



## Tungdunge and Dhangdhang are Homonyms that Represent Limbu and Dhimal's Relationship

### Article History

Received: 28.06.2021

Revision: 05.07.2021

Accepted: 18.07.2021

Published: 31.07.2021

### Author Details

Dr. Nawa Raj Subba

### Authors Affiliations

Purbanchal University, Edenburgh  
International College, Biratnagar-16, Nepal

### Corresponding Author\*

Dr. Nawa Raj Subba

### How to Cite the Article:

Nawa Raj Subba. (2021); Tungdunge and Dhangdhang are Homonyms that Represent Limbu and Dhimal's Relationship. *IAR J Hum Soc Sci*; 2021; 2(4): 44-51.**Copyright @ 2021:** This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

DOI:10.47310/iarijss.v02i02.008

**Abstract:** Nepal is a country that is multi-ethnic and multi-cultural. It has geographical regions such as mountains, hills, and plains. There are various ethnicities and cultures among the Kirat families who live in these three regions. Metaphysical intelligence has built the ethnic's culture. Native culture and geography have shaped ethnic identity and evolution. Religious, political, and administrative forces in the state have also contributed to ethnic development and their integrity. The Limbu and Dhimal of the Kirat family, who claim that any clan is culturally or fundamentally different ethnicities, are thus members of the Kirat family. Limbu developed his own culture and identity while living on the hill. Living in the Terai gave Dhimal a unique culture and existence. A traditional idea prevails that these two groups are brothers. According to Dhimal folklore, they came from the Ganges plain. Kirat crossed the Himalayas and was known as Limbu, Rai, while those who stayed were known as Dhimal in Terai. Kirat folklore points Kirat ancestors first appeared in Kholung and Koshi Baraha Kshetra and entered hilly regions of Arun, Varun, and Tambar. In this article, new evidence back up this notion. *Tungdunge Mundhum* by Samba and *Dhangdhang* or *Maharaja puja* by Dhimal are comparable. This research adds *Tungdunge mundhum* to the historical evidence and argument that the Limbu and Dhimal ancestors were the same. Shred of evidence suggests Kirat's early incursion was from the south plain to the north hills, based on this link between Dhimal and Limbu.

**Keywords:** Tungdunge mundhum, Limbu, Dhangdhang Maharaja puja, Dhimal, Brothers.

## INTRODUCTION

Limbu is an ethnic group from the Eastern Hills of Nepal. They communicate in the Limbu dialect, which is a member of the Tibeto-Burman language family. Linguists discovered that before Tibeto-Burman, ancient people in Nepal spoke Austroasiatic languages (UpadyayRegmi, 1990). Linguists claim that the Kirat used Austroasiatic during their time in the Indus civilization. Kirat's earlier group in Nepal spoke the Austroasiatic language before learning Tibeto-Burman. Limbu is found primarily in the districts of Taplejung, Panchthar, Ilam, Tehrathum, Sankhuwasabha, Dhankuta, Sunsari, Morang, and Jhapa and has over 375 sub-clans ("Limbu People," 2021). Outside of Nepal, the ethnic groups live in India and Bhutan. The ancient beliefs of these indigenous ethnic groups are Shiva and Shamanistic, as well as Animistic Bon. In Nepal, the Limbu population was 387,300 (1.46%) according to the 2011 census (CBS, 2011).

The Limbu word means "bow warrior." Limbu communicates as *Yakthung* with one another. *Yakthung* is an endonym, whereas Limbu is an exonym. The term *Yakthung* has come from the Tibeto-Burman language family. 'Yak' means stronghold in Limbu, and 'Thum' means fortress or 'Thumba' means brave. The term 'Yakthung' can refer to a group, dynasty, ethnic group, or a group of men living in a fort (Chemjong, 2003a). As a result, Kirat and *Yakthung* refer to a fortified community of citizens, clans, and heroic organizations. Kirat, known for their strongholds, was the warrior who lived in a fortress at the time. Ashur, a Babylonian, created the Kirataite or Kirat semantic population as stated in New Biblical Atlas and Scripture Gazetteer (The Religious Text Society, 1860). The Rai, Limbu, Yakkha, and Sunuwar communities all claim the Kirat as their own. Mahakirat is a term used in linguistics. In addition to the earlier ethnicities, MahaKirat includes Newar, Magar, Gurung, Danuwar, Tharu, Dhimal, Koche, Meche, and other nationalities speaking the Tibeto-Burman language family (VanDriem, 2005).

Similarly, Dhimal is an ethnic group from Eastern Terai of Nepal. Dhimal is Kirat. There is a saying that Limbu and Dhimal are brothers (Bista, 1972). Dhimal's culture is like that of Kirat Limbu. Malaria has gradually been brought under control in Terai as the government's Malaria eradication program began in 1958 (WHO, 2010). Dhimals used to move from place to place in the Eastern Terai. They only live in one place after the Nepali government constructed the East-West Highway in Terai. They now live in Morang and Jhapa, between the rivers Koshi and Mechi. They have now spread to Sunsari, Ilam, West Bengal, and Assam.

