mundhumding chekya kemyasukttelle khene ga masuwase sorekba, takk-ang lukwane ningphang kemettusi. Alla khene kan te sam laam manchoke kanha kugosing kethamera sa:sipniro. Changkhi dinang nu maani piresero. Khayo: lamba khene chokma khamba jebado tholaam kedhenge Hattikhawa, Bhusunya, Jhesanya, Sijepoma, Garja, Dhungye, Chemiphamma wahang dabayya sumjiri Subhalaamdog (Dobate) phukka kegakt-aang Siyakpe-aang chan dho Tung-Tung lamma sammang lamma ikssso mikssso kethanddulle Nageb pisang Sankwa-khuwa wahang chumsang phenchhang panu-nubanawa chait kejogu aang kenuksero!

Aattuyanung junga lamga dabayya Dhunngye, Gorja Sijepoma temen hopma Maiwa hopma Pirenge yakma Hangwadoma lam tho tesuro Okhrabu Yangkhrabu natesu ga Sandha warak (Santhakra) Sireng Sorek samsong yaming wannu Dingla Sapla Lingtepma Hang gamba sayamba samsu yaming kewandu mungwa samsingwa thukyuma yung tembe pewa chenchela samsi nnabung samsu yaming kewandu aang

*chafting thungwa kelektu (Mewa Khola) thareyeppe , sumlungwa lugrangba, Phophoba thiksen yangkedyoksing aang Libang ha peliding pala ketasusi. Libangha paguthing kdyi medhyung gellega lasading kudak lak mejeyang gelle laklakthimba samsu yaming kewandusiro. Khansen khene khamdhyo Sumdhyo tembe yangkedyong sing aang sumyen thallik thapsang lande keyebe thapan pajek keyebe periding kathokle pelidingpala kesamero.*

*Chabuki kyabo sanchholo. Niduki Sumduki kyabo sanchholo. Bhijamphanglo. Bhijamphanglo. Kepatu ang atuding yangnu kenuksero. Sone, Pangne, changlang yaikpa samsu yaming kewandu ang menuri lingpo thapsang lande kephera sangsang khau keyebe ang pelipanja kesamelle yo hangjumden o! kesumsingwa thibong yakthung Samba Phu:Nu:Sa lakka phekke o Maden Samba le mu khane Phunei Nussai? Aattini kebekpa phang sando kelapte ang tumdum hena kemayesille anggam sureippo mendasa kejaba kettak timba namba khemba aa. Inggaga peliding panja makpa aa thikchumding aadyik pherekka aabuding sai mangwa aa aadyakka thakma sammagaa, Khajumding gara khayaamaa sam aa phejumding gara pheyma sam aa thamera kuthangbare thamending kuyumara sammading mangsobhu yakla dinghang sobhu.*

*Siksenam phoyore keheba kesila nuba kechakpa inu dingwa kaptangwa thisipichhing kappitchhingnu sari pang gen thokmanu sangsiwa khauwa tenggo yaraangba changdhyo sumdangwa wa bhalya nu mudenphema, chulli phia nu tarama kutillanu kipthikka yetchhi kuyum tham nu timmak nu kho nu ke nu dadira nu lachamba aasute. Amchamba kube aasute. Kheni rak phu:Nu:Sa chumdeng kewaiba rai chha phang pelipanja hangjumden o kejumba Sambahare yo Baraha Kokaha mangle kussa phokwa Sammangden sumdangba bakare lachamba kube kemsupte, Naam chamba kube kemsuptero. Lekwa kunin pekmen khiyasa paum thasing o yonchho khemang la ille tanchho tingsangknam tattile kechokya kebuma chigoro nejero mangsa, hangsanu tarama kulitya tham nu 108 kuyusu thamnu kuhella kuphara ladyung chulli phianu laklung poden keyeppa samsingwa khauba tengoyarang takbhanu Samba dingyekkap peliding phangap medeye, sakwading yekkap mange peliding phangap mange tanchhading saknam tarelle tumphungla pakhungla sapmading mangsobu, yaklading*

*hangsobhu, hechhingse namphoyonu yuchho khemang loselle sijora keingmun  
lekwading nikap pekpek khiyasa yauma kedhyaselle nangmare sorek kedesu.  
Samuding mudang kemetu imboding kusang kelande, Khajum khangaha kusing  
kelande, Khanjum khangaha kusing sakmura tone, Alla na:re o!*

