



Ethnic Identity and Expansion in Kirat Samba Phyang

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Abstract: Samba is a Kirat indigenous to Eastern Nepal. It is known as Limbu, Rai, and has clans. Phyang is a sub-clan of Samba family. The available Samba genealogy is hazy in and of itself. Also, the histories of Nepal have kept them apart. They start talking after naming Samba. They have been almost to the limit, silent on earlier ancestors. The genealogical study of Samba Phyang spread across Nepal, India, and Bhutan has done something in this context. The Samba dynasty's cultural aspects, including familial data, were explored. The study examined their cultural data, including inheritance history. The study found they worshiped Tungdunge wherever they lived to remember their ancestors. Kirat literature, mundhum, manuscripts, and genealogies provided imperative information about the Tungdunge and the history of Samba Phyang. According to the information gathered throughout the study, Senehang of the Sen dynasty became Rai, Limbu, Samba, and Phyang after arriving in Kirat-Limbu states. Samba's predecessor, the most youthful ruler of the Sen Regime, Tungdunge, arrived at Mewa Khola (river) in the 17th century and favored Samba. The socio-biological theory has provided support for the mundhum legend. In the 18th century, the fifth era of the Phyang segment the Samba house spread from Mewa khola to Sankhuwasabha, Atharai Hangpang, and Panchthar in the wake of the Gorkha-Limbu War and the Treaty of Saltwater. They have later moved throughout Nepal, including Sunsari, Morang, Jhapa, and Lalitpur. They now present in India, Bhutan, the United Kingdom, and other countries.

Keywords: Tungdunge mundhum, Kirat, Sen, Rai Limbu, Samba Phyang, Genealogy, Chaudandi, Simangadh.

INTRODUCTION

Kirat is not only an ethnic group but also a nation and a nationality throughout the culture. Kirat was previously known as Kirat-Asura. Then Asur was known as a hero. The word Kirat has a broad historical sense. Kirat nations included Khamboas or Khamboja, Yaven or Greek, Saka or Scythian, Pallava or Parthian, Parasika or Persian, Parad or Balhilkas, Chinese Kirat or Asura, and Khasas, according to the Markandeya Purana (Upadhyay, 2020). Many of these Kirats belonged to civilized communities. The word Kirat is inferred from the Mediterranean and Mesopotamian discourse as an attribute of individuals living in a fortification (Chemjong, 2003a). In Mesopotamia and Persia, Limbu's ancestors were known as *Lepmu*, according to linguistics (Pokhrel, 1998). Facts and figures point the way to Mesopotamia, Persia, thus looking for Lepmu's womb in Kirat Mundhum (Subba, 2019).

Kirat's followers Rai, Limbu, and Samba all believe in Mundhum. Shiva and Shamanistic Animistic Bon are their ancestral god and faith (Thulung, 1985; Bickel, 2000; Danielou & Gabin, 2003). They are fluent in the Tibeto-Burman language family. They live in Nepal, India, Bhutan, and other countries. The Kirat peoples are a Nepalese ethnic group who live in East Nepal. Limbu and Yakkha dominate the land to the east of Arun, while Rai and Sunuwar dominate the land between Sunkoshi River and the Arun River. Despite being divided into distinct ethnicities of the same Kirat dynasty due to geographical and political socioeconomic factors, they share many physical characteristics, food habits, lifestyles, and cultures. Considering political interests, these ethnicities have been involved in politics by holding on to their last identity.

Scholars have defined Kirat Mundhum. In Kirat Limbu culture, Mundhum is religious faith and holy scripture. The priest's name is *Samba*, *Phedangba*, *Yeba* deals with Mundhum, a god's language. *Mura* or *Mu* in the language of Limbu means mouth or oral, and *Thum* meaning sufficiently mighty. The letter *Mun* means to shake or to turn into the word mundhum. Mundhum refers to "the great strength" and "verbal knowledge," according to the writer, Iman Singh Chemjong. He has compared Kirat's Mundhum to the Hindu Veda scripture. Kirat Mundhum called Veda after all because knowledge means both Mundhum and Veda (Chemjong, 2003b).

The folklore of what we have heard and remembered is Mundhum. It is a lifestyle, a faith. The stories, travel stories, rules, and standards of conduct are in existence. It also has methods of treatment. It is a philosophy, poetry, and music. Mundhum has a simple meaning, indirect importance, and a satirical meaning. Mundhum is full of metaphoric flora. Mundhum, an endless knowledge source. Mundhum is a luminous, rhythmic epic based on traditions that speak and remember. It is folklore, where the creator is unknown. The composition time and place are also anonymous. In both oral and text, Mundhum is now available.

It has two types. According to Chemjong (2003b) first, *Thutute* Veda, an oral tradition, in Kirat Limbu called "Thungsap Mundhum." This 'Thungsap' Mundhum has taken place since ancient times. The Limbu words "Thung" and "Sap" mean "Snack" and "to write." 'Thungsap' therefore refers to poetry singing through the heart. Likewise, the written Mundhum is known as 'Pesap Mundhum.' 'Sap' is a word for Limbu or 'Sapma' is a word for writing, and 'Pey' is a term for 'go.' 'Pesap' therefore means any text or material sent in writing. Any written material refers to *Pesap*. The Pesap mundhum has four types. One is *Saksak* Mundhum's creative story. Second, *Samjik* is the social world, which is a profound explanation of the Kirat philosophy. The third book, *Sapji* mundhum, explains spiritual philosophy. The fourth book, *Sap* Mundhum, describes events as well as history.