Dhimal's language is a member of the Tibeto-Burman language family (King, 2009). They now use the Devnagari script. Their religion is known as 'Dhimal Dharma'. They worship nature in the same way that Shamanistic Animistic Bon does. They worship the forest, the moon, the sun, the river, the stone, the soil, the dead soul, the *old Thakur Warang*, *Lakshmi Berang*, the Maharaja, and other deities (Bista, 1972). When crops and fruits ripen, they worship *Nuwangi* and offer them to God.

The Rajbanshi living together in Madhes call Dhimal 'Dhemal'. According to the old man, the word 'Dhemal' has become Dhimal. In Dhimal language, 'Dhe' means isolated, and 'Mal' means Madhes (plain). It is said that the brothers of Kirat Limbu, who could not climb the hillside/mountain at that time, became Dhimal (Diwas et al., 1973). Some even say that the word Himal has become Dhimal. In any case, the ancestors of Dhimal are Kirat Limbu of the hills and later settled in Madhes.

There are several stories about how they got away. Diwas et al. (1973) further described two Kirat brothers who once went to Kashi Ganga. On the way back from there, one brother fell ill and could not walk. So then the sick brother was still in Madhes (plains), and only a healthy brother could climb the hill and the mountain became Limbu. The saying is prevalent in Nepal, Assam, and Burma. The event mentioned in this story might have occurred around 1000 BC. This fact corresponds to the start of the Kirat period. Although this hypothesis is part of Kirat's history, it still needs clarifying. However, history illustrates Limbu's development is from Kirat admixture of Khambongba (Kashi/Saumer), Tangsangba (Mongol), and Munafen (Chinese) blood (Chemjong, 2003a). There are indications of Mundhum and the Kirat history entering Dhimal from the Kirat, Limbuwan, up to Sen periods.

Mundhum is the folklore of what we have heard and remembered. It is a way of life, a faith. There are stories, travel stories, rules, and standards of conduct. It also has treatment methods. Mundhum is the synthesis of philosophy, poetry, and music. It has a straightforward meaning, an oblique meaning, and a

satirical meaning. Mundhum is bursting at the seams with metaphorical flora. As a result, it is a never-ending source of information. Mundhum is a luminous, rhythmic epic based on oral and written traditions. It is folklore, and the author is unknown. The composition time and place are also veiled. Mundhum is now available in both oral and written form (Chemjong, 2003b).

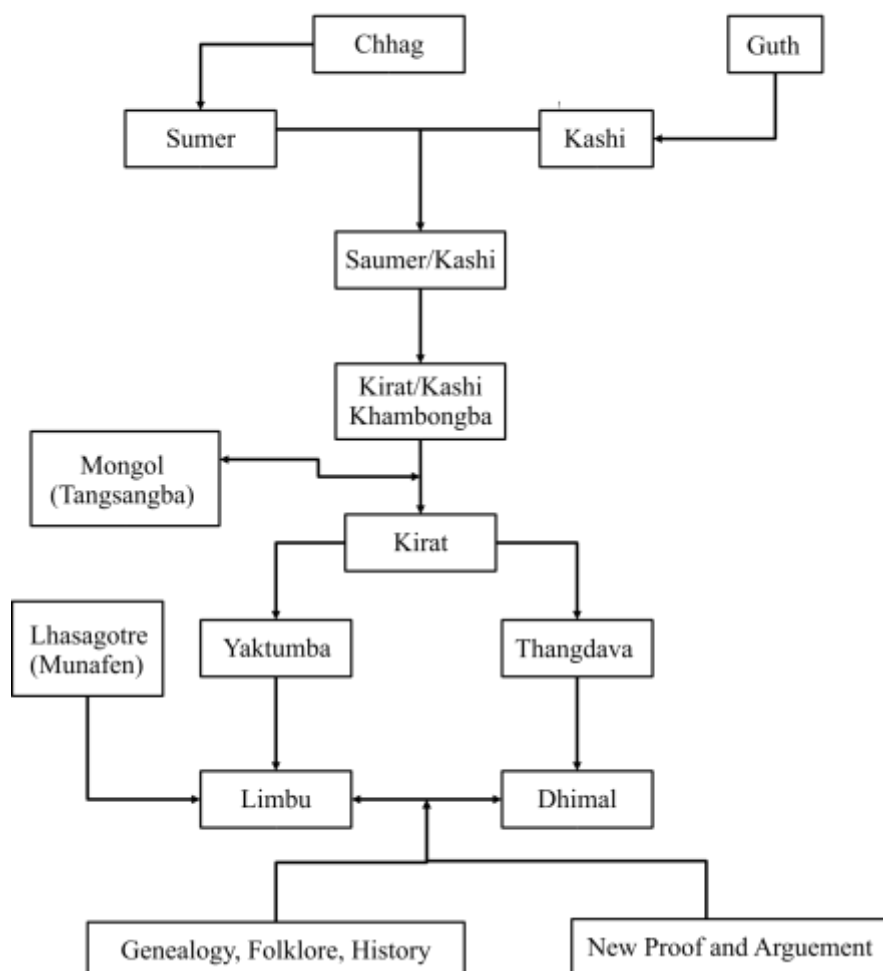
*Tungdunge Mundham* is the Kirat Samba people's mythology. Samba people admire Tungdunge as an ancestor god. All Limbu now adore him for the sake of blessing. Tungdunge preferred weaponry, equipment, and food products in exchange for admiration, such as three-year-old goats and cock. They worship to have a positive impact on the family. Praying this figure affects one's mood, rage, and impulse, as well as protecting one's family and bringing good fortune (Chongbang 2009; Mudenchhong 2007).

