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An Investigation of Kirat Yakthung Samba Phyang



Dr. Nawa Raj Subba

Topic: An Investigation of Kirat Yakthung Samba Phyang (Chapter 1 of 6)

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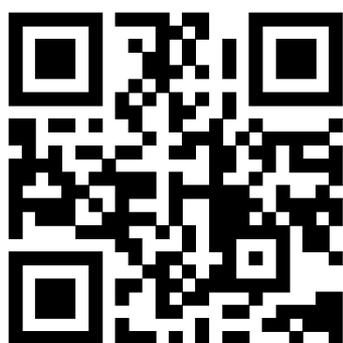
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Cover: Chyabrung or Kelang dance of Kirat Limbu (Photo by writer)

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Dedication!



On their knees, I dedicate this book to my Grandfather, Late Ashal Bahadur Phyanghang, and Grandmother, Late Sancha Rani Phyanghang.

Foreword

As consciousness entered my body, my mind began to move freely. Who made this tree, this stone, and What was my origin? What is this creek, channel, or river extension? What is the process by which water emerges from the ground? Why are there mountains, rivers, streams, planets, earth, June, stars, and the universe? Parents, teachers, and the Bible could not satisfy my insatiable curiosity as a child. The realization that social status, inequality, untouchability, caste, politics, history, and religion are all human products piqued my interest even more. How did those circumstances arise? These and other questions occupied my thoughts. Even though most of my curiosity is calm, I find myself looking, knowing, and reading. However, the curiosity about the origins of existence that has existed since childhood has not vanished.

I learned public health in professional subjects during my studies. My curiosity about life and the world remained unsatisfied, even though it helped my survival and social service. I took interest in books that illustrated existence and the cosmos. Literature initially attempted to ease the curiosity while learning, but it was unable to do so. That is, literature only calmed one degree of interest. It was burning like a fire inside a husk. That is why I took a course in anthropology, sociology, population studies, and psychology. I was able to get answers to a lot of my questions as a result of that. It became acquainted with modern field experience to quell the excitement that had arisen in mind. It is much easier to get information about scientific knowledge and hypotheses.

Kirat Mundhum, or the Vedas, has sparked my curiosity since I was a boy. Since elementary school, I've collected Mundhum, Veda, and Kirat study materials. From a young age, I was determined to learn everything I could about it in the future. In addition, I had a shop in my home where there were some Limbu texts among the books for sale. I have carefully kept a copy of those books which are not now available on the market. Those products are now beneficial to me. There are many study materials available on Kirat Limbu now in the market. Most of them are written from a political and strategic perspective.

The subject of writing genealogy came up one day. A society asked, advised, and forced me to write Phyang Samba's genealogy by drawing 10-15 generations. They asked me to write a genealogy with a Mundhum and history, Mewa Khola Lingthang Mangena Yak showing Munatembe, Phyang Samba's birthplace. I got the caution that displaying a broader genealogy could start an argument. I was persistent about not letting my thirst for learning die. So, their demands or assumptions did not affect me. I proceeded with my role to conduct holistic and multidimensional research from an anthropological standpoint. Since I believe that this is pure research, not an issue of agreement or disagreement. I must bring what appears in a report to the public. Thus, I requested them to give me the data I needed for my research.

Anthropological studies look at behavior and compare the human race as a whole, rather than focusing on a single race. The research has assessed human history by studying specific species and linking local information to the comparison. The research used a comparative

analysis approach. The study has related existing data and hypotheses to statistics, figures, and arguments. It also compared and contrasted descriptions with current facts. It has been primarily concerned with anthropological concepts and research methods. Other than anthropology, this paper contained ideas and insights from other areas.

Anthropology considers three dimensions when researching (Rey, 2010). Cultural relativism is the first dimension. Research understands a community using cultural meaning from the point of view of the concerned native. The second dimension includes comparing the elements, structures, traits, growth, and actions of other ethnicities and castes with the culture under the Cultural World (Cultural Universals). Global citizenship, which sees the world as a city and each community as an individual (Cosmopolitan). The third dimension of anthropological research studies the creation and actions through a collective point of view.

The anthropology concepts and beliefs mentioned above have built the present study. Phyang Samba culture, including Mundhum, is interpreted and analyzed from an ethnic standpoint. A historical examination established Phyang Samba near Yakthung, Rai, and Sen. In terms of comparing growth and behavior with other distant tribes, such as the Kirat, Khas, Kashi, Kashyap, and Saumur, studied. Furthermore, the study traced back to the Kashi (Ark-Bhag), Gut (Kutik) Gotra mixed Shak-Kashi to Kirat's elder Kurma (Saumur) dynasty. A quick sketch was drawn through Mesopotamian history and revisiting the linguistic tour of Kirat, Kashi (shak/kath/khas), and Kashi (Kashyap/kachchap) has shared. In either case, the research seeks to assess Phyang Samba as a member of the global human community.

"Just the day of awakening arrives," Henry David Thoreau says. This writer's attempt is nothing more than a wake-up call. I try to open my eyes every day by hearing, seeing, experiencing, looking for, and testing the universe. The destination was captivated by the light seen on the further horizon after hitting the hilltop with a distant view. I saw life in the eyes of the wishes and sight. I believe that when people's interest and hope fade, man's path and destination will fade as well.

The thesis attempted to bring as much of the scientific essence into practice as possible. It is saying that a writer should write without bias and honestly. While it is not entirely probable, I have given it my all. I have faithfully preserved the author's viewpoint and conclusion based on my findings. I researched and examined without regard for political or strategic considerations. I wrote without any racial discrimination or bias. Academic ideals and norms have been essential to me. I haven't done any caste, community, lifting, or falling work on intention. Please accept my apologies for the inconvenience.

The Samba Phyang genealogy was the basis of the study. It was first published in 1999, compiled by Aitraj Phyang Samba, with Nawa Raj Subba serving as editor and publisher. The researcher completed the second round of data collection. During the second phase of the analysis, my brother Dharendra Raj Phyanghang was instrumental in gathering data. Thank you for your help in contacting people in various locations. Kaushal Raj Subba and Nischhal Raj Subba made significant contributions to updating records and making information technology more user-friendly.

The study identified Samba Phyang is a clan within the Kirat Limbu tribe. The study has drawn theoretical pre- and post-genealogical diagrams. The genealogy gives a historical description. The researcher received the suggestion to include the date of birth or death in the genealogy writing. Firstly, such information is difficult to come by. Another consideration is that if someone creates a genealogy in a book and presents a large amount of data in one place, it is likely unsettling to keep it for technical reasons. However, Information technology can solve it to some extent. It is possible to digitize genealogy and save more information such as births, deaths, photographs, and even brief descriptions. The author is taking consultation with IT experts in this area.

Even though I worked on the text for about five years, there may have been many errors. I'd appreciate it if you could forgive me for any unintended flaws that I assume are so beyond this author's capabilities. I'd appreciate it even more if you could make some constructive suggestions. In a nutshell, this is an anthropological analysis of the Kirat Limbu, based on the Phyang Samba. Since this is a comparative analysis, I hope that book writers, teachers, and interested readers can find it helpful.

I have continuously irrigated the dim lamp of my ignorance with the oil-like energy of knowledge received from scholarly researchers, historians, and writers after reviewing several books, works, and research articles of academic researchers, historians, and writers. With their profound wisdom and illumination, I was able to write. What a wonderful present I should give them! I could only deliver asceticism, putting them all in the bibliography, bowing my head, bowing my head, bowing my head, bowing my head.

I now express my gratitude to Ajambari Publication and www.thuprai.com for publishing the book and assisting in its distribution to readers. As a result, pay respect to those whose hands and minds got involved in printing and distribution. Thank you all so much.

Dr. Nawa Raj Subba

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Chapter 1. Introduction

1.1 Kirat-Yakthung-Limbu

Kirat, who were known for their strongholds, was the warrior residing in a fortress at the time. Ashur, a Babylonian, evolved a semantic population known as the Kirataite or Kirat (The New Biblical Atlas and Scripture Gazetteer, 1860). Kirati is often referred to in the tale as 'Ki-Ra-Wa,' which refers to strong animals such as lions and tigers. The sense of 'Mong' is the same lion that gives rise to the Mongols (Thulung, 1985). Kirat's ancestors carried the same lion influence from Libya and Lebanon (Pokhrel, 1998). This demonstrates Kirat's belief in the lion. Historical events such as the capture of a warring state bolster their historic lion confidence. Over a long period, this word became increasingly common. It now stands for more than just nationality, race, and ethnicity; it also stands for culture and civilization.

The term Yakthung is derived from the Tibeto-Burmese language family's Kirat semantics. In Limbu, the word 'yak' means stronghold.' A brave man, Thum, 'Thumba' is a place to live. As a result, the word 'Yakthung' can refer to a group, dynasty, ethnic group with heroic characters, or a group of men living in a fort. As a result, the terms Kirat and Yakthung apply to a fortified community of citizens, clans, and heroic groups.

The word Kirat is derived from the Mediterranean area of Mesopotamia as an identity. The Tibeto-Burmese language family has a term called Yakthung. According to the study, it has its origins in China, Tibet, and India. These two words, Kirat and Yakthung, have somewhat similar meanings. The Yakthung appears active in India, the peripheral land (Mabohang Limbu, & Dhungel, 1990). Even though the Kirat used interchangeably with the Greek word for world history (Pokhrel, 1998). Thus, the noun Kirat is considered older than the word Yakthumba because the Kirat ancestor moved from west to east.

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 Lepmuhang Mundhum's womb in Kirat Mundhum (Subba, 2019). In African languages, the term 'limbo' refers to dance culture (Przybylek, 2020). The border between heaven and hell is known as limbo in Roman Catholic philosophy. 'Limbu' that is Limbus Patrum meaning 'parent' or 'father' in the Latin language (The Editors of Encyclopedia Britannica, 2020). In English, 'Limb' means "hands and feet " or energetic organs. They are a powerful race to jump, fight, or run, according to the English linguist. Limbu refers to a bow-wielding warrior tribe, according to the Limbu people.

Bowing is a martial art practiced all over the world. As a result, this art of war cannot be limited to a single tribe or place. However, we cannot forget the story of Kirat hunter and Kirat Eklavya defeating Arjuna in the Mahabharata is well-known. According to legend, Limbus won Kirats by using bows during the war. That inspired them to use the word Limbuwan, a state won by bows. The defeated Kirat dynasty (king and subjects) intermingled with the ten Limbu nations. Not only that, but when they won the war, Limbuwan proclaimed the Limbu Nation and allowed the prisoners and residents from Madhes and Tibet to join

them. The Kirat Vijaypur's history recorded events, including the 10 Limbuwan creations (Chemjong, 1974). Phidim Ambopozama's declaration made inclusion provisions for a Limbu nation.

Geographically, Limbu's origins should not be limited to the Limbuwan land. The study should also include Mesopotamia and Africa. The field of research should not be confined to literature such as Mundhum and myths. We should make the frame as large as possible and study it thoroughly. It has the potential to lift the curtain of obscurity. We need to move forward by gathering information. The more proper proof is possible.

Limbu, like Kirat, is a word derived from a word that originally meant "country," but is now used as a racist term or identity. Within the Limbu clan, various religions and cultures are considered normal. It would be extremist to seek or enforce the same language, culture, or religion within a 'Limbu' nation or ethnicity, as history has shown. Limbu can only be brought together by history. Limbu without Kirat appears as a tree without roots.

On any problem today, ethnic unity may polarize. In history, policies for achieving or enforcing ethnic consensus have been both fruitful and ineffective. Kirat, Yakthung, and Limbu have different religions and cultures. In the twenty-first century, attempting to force religion or culture based on race is traditional and extremist thought. Only anthropological and historical study, its interpretation, will ensure the survival of Kirat, Yakthung, and Limbu identity and unity.

1.2 Kirat-Limbu Nationality

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 includes Khamboj or Khamboja, Yavan or Greek, Sak or Synthian, Pallava or Parthian, Parasika or Persian, Pard or Bahilka, Chinese Kirat or Asura or Khas, according to the Markandeya Purana. Many of these Kirats belonged to civilized communities (Chemjong, 2003a).

Historian Chemjong suggests that the Kirat tribe was a distinct ethnic group from the Aryans or that the Kirat and the Khas, Aryans were not related by blood. Linguist Bal Krishna Pokharel, however, claims that the Sumerians and Kashis were mostly blood mixed, with the Kashi-influenced Khas, Aryans, and Sumerian-influenced Kirats being the most numerous (Pokharel, 1998). There is abundant evidence of blood mixing in Kirat, Khas, and Arya in Sanskrit texts, anthropology, and sociology. As a result, this pen cannot fully agree with historian Chemjong's theory that Kirat, Khas, and Arya formed independently without any blood mixing in history. Other headings will address this theory.

According to Pt. Bhagabhadatta, the Kirat communities' historical decline, began after the battle of Devasur (Datta, n.d., p106). The Haihav, Saka, Yavan, Khamboja or Khamboja, Kirat, Pallava, and Pard groups are among the demons, according to Datta, a claim echoed by

historians Chemjong. As a result, if a writer or historian adds a demonic name to Kirat, we must analyze it properly in light of its context.

Kirat history reveals when and where the Kirats, the Yakthung Limbu's ancestors, reached ancient Nepal. According to Kirat's history and culture, the Kashi dynasty joined Nepal from the south-western direction of Nepal. They are Khambongba. They arrived in Nepal from the Indus, Ganges, and Simangadh in the Terai region of Nepal. Another faction, the Munaphen, or Lhasagotre (through Lhasa) entered Nepal from North and East (Chemjing, 1961).

The Mongol race is known as the Tangsangba in Kirat culture, a race that came from upstairs or the sky. Tangsangba was a Mongol race that mixed at various times. There was a significant mix of Kirat and Mongol races during the battle of Devasur in the Indus Valley. Following that, the Aryans defeated the Kirats and drove them east. Kirat then relocated to the Indian state of Himachal Pradesh (Chemjong, 1961, pp55). As a result, in Kirat Limbu, a Mongol admixture occurred long ago. Thus, Nepal's Kirat Yakthung Limbu culture is diverse or mixed with people from three directions and formed a nation.

Limbu is more of a national noun than an ethnic name. The Limbuwan state in eastern Nepal has developed a distinct identity for the term Limbu after the Kirat state. The Cambridge Dictionary defines a nation in two ways (Cambridge, 2019). Firstly, a nation is a group of people who live in a country and have their government, language, traditions. We are all familiar with this term that applies to the country.

A nation has another definition. A nation, as a large group of people who have their lineage or ethnicity, language, culture, and history but do not live in the same place. This second concept of the nation depicts the indigenous Kirat Limbu's social and political system. The Limbuwan state's policy adopted Non-Limbu citizens as brothers. Kirat Limbu, in any case, has its race, history, tradition, and language. They are Kirat Limbu people, and their distinctive nationality is Kirat Yakthung Limbu, whether they live in Nepal, India, Burma, or the United Kingdom.

Kirat or Limbu is a broad term that can refer to a country, community, ethnicity, color, etc. Different bloodlines, ethnic groups, and clans arrived in Kirat Limbuwan from various geographical regions and directions at varying moments and settled as one nation. What matters is that they get the perception that we are Kirat Yakthung Limbu. This impression is the crucial point. They have their language, writing system, culture, and history. We should not discriminate against or exclude because he or she does not speak the language, write a script, or believe in different cultures and history, but rather be encouraged to learn and read. At all costs, we should not break anyone's spirit of identity. Some people refer to themselves as Kashi Gotra, while others refer to themselves as Lhasagotra. All, however, refer to them as Kirat Limbu or Yakthumba.

Since Limbu is a nation, it is unreasonable to expect everyone to share the same level of education, conscience, culture, behavior, style, and thought. If there is bigotry in such matters, the Limbu nation becomes weak. Kirat Limbu has its own distinct culture, religion,

and customs. Kirat Limbu has become accustomed to other religions, cultures, and languages because their social condition does not remove their nationality until they forget the Kirat Limbu nationality itself. We must all embrace the fact that there is diversity within a nation. The Kirat Yakthung Limbu nationality remains unshakeable in the face of diversity by uniting the spirit of 'we.'

Tradition has tied the Yakthung Kirat Limbu. They are possessed by DNA and recognized by archeology and linguistics. Nationality as a Kirat-Limbu is not lost simply because someone's opinion and culture differ. However, one's culture, language, and literature are necessary to keep up and keep. People should have a cognitive sensation of being Kirat-Yakthung-Limbu.

1.3 Kirat-Limbu Culture

Kirat-Limbu people have been immersed in the traditional culture from birth to death. Both before and after birth, cultural traditions exist. Ceremonies, religious rites, festivals, dances, food, and other forms of culture are examples of culture.

Among the customs performed during life are Sappok Chomen, Yangdang Phong, Naramappa, Changwang Lekma, marriage, Saifumma, and death ritual. Religious rites include Nahangma, Mangenna, Tapheng, Yumasam, Thebasam Thepma, Himsammang, Aquama, and Tangsing. Similarly, the festival features Yakwa, Sisekpa Tangnam, Chasok Tangnam, and Kakfekwa Tangnam. The Limbu dances Ya Lang, Kelang, Hangsamlang, Hakparya, and Pakkandi are among the most fascinating aspects of their art. Ke/Chyabrung, Chethya, Kom, Mungphro/Mephrang, Yalambar Mungla, Pange, Tangke, and Ta are the instruments used (Laoti, 2005).

Kirat Limbu performs the Sappok Chomen ritual at 5-6 months into a woman's pregnancy. They believe this ritual ensures the safety of a woman's pregnancy and the unborn child. They worship the deities Wagang and Pakchanama near the river with the aid of a priest named Phedangma. Reciting the mundhum completes the process. Phedangma continues to warn pregnant women about carrying heavy loads and crossing rivers. The Phedangma recommends a pregnant woman to do light work, avoid looking horrible, and not allow her husband to kill animals.

The act of presenting a newborn face to the Sun God is known as Yangdangphong. For a son, it takes four days, and for a daughter, it takes three days. The house has to be washed and decorated with mud and dung one morning before the moon and stars set. After having a bath, the mother and the baby change into new outfits. Phedangma constructs a shrine and enacts the ritual by reciting the Mundhum. The Phedangma takes the baby out of the house after being named. The child should show the Sun God in the sky and tell him the name of the newborn. After depicting the sun as a child of the sun, Phedangma requests power. In this way, everyone in attendance blesses the newborn for the first time.

The custom of looking at the face of a newborn baby is known as *Naramappa*. It is traditional for the mother, sister, or other family members to bring food products as a gift to

see the new mother after the birth of the infant. Those who eat fish have to bring chicken and a bottle of liquor. If there is a delivery of a baby in the household, the aunts and uncles have to look after the maternity in the same way.