Tungdunge Mundham is a mythology of the Kirat Samba people. Samba people revered Tungdunge as an ancestor god. For the sake of blessing, all Limbu now adore him. Tungdunge's preferred weaponry, equipment, and food products, such as three-year-old goats and cock, in exchange for admiration. They worship to have positive effects on the family. Worshipping this figure impact one's mood, fury, and impulse, as well as protects one's family and gives good fortune (Chongbang 2009; Mudenchhong 2007). The word 'Mang' means God in Limbu, and the term Dev (God) has been used interchangeably in the paper.

Despite having been rulers in the past, the state has marginalized the Kirat in the system. In terms of

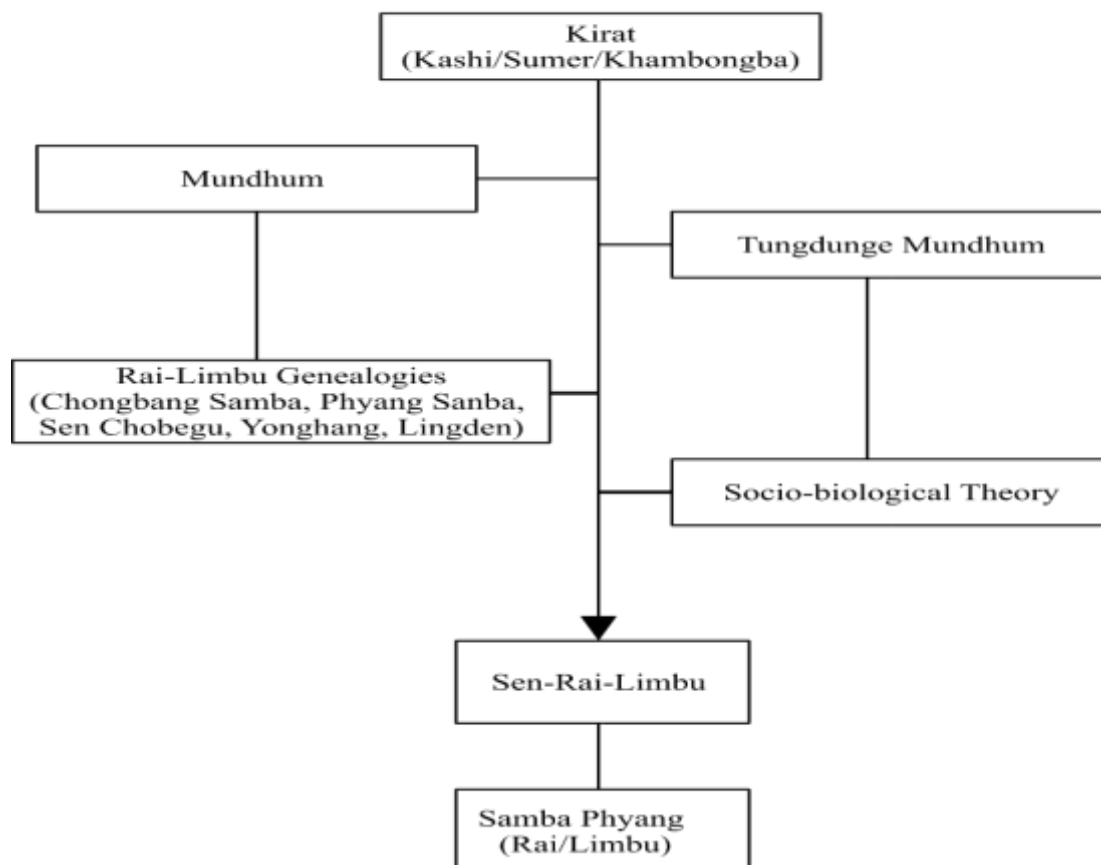
government administration and opportunity, they are among disadvantaged ethnic groups. They have entered the political competition by capturing their earlier identity. They compare themselves to the ruling caste while also comparing themselves to the Kirat and non-Kirat tribes. They use sociocultural comparisons to prove their uniqueness as tribals. Even within society, there is unhealthy competition in this clash. They attempted to show they are the oldest tribals and a distinct native. As a result, resentment has grown even among Kirat relatives. I have felt its influence in genealogical studies from Kirat. The Limbu clan's genealogy does start from Limbu family origin while studying genealogy. The genealogy has confined to declaring the Limbu clan as his ancient deity or ancestor.

Limbu scholars appear hesitant to rely on Sanskrit texts. It is easy to assume that this prejudice arose because Sanskrit has presented Kirat in some places in an insulting way by considering it non-Aryan. Nepalese indigenous writers seem influenced by Western writers of the British reign in India. During the British rule of India, Western scholars conducted critical research on the Sindh Harappa civilization and native culture. They also learned about the Kirat, Khas, and Arya people of the Indian subcontinent. The authors have not been able to analyze the findings scientifically. The Limbu authors have developed a concept in society. As a result, the Limbu people are unwilling to accept Rai's patriarchal relationship. The Limbu people are still struggling to accept ancestors' genealogical relation to Sen or Magar before that. This attitude is the result of both a lack of historical knowledge and strategic influence. The need and challenges of today are to shed light on the Kirat Rai Limbu genealogy by making it an anthropological witness through intellectual and scholarly debates.

The objective is to identify the ancestry of Phyang Samba. The study will discover who Kirat Rai Limbu's ancestors were before they took on different surnames. We will determine who the ancestors of Kirat Rai and Limbu were before Samba.