Foreign researchers have determined that the Dhimal and Limbu language families and cultures are siblings who live in different parts of the country (King, 2009; Hodgson, 1847). Nepali researchers have also expressed similar views about the Dhimal Limbu relationship (Bista, 1972; Diwas, 1973, Dhimal, 2068 VS- 2011; Rai, 2017; Dahal, 2017). According to Janak Rai, studies on Nepali indigenous peoples are primarily concerned with the context of Gorkhali integration. He emphasized that Nepali research should focus on uncovering intragroup equality and cultural similarities (Rai, 2017).

There is an identity struggle going on now. There's also a new wave of ideas for showing off one's individuality to stand out from the crowd. As a result, no one now wants to establish that one ethnicity is related to another. Anthropology demonstrates that there are connections between nationalities. If this is the case, we just found the basis for the ethnicity-ethnicity relation. We discovered the proverb that Limbu and Dhimal are brothers. There is a political climate that disregards it. As a result, the study's goal is to devise the relationship between Limbu and Dhimal. The study will see if Tungdunge Mundhum can give evidence to substantiate this association.

## Theoretical Framework

Figure No. 1: Theoretical Framework in the Study



## METHOD AND MATERIALS

This paper has developed a piece of evidence that is connected to the concept. Tungdunge mundhum was reviewed in Phyang Samba genealogical study in Nepal, India, and Bhutan in 2019. Intragroup equality and cultural parallels between Limbu and Dhimal have been discovered by the researcher. This data had been gathered using the purposive cluster sampling method. Each cluster designated a numerator from the group to collect data using the semi-structured questionnaire and checklist. The researcher gathered family information from 207 households, including notes, manuscripts, and mundhum. The researcher finished the analysis by categorizing the data. The secondary data were reviewed and analyzed along with the primary data by the researcher. With the conclusion, the researcher performed thematic content scrutiny. A case study research paper looks into a person, place, event, or phenomenon to extrapolate a key theme and result that sheds light on previously hidden issues and adds information (Flyvbjerg, 2006). This research improves the understanding of a social research issue. An interdisciplinary evidence-based approach to a single question was also considered in the study. The case

study compares two or more subjects and demonstrates relationships between them.

## RESULTS AND DISCUSSION

### Tungdunge God and Samba clan

Worshipping Tungdunge is sometimes performed in regions where Samba people live, according to the survey in Nepal, India, and Bhutan. Regular worship is on the decline, as reported by a Mewa Khola responder. Confirming the survey, the main issue was a lack of Mundhum-trained priests and inadequate worship materials. A Morang Nepalese respondent stated that he used to worship it but no longer does. He agreed by claiming that everyone in the room admits that it was preferable to worship. Residents believe that this form of worship was before prevalent in India and Bhutan but is now uncommon. They said they had heard of Tungdunge Mundhum but didn't know more about it.

### Tungdunge Mundhum and admiration

*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...*(Chongbang, 2009).

### Translation

Now you, Tungdunge deity, Samba Dev, Kokoha Baraha Mang Triveni Dev's youngest son, have gotten power and blessings from your father as well. Your father blessed you and placed upon you great capacity and gifts. Your father had traveled to plains, and you had climbed mountains.

This kind of devotion necessitates a Phedangba priest. A prayer the priest offered to the deity. Every three or five years, this worship takes place. The priest raises the idol atop west-facing *Mangthan* in an open, clean place. With divinity's loving instruments, weapons, food, and flowers, he decorates a *Mangthan*, god's house. The worship requires a three-year-old goat and his partner, a rooster. The priest identifies himself as the family's representative. He performs worship and makes sacrifices for the benefit of the entire family. Singing introduces *Tungdunge Dev* (God), his travel story, and his power. He was Kokoha Baraha Dev's youngest son. He traveled from Koshi Baraha Kshetra to Mewa Khola through Dhankuta, Panchthar, and Sankhuwasabha's Arun, Varun. Mundhum further mentioned that his father chose to live in plain places.