It is customary in *Changwanu Lekma* to offer clothes again. When a boy or a girl reaches the age of 15-16 years, it is traditional to re-clothe him or her to instill a sense of obligation and duty in him or her. Adolescents take bath first before wearing a dress. At the start of the custom, adolescents wear the khukuri on the *Patuki* by tightening the belt. *Gunyu (Mekhli)* bodice needed for a teenager's daughter. Phedangma anoints the place of worship with *Chungnava* (holy water). Phedangma teaches life to both a daughter or son when they reach the age of adolescence. Adolescents learn to act responsibly through this ritual. Phedangma teaches his son valuable life lessons. He also teaches a daughter how to live with her family realistically. It's comparable to Arya's *Nwaran*. Arya, however, does not do this rite for a daughter. Kirat Limbu, however, treats sons and daughters equally.

McKhim, or the practice of marrying, is often carried to Limbu by heart. It is customary to have a love marriage after falling in love with each other while dancing Yalang. Arranged marriages are also common today. It is traditional to take money to make sure the bride's financial future. The exact amount of this sum is uncertain. Someone usually pays Rs. 10, Rs. 100, Rs. 1000. A thousand is customary, but someone can even take Rs. 10-15 thousand or gold. The mother should add to this sum and return it to her daughter. Marriage does not take place in one's lineage when done this way. Three generations on the maternal side are forbidden to marry.

That is the rite of death, Itton. When relatives receive a sound signal of death, this process begins. Relatives and neighbors assemble after hearing gunshots, and the funeral procession begins. Before this, they make a 'Chedhap' carry the corpse. It is made up of four pieces of wood for men and three pieces of wood for women, which are placed horizontally and covered in white cloth. 'Namdhak' is required to protect the face from direct sunlight. A piece of rectangular white cloth wraps around it. They put a 'Samdhare' in the middle of the Namdhek. It is considered a ladder to go to heaven. Funerals are of two types- burial, the dead body buried on the ground, and cremation in the river.

In cultural and religious rituals, Nahangma, Mangenna, Tappheng, Yumasam, thebasam Thepma, Himsammang, Akwana, and Tangsing are significant. Every three years, a special puja called Nahang is performed in the name of the house chief. Phedangma worships by burning incense at home and wishes for the house-well-being of all and prosperity. Another rite is Mangena, which is a ritual performed for the benefit of one or more family members. Once a year, this is done. Muppheng: They worship God Tagera Ningwaphu Mang with rituals Undhauri (Yobekba) and Umbhauri (Thobekba) for the house's welfare. Phedangma performs this ritual at his house. Those who can do it every year perform Yumasam and Thebasam Thepa rituals at home every five or ten years. It is customary to pray to the Lord for the family's safety, well-being, and prosperity. Tangsing is an ethnic ritual in which one summons his brothers and prays to Tageraningwabhu Mang for protection and power.

They are Namsami or Suryavamshi, which means Sun God worshipers, according to Kirat Limbu mundhum. When a family member dies, a significant ritual addresses the Sun God. Spiritual leaders such as Phedangma, Phedangba, Yeba, and Yuma have said that the sun's child has passed away with the sun. They often let the Sun God when a new member of the family is born by displaying the baby's face and spelling out the name.

Yakwa Tangnam, a Kirat Limbu community, is synonymous with agriculture. Before planting crops, it is customary to worship the earth as God and to worship the soil. Yakwa-Tangnam is a type of land worship that involves digging the ground and laying the groundwork. They worship Tageraningwabhu-mang for a blessing to the fertility of the soil, from January to April, depending on the place.

Sisekpa Tangnam is a July festival commemorating the ripening of maize, soybean, bean, lentils, and other crops. A party now chases an unseen famine and runs to the west, claiming that the famine is over and the time has come. The procession approaches a crossroads or a curve by bearing torches and extinguishing the flames in this way. Sisekpa Tangnam provides a psychological force to the society by providing a sense of coexistence by resolving famine in this way.

Balihang Tangnam performs during the Deosi Bhaili festival, which commemorates Kirat's ancient past. Despite Sukracharya's guidance, the compassionate king Balihang seemed sacrificial during the Devasur battle. Through deceit, Arya usurped the kingdom of Balihang. After Arya defeated the sacrificial group, Guru Shukracharya traveled to Arabia. According to history, Arya assassinated them (Thulung, 1985). However, both Aryans and non-Aryans worship and honor King Balihang and Guru Sukracharya by culture. As a result, these sacrificial kings will live forever. This thought to have spread the message that he is invincible as a result of this activity. People worship in *Deusi Bhaili* by lighting candles in their homes during Kartik's black moon.

Chasok Tangnam is a festival in which people offer freshly ripened crops to the God Tagera Ningwabhu mang. This event takes place in Mangsir. At this stage, the crops are ripe all over the field. People offer freshly cooked grains to Tageraningwabhu Mang to commemorate this festival. Saba Sammam Mundhum indicated that Saba Sammam also visits house to house unknowingly during this time. He can give a curse by making sick in that house who failed to offer to God. In this way, a deep-rooted belief system is there with this festival. However, the festival is significant since people express gratitude to God and nature on this occasion.

In January, Kirat Limbu celebrates Kasfekwa Tangnam as the New Year. This festival takes place in the spring. On the day of Maghe Sankranti, people take baths and wash in the morning, worshiping Tageraningwabhu Mang, and wishing a prosperous new year. Since yam is the first food that people eat in the history of civilization, this festival commemorates the distant past by eating the same thing.

Kirat Limbu's society seems interested in music and literature. Folklore and folk music are considered advanced and rich. In Kirat Yakthung folklore, words with an infinite depth of

emotion are correctly used. Someone who has a special connection to and practices can sing songs. To become proficient in it, one must have a cultural attachment. Also, those who can sing folk songs or modern songs from other communities cannot sing Palam in its original form. Palam singing has this feature.

The Limbu people have a unique dance called Yalang. It is said that the paddy dance began after the paddy was ripe, cut, and placed on the threshing floor in the past. In Limbu, it's called Yalang. The words 'ya' and 'lang' mean paddy and dance, respectively. Kirat Yakthung's paddy dance culture demonstrates that they have been synonymous with paddy farming since the dawn of time. Two to ten young men and women hold hands, form a line, and dance forward and backward while singing Palam is known as Yalang or paddy dance. This dance performs when guests arrive at someone's house, hat-Bazar, markets, fairs, marriages, and ceremonies. Before beginning the Yalang, the youngsters get introduced to one another. If there is no kinship between them, the Yalang dance begins. This dance continues at various times during the day and night. One-night dancing is common.

The *Kelang* or *Chyabrung* dance is a unique Kirat Yakthung dance with its instrument. 'Ke' denotes Chyabrung, while 'lang' denotes dance. In this dance, a group of young men stands in a line holding Chyabrung and performs various dance styles. They play the instrument with their hands. And move their feet in the rhythm. This Kelang dance performs only in honor of good deeds such as marriage, new home entry. In addition, the young woman holds a pair of Jhyamta (dishes) and dances in a wave, combining rhythm and essence. There are various types of dances such as Lamdhak Lang (welcome dance), Sarakpa Lang, Sambalang, Tumyahang Lang, Namdatte Lang, Lamdo/Sem muk Lang, and Lamdo/Sem muk Lang (farewell dance). Kelang imitates the characters of different animals and birds in this dance. Such as Cheraphemba lang (butterfly dance), Maralang (peacock dance), and Puttuke lang (dove dance).

Hangsamlang, a dance performed when the king declares war. This act makes the war exciting and appealing. The dancers, dressed in white robes, make war movements with bows, spears, and shields in their hands. Yohangsamlang performs an artistic dance while wielding a bow and arrow in the sky and on the ground. Dancers sing and address Thebasam, Thebahangsam, Lord Shiva for blessing. They urged to have strength and courage to win the battle.

Farmers do Tamkya lang dance as they plant maize for the first time to ensure a healthy agricultural crop and avoid insect infestation. It's a fun farmer's dance, similar to Yalang or paddy dance, that's associated with agriculture. Farmers dig two huts in the maize field and then step on by using the spade trap to dig the soil three times.

Another distinctive musical culture of Kirat Yakthung is the song 'Hakparya' which means 'Hakpare.' It's chock-full of moving and commendable presentations. The listeners get engulfed in mystical feelings as they listen to the lyrics. The music or rhythm, as well as the words, sounds enthralling and profound. After the funeral, the Phedangba sings the Hakpare in unison. Some relatives cry when they hear his lyrics. Many people become impressed by

the performance. In a wedding ceremony, both boys and girls sing the poem. The theme, however, is different. The song's essence is full of life philosophy at the moment. The tale of life, intelligence, and wisdom, such as, expressed in song. However, the elderly are capable of singing well with effect.

Pakandi is a common form of communication among the Limbu community's youth. When someone walks or carries a heavy load to a hilltop, or when someone hits another hilltop or crosses a rough river, squeak in a melodious voice so that anyone can hear it. It conveys the passenger's emotion or pleasure. It shares the message that the friend has arrived. Listening to Pakandi can also boost a friend's self-esteem. Pakandi has thus become a friendly way to exchange emotions across geographical boundaries. Pakandi, Chui Pakandi, Kululu, tone is found only in Kirat Limbu community.

We spoke about the Kelang and Yalang dances. Let's talk about musical instruments for a moment. The main instrument that represents Kirat Limbu culture is the Ke or Chyabrung. It is shaped like a drum. A hand struck to the part of an instrument refers to Hukchame. A hand with a wood struck another side is known as Singjame. We play this instrument to celebrate good deeds at weddings, new home entrances, and other occasions. Limbu also plays a plate called Chetthya as a side instrument. On the side of the bronze plate, there is a hole to insert a rope. That rope supports a finger to hold a dish and play. Another hand hits the bronze dish with a piece of wood to make a rhythmic tone. Kom is also known as Binayo or Murchunga, made up of wood or iron. A young man or woman wears this instrument in their clothes. They can play it anytime they want, even while walking. A player flows of breath, as well as the melody and melody in the beat. He or she extracts it by putting it in the mouth by shaking the rope and the form of the mouth. A man or a woman keeps this instrument usually hung on the chest. Another popular instrument in the Limbu group is the Mungfro or Murali or flute.

Yalumba Munpla is a musical instrument played by stretching a wooden string between two bamboo ankles, similar to a guitar. Even though this instrument is unique, it is not widely used today. The bell is an instrument in Samba, Yeba, and Yema used as a garland. It's a musical instrument used in religious rites. *Tangke* or Nagara is another type of instrument used to keep the community informed. This drum is used to start or end a war. In Kelang, particularly in Hangsamlang and Manglang, Xyamta plays with the Nagara while dancing. During *Manghim* worship, it is also played.

Phyang Samba are there in the above-mentioned cultural traditions. Many cultural heritages are now extinct. Kirat Limbu, however, has realized the importance of preserving culture and tradition.

1.4 Kirat-Limbu Religion

Kirat Yakthung Limbu's etymology has already been explained above. In short, Kirat and Limbu are both patriotic terms that apply to anyone who lives in the state. Kirat, according to Mundhum, has been made up of three different directions. The Kashi dynasty was the first Khamboj, the Khambongba. The Mongols are the second Tangsangba and the Chinese race's

third Munafen. As a result, even though the nations' names are the same, their languages, religions, and cultures are diverse. Different ethnic groups have ethnic, linguistic, and religious diversity, just as Limbu, Rai, Magar, Gurung, Newar, and others called Mahakirat in linguistics. As a result, it is unscientific to assert that all Kirats or Limbus should practice the same religion, share the same culture, and speak the same language.

Kirat Limbu's religion and culture are based on their identity as Shiva's children, worshipers, and devotees. As a result, their ancestors, Guru and father, Shiva, have been referred to as Kirateshwar. Various literature, genetics, archeology, and linguistics have verified Mesopotamia, Sindh-Harappa civilization, historical Shiva of Central Asia, and his icon. Shiva has been referred to by a variety of terms. He is Kirat ancestor Kirateshwar. Shiva is Satya and Sanatan.

Even though Shiva was Kirateswar in the Sanatan Hindu faith Kirat Limbu did not sound like a Hindu Aryan. Even though they knew Kirat was Shiva's descendant, they were unsure whether to call themselves Hindus. Changes in the country's politics Kirat Limbu, feeling liberated after the restoration of democracy, descended from the Hindu caste in the census and established himself in the Kirat ethnic group. Since Sanskrit records Kirat, some people declared themselves only Limbu to demonstrate their originality and uniqueness. Kirat is a term that some people dislike. It is impossible to change history, descent, ancestry, or bloodshed. It is not in the spirit of history to do so. Kirat Limbu's Guru is Shiva, according to Mundhum Sanskrit literature. Archeology, linguistics, and even genetics have supported the fact. So disputing it entails making a political or strategic move or being a part of one.

Kirat Limbu's religion and culture are based on Sapji Mundhum. It is a metaphor for nature worship and the spirit. Kirat Limbu, according to Mundhum, does not have a temple or a separate idol to worship. By putting a stone on the floor, worship takes place in the open. According to Mundhum, there are two types of souls: good souls and harmful souls. Samba, Phedangma (Shaman), is the one who brings happiness to both of these souls. Animal sacrifices and alcohol are to offer to please those spirits. Phedangma and the family take this rest as an offering. Shamanism and Animism also influenced the Shaman culture, which is an ancient Bon religion. Kirat Limbu also goes by the name Sapji Mundhum. Kirat Limbu, for some reason, is unaware of the faith he practices today, which he refers to as Bon religion. So, in addition to Bon's philosophy and culture, Buddhists influenced the Bon resulting in Buddhist Bon that is known as Limbu local Yuma religion (Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopedia Britannica, 2019), which is hard to persuade.

Buddhism was signed in Tibet in the seventh century, and the ancient Bon transformed into Buddhist Bon. Offerings of alcohol and meat were abolished in Buddhist Bon. After Lamaism in Buddhism, they considerably opposed Bon's sacrificial rituals and the alcohol offering practice (Dibeltulo, 2015). The Buddhist Bon faith became forced to adopt a new name. Ubahang, Mabohang brought the Buddhist Bon religion from Tibet to Kirat land Nepal in the ninth century and declared it the faith of the kingdom of Kirat Limbuwan. Yuma is an alternate local name for the Buddhist Bon faith (Rinpoche, 1991; David & Sondra, 2013;

“Bon.,” 2016). Tibet, Chanjanlungma (Mt. Everest), and Lasahang are all listed in Yuma pray mundhum. Yuma is also known as Lasahangma (Subba, 1988). It was determined that it originated in Tibet. Ubahang and Mabohang fell from Tibet, and Panchthar Yasok became the state capital. As a result, Yasok became known as Yasokeni, the epicenter of the Buddhist Bon (Yumaism) religion (Chemjong, 2003a, 2003b). When Yumaism takes the name of a place, the name Yasokeni was coined.

Kirat Limbu is a meat-eating community in terms of culture. However, it also resulted in a great deal of social discord. Day by day, their political and economic status and power diminished. A social reformer, Phalgunand Lingden, arose from this society in the nineteenth century to resolve this. His was a saintly way of life. Amid Shaivite ideology, he chose the course of socio-religious upliftment. Sattedhang Path considers Shaktirupa Yuma, which has a base on Shaivism. Phalgunand of Sattedhang and his followers also helped to promote the endangered Mundhum and Kirat languages and scripts. Today, it has taken on the form of a religious belief.

Kirat Limbu's past has flowed through the Tigris, Euphrates, Huang-ho, Saraswati, Brahmaputra, Ganga, and Saptakoshi rivers while looking. I draw the reader's attention to glorious lands like Saptasindhu, Kailash Mansarovar, and Ganga plain by zooming in on such a large picture.

I'm going to use some mythology to back up the point I've reached. Palam, sung in the Limbu people's Yalang folk culture, emphasizes the ancient religious links between Kirat Limbu and Kailash Mansarovar. Kailash Mansarovar is the holiest holy site of the Bon faith, residence of Shiva and Parvati. Shaivites (Hindus) and Bons both regard it as a pilgrimage site. The palanquin wrapped in Kirat Limbu's Yalang provides hints of this. This fact shows that Kirat Limbu is a Mansarovar-related descendant or follower of Kirateshwar Shiva.

Let's take a look at the Palam of a Kirat culture that shows the connection between Shiva, Mansarovar Lake, and Yalang. The Palam indicates that Kirat Limbu belongs to the place and culture in ancient times.

(1) Thangben palam nuksa (A Hero responds as)

Isanglung tehim lungma pahim. Saritang hurik kudhe nurik. Kaplakrak hutche chati chati. Kudhene Nurik Pati Pati. Semikla Yadhak uregar. Papmaisa Lekwan Churegara. Nimbha nu the? Bha ongeonglo. Papmaisa sa pahlon pongponglo. Amlari Kekyang Ambi Hekyang. Chanjungma lunge mikki Phunge. Thirio Chwatin Thangfamube. Phadina phekelambhi Hekela. Hambury Heplek Hepsesaro. Phedajeng Panha Khepsesare. Sijori pug pemufalla. Kedajeng Panha Themufalla. Filoka chui chui Langwammalla. Samjuri Phungin Pangwammalla. Tangbenu lava Tangnambe. Atyonu akkhe pangwapmabe. Iksading Khambek Khammemumbe. Pangvati Vati Sammemumbe. Phungpitti nana nateso. Henthikne Mimme Patesare. Siseang lungle Mickey Fungle. Sendanghang Kakmaipokha. Hikene Sendo Pakmaipokha. Saretang Yanho hen pan ho. Sijori puga pemufalla. Inugen Ningwa Themufalla. Penpen nang Lunge Mickey Funge. Samphinu Lingphire walummo. Lingvitang

warakle kulummo. Pemben lung pha pha lekkangne yung. Samjiri Phungin Phekkangne Yung. Iksading Khambek Eng Anga. Lingvitang (Saju) Waraksigangang.

Namdhinggo Kaffa Kawugawa. Pherere McLare Babuha. Hengwama yang ghang Akhepoki. Kujen Nang nei sewa choki. Semeri Sekyang Alla Hekyang. Iksading Khambek Khammetia. Tagera Mangin Sammettia. Tagera Mange Kevanero. Tengolam yonu Sewanero. Phungpona nuna vanchigyaa. Kemikki fungsi anchigyaa. Tagera mangin itchigyabe. Fung mimmo anchya pichhigyabe. Vanene fekyang alla hekyang. Sakwagen Muing Kehabae. Kham changnu Chwanchang Kevabae. Petakna Mange Kevanero. Kujennu mange sevanero. Phungpona nuna vanchigyaa. Mikkiang fungsi anchigyaa. Mikkiang Fungsi Ametтена. Samjiri Phungo Agettena. Sinyuken Muden Thang Pokhari. Mang Hupma Tajeng Kan Pokhari. Isibu Penpen Samdogaa. Faktanglung pha pha Lekkangne Young. Samjiri phung gin phekkangne yung. Phungpona Nuna Wanchingwa. Nanuhna Mimme Anchingwa. (Sambahamfe, 2016).