*Thukleding sammang khi:ren khibula kube mumphusing o!. Tumphungla seri  
kusa:a pakhungseri kum auk thebe o! Thatleding sammang tombha thebe o anchhon  
khakpung pedhu aang kemdhepttelle chakhiding poma keyunge. Khanjum khangaha issik  
lokpha dang singdhim dang siphake yebo hanghayo changkhipoma thase o lingkhi  
nu:ma kukse o! Alla yo lokwado Sumbado mangle kussa phokwa e enden, lachakba  
kube kesutyang namchrangba kube kemsutyang laukma, laromma sellephiri nadhek  
chung samsuyaming kewandura pawabhawa udloba tumyang yakma temba  
mikkewandu mangsa hangsa mang gen hang gen kalisusang mangsa hangsa mang  
gen hang gen milegenlo tengo yarang kedhyasinglo phephe wayakpa, phangphang  
demba aarituri pangli senvama sechakma ming kewandura isawa yangsuwa samsu  
yaming kewandu ang atuyangnu kenukse ang?ikangma dimbha (?) mangsa hangsa  
mang gen hang gen kelisu mangsa hangsa ling gero. Kanha sa?saipui nakpa tenlo.  
Saipui thase lo. Alla yammu khene khanyo lamag walinga sulinga wadang khechya  
samuche samsu yaming kewandura chafat thungba kelekturo. Singchangma  
charkhage: tijangjang yurajek wangdajek, Chankha, lasila miklanemma samsuyaming  
kewandu angkovedembe (Koche tembe or Liling Kove tembe) thiksen  
yangkedhyoksing. Sambapekpek yechnan pekpek thapsang lande kewebe sangsang  
khau keyebe ro papung tembe pelipala kesamero ikso mikso keligero. Chyabuki kyabo  
samchholo kangeki kyabo sanchhanlo. Bhijamvo! Sulungdin kundung kelling thakchum  
muling, changa samyuma samsu yaming kewandu ang atuyangnu kenukse ro!*

*Sapamma uttibung tamabung lajetho mu ghunchho sapmading kumang yukna  
samsu yaming kejankhas ang kaiding phangjang kelektu waman, yangman tingding  
na:la nahen na:la tingding nahen kesaktu isik kan khakpung kube kenema hayo aang  
ningding nahen sakte o!. Thokfetra Pungma Hangri Phek Pungma, Yasingraik, Cheding  
wana Nai yexa Waple, Kanngthawa Sawading, Ligung, Lidai, Pelisekma, Chekya  
Fakma Singpang Khoma Pekonema, Yumikma, Pangdangma Samsu Yaming Kewandu*

*phungbise pangbise sigrahaga, ubrangna Sammu Yaming Kewandu aang attuyangnu kenuksero. Attuyangnu Kenukselle Mikkiso Kefung lama Tamphungnama Nuh Sendo Tumma Kelosariro. Mickey So Tamphungnamenu Samba Pekpek Kanhasa Saipui Nakma Lenlo Saipui Hope Kara Saipui Thaseo.*

*Alla Dungdunge (Tungdunge) Mang Samba Mang Khayo Lamba Tegoding Yarang Kethasing Ngelle Mikiding Kefungla Melle Tingding na Ke Hettenakete sang Tingdingden sigarayo, Na:pege Palung Hopma Bhoji Khajuma Bhi Mukma Taichhangma (?) Hatti Rumba Sattading Kebhang Suva Yaklading Kehang Sutta Samsu Yaming Kewandu Aang Thireding Palung O Pamedingyavke Dangsing Lekwa Leenam Pekpek Thapsang Landen keyebe. Sangsang khau Keyebe. Na Thiriding Changbook Tebhwe Ixo Ding Mixo Ligeri Peli Pala Kesamero Pelipala Kesamero. Changbukki Kyabo Sancholo Palungli kyabo Sanchilo Vijampho. Bhijampho Khayo Lamwag Khene Baraha Kokaha Hangle Kussa Fokwa Dung Dubhang Samba Mang Lekwado Li: Naam Kayebe Aang Bhirukma Pakwama Kamrung Yak Sangkhanglung Tatoropa Nevoropa Samsoyaming Kevandura Phefema Kevangthan Sangsang Warum Kethasingello kabemang kosingingle alla khajum khanga isik Kuveyang basosingo alla yammu susugena sivatembe samuchemu pache samsu yaming kewand aang sodomoh arichari pangli Senma samsu yaming kevanjuang Atu yangnu kenukseang charamageh pamen yang keghosing tangwara pengwara kaiding phaijanag kelekturo thungthapa sappole budora yangdosa umphakama kaiding phanajang kelekturo lung pangphelura niratho thiriding changbuk sendonge laşi ngayepna Miyadin namasing yepna khajum Ding khapapona phejum ding pheyoona ladimbhak kubeyepna kesing kumge patna tetlara Lasso nenna tarama kudilla Yukna taturan kuben Yukna netikubhung kuhela kuphara saipuinuma tama hangwamangwa Takma sailumphuna nata nige sanabhennu yo hangjumaden O kewaba Sulungdin Samba hare khene Baraha Kokaha mang Dunadunge (Tungdunge) manasagba mangnille Pellipanja kemettusi isik thi thirichangbook tenlara kolaso lelao tellara laso kem netnero lasewa tuing kerero.*