Theoretical Framework

Figure No. 1: Theoretical Framework



METHOD AND MATERIALS

A case study research paper investigates a person, place, event, or phenomenon to extrapolate key themes and results that shed light on previously hidden issues and aid in forecasting future trends (Flyvbjerg, 2006). This study gains a better understanding of a critical research problem. It typically focuses on a single topic through a multidisciplinary approach. The case study compares that demonstrates relationships between two or more subjects. A case study refers to both a method of analysis and a specific research method for exploring an issue in the social sciences. We can use both of these methods to extrapolate results across populations. This paper is based on the genealogical research of Phyang Samba Limbu/Rai in Nepal, India, and Bhutan in 2019. The purposive cluster sampling method was used to collect data for the study. Each cluster was assigned a numerator from the group to collect data by the semi-structured questionnaire and checklist. The researcher gathered family information from all communities, including notes, manuscripts, and mundhum. By categorizing the data, the researcher completed the analysis. The secondary data reviewed and analyzed along with the primary data by the researcher. The researcher conducted thematic content scrutiny with the

conclusion. The Limbu people's genealogy limits to the Limbu origin. The research covered the required areas. The researcher took genealogy, history, and archeology into the research.

RESULTS AND DISCUSSION

Understanding of Tungdunge mundhum

According to a study conducted in Nepal, India, and Bhutan, worshipping Tungdunge is sometimes practiced in places where Samba people live. A respondent from Mewa khola stated regular worship is on the decline. The study uncovered that the main issue was a lack of priests who knew Mundhum and inadequate worship materials. A respondent from Morang Nepal told that he used to worship it but no longer does. He defended that everyone present believed that it was preferable to worship. Residents claimed that this worship was once common in India and Bhutan but that it is now rare. They stated that they had heard of Tungdunge Mundhum but knew little about it. Everyone agreed that Mangena Yak Mewa khola was the ancestral home. But no one could tell them where Tungdunge Dev was. The priest sings Tungdunge Dev's saga with the appealing pronunciation of the Koshi River and Koshi Baraha Kshetra, in the present Sunsari, but did not pay attention

to its meaning. The Samba Limbu people lived in the Mewa khola region and the Eastern hill districts of Nepal about a half-century ago, so the Koshi Baraha area was a short far away. They have, however, paid no attention to the ancestral site mentioned by Mundhum, despite moving closer to the Koshi Baraha. They now live in the districts of Sunsari, Morang, and Jhapa. There is awareness about the ancestral site Mewa khola, but there is no knowledge about its associated Mundhum or its messages such as Kokoha Baraha Mang's site or Koshi Baraha Kshetra. The Samba descendants are unaware of their ancestors' sacred spot, Koshi Baraha Kshetra. It is not customary for them to visit the legend's place and worship their father. They are making Mundhum only a tradition to satisfy of mind. Thus, those involved have not paid attention to Mundhum's constitutional meaning of ancestral location.

Mundhum and Admiration

A priest Phedangba is required for this type of worship. This worship holds every three or five years. In an open, clean space, the priest raises the deity on west-facing *Mangthan*. He embellishes a *Mangthan*, god's dwelling, with god's loving instruments, weapons, food, and flowers. This worship requires a three-year-old goat and his companion, a rooster. The first step in adoration is chanting the mundhum with the burning of incense. The priest makes a prayer to God. The priest informs the Dev that he is the family's representative. He does worship and makes sacrifices for the benefit of all members of the household. When he sings Mundhum, he introduces Tungdunge Dev, his travel story, and his power. He was the youngest son of Kokoha Baraha Dev. He had made his way from Koshi Baraha Kshetra to Mewa khola via Dhankuta, Panchthar, and Arun, Varun in Sankhuwasabha. Mundhum reminisces about blessing his son Samba. There is also a story about cursing a stranger. However, the priest requests God because it is not right to banish your children. The priest begs the gods to protect their health and remove the curse. He sacrifices a goat and a rooster to please God. He then takes the creature's heart and offers it to the deity *Mangthan*. The rest of the meat is consumed as an offering by family members, relatives, and neighbors. They believe that after this worship, the family and community will experience health, happiness, and peace.

The fable of Tungdunge includes the names of many local villages, hills, mountains, and rivers. The Mundhum text speaks in Limbu speech, which is a Tibeto-Burman language family. That is where Shirijunga's script comes in. The verse here, recorded by romanization of mundhum sounds and read in English. The mundhum flows as follows:

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

*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!...(Chongbang, 2009).*

Translation

Now, you, Kokoha Baraha Mang Triveni Dev's youngest son, Tungdunge god (Dev) Samba Dev, have received power and blessings from your father as well. Your father blessed you and bestowed power and gifts upon you. Your father has fallen Terai, and you have risen hills. *Thaksuba*, *Sogabu*, *Leguwa*, *Pikhuwa*, *Kurulle*, *Jalhara*, and *Belhara* were all moved. You stood up, yelling the names of the villages of *Samdhok* and *Kandhok*. As you roamed the great mountain, the cave, the slander, you named *Mewa Khola*. You entered *Piringadhi* after crossing the *Tamber River*. When you attempted to speak with *Maswa Queen*, they mocked you. She made a snide remark about you. So you cursed her with infertility. But don't curse us like that today. These are children who need your blessings. Give them life, grace, and gifts. When you returned in this way, you met a young woman who was a woodland goddess. You stayed with her for eight days. It is also a place where you can pray for blessings. If there is no blessing, then put on the soul of a friend. Samba Dev Tungdunge Dev, you have made your way down from here. You have arrived at *Tangwara Mountain*, *Pengwara*. You climbed the *Thungsap*, *Sappon*, *Yangdora*, and *Umfakma* hills. *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 have shown *Lasso* pure and holy. We put a *Kalas* with a pair of *Tongba* and *Pipa*. We are respecting and welcoming you. When the head of this house calls you on this date in the evening, when the sun sets, the people of *Mainam* call you. It is time to give you a call. If you are kind to the *Suslungdin Sambas* in Limbuwan, make some changes for them. Send your son to his son. Ask the children. Deliver something them. Keep a close eye on them. Remove any envious feelings they might have. If *Jagitra* has caused sorrow, *Sihenbhume*, premature death drives them all away. If you ask for a gift, give the gift of life, this home, which as a recipient, may the householder of *Mainam* prosper, may they bloom, may they be protected-this is what your messenger has begged with both hands. Hey! Hello!