Nepali translation

Oh, my Love! It was now your turn to brag about how good you were doing. That's okay with me. I'll reply without saying anything. You wanted to know when and how to play the lotus flower, the flower of devotion. Oh, my sweetheart! Seti and Kali Nag protect the lotus flower that blooms in Mansarovar Lake. I'll value them first, then serve them at a cost, and then beg. First, we should have revered Tagera Mang (Shiva) in our minds. We are a loving couple with two roses. The lotus flower that blooms in Kailash Mansarovar humbles us. Let us make a promise to each other and laugh like a lotus flower. Allow the rest of the world to smile when they see it. In this way, the above Palam prominently describes Mansarovar Lake, lotus flower, nag (snake? As a symbol), and Tagera Mang (Shiva). Before this, Kirat and Bon were in the same place. Both of them were known to regard Mansarovar Lake and the surrounding area as pilgrimage sites. Let us now turn our attention to the next Thebasammang Mundhum.

(2) Thebasammang Mundhum.

*Ohm... Ashunu Suthebae Suchili Mukumsam Yombe.
Lapaga Cheleng Nampaga Cheleng Hangwa Mangbe.
Sapmading Kumang Yombe Ashunu Suthebae.
Kohi Namjang Thangrega Atlarading Thak shak rega.
Wayagen Chelengnara Kelengsing Ang Kappa.
Nanglarega Yukfung Tangwae.
Kemiki Phungden Nara Cheleng Wanchingma Denglo.
Toigen Namgen Lungthung Sapmading Kumang Yombe.
Cheleng Nampaga Cheleng Kethebesang Menchhanggen Yapmire.
Kemenisenalloga Temendingwalong Pisang Kethanching.
Keybellega Sapmadinglak Kemenisellega Singyuk.
Mudempisang Chalinara Kehising Aang Sammet Kejanglam Lakheng Kedhasinglo.
Hangchilihing Semlung Mangolo Kappa Warumkathangsiang
Menchhanggen Chelengnara Keleng Sing Aang.*

*Summuk Limuk Tongsup Fe-Kelengsing Aang.
Sapmading Kemang Chalinara Kemenisennang.
Chinuken Kenungsing Aang Yaklagen Yashak.
Kethanching Ang: Lapaga Cheleng Nampaga Cheleng
Ashunu Shuthebae.*

Thebasammang Mundhum topic has a complete text with context. What here is a point that Shiva refers to as Thebasammang. He went to Kailash Mansarovar, China, and Ganga Maidan and reached Yasok of Panchthar. Shiva is the god of Kirat Limbu, according to this legend. Similarly, we cannot separate goddess Parvati from Lord Shiva. Kirat Limbu seems to have called Uma by the name Yuma. Here is a glimpse of Yuma's hymn Mundhum:

(3) Yuma Sammang Mundhum.

*Oh (Ohm)... Tagera Mega Sikumding Ningwafumaya.
Asunu Shuyuma sammae!
Sigera Seding Mennigen Mang Mae.
Wayagen Ingfo Tangmang Menne.
Tagera Menne Hukfomenda Mangmaye
Adangme !!!
Sakchim Kulumthangrega Nang Jung
Singyuk Mudenlemega Yukfung Tangmaye.
Phangjung kekapma Kelangme kohi phangjung.
Rega Kewama kelangma mangmaye tangmaye.
Wabun Wakhong Wadi Wathpaphang Lega Mangmaye.
Surit Kejong Phayobase Kethame.
Yaklagen Yasak Sanphe Yukfungtangma mangmae.
Lashahangrega Thakligen Sammang Tummanelo.
Ashunu Shunu Yumae Tumtumdo Henalo.
Asunu Shunu yumasammange! ...
(Subba, 1988)*

Yuma Sammang's title includes the complete text as well as the background. Yuma is a goddess born in Lhasa, Tibet. Ubahang, Mabohang was brought to Yasok Limbuwan, according to the history (Chemjong, 2003a). That reflects in a small extract on Mundhum. Ubahang, Mabohang brought Yumaism from Tibet. They held Limbuwan's capital, Yasok. By adding the name of the then-capital, this religion or goddess became known as Yasokeni. Yuma was Tibet's Buddhist Bon religion that came to Nepal's Kirat-Limbu territory, proving this social record (Danielou & Gabin, 2003; Balikci-Denjongpa, 2003; Dutta, 2014; Encyclopaedia Britannica, 2019).

According to research and review, Kirat Limbu's ancient philosophy and religious practices are Shiva and Bon Dharma. Ubahang, Mabohang preached the mother power Buddhist Bon (Yuma) faith in Kirat Limbuwan. Later in the nineteenth century, Phalgunand Lingden, a Kirat Limbu social reformer, founded the Sattedhang sect as the Shaivism philosophy. Shiva

entered Kirat Limbuwan from the east, west, north, and south in ancient times. The Bon faith was already present in ancient times entered from the north. The Yuma had entered Nepal from the north in the 9th century. At the turn of the twenty-first century, Christian influence was seen on indigenous culture and religion.

Following the signing in of Buddhism to Tibet in the 7th century, indigenous Bon developed into a Buddhist Bon religion. Atheistic Buddhism inspired the Theravada, Guru tradition. (The Editors of Encyclopaedia Britannica, 2017). Lamaism arose from Theravada, which opposed animal sacrifice and the offering of alcohol. Yuma was first introduced to Nepal by Ubahang, Mabohang from Tibet. In the twenty-first century, the Buddhist Bon (Yuma) has revived history by introducing the Yumahangma guru tradition. In Kirat Limbu society, the Shaman, Phedangma, Yeba of indigenous Bon religion has made this ineffective. To show Yuma's great philosophy Jash Raj Subba, a Sikkimese Yumaism scholar has integrated Christian elements into Yuma. (Gustavsson, 2013; The Editors of Encyclopaedia Britannica, December 17, 2017). A study discovered him inspired by Christianity and interested in the Sikkim Indian indigenous political movement.

In conclusion, reality can only be approached by objectively analyzing objects, data, and reasoning. The Satya, Shaivite, philosophy of truth is closer to Bon, which describes spiritual and animistic philosophy. Shiva and the Bon religion are, therefore, the foundations of the Kirat Limbu community.

1.5 Language and Script

'Yakthung Pan' is the name of the Kirat Limbu language. It is a member of the Tibeto-Burmese linguistic family. Scholars believe that the Kirat ancestor Saumar script is the world's oldest script. Around 4000 BC, the Sumerian people used this script to write details in inscriptions and bury the stone in a high place. Sir John Hammerton (Hammerton, 1815/2019) reported the Sumerian inscription with the script belonging to Kirat in Persia.

King Trisong Detsen of Tibet summoned scholars from Pataliputra (Patna) to Pt. Padmasambhava, Saint Rakshita, and Vimal Mitra rewrite the Buddhist scriptures in the eighth century. As a result, Buddhism grew in popularity at the time with these academics. The Kirat king Sirijangha traveled to Tibet in the ninth century and established a Kirati script by researching and examining even the oldest writing. He transcribed Kirat Mundhum into Kirat script and translated Buddhist texts. The script is later known as the Sirijangha script.

The script and texts he produced, however, were never written, and the writing was lost. Teongsi Sen Thebe learned and resurrected the Sirijangha language about a thousand years later, in the eighteenth century. Many scholars believe that letters used in the Kirat Rong script are identical to those in the ancient Babylonian symbols (Chemjong, 2003a).

The use of the Sirijangha script has risen again recently. Nepali students are studying this language and how to write it in a classroom environment. Today, several books and magazines are found in the Yakthung Pan and Srijangha scripts. Many studies have been

done in this area. Yakhung pan is equipped with dictionaries. Phyang Samba now considers these languages and writes the mother tongue and original script.

Sirijunga's writing consists of 9 vowels and 24 consonants.

Vowels

a aa e u ae ai o au ae:
 ཨ ཨྲ ེ འ ཨེ ཨའི ེ ཨུ ཨེ ཨའོ ཨའུ ཨེ

Consonants

ka kha ga gha na cha chha ja ta tha da dha na pa pha
 ཀ ཁ ག གམ ཏ ཏམ ཉ ཏམ ཊ ཏམ ཋ ཏམ ཌ ཏམ ཌྷ ཏམ ཎ ཏམ ཏམ

ba bha ma ya ra la wa sa ha
 ཐ ཐམ འ ར འ ལ ལམ འ ལམ འ ལམ འ ལམ

Numericals

1 2 3 4 5 6 7 8 9 10
 ཨ ཨྲ ེ འ ཨེ ཨའི ེ ཨུ ཨེ ཨའོ ཨའུ ཨེ

Sirijunga script and Brahmi script

Since the Sirijunga script was created in Tibet (Chemjong, 2003d), Tibetan influences are unavoidable. Linguists conclude Brahmi script influenced the Tibetan and Sirijunga scripts (UpadhyayRegmi, 1990). The basis of the Devanagari script is also the Brahmi script. Let us now look at some of the Brahmi script's origins.

Scholars conclude that the Brahmi script evolved from figure-script, Indus Harappa script, Chinese script, and Cuneiform script, according to linguist Chudamani Upadhyaya Regmi (1990). Arya, according to some scholars, invented the Brahmi script. Many scholars suggest, however, that this script descended from the Indus Harappa script. The claim that the Aryans developed the Brahmi script, which arrived in the second half of the Indus Harappan civilization, is unsatisfactory since the Mesopotamian Sumerian cuneiform script influenced it.

Even if the Brahmi script is considered Aryan-based by associating it with its name, even if one tries to restrict it to Arya synonymous with Brahmanical literature, one cannot ignore the profound archeological basis related to its origin. The credit of developing the Brahmi script does not go for solely Arya or anyone dynasty or civilization. Historical signs from Mesopotamia, Sind Harappa, China, and other human civilizations proved the Brahmi script development.

Brahmi, Kharoshti, and Khasya (Khas) scripts are among the 64 writings listed in Lilitvistar, according to author Upadhyaya Regmi (1990). Only inscriptions, documents, and texts

written in Brahmi script or a script derived from it are preserved in Nepal. India and Central Asia are home to the Kharoshti language.

The use of the Brahmi script in historical data dates from 500 BC to 350 BC, according to Upadhyaya Regmi (1990). After that, the writing split into two parts. The Northern-style script is the first, and the Southern-style is the second. Gupta script, Kutil script, Sarada script, Tibetan script, Ranjana script, and other Nepalese scripts all belong to the northern type of Brahmi script. Tamil, Telugu, Kannada, Grantha, Kalinga, Southern, Western, and Central writings are included in the southern Brahmi script.

The Brahmi Northern script is divided into two categories: Eastern and Western. Eastern Gupta script samples were found in the Kathmandu Valley and its environs. This script, which had many distinctions, gradually spread to Magadha, Maithali, Assam, Bengal, Angadesh, Nepal, and Tibet. Western Nepal, Gujarat, Rajasthan, and central India use a script derived from the western branch of the Gupta script known as Brahmi. Gujarati, Mahajani, Maithili, Bengali, Assamese, and Oriya scripts developed from the ancient Nagari and Devanagari scripts under Brahmi Gupta, according to scholars (Upadhyay Regmi, 1990).

Both Srijanga and Devanagari scripts have derived from the Brahmi script, according to the above evidence. A sub-branch of the Brahmi script brought from Tibet is the written tradition of the oral Yakthung Pan of Kirat Limbu, which belongs to the Tibeto-Burmese language family. Similarly, the Nepali script, derived from the Indo-European language family and includes Prakrit, Pali, Sanskrit, and Khas Parvati, is an advanced version of the Brahmi script (Pandian, 2019).

Even though the Limbu and Nepali languages are members of the Tibeto-Burmese and Indo-European language families, linguists believe that the written tradition of these two languages is the original Brahmi script.

1.6 Rai and Limbu

Many people are curious about the similarities and differences between Rai and Limbu. Kirat includes ethnic groups such as Rai, Limbu, Yakkha, Sunuwar, and others. Some Limbu, however, asserts that he is not Kirat. Kirat and Limbu are two terms that have become synonymous with patriotism. Re-discussing a mixed compound of race and nation based on ethnicity would be merely a scientific quandary. Kirat and Limbu are religiously mixed ethnicities and castes, as well as blood relatives. Some Limbus continue to abandon Kirat because it is close to Rai. Is there a difference between Rai and Limbu, or are they related? How did the various nouns stay the same? When and why did Rai and Limbu become so distinguishable? We have to discover by researching the historical context.

Rai (Rai = King) and Limbu (Archer) are both administrative names in the English language. The Limbu refer to themselves as the Hang (King) dynasty. There is not only a dynastic culture but also a distant lineage between the Rai and Limbu ethnicities. The experts and politicians in this culture have worked hard to make things more complex and not

straightforward. Historical government data and documentation from 245 years ago can close the dilemma. If we look at the evidence objectively, we can see why they seem different depending on the existing nouns or characters.

The third war between Gorkhali and Limbu took place in 1831 VS. They discovered that Magar and Limbu's ancestors were of the same lineage at the start of the battle. According to the analysis, Magar and Limbu's ancestors came from the same clan in Simangadh. They discovered that Sinjali Thapa Magar had mourned Limbu's death, leading to the conclusion that the Limbu and Gorkhali factions were brothers (Chemjong, 1974). The Limbuwan faction or Yakthumba referred to as Rai was recorded in a historical text written 245 years ago.

According to historian Shiva Kumar Shrestha, the current Limbu ethnicity had been addressed by Rai before 1863, as shown by Girvan Yuddha Vikram Shah's red seal Appendix 5 (Jha) dated 1963 Magh 8 Sunday. In his book 'Historical Study of Limbuwan,' historian Shrestha clarifies that writing Limbu only began after that date.

"Swasti Shree Rai Manjit, Thigom Rai, Sauda Rai Limbu, Khamjit Rai," says the red seal. According to Shiv Kumar Shrestha, the first time Limbu had written after the name was while researching the Sen dynasty kings' red seals and the Shah dynasty's red seals, which was 'Sauda Rai Limbu,' so writing Limbu after the name was not before that (Shrestha, 1985). While ten Limbuwan kingdoms seem to have existed in the sixth and seventh centuries, there is no historical evidence of Limbu writing. According to historian Shrestha, the Rai ethnic used to discuss the so-called Limbu people in official documents based on historical facts and evidence.

Primarily focused on the Limbu genealogy, Kajiman Kandangwa, an authority on Kirat Limbu history, claims that Rai later became Limbu. According to him, the Kandangwas' ancestors were Tatuwa Rai, Yangdwa Rai, and Pona Rai seven generations ago, based on Limbus genealogies. Namit Rai, Mugam Rai, Chan Rai, Khan Rai, Sin Rai, and Tala Rai were Meyangbo and Angbuhang's ancestors eight generations ago. Koch Rai, Raj Rai, Om Rai, and Pana Rai were the ancestors of Aangdembe, Lauti, Ingnam, Tumwapo, and Shermas, respectively. Kwaw Rai, Langvo Rai, and Mifon Rai were Thamsuhang and Jabegu, ancestors. Kwaw Rai, Langvo Rai, and Mifon Rai were Thamsuhang and Jabegu, ancestors. Some are 7 generations old, while others are 9 and 10 generations old. These estimates date from 150-200 years ago (Kandangwa, nd).

Prithvi Narayan Shah is the leader of Nepal's Unification Campaign. Kirat, a Khambuwan and Arun West resident, is nicknamed "native Rai" in Nepal. The Gorkhas seem to have assigned the Rai of Arun East special significance, referring to them as 'Rai Limbu.' The inclusion of Kirat Rai of Arun East in the clan refers to a genealogical analysis of the Chainpur incident, reflected during the Gorkha-Limbuwan war between Ram Bhadra Thapa Magar of the Gorkha army and Manavit Rai, Raja Mot Rai, and Birgit Rai of the Limbu army. The Gorkhali group has proposed Rai Limbu as a relative, according to the study of the

events. Anyway, before 1831 VS, Kirat Limbu was known as Rai. Kirat Limbu was known as Rai before 1831 VS, which is historical evidence.

Following the Treaty of Nunpani in 1831 BS, Shri 5 Prithvi Narayan Shah issued the following red seal: "Swasti Shri Aage Rajabhara Samarth Shrishun Rai, Shrikum Rai, Shrijang Rai, Aru Basai Gaihri Limbu Rai's full seal is correct."

Upranta mil milantam. Yahako lagi tahalai kul chahiyo. Mero dharma man bhalo xa. Timiharu hiju pani pichha bakseka hau. Timra muluk hamra prataple timi tutu tumyang yakhang santan hau. Aja tyo muluk hamro bhayeta pani timiharu hamrai hau. Timra jahanka pichha hamile liyaun. Jajasle jeje timra khain paain ra lung wang gadh asuddhalai sab khatbat sabha suddha gari khanama hijoka timra mulukbhitraka sabai thami baksyaun.

Timiharu hamra bhardar sanga samel rahau ra maddat saghai hijo apai aap basi aye bamojim tyo muluk sambhar gari jimibhumi rahinjyal timra sakha santan tak bhogye gara. Aru nau lakh kai patti timiharu hoina. Ke arthale bhanya aru raja masine hunda timiharu raja nai namasine hau. Yo timiharuko niti hamile janeko xa. Tara kurako bistar nabhima basekale tinle garyo. Sukhimko ra hamro bha nabhayeko ho. Hamro bhalo manis ra chaudharyle bol kura gari gayako xa. Unaibata kurako bistar bujhaunla. Mili timiharu aap aapungi khain pain mathi lekhe bamojim jimi bhumi jani chalan gari khanu. Hamile khose mase mani puji lyayeko devatale hamro rajkaj bhanga garos bhanya tambapatrako tasalo muluki laalmohar bandhi mathi lekhine Limbu kul bhailai diyaun. Iti sambat 1831 sal Shrawan miti sudi 22 roj 2 baar mokam Kantipur rajdhani subhaya subham.

Translation:

Let us now reach an agreement. We require kinship in this situation. At its heart, my faith is healthy. We had assisted you the day before yesterday. You are a descendant of Tutu Tumyang Yakhang in your country as a result of your glory. Although that country is now ours, you are still ours. We pursued your nation. According to the decision of the special meeting, you can do whatever you want with the estate. We should wash away the unholy stuff in your country, according to our meeting. We have now delegated power to you for everything in your country of yesterday within our family.