*Naasewa Tuing Kereba. Ladyupi Hanchang Kerero. Namdyupi Hanchhang Kerero. Thi dangba Kaptangba Path: Piching Mappiching Sari Pangen Thokmanu, Ladyupa Namdyupa Tuing Kereba Isik Ain .... (Calling the date and Yabodang)*

*Yunchoding khemang losalle, sakwading kunam otalle ... (taking the name of the householder in charge) Lachhmaba Kube Supma Bella kerero!*

*Thidangba, Kaptangba Thi: Piching, Kappiching Sari Pangen Thokma Ladyupa Namdyupa, Kuikunam Numahang Kerero Chengangma, Chebungma Chigero Negero Mangsa Hangsa, Tengoding yarang Takma Seni Kuwa Bhalya Ang kerero. Changbuki kyabo Sanchholo (Offer mangthan with goat hair and head hair three times) Palungi Kyabo Sanchhalo (Praying this gives goat head hair to mangthan three times) Alla Khene Tellara Kelaso. Netna Thiri Changbuki Tembe Lekwa Tulka Keyungero Khanjum Khanga isik Kan Lasso Nemeo, Lokfadang Pangikhim Dangha Anglekwa Tukla Koseseo Fang hangwa mangwa Kukse: Saipui Fukse Fang siprapake Yebo Dang hare Sumdangwa baka, Chaujik namba, Musuk namba na ma kekhuba re khakpung ding kube kemyetero, chigero negero mangsa hangsa ha sening kuba malyale kelang takma nuh sijora keingsi sanu:mata: ma saipui hangba mangba thaseo!*

*Thakleding Sammang, Khensang Menjokeo. Nangmare Suredang Thapmare Yurengtung Payang Chuthi Menjoke O! Sapmading Kumang yaklamding Kube Tomma Yebeo. Thakleding Sammang Tomma Yebeo. Tumphungla Seri Kuak Phuakpa khungla Seri Kunat Kunat yebeo. Sijora Ingmu Sare Poliding Panja, Akheding Tajeng Netnejero Lekwaye Tukla Kerero! Lokfadang Simdying dangle Khappungding Kube Kemthettero Khakpungding Kube Takteo (Sacrificing the heart of a goat and a cock) Alla Khene Tungdunge mang samba mang periding panja kelose isik kukusing Sulunding Sambahang hare khakpungding kemyette aangsikum ningwa kesere aangmangwa hangwa saipui kube keyasu aang thabera kenyapabare o khakpuding kube keguchhiang attuding yangnu kenukse. Kanha Baraha Mangle Kusa Fokwa Dungdunge Mang Samba Mang khene Thabera Panu Yamba Lekwado Sumbado, Baraha Kokaha Mangleo Muing Nakse Fang Khakpungding Payeple Kemang Ningwa Kehang Ningwa Sereang Se:Ningwanu Kedhansing Lo!*

*Thiri changbuk Tembe nu Nila, Tura lungpangphe Tashrakha Khumlamdo, Aruna, Baruna, Baphere Thambina Phangjung kelekturo. Chamdaangwa, Hatia, Basukhora, Bayukhora, Singsapoti, Kharana, Hidangma, Thupu, Pakhribas, Pangma, Aruna, Baruna, Satighat, Laikum, Khambu Pangphe, Kurillya, Pilbote, Pinhkhuwa,*