The socio-biological doctrine had influenced Tungdunge's voyage. According to folklore, the River Tamber corridor connected the Koshi-Baraha Terai region with the Mewa Khola hill/mountain zone. A Gene directs every person, according to the Socio-Biological model. People seek out relatives and form organizations to defend and promote their genes (Wilson, 1975). The socio-biological model hypothesis is installed in this work. The vast design to explain the Samba is through its socio-biological framework. People came in waves or groups ensuing their ancestry (Gene) and became Samba, even forming toponyms because Samba evolved from the Kirat, Limbuwan up to Sen periods.

Khowalung, Koshi Baraha Area was Kirat and Sen's gateway to the highlands. According to Kirat legend and Mundhum, the Koshi Baraha Kshetra, Khowalung, and Chaudandi were Kirat and Sen ruling areas (Rai, 2005; SenChobegu, 2007; Yonghang, 2011). The Koshi Baraha Kshetra was 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).

### Chhag, Kashi, Saumer, and Lepmu

Before the arrival of Lepmu (Ley Amu) of the Lhasa Gotre of Lion origin, all Kirats belonged to the Kashi faith, according to linguist Balakrishna Pokhrel. The Kirat is the only tribe that still recalls and is proud of its Kashi (goat) ancestors. As a result of Kashi, the goat has become a totem for the Kirats (goat). In Kirat, this adage is so harsh that some Kirat refuse to consume goat meat. In the Khas caste, the Kashi influence has vanished. They believe seeing a goat in a dream is the same as seeing a ghost (Pokhrel, 1998).

Linguistics has proposed a genealogy of the past. A large number of human beings used to farm goats in the northern Sumer of the Persian Sea, and they were of the goat faith, according to Comparative Linguistics Fellow Prof. Balakrishna Pokharel. The Kashi tribe was their name. People from Sumer were known as Mongols because people from other parts of the world were known as Kashi. By combining blood, the Kashi and Guth (cow rearing) ethnic groups formed the Kashi faith. These same Kashi beliefs returned to Sumer and mingled with the Saumer tribe (Mongol/Kurma). Sumer later became Kir/Kirat with greater power, and Kashyap, Kas, Khas with more Kashi wisdom (Pokhrel, 1998).

Pokhrel (1998) has claimed that no caste or ethnicity in the world is immune to blood mixing. According to him, the book *Khas Jatiko Itihas* reveals that the blood of Kirat and Khas is intimate and that Brahmins, Kshatriyas, Vaisyas, and Shudras descended from Khas. The Lepmu tribe were the Yakthung Limbu's forefathers, according to linguist Pokhrel (1998). Nairi emerged as Ashwin's opponent after the Lepmu people left Kyrgyzstan and arrived in Hayes territory. They went by the name Manu (Manyu). From Elam to Armenia, the men dispersed. The Lepmu people of Elam (Ilam) switched from Lion worship to Nrisingha (Half Man and Lion) worship under these men (Manu). There are three states of goat, horse, and half-horse worshipped by the Kinnar/Kirat tribe. The Leo emotion introduced by Lepmu from Libya and Lebanon is not the same as Kir or Kirat's original feeling. Pokhrel considers the Libyan Ley as the ancestor of both the Arab and Limbu (Lepmu). After Ah-Ley adopted the Amu spirit, they both got near to Jagraus. The Arab forefathers became 'Ah-Ley-Amu,' (Ahlemu) and the Limbu or Lepmu clan became 'Ley-Amu' (Lemu/Lepmu). The source of the Lepmu (Limbu) and Arab tribes, according to linguist Pokhrel, is the same (Pokhrel, 1998). According to Historian Thulung, the sacred Mecca of Arabia was originally the Shivalinga mentioned in Persian history. Kirat, Shivalinga, and Mecca are all linked (Thulung, 1985).

### **Limbu and Dhimal in the Kirat family**

Indigenous people who lived before the Vedic period in the Indus Harappan civilization have been identified as the progenitors of today's Kirats, Bhils, and Dravidians, according to the research (History in Hindi, 2020). Between 1700 and 1500 BC, Arya came to Sapta Sindhu. A flourishing kingdom of Kirat Asuras had sprouted up along the banks of the East Sindh River by the time Arya arrived in India. Once upon a time, a mighty Kirat-Asura ruler Samba had controlled the land (Nahar, 1956; Mabohang Limbu & Dhungel, 1990). The Aryans eventually conquered him in fighting. The Kirat-Asuras fled to the east after their defeat in war and formed the Kinnar country (Sankritiyan, 1951). It is now known as Himachal Pradesh in India. This territory is occupying the west of Nepal.

During the Battle of Devasur, the Mongol race from the north invaded the country and joined blood with the Kirat ancestors' Asura, Das, Manut, and others, resulting in a great Kirat race, in consonance with Iman Sing Chemjong (1961). Kirat history explains when and where the Yakthung Limbu's forefathers, the Kirats, first arrived in ancient Nepal. The Kashi dynasty (Kashigotre/Khambongba) entered Nepal from the south-western direction, according to Chemjong (1961). Khambongba was their Kirat name. They came to Nepal via the Indus, Ganges, and Simangadh rivers in Nepal's Terai region. The Tangsangba (Mongols) and Lhasagotre Munafen (Chinese), two more factions, invaded Nepal from the north, east, and west (Chemjong, 1961).