Our representative leader will join you. Cooperate with them and look after them. You care for the country as if it were your own. Your descendants will benefit from the property if it continues. You are not like the nine lakh Kirat, Rai. Other kings (Rai) will perish, but you are referred to as the king and will not vanish. We are aware of your policy. However, the specifics of the situation worked as they sat in the navel. We have no ambush, Sukhim (Sikkim). After talking, our good man and Chaudhary arrived. You will learn the details from him. You may go to your land and carry out the policy described above. The Limbu clan received a written text on top of a copper plate, along with a red copper plate seal. The worshiping local god would destroy our kingdom if we violated the treaty. Posted on the 22nd of Shrawan in the year 1831 at Kantipur kingdom Subham.

Gorkha and Limbu agreed that Kirat Limbu Yakthung, who lived east of Arun, was of the same lineage as the red seals listed above. That's why in Gorkha's address, they referred to them as Rai Limbu. During the Nunpani treaty between Gorkha and Limbu, they discovered that the ancestors of Limbu and Gorkha were the same when they lived in Simangadh. The red seal of Prithvi Narayan Shah represents this spirit. The genealogy revealed that Kashigotre Limbu and Gurkha belong to the same clan. The red sealed texts mentioned that Shah delegated the governmental power to Rai Limbu. Shah took away Rai Limbu's sovereign rights because they are unorganized and disabled. In any case, it is clear from the official seal that Prithvi Narayan Shah first addressed Rai with the title of Limbu indicating a kinship.

I would like to give a quote from a Limbuwan leader to better understand why and how the work of drawing unnecessary lines between Kirat Rai, and Limbu due to political and religious pressures. The following interview was provided by Dil Palungwa, a Limbu activist who argues that he is not the same as Kirat Rai and that Kirat is just Rai, not Limbu. "Limbuwan campaign has put a lot of emphasis on the word Limbu," he said. In nine districts of East of Arun, a campaign was launched to create Limbuwan state. The Limbuwan political campaign was launched to make Limbu a Yuma religion-state while keeping Limbu separate from the Kirat tribe and religion (PalungwaLimbu, 2019).

Why did religious issues such as Rai, Limbu, Kirat, and Yuma emerge in Nepali political circles simultaneously? We go beyond Nepal in our quest for its origins. According to a review, Jash Raj Subba, a Sikkim scholar brought Yuma closer to Christianity in the name of making Yuma a great religion (Gustavsson, 2013). Yuma, a Sikkim-based publication, used English and not Limbu. Simple customs have evolved into nuanced ideologies. Jash Raj Subba added Christian philosophy and elements in Yuma to make it philosophical. As a result, a study conducted in Sikkim's Limbu culture shows that Yuma has become the elite's religion.

According to studies, the Yuma religion is the local name for the Buddhist Bon religion (Balikci-Denjongpa, 2003; Dutta, 2014). Ubahang, Mabohang brought Yuma from Tibet to Kirat Limbuwan state. Yuma religion formed when Buddhist withdrawn the rituals such as praying to deities with offering animals and alcohol from Bon culture (Rinpoche, 1991; Gustavsson, 2013; David, Sondra, 2013; Bon., 2016; The Editors, Encyclopaedia Britannica, 2019). Lamaism, which originated in Tibet as Theravada Buddhism, is now influencing Nepalese Religion. Yumahangma is replacing Shaman, Samba, and Phedangma, Dhami-jhakris in the tribal Bon religion philosophy. The Yumahangma, or Guru system, began in Limbu communities in Yuma at the turn of the century. Yumahangma, a female representative of God, seems to have taken Guru's place. Previously inspired by Buddhist thought, the Buddhist Bon (Yuma) religion is now influenced by Hinduism and Christianity. The related title will go into this in greater detail. A political and religious drive imposed Limbu's original identity to enforce the philosophy, ideas, and culture. On such grounds, they are fostering Limbu's identity. No tyrant or initiative will be able to overthrow an ancient tradition in that way. The Limbu culture follows the Bon tradition of animal sacrifice and

alcohol consumption. Shamanism and Animism are Bon's guides. Yuma activists imposed Yumaism, which forbids the sacrifice of animals and alcohol, but the group has not followed it in practice. People believe in spirits and make offerings to make them happy.

Limbuwan activists are followers of the Yuma (Buddhist Bon) faith. Ubahang and Mabohang are role models. However, the Kirat kingdom had faith in Shaivism and Bon religion before the naming of Limbuwan. The Yuma (Buddhist Bon) religion imposed by Ubahang and Mabohang is responsible for drawing a line between Kirat and Limbu or Rai and Limbu. In the Limbuwan ethnic state movement, it became synonymous with politics. It also covers both domestic and international interests.

In either case, Mundhum, genealogy, and historical facts and figures prove that Rai and Limbu are cousins. In essence, their cultural similarity serves as a solid foundation for brotherhood. Whatever Limbu, Yakthung, Subba, or sub-tribe written for identification, anthropology persuaded that both King's terms Rai and Limbu, who have the title of Hang, are members of the same historical dynasty.

1.7 Subba, a MahaKirat title

Many people believe the term 'Subba' written by the Kirat Limbu people in ethnic is a title from the time of Prithvi Narayan Shah. Furthermore, tribals who oppose Nepal's unification see it as distorted by political lenses. The Limbu community's feelings about the word aren't entirely clear.

In my mind's eye, I will go back to Saraswati School in my village's Taplejung Hangpang from 2024 to 2034 VS. In school, I did not write my last name as Subba on purpose at the time. My parents and teachers must have written the ethnic Subba. I found my ethnic Limbu mentioned on some of my early primary school certificates and Subba after Middle School. At school, my classmates were predominantly Khas-Arya. With them, I used to have private talks. They knew Limbu as a rough man, an aggressive man, and a forerunner, and they recognized that this was due to his lack of education. We used to make a bosom friend (mitjyu) to strengthen the friendship. I've also made a lot of new friends.

I am saying this is a brief snapshot into child psychology and a picture of social reality. This practice is only a sample of one caste's social attitude toward another caste. I could have found it easier to talk, write, and remember my 'Subba' surname with this socialization.

What are you going to do when you've read that? Going to a foreign country's army was a viable alternative. The local panchayat would produce documentation for a person from Malaya or India who needed an identity card or a recommendation to join the army at the time. The applicant also requested that he write Limbu because only an army commander knows if he writes Limbu on the village panchayat's recommendation. As a result, it was common practice to write Limbu in official papers. Even at school, getting a certificate to join the army afterward would be easy. Many people used to write the surname Limbu, and a

few people used to write the surname, sub-surname. Because there has been a lot of writing in Limbu since then, the name 'Subba' has suffered a setback.

Limbu students used to write names like Angbuhang, Yakso, Changbang, Samba, and so on their records. They didn't think it was necessary to include Limbu. In written receipts and government records, it was customary to use the surname Limbu. It was a tradition in the Limbu culture to discuss each other as Yakthung. Most people who could read and write at the time were Aryans. Limbu's surname was easier to write than Limbu's last name. Limbu's various surnames are also challenging to pronounce and spell. As a result, an educated person would also use the term Limbu.

I went to Kathmandu for higher studies in 2034 VS. I went to the Institute of Medicine's Maharajgunj campus to study. I approached the form sales desk and inquired about purchasing the form. He asked my name, and I informed him of my given name and surname. He asked if my surname was Subba. He inquired. It was Limbu, I said. He still takes aback. What exactly is Limbu? I felt a little self-conscious. Instead of trying to figure it out, Rai appeared out of nowhere. He was aware of Rai's ancestry and inquired again, "Are you Kirati?" Yes, I said. Even the Tribhuvan University employees in Kathmandu, who appeared of the Newar ethnic, did not know the Limbu ethnic then. I thought that I had arrived at a new place. It's been four decades since then. Today, however, the situation is different.

Let's have a look at the historical topic now. The debate on whether to write Subba or not emerged after the feudal Subhangi ended in the Limbu community. Many people remarked that it should stop calling after losing the rights. That is natural in and of itself, but how fitting! Is Subba exclusively related to Kipat? Limbu's title of Hang, or kingship, was stripped away much earlier. So, why do Limbu people write 'Hang' after their surname? "We were 'Hang' and didn't stop being proud of it," they responded. People blend their ancestor's accomplishments or titles into their personalities to show lineage. My only concern is that we were both referred to as "Subba"! Why not be proud of it, or at the very least, don't write about it? However, in Limbu, it is often assumed that this term is a title bestowed by Gorkhali. Is 'Subba' the title given by Gorkhali to the Nepali language?

The term 'Subba' is common in Nepali government administration. As a result, many people believe it is a Nepali term coined by the Shah dynasty or the monarchy. The documents written after Nepal's unification included the title. Some anti-Prithvi Narayan Shah proponents of Nepal's unification are also hostile to the term 'Subba.' In their eyes, the man who gave his last name to this word became close to Gorkhali. As a result, it conceals a broken heart of Limbu-Gorkhali political psychology.

Who, why, where, and when did such a bitter seed sow against this word at the moment? Curiosity is a natural emotion. The Land Act 2021 effectively ended the practice of land feudalism in Nepal. Limbu, who had backed the feudal system by becoming Subba of Eastern Nepal, was outraged by their rights. The state violated the saltwater treaty by depriving Limbu of his land rights. As a result, they began to consider Subba's title as sarcastic and unjustified. This chronology is also related to the concept of viewing crookedly.

In 1998, Gangtok, the capital of the Indian state of Sikkim, hosted a Chumlung (Limbu gathering). The meeting decided against writing the surname 'Subba.' The Limbu people decided to band together against the state to secure their reservation rights. The meeting determined that the Limbu of Sikkim should now write the surname 'Limbu' but not the subscript like Lawati, Nembang, Samba, Yakso, Angbuhang, etc. (Gustavsson, 2013).

Following that, the number of people watching 'Subba' in Sikkim increased dramatically. Limbu from Nepal learned from this as well. Limbu, the author of Subba, became the adversary of his community during the Limbuwan movement in Nepal. There were discriminatory views on social media against writing 'Subba' with a name from within the community.

Limbu from Sikkim became Limboo, while Limbu from Nepal remained Limbu. This event marked the beginning of the distinction between writing Subba, Limbu, and Limboo. The Yuma religious campaign, and political campaign in Sikkim, created unnecessary division in Nepal's Limbu community. Yuma followers who have learned from Sikkim have also attacked the term Subba. In any case, the Sikkim movement has contributed to the unnecessary and discriminatory notion of writing or not writing in English spelling (Limboo and Limbu) and the Nepalese 'Subba' boycott movement.

Now, if the term "Subba" originated after Nepal's unification, my question is: Is Prithvi Narayan Shah the inventor of this term? How did he come up with this title? Did he create the word with a linguist? Or are they simply using words from the community's dictionary or vocabulary? We should investigate.

In 1831 VS, Prithvi Narayan Shah merged the Limbuwan state with the Gurkha kingdom. From 1779 to 1831, he ruled (18th-19th centuries). However, before this, in the 17th century, when the Kirati king Maharaja Lohang Sen (reigned 1666-1698) established the country's borders, divided the expanded Kirat kingdom into five large provinces, and appointed one 'Subba' to govern each territory (Chemjong, 1974).

Hang Vidyachandra Ray, son of King Bajhang of Phedap, was appointed as Subba in the fortified area east of the Koshi river, west of Tista Mahanadi, north of Jalalgarh, and south of Vijaypur, according to historian Iman Singh Chemjong. Namdung Hang was also named Subba after naming Khambuwan as the territory of these four forts east of Tambakoshi, west of the Arun River, north of Saptari Province, and south of Tibet. Khambuwan's capital was Khotangahi . Maharaja Lohang Sen established Saptari Province with the territory east of the Kamala River, west of the Koshi River, and south of the Khambuwan Hills upon Changbang Hang. The capital of Saptari province was Bhimgadhi (Bhimnagar).

Maharaja Lohang Sen established Makwanpur province, including the western part of the Makwanpur fort and the eastern part of the Trishuli Gandaki river, and appointed Shreng Hang Rai as Subba. Based on the preceding, the title 'Subba' was used by the Kirat ethnic in Lohang Sen's tent before Nepal's unification. This Subba was the title given to the Kirat Limbu community by Prithvi Narayan by quoting a respected and popular word to manage

their community. As a result, the assertion or argument that the title of Subba originated during the reign of Prithvi Narayan is incorrect. It's pointless to associate it with Gorkhali hostility.

Another thing to keep in mind is that the Shah dynasty did not only give the title of 'Subba' to Limbu. The Shah dynasty bestowed this title on the Aryan-Khas caste at various times. The famous linguist Bal Krishna Pokhrel's father, such as, was a Subba titleholder. But why don't any Aryan-Khas caste today use the surname Subba in their name and surname? Why do the Mahakirat castes of Limbu, Gurung, and Thakali continue to write Subba? Because the practice and practice of this Subba title were established as a socio-cultural tradition in Mahakirat long before the Shah dynasty bestowed it upon him (Limbu, Gurung, Thakali).

The title 'Subba' was instilled in the Mahakirat (Tibeto-Burmese language family) and is still used today. Subba is not an Aryan, nor is it a word or title in Nepali. It is not recognized by their social customs and cultural traditions. Even if the state system provides them with a reward for some time, they do not attach their names to their identity in any way. Why didn't they think to use this word? It is critical to understand that the word 'Subba' represents Mahakirat's civilization.

According to Nepali linguistics, the word 'Subba' is neither a *Tatsam* nor a *Tadbhav* word. It's also not a harsh Nepali word. The Mahakirat language family later added this new word to the Nepali vocabulary. As a result, the Nepali dictionary defined it as an administrative status and a derogatory term for the Limbu people.

It is not only a dignified word for the Limbu, but it is also a fundamental word in the Limbu language. Because there is no lowercase letter (Chuksak) in the Limbu language that represents the letter Ba, it is customary to use the lowercase letter (Chuksak) instead of Ba. In Limbu vernacular, such as, when Subba is pronounced, called Supba, Suppa, Suba, Subha, and so on. The Limbu dictionary has a plethora of such words. Yuppa, Sufa, Sepma, Hepma, Lumba, Supna, Fasuppa, Keba, Yeba, Theba, Yungba, Thungba, Yamba, Chamba, Teneba, and other words. As a result, the word 'Subba' as it is now spoken or written is a distorted form of the original word. It derives from the words sab / saba/sabha/shiva (Thulung, 1985). In any case, 'Subba' is Kirat Limbu's original name. Not only that, but it is a Mahakirat word, heritage, and identity (Tibeto-Burmese language family).

According to historian Iman Singh Chemjong, Shan-Makwan, the ancestor of the Brahmaputra, the Kirat of Burma, southeast of China, established a kingdom in central Burma at the beginning of the sixth century. They referred to the president as 'Showbwa' (Chemjong, 2003a). Chemjong claims that the current title or surname is Subba, derived from the same word 'Showbwa.' There are many sites in Limbuwan that attest to this fact. For example, the name of several rivers in the area that distorted by the word 'Sobwa' is 'Sobuwa Khola.' The Sabhapokhari in the Arun-Barun region is also a distorted version of the Saba-Sobwa-Pokhari and is known as Pong-Mundhum or Tungdunge Mundhum (Chongbang Samba, 2009).

The word 'Limbu' does not appear in Mundhum because it is a word spoken or understood by outsiders. The word was first used in the sixth century, during Limbuwan. For a long time, the term does not seem used. The word Rai appears to have taken its place during the Shah period. Limbu had red seals known as Rai Limbu (Shrestha, 1985).

Although the literal meaning of Limbu is Sagittarius perfection, the word Kirat appears to have Kirat-Limbu's ancestors during the Mahabharata period. As a result, the historical depth of the word Limbu seems relatively shallow. On the other hand, delving deeper into the word 'Subba,' the original word mentioned in Persia's history, leads to 'Subba-shiva.' According to Naradmuni Thulung, a Kirat historian, Persia's history shows that Limbu was his ancestors' home before Kirat. Their ancestors were Saumer, Sumer, Marut, the Sumer region, or the modern Arabian region. In ancient times, people in Arabia worshiped Shiva or Linga (Thulung, 1985).

This does not necessarily imply that they were Hindus. This is before the Vedic period, before Arya arrives in the Indus Valley, and thus before the naming of Hinduism. Fabaism or Sabeanism was the name given to Arabia's ancient religion. Harament Province was the Saba or Sawa religion's epicenter (Thulung, 1985). In that religion, planets worshiped. This religion and state were known as Saba, and followers were known as Sabeans. The Arabs were known by the names Bhumi, Nabhi, Sumeru, and Srinar in ancient times. According to historian Thulung, most of the battles of the Battle of Devasur were fought on this land. He has quoted History of Persia Vol. 1 p101 (Percy, 1951; Thulung, 1985).

According to history, the term "Shuv" came to mean religion and race in Arab and ancient Persia (Thulung, 1985). It is possible to investigate how Sanskrit recognized the word 'sub.' We can deduce that Sanskrit distorted Shaba and Shubh with the opposite meaning. Because this word is auspicious (good) or corpse (dead), which reflects the characteristics and condition of the Saumur then. This word reflects the historical fact that the relationship between Aryans and non-Aryans is sometimes good, sometimes bad, or good or bad with the original and derivative words 'Shaba' and 'Shubh.'

Samba-Shambar fled the plains and hid in the hills after being defeated by Indra. To reclaim power, he waged a 40-year-long guerrilla war against Indra. According to historian Thulung, the last phase of the Devasur struggle after Persia and Arabia took place in Saptasindhu (Thulung, 1985). Meanwhile, history reveals that the Saptasindhu, a lineage composed of Marut, Asura, Das, and Dasyu, transformed into an organized Kirat race and migrated to Nepal during the Devasur struggle. As a result, the ancient words Sab, Saba, and Samba entered Kirat from the west and south of Nepal at the same time.

Recent historical studies and research have provided significant support for this historical fact. Archeology, genetics, history, and linguistics have all been used to study the Chinese-Tibetan and Tibetan-Burmese language families in-depth. According to this research, a group of Tibeto-Burmese-speaking people from Xinhua, China, entered the Himalayan region (Nepal) via Saptasindhu and the plains from the west of Nepal during the Neolithic period (2500-1700 BC). Another Tibeto-Burmese-speaking group appears to have entered the

Himalayas (Nepal) from the north and east of Nepal since the Neolithic period via the Brahmaputra Sikkim and Assam (VanDriem, 2005).

Ethnologue: Language of the World, a language statistics organization, has also shown maps of the various language families spoken in the Indian subcontinent, highlighting the Tibeto-Burman language family's presence in the Himalayas (David, Simons, & Fenning, 2019). Thus, the linguistic picture also supports the carry of the before-mentioned language family (we can see Tibeto-Burman language family origin and distribution picture).