Leguwa, Sangapu, Lekwado, Sumbado (Baraha Kaukakaha) yo thamera keyangba khakpung kube kakanu kegerey-aang thabera panu yambae aanga ga Sambading Yethang pangpnehaho Samba Yehangha kottung sing-aang wayaille Baphu pangpheha kaiding phangjungha kaktung-aang wayaille Temen wahang ha Kaktung-aang wayang-ille tho kettakum (Ketakke) Mewa Puma tho: Sulungding Sambahang hare ga chijik kenamba muyuk kenamba sudhyadangba bare khakpung ding kube mettang phang thabera panu yambao pariding panja kesamle thindang saanuporae khene tho Sabading Yethang Sulung ding Samba hare Khakpungding kube kemenette gara, khunchhi changkhiding poma, lingkhiding nu:ma pirese, abuding saai menak kara: abuding sai pirese. Tingding nahen ha:ik ka:ra: tingding nahen ikse sogim sobha ik kara: sogim so:bha ikse, sasik yangdung sodha muring sugup prangwat iksese aang hangba mangba piresephang thamera panu yambare samading ingkhang kemette. Khanjum khanma isikpa lokpha singdhyimadang ha: aaplung-gne perung danghayo nu:ma ta:ma nakpa sijora ke-ing bhu sa re peli panja kenettero tange-e hukso Sewaro! (Chongbang [2009](#); Mudenchhong [2007](#))

## Translation

Now, as you, Trivenidev's youngest son, Dumdunge (Tundunge) Dev Sambadev, went to sow seeds, your father gave power to your brother, so when you come back, beg your father to provide you with energy. My youngest son, you have also received power and blessings from me, blessed and given power and gifts, and your father has come down. You are the youngest son of Kokaha Baraha mang. You moved Thaksuba, Sogbu, Leguwa, Pikhuwa, Kurule, Jalhara, Belhara. Calling the names of the villages of Samdhok and Kandhok, you got up. You once named the name of Mewa Khola there as you roamed the great mountain, the cave, the cave, the slander, the cave. You crossed the Tambar River and entered Piringadhi. They ridiculed you when you tried to speak to Maswa queen. Insulted You, that's why you're a Maswa! You're cursed to be infertile. But today, don't curse us like that. These children need your support. Offer them life and blessings and gifts.

After that, you crossed Chokma Kham, Jaiwado, climbed Hattikhawa, Bhusunya, Khesunya, Sijepoma, Gorja, Dhunge, Chemfima, crossed the Dobate River, Triveni Dobate, and saw scene running and dancing on the cliffs. Then you built a beautiful place on the left and right side of East Sankhuwasabha, and you returned. On your way back to Dobato, Dhunge, Sijepoma, crossed Maiwa Khola Piringe, from Hangwa Dobhan to Okhrabu Yankhabu, you called Sulumphi, Sandhavarak, Siren, Sorek, Dingla, Sapla, Lingtepma, Hangamba, Sayamba. In Mungwa Sangsongwa Thukyu, you called Thungtembe, Pewa, Chenchela, Samsongbung, and you swam the water. When you got to Sunlungwa, Lunguwa, Phophoyo, you called the Libangs, but you found Libangs' lust for drinking alcohol and taking rice, so they didn't care for you. That's why you call them physically impaired and emotionally slowed. Then you got to Samyo Sumyo. You've been holy for three days. You were all named "Chabuki Kyabo Samcholo Niduki Samdik Kyabo Sancholo Mijampampho Mijampampho" You called Sone Pangne Chong the name of Yaikpa, and you appeared and spoke pure. At the place where all the Samba brothers were gathering, the Samba humbly asked where you were going, brother. In your reply, I am the one who has the power to talk. I am a person who can save those who don't have children from infertility by giving them,



children. You said I am the God who always likes to walk with a shield and a sword. You accepted pure, holy pairs of Tongba, Pichhing, burning incense, fire, shield, sword, 108 torma wave decorated changma illustrated three-year-old male goat with due respect. So, as you said, the Samba gathered there called out to you. Three-year-old goat, three-year-old cock, Torama, Dadira, Khukuri, shield, sword, and Ke (drum) used to complete the Holy Mangthan. You've given them strength.