The socio-biological concept guided Tungdunge's journey. The River Tamber corridor was a travel route from the Koshi-Baraha Terai region to the Mewa khola hill/mountain zone, according to the legend. But why did these Samba forefathers choose this route to Mewa khola? According to the Socio-Biological model, genes guides every person. People look for relatives and join groups to protect and promote their genes (Wilson,

1975). The current study establishes the socio-biological model theory. The socio-biological structure is the best way to explain the Samba. Because Samba evolved from the Kirat to the Limbuwan periods, people came in waves or groups ensuing their lineage (Gene) and became Samba, even establishing toponyms. Tungdunge Mundhum demonstrated this scene later. Man, according to the socio-biological model, aspires to discover his ancestors, clan, and genes. He would like to strengthen and expand his organization. Tungdunge travels to Mewa Khola, Maiwa Khola, and Tamber Khola through the mouth area of the Anun, Varun, and Tamber rivers during this process. He appears to have explored his man under his genes. As a result, the overall essence of this mundhum corresponds to the socio-biological model.

Koshi Baraha Area: Kirat and Sen's gateway to the highlands.

According to Kirat legend and Mundhum, the Koshi Barah Kshetra, Khowalung, and Chaudandi are Kirat and Sen ruling areas (Rai, 2005; SenChobegu, 2007; Yonghang, 2011). The Koshi Baraha Kshetra is also the route of the mountain and Himalayan region from these areas. Nepalese history, Kirat history, genealogy, and archeology can recognize Tungdunge and his father. Because Koshi Baraha Kshetra is their capital, the history of Chaudandi Chatara and Vijaypur is momentous in Nepal's political history (Chemjong, 1974). As a result, it is critical to check the history of the Sen and Kirat dynasty, which ruled those areas. Because Koshi Baraha Kshetra is Sen's capital, the history of Chaudandi Chatara and Vijaypur is compelling. It is critical to look at the history of the Sen dynasty, which ruled those areas.

A brief examination of the past

There is a legend in Kirat *Saksak* Mundhum that *Tagera Ningwabhu* Mang instructed *Porokmi Yamphami* God to make a man of gold and silver subsequently but did not speak to him (Chemjong, 2003b). Similarly, there is a story in Greek mythology about the creator Chronos asking Titan to create a man of gold afterward silver, but they did not work because they were evils ("Ages of Man-Greek Mythology", 2019). Mundhum has a legend about the genesis of a man out of ashes, bird's poops and water. In Greek mythology, there is a story about what unrecognized things created man. Bal Krishna Pokhrel (1985), a linguist, compares the Mundhum myth to the Greek myth. This mythology demonstrates that Kirat's philosophy has a link to ancient Greece. Ancient India's political and cultural history has noted Kirat is a native of Greek Ionian Island. In Nisa, they called Khamboj or Yavan (Nahar, 1956). Kirat was known as *Kirthadai* in ancient Greek. The ancient Kirat race is depicted in the Book of 2 Samuel, 15-18, as a warrior race during the reign of Syrian King David in 1049 BC (New International Version, 2011).

The Mongol race inhabited Sumer land in 4000 BC (Hammerton, 1815/2019; Chemjong, 2003c; Thulung, 1985). There he met the Kashi race. Kashi and cattle breeder Guth's blood had already been mixed. Later on, there was another blood mix of Sumer and Kashi. As a result, the Sumerian-influenced Kashi became Kir (Kirat), and the Kashi-influenced tribe became Kashi (Kashyap). Another branch of the Kirat race, Suker, was born in Europe. The Greeks referred to the Sukers as Batrahos, and the traditional ancestors referred to them as Coke. The similarities between the Sicilian mythological king Kok (Koklas) and the Koka river in the Kirat region's Koshi Baraha Kshetra are historically symbolic (Pokhrel, 1998).

Arya arrived in Saptasindhu between 1700 and 1500 BC. The research identified today's Kirats, Bhils, and Dravidians ancestors as Indigenous people who lived before the Vedic period in the Indus Harappan civilization (History in Hindi, 2020). By the time Arya arrived in the Indian subcontinent, a prosperous kingdom of Kirat Asuras had sprung up along the banks of the East Sindh River. Samba, a powerful Kirat-Asura monarch, once ruled the land (Nahar, 1956; Mabohang Limbu & Dhungel, 1990). He was later defeated in combat by the Aryans. Following their defeat in battle, the Kirat-Asuras went East and founded Kinnar land (Sankritiyan, 1951). It is today known as India's Himachal Pradesh. This province lies west of Nepal. In line with Iman Sing Chemjong (1961) during the Battle of Devasur, the Mongol race from the North invaded the country and mixed blood with the Kirat ancestors' Asura, Das, Manut, and others, resulting in a massive Kirat race (Chemjong, 1961). Kirat history reveals when and where the Kirats, the Yakthung Limbu's ancestors, reached ancient Nepal. According to Chemjong (1961), the Kashi dynasty joined Nepal from the south-western direction of Nepal. They were Khambongba. They arrived in Nepal from the Indus, Ganges, and Simangadh in the Terai region of Nepal. Another faction, the Munaphen, and Lhasagotre entered Nepal from North, East, and West (Chemjong, 1961).