Take the 'Saba Sammang' on the way back to Mundhum. People regard Saba (monkey) as Dev (Sammang) in this Mundhum. He is a Kirat Limbu's patriarch form. According to the Mundhum people, the same 'Saba' later blended into distinct levels of Limbu from Sammang (Subba, 2005).

Given the above, it's reasonable to wrap up Saba from Sammang to Samba/Subba. Another thing to note is that the journeys of their fathers are the same in the Saba Sammang Mundhum's Baraha Kokaha Mang, Tambar Khola, and Samba's Tungdunge Mundhum. From the original term 'Saba/Shiv,' an abstract of both Mundhums to create Samba, Samba, Subba. As a result, it seems that the path to becoming Subba from the original word ancestral deva Shiv, Saba is open. All of these words have a respectful and forceful tone to them. These words are the ancestral god and Shakti, the 'Subba' associated with them.

In summary, the term 'Subba' is an ancient and unique Kirat Limbu sign based on Mundhum and historical evidence. This title predates Prithvi Narayan Shah. The name refers to a traditional social leader who has existed since Mahakirat's time. This terminology is not only well-known in Nepali, but it is also well-liked and respected in Nepal. However, it is Mahakirat's identity and heritage, not the Nepali language's progeny. The misunderstanding arose among the Kirats due to a lack of awareness of the meaning of this word. It is now vital to comprehend the colonial attempt to divide Kirat Limbu using the divide and rule strategy. Rather than battling with one another through a lack of knowledge, we should strive compassionately and stop fighting.

1.8 Samba Ethnicity

In the Samba ethnic group, there are eighteen subclans. Some may duplicate it, while others may ignore it. The prospect of numbers appears open based on the study of facts and information. At first sight, all of Samba's forebears seem the same. It also includes adoptive brothers (Manasputra). The Samba subtribe has had a long development period based on historical facts and evidence. From the first century BC until the fourteenth century, evidence suggests that the Samba ancestors settled in Mewa Khola, Tambarkhola. In any case, the Mewa Khola Tambarkhola Thum of Taplejung in Nepal's eastern Himalayan area is where these samba surnames and other subclans arose. They spread in many directions from there through time. Many samba subclans were investigated, while others have not. As before stated, certain Samba subclans have also become adopted brothers of the Samba dynasty.

According to several accounts, Samba's subclans include Changbang, Lunghimba, Fenchangwa, Fayang, Kaidangba, Mikkendang, Maden, Tangdappa, Sreng, Mudenchang, Tesyeba, Wetneba, Paksamwa, Tumsamwa, Leguwa, Sambahang, Sambahang, Sambahang, Sambahang, Sambahang, Tapmaden, and Hinahang Samba (Chongbang, 2009; SambaMingshra, 2018; Sembu, 2014; Tumbahang, 2011).

So far, only the Changbang, Mudenchhang, and Phyang Samba genealogies have been known. According to three genealogical research, the Chambang, Lunghimba, Phenchangwa, Phyang, Kaidangba, Mikkendang, Maden, and Tangdappa are the closest ancestral branches. Lungthang yak, in Mewa Khola Samba village, is the most Mangena yak of them all. They are members of the Kashyap tribe, Kanshi tribe, or Kashi dynasty (Thulung, 1985; Chemjong, 2003a). Samba Phyang relates to Sreng, Solingen, Tammaden, Labung, Mudenchang, and Mifengen Samba, all of whom are descendants of Sambaserang (SenChobegu, 2007). They are separated cousins.

When Mawarong from Tibet invaded Nepal in the seventh century, Munahang, the Mudenchung Samba's ancestor, was a party that led the way to the Yangmak, the head of the Tambarkhola River. He accompanied Mawarong until Yangmak, then traveled south to expand the organization in Kirat country. The term Muden Lamba Hang-saba denotes a group of Munahang who came across the Mewa Khola River. His descendants were given the title "subtribe" because of the event. It is how the Mudenchhong Samba came about as a verb (Mudenchhong Samba, 2007). Their Mangena Yak in Kharbathak Papung (Mabuhang, 2012). The Lhasa tribe is a Tibetan ethnic group that is also known as the Lhasa dynasty.

Other sub-clans sambas live in the Taplejung district's Mewa Khola and Tambarkhola areas. Shreng Samba dwelt in Mewa Khola, where Samluppi Samba, Paksamba, and Samba dwelt in Tambarkhola, according to Kirat history. Pong Mundhum claims that the ancestors of the Shreng, Phyang, and others in Mewa Khola are from the same dynasty (Phayang Samba MB, 2019). Furthermore, according to history, Paksamba and Tumsamba from the Phedap Xathar Phakchamara area have ties to Mewa Khola and Tambarkhola. They assumed that they are distinct from the Samba of Mewa Khola and Tambarkhola and found with the Sawa and Sangba subtribes (Yakso & Yakso, 2016). The Samba word may have been linguistically distorted. Similarly, the Samba of the Leguwa subtribe lives in the Panchthar district's Leguwa area. They claim descent from Sambahang, the former ruler of Mewa Khola and Tambarkhola (Leguwa Samba, 2019). They've changed their name to Samba to distinguish themselves from the Mewa Khola Samba.

There is some variance in the pronunciation and letters of the word samba. It could be due to geography and time. However, in my opinion, the samba-shava-samba-saba sound in the writing is etymologically related to the samba-saba-shiva sound. The term samba's origins go back to ancient times. The meaning of the Shiv, Shava, and Shaba extends beyond the Kirat Limbuwan to Sindh-Harappa and Mesopotamia, the old historical locations.

In this book, Samba (m silent) is the surname, and Samba is the Limbu's priest, Phedangba, Yeba, Yuma. The Limbu community appears to have supplied phonetic help to the sound of

priest Samba and surname Samba, owing to a practical necessity to distinguish between the surname and the priest. The Limbu priest and ethnic last name are used interchangeably in Limbu literature, including history. Even though they have the spelling in English letters, they have a distinct pronunciation.

This term translates from Limbu to Nepali and then from Nepali to English and then spread through the media and is internalized by people. It gets often misconstrued. About a half-dozen Samba subtribes may have purposefully varied themselves to stand out in different areas at different times. For nearly a century, the Limbu community has followed the written tradition. With the growth of written form and communication, it became more distorted. This topic comes up more in other sections.

On July 6, 2010, an umbrella organization for Samba sub-clans called 'Samba Mingsra Sanchungvo' was created in Dharan. Chongbang, Lunghim, Fenchungwa, Fayang, Koidangba, Mikkendang, Maden, Tangdappa, Mudenchang, and Leguwa are among the ten sub-clans sambas represented in the organization. The organization's headquarters are in Taplejung's Mewa Khola Samba ward No. 4. Its mission is to keep and promote historical locations, artifacts, and genealogy associated with Samba. There are ancestral sites such as Mangena Yak, the worship stone of Phembunhang. Samba rulers have a meeting place called Hangchumlung. We may also find Shivling and Trishul were ancient detritus in a cave near Phungphunge waterfall.

Sambahang once owned Mewa Khola Thum, which is located in Nepal's Taplejung District. Kirat Limbu, who came from different regions and resided in the site, later became known as Samba. Linguists call it a Toponym when the name of a place from a clan's name or surname as a footprint. Samba Mewa Khola region has evolved ethnicities in Taplejung, according to Mundhum and history. Samba's ancestor, according to the evidence, was Senehang. Senehang extended from Koshi Barakhshetra to Sanguri Bhanjyang, Dhankuta, Panchthar, and Tehrathum in 1388 VS. The two Senehang brothers reached Mewa Khola and Tambarkhola. Later, they evolved into a variety of Samba sub-clans (Chongbang Samba, 2009; Yonghang, 2011; SenChobegu, 2007).

In Mewa Khola and Tambarkhola, the descendants of Senehang, who reached from the Kirat period and the Lichhavi period, developed into more than 18 Samba subtribes, including adopted brothers. Phyang Samba is one of them. Besides Samba, many Limbu clans developed from the Senehang in Panchthar, Taplejung, Terhathum, and Dhankuta Districts. Yonghang, Jabegu, Lingden, Thebe, etc are descendants of Senehang, according to genealogy. In Mewa Khola, Samba, Taplejung number of Samba subclans Changbang, Phayang, and Lunghim, etc. developed from the Senehang. Based on the accounts obtained, more than a dozen existing samba branches are not the offspring of the same samba's biological father. There are many biological offspring and some are mixed in the clan as adopted brothers. For example, Changbang, Lunghimba, and Phayang are found to be the offspring of the same biological father, while Tangdappa and Mudenchhang are included in Samba as adopted brothers.

Human migration had an easy time crossing the Ganges to reach the Ganga plain and Assam. Kirat traveled east along this route, and some settled in Nepal (Chemjong, 2003a). In this regard, the historian Narada Muni Thulung interprets the Veda as saying: "Ya: Shatam Shambarasya Vibhedashmanev Purvi: "यः शतं शम्बरस्य विभेदाश्मनेव पूर्वीः" According to Richa 2.13.6, a hundred cities seem to destroy. When Samba/Shambar and Namuchi were ravaged, a hundred settlements were destroyed. It is possible to look into the events that led up to Samba's demise.

1.9 The word Samba has a lot of meaning.

The etymology of the samba reveals that it is tied to the Shiv/Shub/Saba religion of ancient Persia, according to a close examination of the noun. The Arabian Peninsula was formerly the meeting point of east and west. Fasi, the Arab Ashur, was an expert sailor. The Arab trade route connected India and Egypt. Yemen was, then, a global market. In Arabia, there were vast forests of sandalwood. The Arabs had a lavish lifestyle. The house's windows and doors were made of elephant bones. Homes, sacrifices, and other customs were common in the Arab world during the time. It was usual to follow the Saba religion during the time. The aroma of sandalwood firewood, which was used in Hom sacrifices, made its way to Egypt (Thulung, 1985). The poet Milton's song The Ideal Treasurer of Africa, according to Persian History (Part 1), claims that Arabian scent extends and the ocean surges, demonstrating that sacrifice was at its peak in ancient Arabia (Percy, 1951, p101).

The Arab region used to adore Shiva in ancient times. According to legend, this Shivalinga was once white but turned black after being touched by a sinner. Sabeanism, also known as Fabatism, was an ancient Arabian religion. The center of the Saba, Sawa religion was Harament province. There were planets worship practices, according to Persia's history. Shaba was the name given to this religion and polity, as well as the Sabeans who practiced it (Thulung, 1985).

In ancient times, Arabia's Qatar was a major trading hub. The Persian Sea is represented as Kshir Sagar in the Puran. Sheb is located above Kedar, and Bidu is located beneath Kedar. The Sabeans, not the Indian Aryans, built all the temples here. Shrinar, which is located north of the Persian Gulf, is mentioned in the Puranas. This was Srinagar and Sumer's area during the Vedic period. The names of the Arabs in mythology were Bhumi, Navi, Sumeru, and Shrinar (Thulung, 1985). The battles of the Battle of Devasur, according to Persian History (Part 1), were fought in this region (Percy, 1951, p101). According to Persia's history, in Arabia and ancient Persia, Shiva or any of the words used as religious symbols. We can deduce that the words Shiva, Saba, and Saba influenced Nepal from their origins in the Far East.

According to Iman Singh Chemjong's Kirat history (2003b), the Kashi dynasty first settled in Media in southwestern Persia. They ruled over Babylon before 1570 BC. The Elam dynasty drove the Kashi dynasty out of Babylon in 1300 BCE. Following that, the Kashi dynasty traveled east under the leadership of a royal priest and arrived in Goku, Afghanistan, modern-

day Kabul. Namdiver, the priest, died there. Before he died, he taught his disciples and group that sin increased, anger grew among brothers, and not fight. He delegated group leadership to his two sons, Dulu and Lipli (Chemjong, 2003b).

Their territory at the time was present-day Afghanistan, Jammu and Kashmir, and the Karakoram region. They were divided into two groups while living there. A group arrived at the area between the Ganga and Jamuna rivers. He founded his kingdom at Suki Gangaji Varanasi and ruled for 12 generations. According to Chemajong, this group is the Kashithangba/ Kanshigotre/ Kanshi spoken in Kirat history and language.

A search for footprints indicating Shiva/Sab/Samba in those areas reveals a district called Samba in Jammu and Kashmir among the Karakoram region of Jammu and Kashmir divided into Pakistan, India, and China. The name samba is not a coincidence; another district called Kathuwa is also in Jammu and Kashmir. In the Limbu language, a Kathuwa is a wooden container for holding liquor. Perform a Google search for both of these names on a public geographic map. As a result, Samba and Kathuwa are still in Jammu and Kashmir in the historical journey, and the footprints of Samba or Kathuwa seem to speak as a living remnant by geographical name. Kashmiri Limbu there attests to this (Limbu translation, 2021).

According to Bhanu Singh Nahar, an Indian historian, the Aryans arrived in Saptasindhu and India after 1500 BC. When Arya arrived in India, he established a prosperous kingdom of Kirat Asuras on the banks of the Indus. Samba, a powerful Kirat-Asura king, reigned at the time. Later, Aryan defeated him in battle (Nahar, 1956). According to Rahul Sankrityayan, after the war, the Kirat-Asuras fled to the east and founded the Kinnar kingdom, which is now known as India's Himachal Pradesh (Sankrityayan, 1951, p20). Chemjong (1964) also stated that the Mongol race from the north entered and mixed there, resulting in a massive Kirat race.

They then proceeded eastward. The journey from the Himalayas to the Ganges Plain and Assam was routine at the time. Some Kirat's arrived in Nepal via the Himalayas and settled there] (Chemjong, 2003b). A hundred cities were destroyed in the battle of "Ya: Shatam Shambarasya Vibhedashmanev Purvi:" according to Rig Veda 2.13.6. This could include the Shambar (Samba) and Namuchi town numbers. Sambar/Samba fled the plains after being defeated by Indra and settled in the hills, repeatedly attacking Indra for forty years to reclaim the kingdom. According to historian Thulung, the last phase of the Devasur struggle took place in the Himalayas after Persia and Arabia (Thulung, 1985).

Researchers discovered stone statues of a Paleolithic man and a cow at Sambalol in the Jumla district. Archaeologists have compared the stature to the stone artistic sculptures found on the head of the Koshi Barahakshetra (Oli, 1988). On this basis, it is possible to infer that the people who lived in Jumla Sambalol and KoshiBarakhshetra belonged to the same culture or dynasty. We can deduce that they were most likely Samba. In the Rolpa catchment area of the Jumla civilization, there is an updated Libang village. Samba and Libang villages in the Taplejung district are also nearby. Sambalol village and Libang village in Jumla belong to the

same civilization. Samba and Libang villages in Taplejung are evidence of the ancient Samba connection.

Some ancient Samba may have stopped in KoshiBaraha on their way from Saptasindhu Afghanistan to the Ganga plains. Samba Mundhum observed that his ancestor arrived in Mewa Khola Tambarkhola via KoshiBarahKshetra.

According to Kirat history, the Samba king and his followers entered Nepal after being driven out by the Aryans. By then, the Mongols had evolved into a hybrid of the Kirat ethnic groups known as Marut, Asura, Das, and Dasyu. According to legend, the Mongol blood-mixed Kirat dynasty emerged into an organized Kirat race. As a result, the Shiva/Saba/Samba phoneme entered Nepal as a lineage along with the Kirat tribe in the distant past. Despite many distortions, this name appears to have provided continuity to antiquity.

Kirat Yakthung's Saba Sammang Mundhum describes the Tambarkhola, Saptakoshi River, and Koshi Barahkshetra. Saba Sammang Kirat, according to Mundhum, has arrived in the country's Baraha region. This Saba Sammang ethnic group later merged with the Yakthung ethnic group (Subba, 2005). Tungdunge Mundhum, the family deity of the Samba ethnic, has also described this region while attempting to decide which Limbu ethnic group this character merged with. The word Saba became associated with the Samba ethnicity.

As a result, a flashback took place, beginning with the current Samba's ancestors in Africa, Mesopotamia, Persia, Goku, Saptasindhu, Jumla, Ganga Maidan, Simangarh, Barahkshetra, and ending with Taplejung Mewa Khola Samba Lungthang Yak. This Samba Limbu worships Tungdunge and Saba Sammang, his ancestors. Also, worship the Mahadev Shiva-like god Thebasammang/Thebahangsam. They also serve Shakti Yuma Sammang, which is a type of nature.

According to legend, Susuben Lalaben's son Chuchhuru Suhampheba and daughter Tetlara Lahadangna expanded the family to seventeen members in Lungdhung Lelep Taplejung. They selected through a sieve and trained as a group of nine to make Samba and share it with their father. Among the mother-sided children were eight brothers, including Setchchhne Senehang, who had entered through the sieve (Mabuhang, 2012). Mundhum demonstrates that there were nine brothers Samba trained and spread in the distant past. It is worth noting that Chongbang and Phyang Samba's ancestors were Setchchene Senehang. They gave it a name. Samba is named as a toponym from their name in Mewa Khola, Tambarkhola, which is by Samba.

During the beginning of Ten Limbuwan in Kirat polity in the sixth century, Samluppi Sambahang ruled over Tambarkhola, and Shreng Hang reigned over Mewa Khola and Maiwa Khola, according to history (Chemjong, 2003a). These Sambas have already penetrated the Tambar Khola and Mewa Khola areas, based on the data presented above. Another point to consider is that the ten chiefs who made up Ten Limbuwan arrived in Kirat via China (in Limbu: Sinyuk) and Burma. Three Samba singers accompanied him (i.e., priest). According to the Lingden genealogy, this Samba is Senehang's ancestor (LingdenLimbu, 2010). If the

genealogy is worthwhile, Senehang (Lingden's ancestor) and his cousin SambaSerang (Samba's ancestor) are descendants of the ten chiefs that established Ten Limbuwan.

Consider the ruler of Tambarkhola in Ten Limbuwan, Samluppi Samba. 'Samluppa' is a toponym of the people. People who sing 'Sam'/'Samlo' meaning song and 'Bapa'/'Kebapa' means a speaker or singer that makes up the character in Limbu speech. It refers to someone who, via singing a song, can connect with the soul, something only Samba can do. People with such talents dwell in their village Samluppa. Samluppi Samba had formed according to the linguistic aspect. Samba was present in Mewa Khola, Shreng Chongbang, and even PakSamba in Tambarkhola, according to historian Chemjong (Chemjong, 2003a). According to history, various Sambas had been created in the Mewa Khola and Tambarkhola districts in the 6th century or before.