We're still calling you from time to time in the morning. Come on, your leader, follower, Chigoro, Negoro, with the sons of the gods, Tarama Kulitya Tham, 108 Kuyus Tham, with the red and white chicken in front of you, finished eight or nine turns. When there are eight or nine gods in the morning, the *Sunkevara* flowers are beautiful god-like friends in the evening. You send messages to people via your messenger, even though you call up to six times. You have made the sick mind, epileptic, crippled, and infertile those who do not respond to the message. And you have again appeared unrecognized. Now stop cursing this way. You gave strength and blessings to those who loved you earlier. That's how the family values you today. Secure them well, God. Save them. Offer a gift to me. Hey Hey! Triveni Baraha Kokaha Mang, You did not feel blessed when we made a moon-sun idol in front of your son and named it Laukya, Saromma, Sellephiri, Nadhekchung, and called it Pawa Bhawa, Unglova, Tumyangyakma, Temba. Then you went downhill in the name of Phefe Wayakma, Fangfang Demma, Arituri Panglo, Senbhama, Sechamma, and Iswa Yangsuwa. Blessings are asking for benefits to obtain power; giving power is a gift. You opened the river by calling Balingma, Sahingma, Wadang khechya, Sammuche, and Yangmuche. Singwachangma, Charkhage, Pijangjang, Purajek, Panglajek, Chankh Tasila Miklanemma have names. You stayed one night in Angko Phedembe (Koche Tekhe) and seemed holy for eight days. You spoke in Papung plain; you looked at the scene. "Changbuki Kyabo Sancholo Kadevi Kyabo Sancholo Mijampham," you said to him. Returning from there, you proclaimed the villages of Sapamma, Uttibung, and Namabung to be holy temples, cut down the hill, and took our eyes away. In the same way, delete the worshipers' jealousy and sins here. Gurans Hangiffek, Yasingraik, Chedingwana, Naiksa, Walengthaba, etc., called Phungbise, Pangbise, Pekonema and returned.

When you returned like this, you met a young lady who was a woodland goddess. You stayed for eight days with her. It's also a place to pray for blessings. If there is no blessing, then if there is no spirit, put on a friend's soul. You've come down from here now, Sambadev Dundunge Dev. Palungkhola, Bhoji Khajuma, Nimmukma, Taichhangma, Hattirumma areas, you have declared a playground, and after reaching Palung, you have appeared for four days. And when you called that place, people were talking to you. Chakbuki Kyabo Sancholo Palungli Kyabo Sancholo, Yijampho Mijampampo. From there, you appeared to Dundunge Dev, son of Barah Kokaha, for four days. Named Mirukma, Pakwama, Kamrung, Sankhanglung, Tangkhanglung, Tavoropa, Nevoropa, and made the temple clean. You've come back to protect them. You've traveled Charmage Pamen again.

You reached the mountain of Tangwara, Pengwara. You climbed the hills of Thungsap, Sappon, Yangdora, and Umfakma. Lungwange Lura in the holy spot, day and night, we place the sacred corpse of Kudilla, Tandura with your spear, sword, shield, weapons, a sign of life with red and white flowers to bless the gift of life. Just like today, we've shown Lasso pure and holy. We put a Kalas with a pair of Tongba and Pipa. We are respecting and welcoming you. The people of Mainam call you on this date in the evening, when the sun sets when the head of this house calls you.

We've also given a goat and a cock to welcome you. Changbuki Kyabo Sancholo (reciting three times and giving the goat's back hair to the Mangthan). Kangevi Kyabo Sancholo (again repeating three times and raising the head's hair and offering to the mangthan). In the end, Samduki Kyabo Sancholo (again after reciting it three times, offering the goat head's hair on the mangthan). Today, the people of this house paid tribute to you with a three-year-old goat, just as they killed goats, cock for you in the plain of Chambuka, Simsar Tulma, in front of you. They even gave you a cock to welcome you. They gave you your favorite food and drinks with weapons. I was made an angel talk to you. Listen to this messenger's words and provide the owner of this house a gift of life. If the gods are angry, make them happy, save their lives, save them from polygamy, deceit, epilepsy, etc. To protect from some untimely death, the gods still turn right. This appeal is the message that the messenger has asked for! The statement

is what I called for on behalf of this householder. Hear the cry. Now I give indulgence. Enjoy. (Pick the hearts of the goat and the cock and offer them to the Mangthan). Now, as you say, Tungdunge Dev Sambadev, for the first time, Sukungding Samba knew you, who valued you, provided your pleasure and wisdom.