According to linguist Chudamani Upadhyay Regmi, Kirat was an Austroasiatic language speaker in the Sapta Sindhu or Sindhu Harappa region. "Previously, the Tibeto-Burman language speaker Kirat family spoke Austroasiatic language," he explains (Upadhyay Regmi, 1990). Thus, the Austroasiatic language speaker Kirat (Kashigotre Khambongba) developed by the mixing of Tangsangba Mongols from the north and Munafens from China. This development has not only made them a formidable tribe but has also altered Tibeto-Burman speech. In this environment, in the 9th century, Ubahang and Mabohang brought Buddhist Bon from Tibet to Kirat Limbu province under the Yuma faith (Chemjong, 2003a; Balikci-Denjongpa, 2003; Dutta, 2014).

According to historians Mabohang and Dhungel (1990), the grandson of the Mongols who crossed the boundary, Munangba, had eleven brothers. Among the

ten sons were Yaktumba, Appliva, Yakkhaba, Lungfeva, Yangfeva, Suhacheppa, Gunuppa, Magappa, Thokleppa, and Thangdawa. During the reign of Kirat king Yalumba, the total number of feet grew. Sunuwar, Hayu, and Chepang developed from Suhacheppa. Yakhumba descended from Yaktumba, Athapre Rai descended from Appliva, Yakkha descended from Yakkhaba, Lohorung descended from Lungphewa, Yamphu descended from Yangphewa, Sunuwar, Hayu, and Chepang came down from Yangphewa. The descendants of Gunuppa 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).

The Kirat ancestors, according to Kulung Rai's genealogy (Thomrom, 2001: 30-31), were Bairipcho, Hohorem's husband Air, Ninaridum's husband Paruhang, Tumno's wife Chetterem, and Holenda's wife Dawami. Then came Diburiki, Pakchhomi's wife Yaruka, Xuni's wife Ngecheyom Sayama, Xaqa, Mutithi's wife Ringmanlim, Ranu's spouse Xumpumma, Tunilu, Khar's wife Dumdilim Golkamma, Khokchilip's wife Veilimma, and Rodu (Kirat). Rai, Limbu, Yakkha, Sunuwar, Dhimal, Meche, Koche, Naga, and others are Rodu Kirat's descendants.

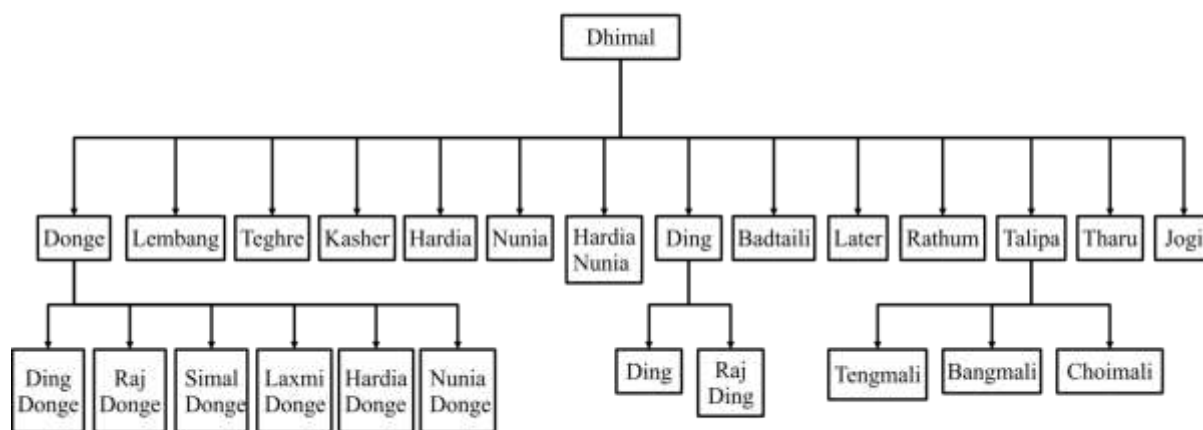
### **A Kirat Folklore**

One of the descendants of Rodu Kirat, Khambuhang, and Mewahang, according to Kirat folklore (Rai, 2005), left Baraha Kshetra and rose towards the Tamber river. They had bows and arrows at their disposal. They also brought their goats with them. The first to set out was Khambuhang. He came to a halt in Kholung (Khowalung). Khambuhang asked Kholung God to let him go ahead. Kholung cautioned him against letting go. Khambuhang presented a bird and prayed to Kholung. After admiring Khowalung, he cleared the path to Khambuhang. Khambuhang then went to the mountains. Mewahang did arrive in the hills via a detour. Metnahang eventually made his way to the hillside by restoring to the previous path.