According to the Lingden genealogy (2010), a group of people from China's Xinchuan / Kham region arrived in Assam via Patkoi in the sixth century. They fell into the Ganges from there. Hinduism had a strong effect. Several Kusang, Mongol, Saka, and Yavan ethnic groups had already adopted Hinduism. However, the people, especially the ten leaders who landed on the Ganga plain in Assam, refused to accept Hinduism. They left that place and entered the hilly hills of the northeast. Three priests named Sambas accompanied him. Fejiri Phedangma, Sambunghang Inglip Hangsamba, and Sammundhum Yepmundhum were the priests' names (LingdenLimbu, 2010).

These three priests, along with ten other chiefs, eventually formed the Ten Limbuwan in Kirat. Sambanghang Ipling Hangsamba was one of the three priests who arrived at Kirat land. According to the genealogy, they belonged to the Kashi dynasty, and their descendants later became Lingden. Senehang was the ancestor of the Samba, as well as Lingden, Yonghang, Chabegu, and Phayang, according to genealogies (Yonghang, 2011; Chongbang Samba, 2009). According to the Lingden ancestry, Hangsamba, one of the three priests among the ten Limbuwan leaders, is the ancestor of the current Samba dynasty (LingdenLimbu, 2010).

According to the evidence presented above, Mewa Khola, Shreng Samba, Samluppi Samba, Paksawa, and unknown Samba sub-clans settled in Tambarkhola before the 6th century. The Mewa Khola area ruled by Sambahang's name also supports the historical basis for the village's name change to Samba toponym. The Chongbang Samba ancestry also supports this (Chongbang Samba, 2009). Their ancestors came and settled in this Samba area, and because their ancestor Sambashreng was also named Samba, their descendants became known as Samba or Samba sub-clans. So far, the descendants of Senehang Rai are Chongbang, Lunghim, Phenchangwa, Phyang, Koidangba, Mikkendang, Muden, and Tangdappa eight subclans, according to the genealogy. As a result, the preceding sequence of events answers how Samba derived Phyang.

Shreng appears as the first of the eight sub-clans mentioned above. There is a Shreng Samba area in Mewa Khola, which indicates that the place's name is Samba. The ancestors of the eight samba sub-clans, including Yonghang, Thegim (Jabegu), and Changbang, were Senehang's descendants. Senehang had traveled from Chaudandi Chatara to Sanguri,

Dhankuta, and Tambar river banks in 1388 VS. (Yonghang, 2011). Changbang Samba's Pung mundhum considers Shreng one of their Thebasammang ancestors (Chongbang Samba, 2009). Before the analysis, it is clear that different generations of Samba arrived in Mewa Khola various times and became Samba.

According to historical evidence, the ancestors of the eight Sambas arrived in the Mewa Khola Samba area as Sambasereng in the second half of the fourteenth century or at the start of the fifteenth century. Because Samba Shreng's descendants got the surname Samba was the name given to the area because Shreng Samba or another Samba lived there. The ancestors of eight Sambas (Sambasereng/Saratappa) moved to the village of Samba toponym in Mewa Khola over time. So, who was Sambahang, the man who came to Mewa Khola Tambarkhola and named it Samba village? That requires pieces of evidence. Hemsagar Leguwa Samba, a Leguwa Samba member, claims that his ancestor Leguwa Samba was the historical Sambahang in Mewa Khola, and that he moved to Panchthar Leguwa (Leguwa Samba, 2019). Samluppi Samba declares himself Kashigotre (Tigela Limbu, 2019). Based on historical evidence and analysis, we can wrap up that one of the ancestors of Shreng Samba, Samluppi Samba, Paksamba, Tumsamba, and Leguwa Samba toponym the Samba village of Mewa Khola.

To understand the third basis of the Samba character etymology, let us look at the historical context from the seventh century. When the Tibetan prince Mawarang invaded Nepal in the 7th century, Munahang and his descendants or followers entered through the head of the Tambar river in Taplejung. Munahang showed the way to the head of Tambarkhola when the Mawarang king arrived in Nepal from Digarcha. He was sending his army to Dolakha to make a base camp. Munahang headed to Taplejung to mobilize people for wartime. Mudenchhong Samba (Mudenchhong Samba, 2007) is a corrupted form of Muden Lam Hong-Sa-Ba, which means "who guided the king and his followers." As a result, Mudenchong Samba became an adopted brother in the Samba clan.

1.10 Mewa Khola is the birthplace of samba

The Samba Yakthung clan originated in the Mewa Khola in the Taplejung district of Nepal. This land is named after the Mewa Khola River, which flows through it. In the Limbu speech, Mewa Khola is now also known as Mikwa Khola, which means "river of tears." During the federalist period, the name Mewa Khola changed to Mikwa Khola. What caused this, and how did it happen? Have we begun to say or write Mewa Khola today because it was incorrect to say or write it yesterday? Which name best typifies ancient history? Are we doing historical facts a disservice in the name of reform?

Khola is just the word for a river. How did the word 'Mewa' come if it was Mewa Khola? If it is Mikwa Khola, who is the owner of the 'Mikwa' tear? Let us now investigate Mewa Khola, and later Mikwa Khola, based on which we began to call it. To find an answer to this question, I am researching Kirat legends, genealogy, and Mundhum.

We can look up Mudenchhong's genealogy to find out whose tears the river Mikwa Khola is named after (Samba, 2007). Mawarong Hang, the feudal king of Tibet Digarcha, was on his way to conquer Kathmandu and Kirat Limbuwan. Munahangm, another feudal, led him across the Himalayas. Munahang, Mudenchhong Samba's ancestor, led the way to the Tamber origin site. Munahang and his group made their way to the mouth of the Tamber River via the Tingtawa cape and the Tokpe cape. He then proceeded south to Kirat Limbu territory. They encountered difficulties on the way. Many followers, particularly the elderly, children, and women, moved to tears. When they arrived in Mewa Khola, they drank river water, washed their face, and compared it to their tears. Munahang told the group that the tears of his followers flowed like this river, and he took a deep breath. Drops of water were also seen dripping from the nearby cliff-like eyes.

They first crossed the river with the goats they had brought with them while passing the Mewa Khola. They named the place 'Goat Crossing Bridge,' which means 'Medatarang,' believing that the goat was the first-star bridge. Remember that in the Limbu language, 'Meda' means goat, and 'Tarang' means bridge. The river named Mikwa Chak-Chak honors the tragic journey of tears, Mikwakhola or Miwakhola.

This author has no reservations about the fascinating historical event. But first, what was the name of this river? The Mudenchhong Samba arrived in Nepal from Lhasa Digarcha with Mawarong in the seventh century, after the death of Hangshu Varma (640 AD). According to historian Iman Singh Chemjong, the Ten Limbu chiefs established Ten Limbuwan by invading the Kirat Atharai rulers around a century before that in the sixth century. Shrenghang ruled in the Mewa Khola during ten Limbuwan reign in the sixth century. Thus, Shrenghang reigned in Mewa Khola a century before Mawarong. Munahang, Mudenchhong's ancestor, arrived in Kirat Limbu territory with Mawarong in the seventh century. Before Mudenchhong crossed the river, Mewa Khola had already been named. Although Mudenchhong Samba's Mikwakhola is a historical event in the genealogy, the Mewa Khola river is already known as Mewa Khola is proven.

Which king or dynasty the name Mewa Khola belongs to remains unaddressed. So, how did Mewa Khola's toponyms survive before Limbuwan state in the sixth century? While looking for an answer to that question, a Kirati legend and the Kirat tribe's genealogy show the knot. It is conceivable that Mewa Khola is named after Kirat legend's Mewahang. Mewa Khola is a Mewahang toponym.

According to Kirat folklore (Rai, 2005), one of the descendants of Rodu Kirat, Khambuhang, and Mewahang left Baraha Kshetra and rose towards the Tambar river. They were armed with bows and arrows. They also brought their goats. Khambuhang was the first to set out. When he stood up, he came to a halt in Kholung (Khowalung), and the road. Khambuhang requested that Kholung Dev let me go first. Kholung warned him not to let go. Khambuhang took a look around and noticed a bird in a tree. The archer shot the same bird and gave it to Kholung. Kholung then cleared the path to Khambuhang. Khambuhang then moved forward.

Later, Mewahang arrived, having been led there by his brother. In the same way, Kholungdev obstructed him. "Brother!" he exclaimed to his brother. How did you do it? Please tell me how to get there. Brother Khambuhang was afraid that if his younger brother Mewahang arrived, his place would be taken away from him. His heart was overflowing with sin. He lied to his brother instead of telling him the truth. He told his brother that he had severed his youngest disciple's little finger and offered it to Kholung Dev. The brother took his brother's words seriously. Brother Mewahang, on the advice of his brother Khambuhang, severed his pregnant younger sister's little finger and offered it to Kholung Dev. A lot of blood flowed from her sister's hand after she cut her finger. The goat began to lick the blood from her hand. The sister died as a result of excessive bleeding. Mewahang and her children decided not to eat goat meat again after the goat licked her sister's blood. Even today, some Kirat refuse to consume goat meat.

Mewahang was heartbroken by his sister's death, and when he discovered the truth, he was furious with his brother. He then proceeded to the mouth of the Arun River. He traveled to Tibet and stayed for a while. Mewahang spotted a deer near the base of Mount Geljumma. He fell into Kirat territory while hunting deer. He arrived in Bhojpur via Arun, Varun, and Sankhuwasabha. According to a Kirat legend, this Shilichung now belongs to the district of Bhojpur.

The above folktale is a popular one in Kirat Rai. According to this story, Arun, Varun, and Mewa Khola headhunt for Mewahang is the same area, so the name Mewa Khola is derived from the name of Mewahang mentioned in folklore. Tungdunge Mundhum of Samba also claims that the Arun-Barun region was Kirat's playground at the time. Rodu Kirat's genealogy proved the hypothesis that Mewa Khola survived Mewahang (Thomrom, 2001). The genealogy confirms that Khambuhang (the eldest), Mewahang (second), and Metnahang Limbu (third) are brothers (see Rodu Kirat genealogy).

According to the genealogy, several Rai from Khambuhang, including present-day Chamling and Bantawa, and several Rai from Mewahang, including Mewahang, Lohorung, Yamphu, Yakkha, and Athpre Rai. Limbu from Metnahang is the third Rodu Kirat ancestor, according to the Rodu Kirat genealogy. Sunuwar descended from the fourth Anglewa, and Dhimal, Meche, and Nāga descended from the fifth-youngest brother Merati. As a result, because Mewahang is an ancient ancestor, his descendants Lohorung and Yakkha are now spread throughout the same area. In the coinage, Mewa Khola is the name associated with Limbu's elder brother Kirat Mewahang. By including his name, the Kirat genealogy supports the idea that the river's name has been a toponym to Mewa Khola.

Not only that, but the legends, genealogy, and Mundhum all point to the following. (1) In terms of lineage, the ancestral branches of Rai, Lohorung, Yamphu, Yakkha, Athpre Rai, Limbu, Sunuwar, Dhimal, Meche, and Nāga do associate. (2) Mewahang, the elder brother, named Mowakhola before Metnahang (Limbu). (3) Rai was renamed Limbu later on.

Mundhum is a type of folklore. Folklore is a term that indicates the science of folklore in English. Folklore is based on a specific occurrence. Folklore, according to scholars, was created to convey history, facts, and positive messages. Folklore is a scientific discipline that studies the origin, decoration, and intent of folklore. It is a set of spiritual, moral, social, political, and economic values and beliefs that are allegorical, romantic, and comparative. Folklore has elements of Folkloric, Functionalist, Structuralist, and Formalist theory (Smith & Buxton, nd).

Folktale is critical to give the story a rooted meaning by using a memorable and metaphor. In folklore, the frog does not jump; instead, it does walk as if it were a human, and it speaks of stones and trees. As a result, it is necessary to check the various symbolic meanings found in folklore. We cannot use it to prove history; it is only a foundation, but we must understand its signs.

Language is contagious, according to well-known linguist comparative scholars of various languages. Friedrich Max Muller discovered that the meaning of a word found in old texts has recently changed. He identified that the same word could have different meanings in different contexts. A simple example of a word's meaning is the Nepali word 'oil,' which was initially understood only to mean mustard oil, now means petrol and inedible oil. Semantics may also be meaningful. Bal Bahadur ate Siltimmur, such as, which means that Bal Bahadur died. Although people eat Siltimmur as pickled, it also makes medicine for humans and animals. Indirect meaning refers to the literal meaning of food or medicine.

When a folktale communicates, another reason in communication-medium-recipient cycles arising from the principal obstacle (Noise) occurs. We all know how much something becomes crooked or comes different when something is said in the beginning when something happens in the field. The author creates an unforgettable folktale. Simple things like a river flowing or shouting are forgotten, but the story of a river talking like a human being is not. People do not forget what the mountains, sea, stars, sun, and moon have to say. As a result, these are well-known folklore characters. The researcher must exercise extreme caution when determining the meaning of any folklore character or object. One needs to be aware of the situation that may arise from information communication barriers and exercise caution.

A line of brothers is depicted in the above genealogy. Are they the same mother's or father's children? That is not the correct way to understand it. To understand the genealogy's chain of siblings, one must first go back to mythological and historical times. They have drawn Non-ethnic people to their lineage in ancient times; such children known as adopted members or Manasputra. Manasputra is also the clan's leader. Children of the same father are not the only brothers in the Limbu genealogy. There is also the work of creating adopted brothers or incorporating them into the family. The genealogy refers to it as 'Misalbhai.'

Lohorung, Yamphu, Yakkha, and Athpare are Mewahang's descendants. They are all Limbu's brothers, Metnahang's descendants (Thomrom, 2001). Kirat genealogy gives Lohorung and Yakkha in the Arun Barun region and demonstrates Mewahang. This evidence is a reliable

basis for Mundhum. Athpre Rai and Yamfu are two of the oldest Khambongba ethnic groups. Mewahang had already named the area Mewa Khola before Metnahang arrived (Limbu).

Khambuhang and Mewahang may or could not be the same father's children. Genealogy involves a large family or group. An elder brother goes or comes first in folklore, followed by a younger brother who goes or comes later. In the fable and genealogy above, the eldest brother, middle, and youngest shown could be the elderly of the same father by birth. More likely, the first to arrive at a place became an elder brother. Genealogy symbolically picks up on ancient characters.

Khambuhang, also known as Khambokma or Bhumiputra, is the Ganga Maidan's Kashi dynasty or Kashigotra (Chemjong, 2003c). Folklore has it that they were the first to arrive in the Mewa Khola region. The Kirat genealogy also supports this proof. The study of linguistic genetics also backed the theory of the origin, distribution, and transport of the Kirat Limbu language, Tibeto-Burmese language family (Van Driem, 2005).

Pong mundhum of Changbang Samba and Mundhum of Phyanghang Samba, the origins of Mundhum, their ancestor Saratappa, seem immersed in the journey here. Samba's Tungdunge ancestor also traveled to Mewa Khola in Taplejung's northern region via Dhankuta, Terhathum, and Arun-Varun of Sankhuwasabha. In Mewa Khola, Sulungden Samba greeted and honored him. Mundhum records Mewa Khola as a historical place in the Mundhum (Chongbang Samba, 2009). There is no Mikwakhola mentioned in any Samba Mundhum. According to the facts and figures of Kirat and Mundhum's history, the name of the river flowing in the Samba-dominated area is Mewa Khola.

Finally, folklore, genealogy, and mundhum are decisive sources on Rai and Limbu identity, including Mewa Khola's naming. Just as we consider the boundaries of neighboring lands when calculating the area of a piece of land, Rai, Limbu, Yakkha, Yamfu, Dhimal, and others must use each other's ancient literature and knowledge to measure their historical existence. Otherwise, the research will be incomplete and monotonous.

As a result, the noun Mewa Khola, which appears in folklore, Mundhum, and historical facts and figures, is an ancient word. This Mewa Khola relates to Mewahang, a Kitat descendant, ancient Khambuhang's younger brother, and Metnahang's (Limbu) elder brother, i.e., who came before Limbu. As a result, Mewa Khola is an ancient and unique noun preceding Limbu. It is customary to replace the former noun with the latter.

1.11 Ling Thang Yak: Samba's Mangena Yak

Mangena Yak of Samba, also known as Lingthang Yak, is an ancestral worship site in Mewa Khola Samba, Taplejung, Nepal. The Mangena Yak is a site of ancestral origin. The Mangena Yak has given rise to several surnames. As a result, Mangena is a historical site where the surname or sub-clan of the Samba tribe originated. In Limbu, it is Samba's Munatembe. Samba sub-clans arrive and pay homage to their ancestors. Even though their descendants are across the country and abroad. They pronounce the place during Mangena (worship)

wherever they live. They commemorate the religious and spiritual occasion, Mangena Yak. That is why it is a sacred place of worship.

The most sought-after Samba is Lingthang Yak, which is in the Samba village of Taplejung Mewa Khola. According to recent research, Changbang, Lunghimba, Phenchungwa, Phyang, Kaidangba, Mikkendang, Maden, Tangdappa, and other Samba regard Lingthang Yak as Mangena Yak. The scene is Lingthang Yak because it is Samba's ancestor Phembunhang's ancestral home or Yak. Ling means germinated, and the stone represents the place where ancestors worshiped their birthplace. We can find a photograph of the stone in Chongbang Samba's genealogy. Its administrative address is Taplejung's Samba village, Ward No. 9, Mewa Khola. Lingthang Yak appears to be a beautiful rocky outcrop that resembles its offspring. Ling means to grow, and thang means to come in the Limbu language. The noun from the symbol of the stone-created Samba.

According to various genealogical analyses, SambaShreng, Saratappa, and Phembunhang into different sub-clans seem to have taken about 400 years. This yak is Samba's sacred ancestral land, which its ancestors worshiped for a long time before Samba split into various branches. Lingthang Yak, also known as Mangena Yak, is a Samba pilgrimage site. Phembunhang belonged to the stone, a sacred place of worship.

The local Sambas of Mewa Khola Samba imagined transforming the ancestral site Lingthang Yak into a modern one in 2075 VS. They solicited financial help from scattered sambas from there. This hypothesis is taking shape. The society repaired the ancient Lingthang Yak by breaking the stone, as documented by the Changbang Samba genealogy. They have built a temple in that place, Lingthang Yak Him.

The author believes that the ancestors' ancient site should have been kept as natural as possible. When the writer figured out the trick, the correction work was already finished. I posted my suggestions and complaints on social media. Not everyone shares the same viewpoint. I couldn't stifle the Sambas' enthusiasm. I felt compelled to become a researcher. I couldn't help but express my regret for not obtaining wisdom sooner. We will never see the natural state of Phembunhang's stone figure. We will now see its natural appearance only in the photo. The Chongbang Samba Genealogy has published the original photo of Lingthang Yak.