You blessed them all, and you returned. Oh Baraha Kokahadev, the youngest son of Baraha Kokaha mang, Dundunge Dev Sambadev! Everyone asked your father, Triveni Dev Baraha Kokaha, for strength. You crossed the holy hills of Changbuk Maidan, Nilatura, Lungpangve, Tasarakha, Sumlamdo, Arun, Varun, and Thambina. From Chamdangwa Hatiya, Vasukhora, Singpasoti, Kharna, Hidangma, Thupu, Pakhribas, Pangma, Arun, Varun, Satighat, Laikum Khambu village Kurule, Pilbote, Pikhuwa, Lekhuwa, Sangapu, I gave this table to Triveni Kokaha where your father was. Arriving with a heavy load of offerings, Oh Babu, I walked all the Limbuwan hills' streams. While walking around like this, Sulungding (Sulungdin) Samba greeted me with a large cock, offering me a fragrant goat for three years. You asked me to give you a blessing. Your father loves you, too, my son! If you are humane to the Suslungdin Sambas in Limbuwan, provide them with some improvement. Send the son to the son. Ask children, send children. Protect them. If they've got envy, get rid of it. Premature death, Sihenbhume, if Jagitra has caused sorrow, drives them all away. Life, if you ask for a gift, offer a gift of life, this home, which is treated as a benefactor, may the householder of Mainam prosper, may they prosper, may they be protected-this is what your messenger has begged with both hands. Hey! Hello!

Translated from Bharat Subba Tungkhang Limbu's Nepali texts. (Chongbang [2009](#)).

## Comparative Analysis

### Few variations of Mundhum state actor

There are a few variants of the state actor in Mundhum. Different characters in different Mundhums welcome Tungdunge Dev in Mewa Khola. In the book on the Limbu people's identity, Govinda Bahadur Tambahang mentions that Mikkendang received Tungdunge Dev when he reached Mewakhola (Tambahang [2011](#)). Ganga Samba, vice president of Samba Mingsra Sanchumbo, said that Maden had invited Tungdunge Dev (Limbu [2020](#)). Referring to oral narration, Kirat expert Chandra Kumar Serma says that when Tungdunge reached Mewa Khola, Mudenchhong Samba welcomed him as a brother (Sherma [2009](#)). The Mundhum characters listed above are the information acquired by Samba's oral source in various recent studies. However, Sulungdin Samba was welcoming Tungdunge to Mewa Khola mentioned in both the Changbang Samba genealogy and the Mudenchung Samba genealogy. It was referred from the written mundhum by Nanda Prasad Changbang Samba and Indra Prasad Chongbang Samba of Hangpang-1 Taplejung about 160 years ago. (Mudenchhong [2007](#); Chongbang [2009](#)).

The above three scholarly writers have recently written a query to the local Samba, Phedangma. Inevitably Oral heritage is diversified. But the genealogy of Changbang Samba and the genealogy of Mudenchung Samba say that Mundhum was written 160 years ago. Therefore, Mundhum, written around a century and a half ago, should be considered a credible source. Thus as stated in the Changbang Samba and Mudenchhang Samba genealogies, Tungdunge Dev was welcomed by Sulundin Samba. According to the genealogy of Kirat Senehang Limbu, they were the descendants of Sabasereng of the Sen dynasty, who headed north of Sulungen Sanguri (Sen [2007](#)). According to the genealogy, Sulungdin (Sulungen), which evolved into various Samba clans, gave birth to the Samba tribe. As a result, they embraced the Tungdunge god, who had a different name in Mundhum.

### Khajum Limbu legend

Once upon a time, Baraha Kokohamang appeared in the form of a child in the Chhathar Khajum Limbu settlement. He appeared during the day as a child and played with the kids there. He became acquainted with local children by playing. Barahmang vanished in the evening. At night, no one knew where he was moving. For a long time, Barahmang was in the village only during the daytime.

A couple in Khajum village was childless. They gave shelter to the Barahamang-like children at home. But the childish demand was to go to the woods all day long with a bow. In the evening, he came back home empty-handed. The couple hoped that the child would assist them at home with the task. His disposition did not satisfy the couple, as Barahamang only came to eat at night. And at night, he was still wandering.

One day, the Khajum suggested Barahmang for domestic works. In the village, all of the children work. Yet, you go astray day and night. The couple asked Baraha Mang to do the housework. Baraha mang replied: "I work if I have a 2.3 Kg weighted *Wafe* (cutting tool), 2.3 Kg weighted *Bamfak* (digging tool), and a 2.3 Kg weighted *Katti* (long knife)." The couple was surprised to learn that such a small boy needed so many heavy tools and weapons. However, as per the demand, they prepared the instruments and weapons and held the boy.