Confirming to historians Mabohang and Dhungel (1990), the son of Munaingba, the grandson of the Mongols who went to the border, had ten brothers. *Yaktumba*, *Appliva*, *Yakkhaba*, *Lungfeva*, *Yangfeva*, *Suhacheppa*, *Guruppa*, *Magappa*, *Thokleppa*, and *Thangdawa* were among the ten sons. The total number of feet increased later, during the reign of Kirat king Yalamba. *Yaktumba* descended from *Yaktumba*, *Athpre Rai* descended from *Appliva*, *Yakkha* descended from *Yakkhaba*, *Lohorung* descended from *Lungphewa*, *Yamphu* descended from *Yangphewa*, *Sunuwar*, *Hayu*, and *Chepang* developed from *Suhacheppa*. Similarly, *Guruppa's* descendants became Gurung, *Magappa's* descendants became Magar, *Thokleppa's* descendants became Thakal/Thakali, and *Thangdawa's* descendants became Koche, Meche, Tharu, Dhimal, and Danuwar

(Mabohang Limbu & Dhungel, 1990; Chemjong, 2003a; 2003c).

According to historian Iman Singh Chemjong (2003a), the Aryans defeated Kirat Asuras and pushed from the west to the eastern Himalayas during the last phase of the Devasur battle. Narakasur once established a prosperous state in Assam Kamrup. This Saumur Kirat king was portrayed negatively in Hindu scriptures. In their religious text Mahabharata, the Aryans mention him oppressing subjects at the time. The battle of Devasur, the war between Arya and Narakasur, took place under this pretext. Aryans defeated Narakasur in battle. Then Narakasur fled to the North and established his rule in Kham (Manyi) in Tibet. Thus, historically noted, a branch of the Kirat ancestor drove into Tibet's Kham land during Narakasur's reign (Chemjong, 2003a).

Linguistically, the Kirat who crossed the Himalayas into China also crossed into the Indian subcontinent, including Nepal. People speaking the Tibeto-Burman dialect arrived in Nepal from the North, West, and East. According to this study, since the Neolithic period, waves of Tibeto-Burman -speaking people from Xinhua, China, entered Saptasindhu and the plains west of Nepal. Another Tibeto-Burman -speaking group appears to have entered the Himalayas (Nepal) via the Brahmaputra, Sikkim, and Assam (VanDriem, 2005).

In the Sapta Sindhu or Sindhu Harappa region Kirat was an Austroasiatic language speaker, according to linguist Chudamani Upadhyaya Regmi. "Currently, the Tibeto-Burman language speaker Kirat family used to speak Austronesian language before," he says (Upadhyay Regmi, 1990). Thus, Kirat Kashigotri Khambongba, the Austronesian language speaker, evolved from an admixture of Tangsangba Mongols from the North and Munafens from China. This phenomenon has made them a powerful tribe but also influenced Tibeto-Burman language speech. In this context, Ubahang and Mabohang brought Buddhist Bon from Tibet to Kirat Limbu province in the 9th century, under the Yuma faith (Chemjong, 2003a; Balicki-Denjongpa, 2003; Dutta, 2014).

As noted by historian Iman Singh Chemjong (2003a), the Kashi dynasty relocated from the Ganges plain to Simara in Simangadh, now part of Nepal's Parsa district. They dispersed in various directions there. They spread from there, going by the name Saumur Kashi Kirat Sen, from east to west in Nepal. Yalumba, one of their descendants, conquered the Kathmandu Valley. These Saumur Kashi Kirat leaders established kingdoms in Doti, Pyuthan, Palpa, Jiri, Rawa (Khotang), Phedap, Ilam, and Morang (Chemjong, 2003a; 2003c). Saumer's ancestors from the Kashi dynasty traveled through the Ganges plain, Simangadh, and Chaudandi Koshi Baraha Kshetra.

The similarities between Kirat king Kokohang/Kokaha mang and Baraha Kshetra's Baraha Mang are momentous. The name Koshi (River) came from the Tibetan letter 'Ko' means "River" in the Tibetan language (Pande, 1986). A capital was established at the confluence of two rivers. So it is called Ko-Ko Hang based on the word source and etymology. Since ancient times, this area has served as the main route from the Terai to the Kathmandu Valley and the Eastern hilly and mountainous region. The Kirat native terms have also contributed to the Sanskrit language (India Inspires, 2014). On this basis, we can deduce that the Sanskrit word Baraha is a Homonym of the Kirat word 'Saraha.' *Saraha* means wild pig in the Kirat Limbu language. Baraha/Varaha Kshetra (area) toponyms since there were so many wild pigs (Saraha) in the forest (Subba, 2021).

Under Kirat's lineage, Khambuhang's younger brothers were Mewahang, Metnahang, Langlewa, and Merati. Rai came from Khambuhang. Lohorung, Yakkha, Yamphu, and Athpre came from Mewahang (Rai, 2005; Thomrom, 2001). Limbu arose in the hills from Metnahang, following Khambuhang and Mewahang. People from the Kirat dynasty eventually migrated to the hilly areas in a time interval and developed into various ethnicities. Their main entrance to the hill, however, was Khowalung (Kholung), according to mythology. Khowalung does find in the Koshi Baraha area.