In Kirat's history, it was customary for a king to place his symbol, monument, and information stone in a prominent site. As a result, as a symbol of his place of worship, Phembunhang must have placed a frantic stone. There is no temple for the Shamanistic Animism Bon religion or nature-worshipping ethnic groups. They worshiped the natural stone or erected a monument to it. There is a surge of temple construction with Hindu influences. The sense that we have accomplished something has also grown. The newly built mandir or yak may prove the necessity. However, the removal of the pebble stone, which the Lingthang Yak worshiped by Phembunhang, has done a disservice to Yak's uniqueness. 'ling' means to grow and 'thang' means to come in Limbu. The stone 'Lingthang Yak' left behind the ancestral name 'Samba grown spot,' a stone symbol, the place of origin. True, the stone

will never grow larger, but, unfortunately, Mundhum's literary name was not taken into account.



Historical Ling Thang Yak Deconstructed Ling Thang Yak Reconstructed Yak Him Temple

The state has developed Phangphange Waterfall, in this village, as a tourist destination. It is natural for the state to make the locals aware of this situation. It is beneficial for tourists to build roads and bridges that allow them access to the waterfall. I wish for tourism development to ensure the remote area's long-term development. We should protect the cave with Shiva linga, as established by Samba ancestors. The responsibility to protect archeological sites falls not only on Samba but also on the state.

1.12 Origin of Phyang Samba

Sambasereng, the eldest son of Chaudandi's Chudamani Sen, climbed the Sanguri 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. Yangwarak, one of the brothers who arrived, and his children spread to Panchthar. The younger Chachanu Setchchene Senehang went to Mewa Khola, while the elder brother went to Tambarkhola with his father-in-law (Yonghang, 2011). Samba descended from them in Mewa Khola and Tambarkhola, according to the genealogy.

According to the Kirat Senehang Limbu genealogy (2007), Abhisen's descendants were Padamsen, Lara Sen, Phora Sen, and Chudamani Sen. Chudamani had four children: Senehang, Sambasen (Sambasereng), Surat Sen, and Mani Sen, the youngest. The four crossed the Sanguri from the Chaudandi Koshiarah area and settled in Sadham on the Tambar river's bank in present-day Bodhe VDC-5 of Dhankuta district. During the brothers' departure, the four brothers buried one stone after another, known as Hangsenlungtar. According to the genealogy, the eldest Senehang Sidinging conquered and ruled Poklabang, and from him, Mangdhumbo, Ingwaram, and Senthebe arose. The second Sambasen (Sambasereng) passed through Mewa Khola, followed by Samba, Maden, Labung, Chongbang, Mudenhang, Tangdappa, Mifengen, Tammaden, and Solungdin (SenChobegu Limbu, 2007).

Published Samba genealogies do not mention Phyang. The Chongbang genealogy also does not trace the Phyang Samba's origins. That noted PhekwaChhang, but it is not clear about

Phyang. After a comparative study and expert opinion, an analysis of this proximity leads to the conclusion that Phyang evolved from the PhekwaChhang. Other genealogies and sources show that eight sambas, including Chongbang, arose during the samba clan formation. Following Phembunhang, Samsak, and Ladifung, they evolved the Samba family Chongbang, Lungchim, Phenchangwa, Phyang, Koidangba, Mikkendang, Muden, and Tangdappa eight sub-clans. The book includes a diagram of an outline.

1.13 Phyang Samba

Kirat Limbu consists of various surnames and families. Samba is one of the clans of Limbu. Phyang is a sub-clan of the Samba. Rai, Limbu, Yakkha, and Sunuwar communities consider themselves Kirats. The term Mahakirat is used in linguistics. In addition to the above-mentioned ethnicities, Newar, Magar, Gurung, Danuwar, Tharu, and other castes speaking Bhote-Burmese language family are included in MahaKirat.

Today, the Limbu ethnicity has become a great clan because it has 379 surnames and sub-clans. There are one and a half dozen subclans in one Samba sub-clan. However, there is no consensus among them about the Samba subclan count. They are engrossed in calculating the number of samba families. Based on various Samba genealogical societies and other historical sources, the updated Samba families are as follows: (1) Chongbang (2) Lungchimba (3) Phenchangwa (4) Phyang (5) Kaidangba (6) Mikkendang (7) Maden (8) Tangdappa (9) Shreng (10) Mudenchong (11) Tesyeba (12) Vetneba (13) PakSamba (14) TumSamba, (15) Leguwa (16) Sambahang (17) Tapmaden and (18) Hinahang (Chongbang Samba, 2009; Samba Mingshra Sangchumbho, 2018); Tambahang, 2011; Sembu, 2014).

Lingthang Yak in Mewa Khola Taplejung Nepal is the origin, Munatembe, of the majority of the one and a half dozen Samba family members. Samba's ancestral home is the Mangena Yak. From there, they gradually expanded into new areas. The current study's central theme is Phyang Samba. This Samba sub-clan in the villages of Mewa Khola Samba in Taplejung district, Atharai Hangpang, Sankhuwasabha, Panchthar, Sunsari, Morang, Jhapa, and Lalitpur districts. They also visited Bhutan, Sikkim, Assam, and Nagaland in India hundreds of years ago. Some people now live in the United Kingdom. They regard Lungthang Yak in Mewa Khola Samba village as their historical ancestral site, place of origin, Munatembe, and sacred Mangena Yak, no matter where they are.

Phyang Samba has spread to districts in the mountains, hills, and Terai. Their source of income is agriculture. They appear in foreign lands and find work. The Indian, British, and Nepali armies were all drawn to them. In the Nepal government's civil service, their number is small. Even in higher education, their numbers are low. However, the younger generation appears to be advancing in the field of education. Their numbers have grown in the Terai, the Kathmandu Valley, and around the world. On average, the economic situation is moderate. The financial condition of families working in the foreign army is good. The majority of families' economic position is neutral, and some are in dire straits. Their overall economic and educational status is as diverse as other Kirat Limbu's social status.

1.14 Coinage of Phyang

The Limbu-Nepali dictionary explains the meaning of the word 'Phyang' as shaking clothes (Phago Pandhak, 2006). According to a proverb in Phyang Samba, Phyang used to wear the ancients' clothes, Dhoti, and Daura. When society noticed his clothes dangling or shaking, it recognized him as a person who wore shaking clothes' and began calling him by the same name. The community believes in the word Limbu, which came from dress-shaking. The person's identifying name right away and later evolved into the Phyang subclan. The basis for the term 'Phyang' sub-clan was his novel dress.

Analyzing this statement, it is possible that his physique was tall and that when he walked, his Daura, Dhoti, or any of his clothes appeared Jhallari. His attire could have been different for the society of the time. As a result, his dress became the basis for the etymological term Phyang.

Phyang's ancestor is Phekwanchang. One of his brothers is Phenchangwa, according to the genealogy. The Nepali meaning of Phekwa and Phen is Dhoti or Langauti, and Chang means clothes (PhagoPandhak, 2006). We can assume that Phyang's ancestors and brothers wore Dhoti. Phekwanchang evolved from Phekwa Chang, and Phenchangba evolved from Phen Changba, which is obvious. Thus, the etymology of the various Samba clan indicates the uniqueness of the dress. The popular rhetoric of the time transformed it into a sub-clan.

Families from Samba, Phyang, Phenchangba, and Phekwanchang seem to have been formed by dress. Their attire differed from that of the locals. The naming by dress indicated the previous address. The theory supported the idea that they traveled from Chaudandi Koshi Baraha to Mewa Khola Taplejung.

Some people add 'Hang' to Phyang, while others don't. Phyang Samba was the owner of Subhangi in the Mewa Khola area. Their ancestors were also known as Hang, Rai, and Sen (ChongbangSamba, 2009; Yonghang, 2011). On this basis, it is customary to write 'Hang' behind the 'Phyang' sub-clan. Samba's ancestors Senehang Rai and Phembunhang also have the title 'Hang,' so writing 'Hang' brings their relationship with the Hang dynasty ancestors to life.

According to Vijaypur's Kirat period history, PunглаIng, the son of Sanglaing, the ancestor of Vijay Narayan Rai, was the first person to bear the Hindu name Amar and the title Rai. Vijayanarayana Rai followed in the footsteps of his ancestors. He invited King Murray Hang Khewang of Phedap to become Chautaria as well as Rai. However, Vijay Naraya executed Murehang because he had an evil eye on the princess. To avenge his father, Bajahang, Murehang's son, sought the help of Kirat Sen King Lohang Sen of Makwanpur. An army led by Makawanpur's King Lohang Sen, including Bajahang, deposed Vijaypur, King Vijay Narayan. Lohang Sen and Bajhang united to expand the kingdom to Tista in the east and Purnia in the south. Bajahang, however, died on Kharseong Gidde hill. Lohang Sen converted his colleague Bajahang's son to Hinduism and bestowed the title of Hindu on him. Lohang

Sen then made him a minister in Vijaypur. Bajahang's sons changed their Hindu names but did not relinquish their title to Hang (Chemjong, 1974).

He refused to give up the Hang title and food culture because the Hang dynasty was a pig-eater and a drunkard. Thus, there is evidence of food habits in the Vijaypur Kirat period in the Hang Dynasty. According to Mundhum, Phyang's ancestors arrived in Mewa Khola while hunting for wild pigs. Pork is their favorite food. Tungdunge Dev, their ancestor, must have consumed goat meat and Tongba liquor. As a result, they are ethnic and have a cannibalistic culture.

Phembunhang, a Hang in Mundhum, is the origin of Samba. The Tungdunge Mundhum describes food dishes. The food culture of the Hang dynasty in Vijaypur history is similar to the food culture of Phyang. That demonstrates Phyang Samba's cultural Hangness.

1.15 Samba Phyang as a Kirat

Society perceives the term 'Kirat' to mean Ethnicity or Race. It is also referred to in history as a civilization and culture. This term has the biological lineage when viewed through the socio-biological structure. In anthropology, the term refers to a race that traveled from Sumer to the Himalayas via Saptasindhu. This term refers to a civilization as well.

Anthropologists have identified the Kirat race under various names throughout the human development process based on culture, traditions, history, and lifestyle. Society and culture influence different regions over a long period. The term race is based on physical characteristics. As an indigenous tribe, the Kirats dispersed in zones. Anthropologists have classified them as members of the Mongoloid race.

Anthropology and sociology consider human beings' uniqueness due to environmental and sociocultural factors such as ethnicity (University of Minnesota, 2016). A study has determined how this development is possible. There are fundamental physical differences in human anatomies, such as skin color, hair, and so on, after about 100 breeding or at a 2500 year interval (White, 2016). The scientific community termed race. It studies the characteristics of the human body such as skin, eyes, nose, and facial features. Environment influences over thousands of years to evolve a character.

In science, the anthropology races are Negro (black), Caucasian (white), and Mongol (Asian), with only a 0.1 percent difference. Anthropology refers to people as being of the Negro, Caucasian, or Asian (Mongol) race because science considers all people of the same human race. Biology has revealed many similarities between the genes of different species of humans and the genes of hominids. The Chimps and orangutans are humans' closest evolutionary ancestors.

Nouns such as race, ethnicity, or caste are socially constructed concepts. This approach has an impact on society. The use of the terms ethnicity, coined by sociology, and race, coined by anthropology, for social studies has its scope and limits in modern education. However, the

administration, politics, and religion all discriminate against people. Tensions, conflicts, and wars have erupted around the world as a result of this.

These words are being misunderstood and misused all over the world. The United Nations, UNESCO, has issued a statement on the world stage, drawing the world's attention to this. As biology is the Homo sapiens race, all human beings divided into races have similarities in the physical constitution and mental abilities, and there are no fundamental differences. The United Nations has declared race elimination and apartheid from the world (UNESCO, 1969). As a result, even though today's society appears chaotic and heterogeneous from the standpoints of anthropology and sociology, the standard and belief that the global human community is fundamentally the same biology need maintaining.

Let us first look at how the term 'Kirat' originated and evolved from an anthropological standpoint. The Kirati believe that the word 'ki-ra-wa' in Kirat means lion or tiger. They are also known as Mongols. The term 'Mong' can also refer to a lion or a hero (Thulung, 1985). The word Kirat originated as a word meaning "lion" or "heroic ethnicity." According to linguist Balkrishna Pokharel, the Lepmu ancestors introduced the Leo lion influence from Libya, Lebanon, and Syria (Pokhrel, 1998). This evidence demonstrates Kirat's lion influence. It's most likely one of the reasons they rule and are known as a warrior tribe.

The word 'Kirat' belonged to the Moabite word 'Kiriath' or 'Kiriath' or 'Kiriath,' which means fortress, settlement, or city in the equatorial countries (The New Biblical Atlas and Scripture Gazetteer, 1860). Because these tribes lived in forts, People gave that name. As their stronghold or settlement grew, they called by names 'Kiriath Him,' 'Kiriath Yarim,' 'Kiriath Arwa,' 'Kiriath Bal,' 'Kiriathujro,' 'Kiriath Sanna,' and 'Kiriath Safar.' These names referred to a city, fortress, city of gods, city of books, forest. This Kirat was known as 'Kirhandai' by the Greeks. In 2400 BC, they left their aged-old home of Babylonia for Mesopotamia (Dahal, 1989).

Kirat has a literal meaning in Sanskrit: something full spread everywhere or spread to the side. The semantics show Kirat's vastness, splendor, and wandering personality. The Kirat tribe lies in the Sanskrit book Yoginitantra as Yavan, Pallava, Koch, and Pulinda (Nahar, 1956). Slave trade, bandits, and Dravidians were discovered during archaeological excavations in the Indus Province, Mohenjo-Daro, and Harappa. The indigenous peoples who appeared in the Sindh Harappan civilization before the Vedic period were identified as today's Kirats, Bhils, and Dravidians (History in Hindi, 2020).

Since the Sindh period, Kirat has Marut, Tritsav, Kapardi, Ghor (Aghor), Das, Dasyu, Yaksha (Madanyat), Shak, Shakaimardi, Sush, Shyan, Shushan, Aries, Keshi, Kaushik, and other names. Competitors in Sanskrit compared Kirat to monsters, snakes, nagas, demons, kubhands, keratitis, and other wild animals such as monkeys, bears, and buffaloes. Kirat turned into Dev, Mahadev, Rudra, Rudrasha, Shome, Bholanath, and Pashupatinath (Thulung, 1985).

Linguists have now clearly identified and defined who Kirat is. The people of Mongol descent who live in Eastern Nepal, Darjeeling, and Sikkim and speak the Tibeto-Burmese language family are Mahakirat or Kirat (Benedict, 1951). Kirat refers to Limbu, Rai, Yakkha, and Sunuwar in Nepal. It includes a range of other races. Kirat is home to the Lepcha, Dhimal, Tharu, Magar, Gurung, Thami, Tamang, and other ethnic groups.

Kirat has the geographical distribution of the Tibeto-Burmese language family, with the first group consisting of Limbu, Rai, Sunuwar, Yakkha, Danuwar, Magar, Gurung, Tamang, Hayu, Thami, Tharu, Chepang, Sural, and Newar. Similarly, the Kirat of Tibetan Himalayan includes Bhutia, Lepcha, and Sherpa in the second group. Bodo Kirat, also known as Kachhari Kirat, is a group that Dhimal, Koch, Mech, Bodo, Dhimsa, Garo, Hajong, Lalung (Tiwa), Madahi, Mahalla, Moran, Fulgaria, Sutia, Rabha, Sonowal, Sarnia, Solamia, Thengal, and Tripasa, among others. Similarly, the Kirat dynasty does exist in the Khas dynasties of Nepal, India, and China, as well as Tibet, Burma, and the Philippines (Biswa Kirat Samudaya Sangh, 2016; IS Chemjong, 2003b; Writers, 2017).

As a result, the Kirat dynasty spread throughout Eastern Eurasia, Central Asia, East Asia, and South Asia. As a result, it is customary to refer to this race as an Asian race. Remember that the word Kirat has a broad range of meanings. There is a glorious history in various parts of Asia where they arrived before the Aryans and established different civilizations and cultures. Based on the similar genetic presence and geographical affiliation, there is no doubt that Kirats are indigenous to the Himalayan region, including Nepal, according to a survey conducted using the mitochondrial genome technique (Wang et al., 2012).

1.16 Yakthung Samba Phyang

In the Limbu community, the endonym term is 'Yakthung.' The man is known as 'Yakthungba,' and the woman is known as 'Yakthungma.' In accounting, the terms 'Kirat' and 'Limbu' are common. People from outside the community rarely use the 'Yakthungba.' They can easily say or write the words 'Kirat' or 'Limbu.' Because 'Yakthungba' is a word from the Tibeto-Burmese language family. As a result, people of Indo-European language families find this word difficult to pronounce.

Although this is the original Limbu word, it is a new Nepali word for the Nepali language. The Limbu people consider this word their identifying word. The 'Yakthung' surname and clan are particularly important in the Limbu community.

The literal meaning of the word 'Yakthung' and the meaning of the word 'Kirat' are similar. The word 'Yakthungba' is the words 'Yak' and 'Thumba,' just as Kirat to Fort or Garh. 'Yak' refers to a fortress, settlement, land, or state, because 'Thumba' or 'Thum' refers to a hero or a place. As a result, the combined word means a fortress, a settlement, a resident, a hero, or a king. As a result of the sense of 'heroism' inherent in the words 'Yakthungba' or 'Yakthungma,' every Limbu ethnic feels proud when they pronounce this word as their ethnic identity. This noun is not only the Limbu people's identifying word but also their favorite original character.

In our search for the origins of the term Yakhthung, we come across Hemantabhumi (present-day India). According to historians Prem Bahadur Maboang and Bhupendranath Dhungel (1990), Swayambhu Manu and Satrupa gave birth to the Mongol in Hemantabhumi. Munainba, Thoboingba, and Yoboingba were the Mongols' three sons.

Because the land was so hot, they decided to spread their children out, according to Maboang and Dhungel. Kiratingba, the eldest Munainba's son, crossed the western Indian Ocean and established himself in the frontier. Thoboingba's descendants migrated to Kipu, Russia, China, Lhasa, and northern Mongolia. His children later spread throughout China, including Chava, Dukpa, and Bhutia. The younger Yoboingba's descendants, however, crossed the volcanic mountains to the south and spread to the south-east, becoming the Cochin race in southern Mongolia, Japan, Shyam, and Burma. According to the two historians, Munainba, the grandson of the Mongols who went to the border, became the son of ten brothers of Kiratingba.

Yoktumba, Appliva, Yakkhaba, Lungpheva, Yangpheva, Suhacheppa, Guruppa, Magappa, Thokleppa, and Thangdawa were among the ten brothers. The total number of feet increased later, during the reign of Kirat king Yalumba. After that, Yaktumba's descendants became Limbu. Similarly, Appliva's offspring gave birth to Athapre Rai. Yakkhaba expanded to Yakkha. Lungphewa appeared in Lohorung. Yangpu was born from Yangphewa. Suhacheppa's children were Sunuwar, Hayu, and Chepang. Similarly, Guruppa's descendants became Gurung, and Magappa's descendants became Magars. Thakal derived his name from Thokleppa's descendants. Tharu, Dhimal, Meche, Koche, and Danuwar are among Thangdawa's descendants (Maboang Limbu & Dhungel, 1990). According to history, one of India's ancient names was Hemantabhumi (Rai, 2009).