The Khajum pair, hoping to return to work after breakfast, were waiting for Barahamang. But as the day went on, the couple again asked Barahamang, seeing the child sitting at home eating, "Did you go to work?"

Boy Barahmang said, "During the day, where do I work? I work only at night," he answered. Barahamang went to work at night without saying a word and finished all of the work. Baraha mang was clearing forests one night, setting fires, plowing and sowing seeds.

It astonished the Khajum couple and the villagers. Surprisingly, Barahamang did not return to the home of the Khajum couple after completing the job. The Khajum couple and the residents were waiting to see where the Barahamang child could have gone.

One day, Barahamang, however, did not come. The Khajums, seeing the pigs grazing the crop, drove them away. They find the pig a bit new. They ordered everyone in Khajum to keep their pigs in cages. The pigs had come from nowhere and had not stopped harvesting. Nobody claimed the pigs there. Then Khajum village's machines chased the pig out together. When he was chasing a pig, he often ran away in the shape of a pig and a boy.

The pig, dressed as a boy, jumped on a rock with its right hand after being pursued by several individuals. There is a legend that the handprint made on a rock called Pewalung is the handprint made when Barahamang fled. It is customary in Chhathar Fakchamara to worship the hand-printed stone in remembrance of Baraha Kokaha by associating it with the legend. The said Pewalung is currently near Suyeldhara in Chhathar village ward no. 3.

The Khajum Limbus entered the Koshi Baraha Area at that time, chasing pigs. Baraha Kokahamang cursed Khajum for attacking the pig bundle. There is, therefore, an assumption that Khajum Limbu people do not go to the Koshi Baraha region. The legend says that chasing the bundle of pigs Khajum dropped from Chhathar to Koshi Baraha. Some of them scattered in Chaubise Dhankuta, and some in Warangi Morang. (Kurumbahang [2020](#)).

### **Ninglekhu Limbu legend**

Ningleku ethnic, a resident of Phedap, has mentioned Tungdunge God in their mundhum. Tungdunge God crossed the Tambar River of Taplejung to Phedap Poklabang. There is a legend that people tied up God for one night in a village in Ningleku. It is; therefore, Ninglekhu wrongly bound Tungdunge Dev and worshiped him as a penance. It is customary to make a place of worship for Tungdung by burying bamboo under the ground up to a high level (Yakthungba [2020](#)).

### **Warumhang Limbu legend**

Kirat writer Chandra Kumar Serma interprets Tungdunge Mundhum in a slightly different way. At that time, Kokoha mang ordered the man who polluted the river to be killed, as the Tambar river was cloudy even in the winter. After receiving the order, Tungdunge left for the areas of Arun, Varun, and Tambar Khola. When roaming, Warumhang of Maiwakhola found the river muddy while digging the soil to make its stronghold. As Kokoha mang ordered to kill the person who was diluting the river, one of them managed to escape when Tungdunge Dev tried to kill Warumhang who was polluting the river. He ran away and hid into a drinking bowl of pigs. He sought the aid of a young woman who wore a loom, and the young woman rescued him. After the young woman told the chasing Tungdunge Dev that nobody had come here, Warumhang fled.

At that time, the inner mind of Tungdunge Dev discovered Warumhang as a secret trick, but as it became a female shield, he abandoned Warumhang. From there, Tungdunge Dev continued to mock "Maswa Senduwa Phakkhong Phapa" meaning a defeated Maswa who was shield by a Pig's bowl. Then he called Phago, Thopra, Okhrabu native Limbu as brothers, but no one replied. He was embraced by Mudenchang Samba as his brother when he reached Chambuk of Mewakhola (Sherma [2009](#)).

### **Tibetan legend**

Kirat writer Chandra Kumar Serma identified Mundhum based on the source of Shaman Samba. According to Mundhum, Samba man married a Tibetan girl. Tibetan's relatives discovered and killed the samba in silence. After the assassination, they dumped the dead body in Tambar river. Those who were killed, according to Mundhum, became Samba Tungdunge Sammang (God). People give Torma to Sammang along with the heart of a living goat, according to Shaman (Sherma [2009](#)).