Kushan invasion in India displaced Sen

Following the Kusan invasion of India in 340-455, the Huns, Sen, and Licchavi crossed the Himalayas and became the Kirat, Rai, Limbu (Pandeya, 2013). Another Kirat Sen author claims that after the Kushan invasion, Nāga, Sen, and Licchavi from India entered the Kirat country around 89 AD (SenChobegu, 2007). In line with Iman Singh Chemjong, in the sixth century, ten Limbu states formed. Shrengang was ruling over Mewa Khola and Samluppi Samba ruling over Tamber Khola. Samba lived in Mewa Khola then, while Shreng Chongbang and PakSamba lived in the Tamber Khola area (Chemjong, 2003a).

The villages of Samba and Libang are found in Taplejung's Mewa Khola field. Chemjong refers to the Licchavi vocabulary using the words *Samba* and *Libang*. According to the above information, Kirat, Licchavi, Sen lived in Mewa Khola, and Tamber Khola between the 1st and 5th centuries (Rai, 2005; Pandeya, 2013; SenChobegu, 2007). Just as the analysis, the Samba clan formed during this time, and the village's Samba toponym derive from that noun.

When the Sen formed the Simangadh, Nepal was in turmoil from 900 to 1100 AD (Chemjong, 2003b). After the 9th century, Nepal, India, and Tibet embroiled in a civil war over Chanakya policy, Hinduism, and Buddhism, which caused serious political tension

(Sharma, 1965). Around 1025 VS, Abhi Sen, the Sen dynasty king who came to Simangadh from Chittorgadh, reigned as king of Simangadh. Abhi Sen was a hero. Nanya Dev, a Newar general, separated him from the regime. Only 6-7 generations of the Sen dynasty survived in Simangadh due to the volatile wartime situation (SenChobegu, 2007).

The Sen dynasty crossed into Kirat-Limbu territory

The Sen dynasty, Abhi Sen, and the princes of the Sen dynasty left Simangadh and settled in Chaudandi and Koshi Baraha Kshetra in the Eastern Terai of Nepal. As a result, the Sen dynasty entered Eastern Nepal from the southwest, gaining influence in the Terai, Kachhad, and hill, while the Hindus pursued them. This pattern became more pronounced in the 12th century (SenChobegu, 2007). In the 14th century, a branch of Sen made its way into Kirat Limbu territory. Senehang, four brothers, climbed Sanguri hill in 1331 (1388 VS) after living there for two to four generations (Yonghang, 2011). After entering Kirat Limbu territory, these Sen dynasties became known as the Setchhene Senehang dynasty (SenChobegu, 2007).

Sen Was Known As Barahamang In Koshi Baraha Kshetra

After Murehang, the Kirat Sen kings from Makwanpur became the rulers of the Vijaypur and Limbuwan state. Kirat Sen of Makwanpur intervened in Vijaypur after a clash between Vijay Narayan Rai (1584-1609) and King Murehang of Phedap (Chemjong, 1974). During their reign, Sens built a road in Baraha Kshetra and restored the temple after the Kirat Limbuwan kingdom merged into the Kirat Sen kingdom in the 16th century (Ghimire, 1999). As stated in Sen Chobegu's genealogy (2007), Lara Sen and Phora Sen of Simangadh lived in the Koshi Baraha region during the reign of Lohang Sen (1666-1698 VS). They were known as 'Baraha Mang.' In the Limbuwan territory, these kings were popular as Baraha Dev. As a result, the Baraha Mang Kokoha Mang kings were Sen dynasty rulers (SenChobegu, 2007). Lohorung Singlahang from Khampajong, a contemporary of Baraha Mang, lived in Sankhuwasabha. Baraha Mangs were Singlahang's in-laws. Singlamang (Dev) was also named after Baraha Mang's son-in-law (SenChobegu, 2007). Tungdunge, according to the mundhum, was the youngest prince of the Baraha Dev in the Koshi Baraha region. The Sen dynasty hence gave rise to the Samba clan. Tungdunge mundhum thus connects Samba ancestry to the Sen dynasty of the Koshi Baraha region.

The Salt Water Treaty Made Mention of Simangadh

Samba Mingsra Sanchambho, a Samba clan organization, discusses the Gorkhali-Limbuwan war in its entirety. Samba of Mewa khola joined the Limbu army led by Kangsore, a military leader of Limbuwan. They went to the Chainpur Sankhuwasabha area and took part in the war against the Gorkha army (Samba, 2018). Gorkhali did more tricks on Limbu. Limbu army

was saddened by the conspiratorial killing of his chief Kangsore. Ram Bhadra Thapa Magar, the leader of the Gorkha army, reminded the Limbu leader not to kill even after repeatedly attacking Limbuwan. He asked to collect and study genealogy from Limbuwan. The Limbu faction agreed to stop the war after the Kashigotre Limbu and Magar Sen dynasties were found related (Chemjong, 1974). Kirat history also mentions this. The Phedap, Tamber Khola, and Mewa Khola's Limbu reached an agreement on the same terms. The Saltwater Agreement was negotiated between Gorkhali and Limbu. The Gorkhali-Limbuwan war ended in Gorkha's favor. Gorkhali conquered Limbuwan in 1831 VS. During this historical context, Mewa khola's Phyang Samba spread to the areas of Sankhuwasabha, Atharai Hangpang, and Panchthar in Nepal (Subba, 2021).