### **The Dhimal Family**

Dilkumar Dhimal shared Dhimal research information on Facebook. He shared a list of Dhimal clans, which helps to shed light on the Dhimal-Limbu relationship (Dhimal, 2019).

Figure No. 2 Dhimal Family



(Dhimal, 2019)

In figure No. 2, there are 14 Dhimal clans and 11 sub-clans. The sects have their character encodings. Kasher and Lembang, two of them, have drawn on the Dhimal-Limbu concept.

### A Dhimal Folk tale

In the past, two hard-working and courageous brothers traveled out in search of fertile land. The elder brother took a step forward, and the younger brother followed. The elder brother was a little faster and energetic. So, he went ahead and cleared the forest. He came across a banana forest while clearing the forest. As the forest cleared, the banana plant grew fast and became a forest, making it impossible for the younger brother to find his elder brother. One of the brothers got perplexed right there. The brother reasoned, 'Perhaps my elder brother didn't want to take me away.' Because he was heartbroken, he stopped following his elder brother. As a result, the elder and younger brothers became disoriented in the banana forest and fled. The younger brother began to live in the nearby land. On the one hand, the elder brother put in long hours and successfully crossed the hill. Limbu evolved when he reached the hilly and mountainous region and scattered his children. On the other hand, the progeny of the younger brother dispersed over the Terai and became known as Dhimal (Bista, 1972). It is imperative to mention the word *Labung*, which is a Limbu sumame. In Limbu, *Labung* means "banana forest" or "banana grower." According to a Limbu legend, the sumame relates to a banana forest. The Limbu word *Labung* and the Dhimal folklore term Banana Forest are both comparable. The origin of the word *Labung*, as well as Dhimal's folklore, are meaningful.

The ancient history and folklore about Limbu and Dhimal are maintained and supported by the story of Kirat Limbu's *Tungdunge Mundhum*. Tungdunge was the youngest prince of the Baraha Dev in the Koshi Baraha region, according to the mundhum. In

consonance with Sen Chobegu's genealogy (2007), the Samba clan sprung from the Sen dynasty. Tungdunge mundhum thus ties Samba ancestry to the Koshi Baraha region's Sen dynasty. According to Nepalese history, the Kirat Sen kings of Makwanpur ruled the Vijaypur and Limbuwan domains following Murehang (Chemjong, 1974). After a dispute between Vijay Narayan Rai (1584-1609) and King Murehang of Phedap, Kirat Sen of Makwanpur interfered in Vijaypur. After the Kirat Limbuwan monarchy amalgamated with the Kirat Sen kingdom in the 16th century, the Sens built a road in Baraha Kshetra and rebuilt the temple (Ghimire, 1999). During the reign of Lohang Sen (1666-1698 VS), Lara Sen and Phora Sen of Simangadh lived in the Koshi Baraha region, as stated in Sen Chobegu's genealogy (2007). 'Baraha Mang' was their name. These monarchs were known as Baraha Dev in the Limbuwan region. As a result, the Baraha Mang (Dev) Kokoha Mang belonged to the Sen dynasty (SenChobegu, 2007). The mundhum demonstrated that their fathers lived in the plain areas while their sons moved to the hills and mountains.

### Homonyms and similar cultures

Dhimal's Kasher clan denotes the Kashi dynasty in the family. The Kashi is known as Khambongba or Kashigotre in Limbu. In Limbu, there is the Nembang clan, while in Dhimal, there is the Lembang. They are not simply homonyms, which indicates association. *Nuwangi Puja* is one of the Kirat tribe's most prominent celebrations. It is customary to only bring in the crop after presenting a new crop to *Sabadev* or ancestral god or almighty god every year. This tradition is still in practice in Kirat Limbu and Dhimal. Even though they now speak Nepali, their mother tongue belongs to the Tibeto-Burman family. Culture dictates that both ethnicities consume alcoholic beverages. Their physical make-up is also Mongol in form. The social, cultural, historical, and biological evidence suggests that they are brothers.



*Tungdunge* Mundham strengthens this principle even more. *Tungdunge* deity had climbed Mundhum's hill, but his father went into the Terai. Mundhum demonstrates that the Kirat, Sen dispersed in the hill and Terai from Koshi Baraha Kshetra. Limbu Samba's ancestor worship is known as *Tungdunge* worship. Dhimal's patriarchal worship, also known as *Dhangdhange* or *Maharaja puja* in Pathari Sanischare Morang, is of patriarchal devotion (Kafle, 2018). Although the Dhimals refer to *Dhangdhange* as *Maharaja Puja* due to Nepali culture influence, the elders refer to it as *Dhangdhange Puja*. Both worship features a *Chyabrung* drum, which is unique to these ethnicities. Limbu decorates *Mangthan* with *Chyabrung* at *Tungdunge* adoration, whereas Dhimals play *Chyabrung* drums at *Dhangdhange* or *Maharaja puja*.