## The Current Situation in Koshi-Baraha

Kirat Limbu, including Samba, considers Tungdunge worship only as a purely cultural ritual. However, various sects of Kirat Limbu have a tradition of coming to the Koshi-Baraha area to worship (remember) their ancestors. Although Mundhum claims that the Koshi-Baraha area is the sacred site of Tungdunge, the youngest son of Kokoha Barahadev, the deity of Samba Limbu, no Samba descendants seem to have paid attention to the historical and cultural significance of the region. The historical knowledge inherent in the Tungdunge Mundhum is limited to the cultural Mundhum only.

Today, various Samba tribes live around the Koshi-Baraha area. As Kokoha Barahadev land, they do not do any worship or any cultural activities. It is ironic that even in the current wave of identity and existence, the concern's eyesight has not reached. On the one hand, it shows the historical consciousness of the community. On the other hand, it also shows how serious the concerned communities are in their search for history.

Today, the area seems to have been influenced by Hindu Vaishnavite (Aryan) culture. But the area is an ancient Kirat Shaivite (Sanatan) area and a cultural site of Koshi-Baraha area Samba Limbu. Tungdunge Mundhum urges Kirat Limbu Samba to go to the Koshi-Baraha area and visit the ancestral god Tungdunge's land to remember the ancestors. With the confluence of religious tolerance, the Koshi-Baraha area has cultural and historical significance.



### **Concluding Remarks**

Among the Mundhum Kirat Limbu native, this is special ancestral worship of the Samba community. The indigenous history of the Samba native included within this Mundhum. Mundhum connecting to the Samba, includes Varumahang, Ninglekhu, and Khajum. Currently, all Limbus participate in this worship. There is a common belief, according to this Mundhum, that worshipping would bring health, happiness, and well-being to the family.

Mundhum stored details of Tungdunge Dev's various searches for his family, as well as the incidents. Tungdunge Dev came to Sulungding in Mewakhola (Sulungdin) while looking for his family. Samba recognized and entertained the service. God had blessed them with good health.

Various locations in the eastern region's hilly districts, including the holy Koshi-Baraha region, are listed in this tale. Tungdunge Dev was the youngest son of the famous Koshi Baraha region's King Baraha Kokohang. The descriptions of various lands, rivers, hills, and other features of Dhankuta, Sankhuwasabha, Terhathum, and Taplejung districts from the current Koshi Barahakhshetra of Sunsari appear in the order in his travelogue.

Even though Tungdunge Mundhum is a patriarchal saga of the Samba community, it is now revered worship of all Limbu people. All Limbu people rever the Tungdunge god. Tungdunge Mundhum has hinted and transmitted the message that Koshi-Barahakhshetra is the religious and ancestral place of the indigenous Kirat Limbu Samba by saying that Tungdunge Dev's holy place is Koshi-Barahakhshetra.

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## Writer's Biodata



Dr. Nawa Raj Subba works as a public health specialist. Subba holds a Ph.D. in health psychology from Tribhuvan University. He also has a master's degree in public health and a master's degree in Nepali literature. In universities, he studied Anthropology, Sociology, Culture, and Population. He is now retired from the Ministry of Health and Population Nepal after more than three decades of service as a District Public Health Officer in various districts.

He has published papers in journals and written books on public health and transcultural psychology. Poems, songs, and essays are among the works he has published. In the Nepali literature and music industry, he has written books and released albums.

In 2008, he also won first place in the World Nepali Literary Forum UK's First Webcam Poetry Competition. He has won over two dozen awards and honors, including the Nepal Vidhya Bhushan 'Ka'.

Contact:

E-Mail: [dr.subba2015@gmail.com](mailto:dr.subba2015@gmail.com)

Website: [www.nrsubba.com.np](http://www.nrsubba.com.np)

ORCID: <https://orcid.org/0000-0001-5700-2179>

**Tungdunge Mundhum** is a religious legend of the Kirat Limbu. It is considered ancestor worship by the Samba Limbu. The story and the adore strategy are included in this booklet. The article compares Mundhum with references. For those interested in culture, it will be a collectible item.

**तुङदुङ्गे मुन्धुम** किरात लिम्बू जातिको धार्मिक आख्यान हो । यसलाई साँबा जातिले आफ्नो पैंत्रिक पूजा ठान्दछन् । यस पुस्तिकामा आख्यानको पूर्णपाठ तथा पूजा विधिबारे जानकारी दिइएको छ । साथै लेखमा मुन्धुमको तुलनात्मक समीक्षा पनि गरिएको छ । संस्कृतिमा रूची राख्नेका लागि यो सङ्ग्रहणीय सामग्री हुनेछ ।