Archeological Evidence

According to Nepali culture professor Som Prasad Khatiwada, saw the remains of the Sen kings, as well as Lalkot Rangmahal, in the forest above Chatara in the Koshi Baraha Kshetra. There was no sign of Sen's army. He did notice that there was debris in the room. During the research, they discovered caves and locations to hide their property (S.P. Khatiwada, personal communication, August 15, 2019). The Kirat Sen Chabegu Limbu genealogy claims that the ruins of the Sen Durbar in the forest above Chatara in the Koshi Baraha area were their ancestors' palace and storerooms (SenChobegu, 2007).

Comparison of Ancestors

The Sen dynasty's Samba Shreng followed by Sene Hang Rai, Yabohang, Kambahang, Saratappa, Sagmohang, Yubukhang, Kembuhang, Pomuhang, Thapochang, Haiba, Kambahang, Kesangnahang, Phembunhang, Samsak, Phekwanhang, and Phyang (SenChobegu, 2007; Chongbang, 2009). Samba Phayang evolves from Sen after 16 generations of Samba Shreng/Senihang Rai. Eleven generations have passed since Samba Phyang. From Sen to Phyang, there are 27 generations of accounts to date. A Sen dynasty, Samba Shreng, arose from Chaudandi in 1388 VS and passed through Sanguri hill. Sen descendants have lived for 688 years as of 2019. The Sen dynasty passed through Rai, Samba, Limbu, and Phyang after 27 generations or 688 years. It has been 25 years per generation when counting the breeding here. Generation census has a practice of counting over 20 to 25 years. As a result, some genesis may go unnoticed. Because the same Samba Shreng has produced 32 generations of Sen Chobegu (Thegim) and 29 generations of Yonghang (SenChobegu, 2007; Yonghang, 2011). There appears some variation in the number of formations, which needs investigation.

Ancestor Analysis

The Sen dynasty ruled in the Chaudandi region of Koshi Baraha Kshetra from the 11th to the 17th

centuries, in keeping with the genealogy and history (Chemjong, 1974; SenChobegu, 2007; Yonghang, 2011). According to the Sen Chobegu genealogy (2007), Abhi Sen's descendants were Padam Sen, Lara Sen, Phora Sen, and Chudamani Sen. Chudamani Sen had four children: Senehang, Samba Sen (SambaShreng), Surat Sen, and Mani Sen, the youngest. The four crossed the Sanguri hill from the Chaudandi Koshi Baraha area. As reported by the genealogy, the eldest Senehang Sidinging conquered and ruled Poklabang, and from him, Mangdhumbo, Ingwaram, and Senthebe arose. The second SambaSen (SambaShreng) passed through Mewa khola and gave rise to ethnic clans such as Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifengen, Tammaden, Sulungdin Samba, Yonghang (Lingden, Sembu), Thegim (SenChobegu, Phejong, Yangdemba), Nembang, and others (SenChobegu, 2007; T.B. Phyang, personal communication, Oct 16, 2019).

SambaShreng's name comes after Abhi Sen and Chudamani Sen in the Sen Chobegu genealogy. SambaShreng, the second son of Chaudandi's Chudamani Sen, climbed the Sanguri hill with three other brothers and arrived in Dhankuta Bodhegaon at Sangamtar. They stayed for a while before leaving. The four brothers climbed up by burying one stone at a time during the farewell, Hangsenlung. The eldest brother took control of Poklabang. A branch of a second Senehang arrived in Panchthar, Yangwarak, and spread his children. The younger Chachanu Setchhene Senehang went to Mewa Khola. The elder brother went to Tamber Khola with his father-in-law (Yonghang, 2011). Sambas descended from them in Mewa Khola and Tamber Khola, as stated in the genealogy.

Tungdunge Mundhum does associates with the Sen dynasty's demise. Tungdunge Mundhum describes a journey in the 17th century. Samba people of Mewa khola performed Tungdunge Puja to honor his power, gift, and ancestral relationship. The story sung in its worship, like that of other Mundhums, has passed down orally. In the mid 19th century, Indra Prasad Chongbang Samba was the first to record the Tungdunge mundhum

singing of Nanda Prasad Chongbang Samba, a Limbu priest from Atharai Hangpang Taplejung (Chongbang, 2009). The current Tungdunge Mundhum and the written Mundhum differ in some ways. Another Mundhum has also been propagated under the name Tungdunge somewhere. Written evidence should have precedence over oral evidence by assessing the authenticity and substance of Mundhum, who has already provided written evidence.