Folklore, culture, linguistics, physical constitution, and other factors, of course, bring them closer together. They are brotherhoods that have already been proven. During the *Tungdunge mundhum* study, this author discovered that the word sound, signs, symbols, and genealogical analysis found in the *Tungdunge Mundhum* confirmed the prevailing theory of the Limbu and Dhimal brothers. This article presented new evidence from *Tungdunge mundhum* and arguments to support the theory that Limbu and Dhimal are relatives.

My argument is that this particular instrument, the drum *Chyabnung*, is a symbol that bridges the gap between these two ethnicities. Not only are the words *Tungdunge* and *Dhangdhange* homonyms in and of themselves, but both want to persuade the patriarch to pray for health, wealth, and safety. As a result, Limbu's *Tungdunge Puja* and Dhimal's *Dhangdhange* or *Maharaja Puja* have a relationship. The *Tungdunge mundhum* and genealogy also links and demonstrates that there are branches within these two ethnicities that are noticeable from Kirat, Limbu, and Sen. *Tungdunge Mundhum*, in my opinion, is a witness to the strengthening of the Limbu-Samba relationship.

## CONCLUSION

The homonyms *Tungdunge* and *Dhangdhange* found in Limbu and Dhimal families are significant cultural worships. Both the deities bless the family members with health, wealth, and safety. His father lives in Terai, and his youngest son has migrated to the hills, according to *Tungdunge mundhum*. During devotion, both clans use the *Chyabrung* drum. *Tungdunge* and *Dhangdhange* are not only homonyms in and of themselves, their meanings, however, are paternal and have the same goal. Furthermore, they do *Nuwangi puja* every year as new crops ripen. *Nembang* and *Kashigotre Khambongba* are two of Limbu's members. Dhimal, too, has the *Lembang* and *Kasher* clans in the family. The Tibeto-Burman language family includes their mother tongue. Their physical appearance is that of a Mongol race. The pieces of evidence suggest that they are brothers from the Kirat

family. Homonyms and texts meaning of the *Tungdunge mundhum*, as well as Dhimal folklore, support the thought of Limbu-Dhimal kinship. Samba's *Tungdunge mundhum* has demonstrated its support for the Limbu-Dhimal intragroup equality and cultural similarities theory, proving that Limbu and Dhimal have a link.

This association also indicates Kirat, Limbu, Sen's entry into this region was from the southern plain to northern hills and mountains. They came from the Ganges plain, according to Dhimal folklore. Kirat crossed the Himalayas called Limbu, Rai, while those who stayed were referred to as Dhimal in Terai. As per history, mundhum, and folklore, ancient Kirat, Limbu, and Sen spread earlier through Kholung or Baraha Kshetra in the hilly areas of Arun, Varun, and Tamber.

## Acknowledgments

I express my gratitude to everyone who contributed to this study, including the responders, compilers, and coordinators. I am also appreciative to the person or organization who contributed Mundhum, papers, and notes for the research.

## REFERENCES

1. Upadhyay Regmi, C.M. (1990). *Nepali Bhasako Utpatti* (4th ed.). Kathmandu, Sajha Prakashan.
2. "Limbu People." (2021, May 30). In Wikipedia. Retrieved June 1, 2021, from [https://ne.wikipedia.org/wiki/लिम्बु\\_जाति](https://ne.wikipedia.org/wiki/लिम्बु_जाति)
3. C.B.S. (2011). *National Population and Housing Census-2011*. Kathmandu, Nepal, National Planning Commission, Central Bureau of Statistics.
4. Chemjong, I. S. (2003a). *History and Culture of the Kirat People* (4th ed.). Lalitpur: Kirat Yakthung Chumlung.
5. The Religious Tract Society. (1860). *The New Biblical Atlas and Scripture Gazetteer*. London, UK, The Religious Tract Society London.
6. VanDriem, G. (2005). *Tibeto-Burman vs. Indo-Chinese: Implications for population geneticists, archaeologists, and prehistorians*. In S. Laurent, B. Roger, & S. Alicia (Eds.), *The Peopling of East Asia: Putting Together the Archaeology, Linguistics, and Genetics*: 81–106. London, UK: Routledge Curzon.
7. Bista, D.B. (1972). *People of Nepal*, Kathmandu, Ratna Pustak Bhandar.
8. WHO. (2010). *Nepal Malaria Program Review*. World Health Organization, Regional Office for South-East Asia.
9. King, J. T. (2009). *A Grammar of Dhimal*. Leiden ; Boston: Brill
10. Diwas, T., Subba, S., Dahal, D. R., Rai, N. K., & Shakya, A. R. (1973). *A Brief Introduction to Dhimal Folk Life*. Kathmandu. Dhimal Folk Life Study Project (1972-73) Report.