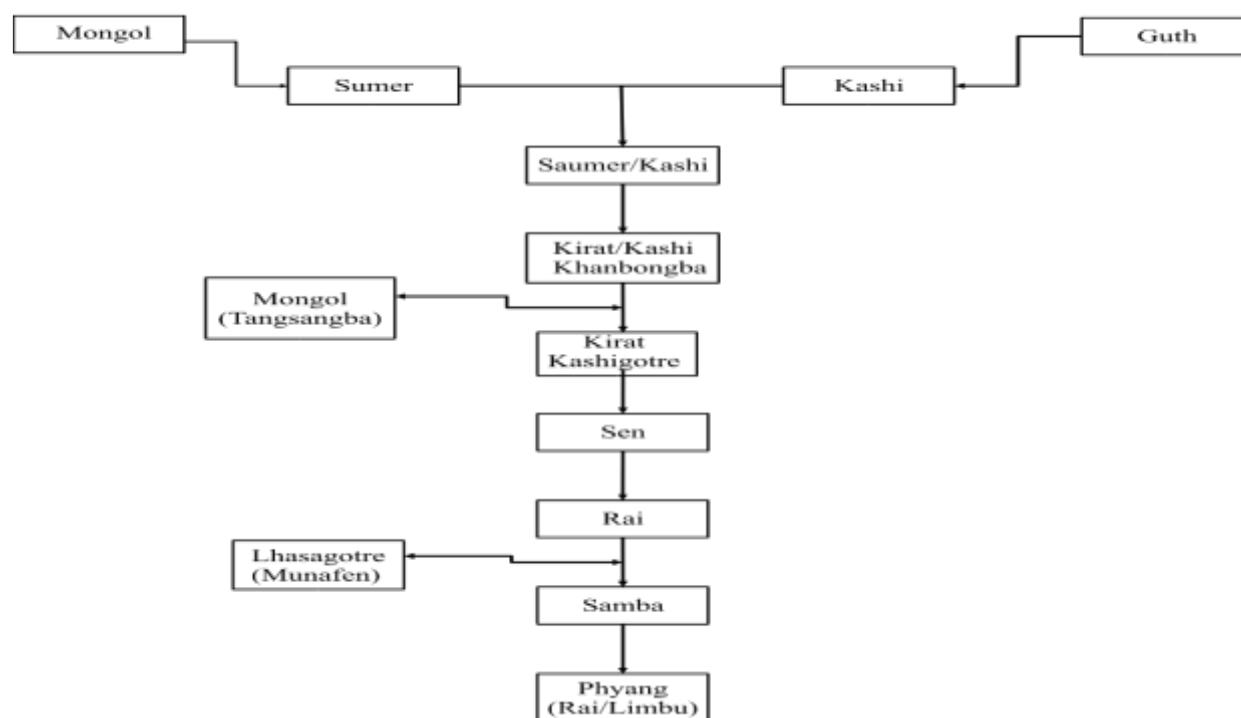
According to the socio-biological theory, Sen prince Tungdunge began looking for his brothers in Mewa Khola because Samba from Sen was in Mewa Khola Samba. Mewa Khola Samba territory produced Samba and Samba clans. In the 18th century, after a build-up of the Phyang sub-clan from Samba, a branch of the fifth generation of the Phyang expanded to Atharai Hangpang in Taplejung, Panchthar, and Sankhuwasabha. Due to the impact of the post-war saltwater treaty and administrative reasons, the Samba Phyang of Taplejung, Panchthar have become Limbu. Though Phyang Samba spread in Sankhuwasabha became Limbu due to Prithivi Narayan Shah's red seal of approval, it has now become Rai due to genealogy. Thus, Phyang Samba, which became Samba in Mewa khola from the Sen dynasty's entry through the Koshi Baraha region, is now dispersed as Phyang Samba among the Limbu and Rai ethnicities in Nepal, India, Bhutan, and the UK.

Conceptualization of Ancestry

To investigate Kirat Samba Phyang's connection to world history, the ancient Indian subcontinent, China, and Nepal is not an easy task. It is equally ambitious to present the outline to him theoretically. It is the writer's responsibility to make the knowledge gained during the study accessible to the reader. This attempt is not something that everyone agrees on in the data. The author's fear of not being fair is also his challenge. As a result, based on what I have learned from the analysis, I am presenting Samba Phyang's past in the form of a logical diagram. I intend to make it easier for the reader to recall at least a picture of basic knowledge than divert their attention away from the study.

Kirat Samba Phyang Ancestry Illustration

Figure No. 2: Kirat Samba Phyang Ancestry Illustration



CONCLUSION

Nepal has the history of Kirat, Licchavi, Malla, Sen, and Shah. There is a need to connect the Kirat Rai Limbu's ancestry to Nepal's history. The ethnic genealogy has grown since the beginning of Rai or Limbu ancestry. As a result, it seems to revel in self-worship as a fundamental identity. Genealogy lacks the courage to write openly and confidently. At the very least, ethnic identity needs to link to Nepal's history. The path to connecting the ethnic past with the highway of world history will open then. Genealogies have written for politically or strategically motivated identities must now be examined scholarly and anthropologically. Kirat Limbu refuses to admit that he associates with Rai in today's society. This is not just a case of ignorance; there is also statecraft and campaigning at work. The Limbu are weary of hearing about their relationship with Sen or Magar. Matters of state and culture have instilled in the Limbu and Rai people a self-centered attitude. Many Limbu genealogies regard the ancestral sumame clan as the origin or *Munatembe* of the dynasty. However, the Phyang Samba genealogy asserts unequivocally that their ancestors were Rai before becoming Samba and Limbu. They had Sen or Magar ancestors before that. According to history, the Sen dynasty relates to the Kirat and Licchavi. Kirat's descendants became well-known throughout the Indian subcontinent as a result of this. In Simangadh and Chaudandi, Nepal, one of his dynasties was known as the Sen dynasty. They eventually crossed the Sanguri hilltop in the 14th

century and entered the Kirat Limbu region after the Tamber river. They ruled there and were known as Sen, Rai, Samba, Limbu, and Phyang. Samba's ancestor, the youngest prince of the Sen dynasty, Tungdunge, reached Mewa Khola in the 17th century and blessed Samba. In the 18th century, the fifth generation of the Phyang branch of the Samba dynasty spread from Mewa Khola to Sankhuwasabha, Atharai Hangpang, and Panchthar in the wake of the Gorkha-Limbu War and the Treaty of Saltwater. His children, Phyang Samba, now live in Nepal in Taplejung, Panchthar, Sankhuwasabha, Sunsari, Morang, and Jhapa. The Phyang samba has now spread to India, Bhutan, the United Kingdom, and other countries.

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