11. Chemjong, I. S. (2003b). *Kirat Mundhum: Kiratko Veda* (3rd ed.). Lalitpur: Kirat Yakthung Chumlung Lalitpur.
12. Chongbang Samba, N. P. (2009). *Chongbang Samba Bamsawali* (1st ed.). Taplejung: Bamsawali Sankalan Samiti, Nepal.
13. Mudenchhong Samba, H. (2007). *Kirat Aitihāsik Pristhabhumima Mudenchhong Samba Bamsawali* (1st ed.). Taplejung: Mudenchhong Samba Sewa Sangh Nepal.
14. Hodgson, B. H. (1880-1847). Essay the first: On the Koch, Bodo, and Dhimāl tribes. In *Miscellaneous essays relating to Indian subjects*, 1-155. London: Trubner & Co., Ludgate Hill.
15. Dhimal, S. (2068 VS -2011). *Dhimāl jātika cināri [Introduction to Dhimāl]*. Lalitpur, Morang, Nepal: National Foundation for Development of Indigenous Nationalities (Nepal), Dhimal Jati Bikasa Kendra (Nepal).
16. Rai, J. (2017). "Dhimāl-Limbu Daju Bhai": Inter-Ethnic Kinship, Place Making and Indigenous Activism in Eastern Nepal. *Kinship Studies in Nepali Anthropology*, February 2017. Kathmandu, Central Department of Anthropology, Tribhuvan University.
17. Dahal, K. (2019). Sacraments of Dhimāl People of Eastern Nepal. *Global Journal for Research Analysis*, 8(6): 1-5
18. Flyvbjerg, B. (2006). "Five Misunderstandings About Case-Study Research." *Qualitative Inquiry*. 12: 219-245.
19. Wilson, E. O. (1975). *Sociobiology: The new synthesis*. Cambridge, MA: Belknap.
20. Rai, Rajesh. (2005). *Kirati LokKatha Sangraha*. Kathmandu: Nobel Kishor Rai.
21. Sen Chobegu Limbu, B. B. (2007). *Kirat Senehang Limbu Bamsawali*. Kirat Thegim Bamsawali Prakashan Samiti.
22. Yonghang, B. B. (2011). *Yonghang Bamsawali* (1st ed.). (B. R. Subba, Ed.). Ilam, Bamsawali Samiti.
23. Chemjong, I. S. (1974). *Kirat Kalin Bijayapurko Itihas*. (1st ed.) Kathmandu Nepal: Tribhuvan University, Kirat Language and Literature.
24. Pokhrel, B. K. (1998). *Khas Jatiko Itihas*. Biratnagar, Nepal, Udattha Anusandhan.
25. Thulung, N.M. (1985). *Kiratko Nalibeli* (First edition). Biratnagar, Nepal, Angur Kandangwa.
26. History in Hindi. (2020). Harappan Civilization Mohenjo Daro Indian Tribe in India. *History in Hindi*. [YouTube Channel] Retrieved August 29, 2020, from <https://youtu.be/17Xzy612kBA>
27. Nahar, R. S. (1956). *Prachin Bharatka Rajnitik avam Sanskritik Itihas*. Digital Library of India Item.
28. Mabohang Limbu, P. B. & Dhungel, B. N. (1990). *Sanschipta Nepal Itihas* (2nd ed.). Lalitpur: Kirat Prakashan tatha Abhilekh Kendra.
29. Sankritiyan, R. (1951). *Kumaon*. Varanasi, Gyanmandal Limited.
30. Chemjong, I. S. (1961). The Origin of Thakuri. *Journal of the Tribhuvan University*, 56.
31. Balikci-Denjongpa, A. (2003). "Ritual in Sikkim: Expression of Cultural Identity and Change Among the Lhopos" in P. Christiaan Kelleher (ed.). In *Tibetan Borderlands, PLATS 2003: Tibetan Studies: Proceedings of the Tenth Seminar of the International Association for Tibetan Studies* (pp. 127–156). Oxford 2003. Leiden: Brill.
32. Datta, B. (n.d.). *Bharat Barsa ka Brihad Itihas*. Delhi, India.
33. Chemjong, I. S. (2003c). *Kirat Itihas* (5th ed.). Kathmandu: Kirat Yakthung Chumlung Lalitpur.
34. Thomrom, B. (2001). *Kulung Sanskritik Adhyayan*. Kathmandu: The Mountain Institute.
35. Dhimal, D.K. (2019, September 24) *Dhimalko Thar*. Retrieved from <https://www.facebook.com/dil.kumar.1253>
36. Chemjong, I. S. (1974). *Kirat Kalin Bijayapurko Itihas*. (1st ed.) Kathmandu Nepal: Tribhuvan University, Kirat Language and Literature.
37. Ghimire, B. P. (1999). *Palpa Rajyako Itihas, Part-2*. Chitwan, Adhyayan Kendra.
38. Sen Chobegu Limbu, B. B. (2007). *Kirat Senehang Limbu Bamsawali*. Kirat Thegim Bamsawali Prakashan Samiti.
39. Kafle, G. (2018). Sakiyo Dhimāl Jatiko DhangDhang Mela. *PurbeliNews*. Retrieved May 20, 2018, from <https://purbelinews.com/219210>