1.17 Limbu family

Despite being derived from the Limbu language, Mundhum does not mention the word Limbu. The community does not use the Limbu word but is used in accounting. This noun refers to the ethnic who wields a bow. The non-Limbu community may interpret this term as derogatory and accusatory. They may be perceived as uncivilized, uneducated, violent, and expansionist. This term is because this ethnic group lags in terms of social development. The mutual dispute between Kirat Limbu has resulted in unwarranted accusations from within the community, not only against the word Kirat but also against the word Limbu. However, after assassinating the Kirat state, Limbu established the Limbuwan state in eastern Nepal and ruled for a long time, laying the groundwork for Nepal's unification. As a result, Limbu is both a historical and a political term.

The Limbu community claims that after Nepal's unification, Gorkhali treated Limbuwan with suspicion and hypocrisy. They did not get access to organs and locations within the state apparatus. For fear of inciting a revolt, the state even prohibited the Limbu people from teaching their language and culture. Rana regime gave torture and punishment while teaching the Limbu language and script. Te-Angsi Sirijunga Sen Thebe's biography of Phalgunand is

an example of this. Because of the state's racial oppression, these ethnic groups became unable to get an education like other castes. Their first choice became a foreign army.

Because the Limbu ethnic group is straightforward, the Arya and Khas gradually acquired their good lands. As a result of being marginalized, Indigenous People began to settle down. Some people got compelled to travel to foreign countries. With the Land Reform Act in 2021 VS, the practice of land ownership in Limbuwan came to an end. Limbu has gradually driven away from his homeland after that. Arya and Khas displaced them from their land where they had previously sheltered them. When the word Limbu gave the weight of Limbuwan, the name Limbu got politicized. The Limbu word on the political state is now becoming controversial. Some people assume backward, uneducated neighbors. However, this ethnic group is simple, with a glorious history of long civilization and culture.

The Limbu word for the bow is 'Li,' and the word for the strike is 'Bu.' Limbu, the perfect archer, is thus a noun. Mahabharat has described Arjuna in Hindu scriptures as having fought with the archer Kirat in the Himalayas. Kirat defeated him, and a Kirat appeared as Lord Shiva. Eklavya was a better archer than Arjuna at the time. The Mahabharata has revealed that this ethnicity is skillful at archery. Ten Limbu Sardars conquered the Atharai Kirat kingdom's Eight Rai (Kings) in the sixth century. They named the state ten Limbuwan because the states were established using bows and arrows (Chemjong, 2003b).

We can confirm this argument with the Limbu people's language and the Sirijunga script. The four-digit word is known as 'Li' in the Limbu language and the Sirijunga script. What indicates the number four? When one looks at it closely, one will notice that the bow would pull with four fingers. When the hand grasps the bow's body, it draws in by placing four fingers on the stretched rope. As a result, the term Li is used to denote four digits.

We can argue further. The letter 'Li,' which means four pieces a letter, is comparable with the English letter X or cross in the Sirijunga script. This character will weave into a cross in the center of a four-cornered net. When the rope is stretched and released, it propels itself forward towards the target. The connection between the bow and the four fingers is critical because the right hand's four fingers pull the bow. Likewise, the English cross denotes four parts. Limbu is associated with the significant number four. This symbol confirms that it is a crucial weapon for Limbu.

Within the Limbu tribe, there are many surnames and clans. Chongbang Limbu, such as, has multiple sects and lives in various locations. Chongbang associates with Mase, Okhre, and Chhathar, while Chongbang Kak associates with Thungthap and Maiwakhola. Similarly, Chongbang Khajum is from Tangkhuwa, Chhatar, and Chongbang Khewa is from Santhakra, Mekhakhola. Chongbang Thalang is from Thalang, Mewa Khola, and Chongbang is from Dhungesanghu, Maiwakhola. Chongbang Nalbo is from Nalbo, Mewa Khola. Chongbang Maden is from Prajang, Phedap. Dangppa, Chhathar, is the owner of Chongbang Tilling. Chongbang Samba is from Mewa Khola, Samba, and Hangpang. Chongbang Shreng is from Santhakra in Mewa Khola. Chongbang Hukpa is from Khamlalong, Shrijung, and Phedap. Chongbang Aveng resides in Lechuwa, Samdu, Mewa Khola, and Phedap (IngramLimbu,

2012). In both speech and writing, Chongbang is as common as Changbang. Changba is the Limbu word for the highest point. Because the Changbangs' ancestors once built a house on a high ledge. There is a legend in Limbu that people who lived in the highlands called Chongbang. In Limbu, the noun 'Changbang' was formed by combining Chanchangba (high place) and Yung (people living).

Various interesting facts such as historical, uniqueness, characteristics, manners, character, profession, geography, family membership, and so on come while digging the basis of the etymology of the Limbu clan. Angbo and Aangdembe are ethnic groups because they live in the Sal jungle. Ingnam and Ingnamphe are surnames because they are famous for their fame and war. Limbu, a Kerung surname, to the Lama's residence in Kerung, Tibet. Kurumbang, the residents of the middle village. The noun for the shrine is khajum. Jabegu is the pinnacle of artisanship (IngnamLimbu, 2012).

Takwapa is the name of the Pifung that opposes the country. Tumbapo refers to the first group. The name suggests that these Limbu have already arrived. Tumba is the eldest child, the eldest son, or eldest father, and he gives his surname to his children. Tumrok or Tumbrok may have been the first party to receive a share. Tambahangphe is the elderly of the settlers. Tenyung is a term used to describe a person who was captured or brought by himself (IngnamLimbu, 2012). This tale suggests that the Tenyung ancestor came from somewhere.

The warlord is Thaklihang or Thaklehang. There are hints that their ancestors were warlords. Thaklung is a word that means "body." Ninglekhu is a Tibeto-Burman word that means "poisonous." A Payangu is a person who plows and cultivates land. Pahim has a surname because he looked after his father. Pomu is a person who can fly. Pandhak is a Sanskrit word that means "to rise." Phago is a noun that means vice president or subordinate. Phyak is a sword-wielding man (IngnamLimbu, 2012). Limbu surnames came from ancestral characteristics, skills, and geography.

Similarly, because he treated someone with a banquet, his surname is Phudong. Mabo is a surname because he was on the verge of death and survived. Magar Mabo is Magar, and Sabara Mabo is a hyperactive monkey. Lungdhoyu Mabo was a person who lived in the clan. Chenji Mabo sits by the fire, warming his feet. Maden called because he still lives in his original place. Yakso is the fort's defender, and they share the same surname. Yangya is a surname derived from the famous shaman. According to legend, Laoti was born on a full moon night (IngnamLimbu, 2012).

Laksam is brave. His surname is Labung because he lives on a banana farm. Because he is an archer, his surname is Liwang. Because it serves people, Lingdam is a surname. He is Sangbangphe because he lives in a new village. Sanyok has a surname because he is poor. He was given the name Songyok because he lived in the new fort. Singak denotes that he crossed the river by boat. Making unnecessary noise as Hangam (IngnamLimbu, 2012). Samba's surname derived from a priest, the community's chief. All of the children in Samba village are known as Samba. Samba can also mean 'Eldest.' As a result, the Limbu surname in characteristics, efficiency, economic status, and so on.

Limbu people have a lower social development index than Arya Khas. They have less access to transportation, education, and health care because they live in mountainous and hilly areas. They claim that they have faced discrimination since Nepal's unification. They did not feel treated under the saltwater treaty. They blame the state for eradicating the Limbu people's language and culture by suppressing Limbu literature and script. Limbu, however, is in history as a never-ending clan. In the community, various wise men and scholars have been born at different times. They educated people by writing history and sharing information. Limbu society has also experienced a sociocultural awakening.

1.18 Indigenous People in Nepal

According to linguistics, the language family spoken in Nepal is not the language that originated on this land. By definition, even those who speak those languages are not indigenous. People from four language families have lived in Nepali territory up to the present day. Austronesian is the first spoken language family. Following that, people spoke the Dravidian, Tibeto-Burman, and Indo-European language families in Nepal.

The Austronesian language family is only spoken by the Santhal (Satar) and Munda ethnic groups in Nepal, and it is on the verge of extinction. The Dravidian language family is the second. Currently, this language family is concentrated in South India. However, some linguists believe that the Dravidian language has influenced the language spoken in Nepal today. The third language family is the Tibeto-Burman language family, which includes the Mahakirat ethnicities' languages. This language originated in the Chinese province of Sichuan. Linguists have concluded that it enters Nepal via Burma, the Brahmaputra, and Assam. The Indo-European language family then arrived in Nepal. As a result, in Nepal, some ethnicities appeared first, while others took place later. There is no ethnicity or caste, an indigenous people who originated in this soil, according to the linguistics (UpadhyayaRegmi, 1990, pp 168-170).

Caste, ethnicity, nation, tribal, and indigenous or Janajati are all used in social studies. Science considers men of the same race. When a person's body gets treatment in a disabled state, blood from all races, castes, and ethnicities flows. When one race or caste marries another race or caste, s/he can produce offspring. One can read and speak the language of the other. People can adopt any religion. Their physical and mental conditions and abilities are the same. Science has discovered that 99.9 percent of DNA is similar. Biologically, everyone is equal. A community lived in a specific geographical area for 100 generations for 2,500 years. The physical constitution of that species differs from that of others (White, 2016). As a result, some have turned black (Negro), others white (Caucasian), and still others Asian (Mongol).

People living in various locations developed their own culture and religion due to geography, environment, situation, needs, challenges. Religions and cultures contended against one another. One group has a history of not only abusing the other but also fighting them. Society has invented words like nation, surname, caste, tribal, and Janajati to design the situation. Anthropology and sociology both study people and form and imprint labels on them.

Politicians often misuse the terms. Their perceptions are entirely their own. Here, we'll look at some anthropological and sociological perspectives.

Nepal's government has defined and classified Indigenous people (IP) by global norms and definitions. IP are natives with their language and culture. This definition does not mean that they have been created as human beings where they are. In the tribal community, there is some confusion about IP terminology. On the one hand, the Nepali word IP appears to have confused all. Mundhum's characteristics and boundaries, on the other hand, misinterpret meanings. To prove that they are indigenous and original, they persuade them that they have grown up in this land as humans. It is not necessary to defend the IP definition in that way. The IP definition does not give the criteria for ethnicity to grow in the same land. It is just an illusion created by the IP semantics.

Adivasi Janajati is a term used to describe people who lived in a country before Nepal as a nation. They have their language, religion, culture, customs, and traditions that are unique to them. In Nepal, IP ethnicities are those who settled before the Gurkha state. They may accept or reject the Hindu Varnashram system (Brahmin, Chhetri, Vaishya, and Shudra). They have no control over anything. Kirat Yakthung Limbu is IP not just because they are a native descended from this soil. The Kirat and Limbuwan states were established before Nepal's unification. So the Kirat Limbu is known as IP. Kirat Limbu falls under the global definition of tribal IP because they have their own culture, language, script, and religion.

Nepal's government has listed 59 ethnicities in the tribal list. They are Kumal, Gurung, Chepang, Jirel, Tamang, Tokpegola, Marfali Thakali, Thami, Tharu, Dura, Newar, Pahari, Baram, Bhujel, Magar, Yakkha, Limbu, Rai, and Larke are among the ethnic groups. , Walung, Lhomi (Singsa), Sherpa, Siyar, Sunuwar, Hyolmo, Dolpo, Thudam, Dhanuk, Raute, Kusunda, Kisan, Gangai, Uravan, Tajpuria, Tambe, Danuwar, Darai, Dhimal, Bote, Bhote, Majhi, Mughal, There are 56 indigenous people including Meche, Rajbanshi, Raji, Lepcha Bansi, Chhantyal, Hayu, Marfali Thakali, three villages Thakali, Surel, Kuchbadia, Barhagaunle, and Lhopa. The number of indigenous peoples in Nepal has dropped from 59 to 56 due to Chairotan and Free are absent and Bankariya being present in Chepang.

In the report submitted by the high-level task force to revise the list of Adivasi Janajatis in February 2008, a list of 81 Adivasi Janajatis including 25 other ethnicities was submitted. Currently, the available Adivasi Janajatis are categorized into five categories based on the development index.

(1) Endangered indigenous ethnicities include Kusunda, Raute, Surel, Hayu, Raji, Lepcha, Kisan, Meche, and Kuchwadi. (2) The most marginalized include Majhi, Siyar, Lhomi, Thudam, Dhanuk, Chepang, Santhal, Uravan, Thami, Bote, Danuwar, and Baram.

(ii) Marginalized include Sunuwar, Tharu, Tamang, Bhujel, Kumal, Rajbanshi, Gangai, Dhimal, Bhote, Darai, Tajpuria, Pahari, Tokpegola (Dhokpya), Dolpo, Mughal, Larke, Lhopa, Dura and Walung. (4) The disadvantaged include Tangwe, Tingaonle, Bahragaunle,

Marfali Thakali, Magar, Rai, Limbu Sherpa, Yakkha, Chhantyal, Jirel, Vyasi, and Holmo castes. (5) The Newar and Thakali castes belong to the advanced group.

In Nepal's history, the Limbuwan state followed the Kirat state. Following that, all former Kirats, non-Kirats, and non-Limbus, including the Limbuwan tribe, became part of the Limbu nation. Limbu and Kirat then merged not only biologically but also culturally. As a result, biological and cultural distinctions between Kirat and Limbu are impossible. As a result, these people refer to Kirat Yakthung or Kirat Limbu.

The Samba clan arrived in the kingdom of Kirat, Limbuwan, at Mewa Khola Samba. They were known as the Kashyap Gotra, Kashi Gotra, Khambongba, Rai, and Sen dynasties. They became culturally intertwined and blended with Kirat and Limbu after arriving in Limbuwan. The Kirat and Limbu peoples absorbed one another's culture. Evidence of Shivalinga's establishment can still be found when their ancestors arrived in Mewa Khola. As a result, the Kirat and Limbuwan periods interacted socially and politically. They merged with the indigenous culture, the Samba clan, and the Phayang sub-clan from Sen in Mewa Khola. As a result, Phyang Samba became an indigenous people of Mewa Khola.

1.19 Coinage of the Hangpang

Hangpang is a village in the Mechi Zone's Taplejung District, in the southern section of the district. On the village's northern border, the Tamber Khola flows. To the northwest, the Sobuwa Khola runs through the village. Athrai is its ancient name. The village's name comes from the Kirat Limbu language. The terms "Hang" and "Pang" mean "king" and "village," respectively; the two words to make Hangpang, which means "king's village." Because it is one of the best (king) villages, it is known as Hangpang.

Hambang, the indigenous Limbu clan has formed the toponym Hangpang. People thought that Hambang/Hampang became Hangpang. Limbu, a Hambang native, resides near Tamber Khola, south of the settlement, in the Makathup area. They are one of the indigenous Limbu in Kirat history.

This village's name also incorporates a historical fact. In the nineteenth century, Kirat king Kamadatta Sen of Vijaypur consulted with the people of Hambang, and appointed two orphaned Angbuhang princes, Lahang and Hangsam, as chief of Hambang village. This incident indicates that the Hambang was under the control of Vijaypur's Kirat Raja. We can understand that Hambang was under the Vijaypur rule. It is simple to see that the road to Hambang is open. With Hambang's historical support, the toponym formed Hangpang since it was easier for the Indo-European language family to speak 'Pang' than 'Bang.'

Hangpang village has a similar origin story. However, further historical fact analysis can make it more trustworthy. Evidence showed that Hangpang was under the Vijaypur ruler. No powerful king ruled here by conquest. The Vijaypur administration appears to have arrived here for a suitable place to arrange for its orphaned relative Angbuhang. Queen's kin appointed like feudal lords. Furthermore, there is no evidence of state activity, no evidence of

ups and downs, and no facts to date. Angbuhang went on to become the village headman, school administrator, and teacher in Hangpang.

In his account of Vijaypur's brief history, historian Iman Singh Chemjong mentions this. An arbitrary Sen dynasty king of Limbuwan, Setchchene Yonghang Subba, ascended the Hastapur fort of Yangwarok Thum during Kirati King Kamadatta Sen (1818-1826 AD). Yonghang ruled the block, overthrowing the previous ruler, Angbuhang Subba Muhangep. Some of the Angbuhang relocated to Thechambu in Taplejung. They became the Meyangbo dynasty there. Another dynasty settled in Change of Atharai Thum, the Angbuhang dynasty (Chemjong, 1974).

When Yonghang Subba, the Sen dynasty ruler, assassinated King Angbuhang Muhangep in battle, two minor nephews of Thangsangma, Lahang, and Hangsam, were furious. Kamadatta Sen's queen Thangsama at Vijaypur belonged to the Angbuhang dynasty then. When she learned of the children's plight, she escorted them to the Vijaypur palace and protected them.

The two princes used to go to the Sardu river near Vijaypur to play. They discovered a copper idol of Shiva on the riverbank one day. That's what he told his aunt Thangsama. Her husband, King Kamadatta Sen, was a tyrant, and she was reluctant to tell him. However, word of the idol's discovery spread like wildfire. One day, the rumor reached Kamadatta Sen.

King Kamadatta Sen summoned the two princes to his court and inquired about what was going on. The princes informed him of the solution they had discovered. If the story is true, the princes get transport in a litter from there. If the idol is not found, the two princes will have to sacrifice in the same river. Fortunately, they got the deity icon in Sardu Khola. Then two princes with a music band were transported to Vijaypur by placing idols in one litter and princes in the other.

King Kamadatta Sen was ecstatic as well. Asking the Kiratis of Atharai Thum's Hangbang village, he appointed Lahang and Hangsam as village chiefs. After that, the hamlet added the meaning of King's Village, Hangpang (Chemjong, 1974). This event reveals that the settlement was previously known as Hangbang /Hambang /Hampang before being renamed Hangpang. History records that Kamadatta Sen conferred with the people of Hangbang.

What is the basis of the name Hangbang? There is a strong foundation for answering that question. The village was identified by the name of the village's native Limbu tribe, Hangbang. The Limbu of Hangbang descent live there, so the name toponym is also Hangbang. The Hangbang clan's Mangena Yak Khongi is found near their residence in Hangpang.

Angbuhang Prince, blessed by Vijaypur's Kirat ruler, chose Hongpang. A group of his Angbuhang dynasty fled to Athrai Change near Hangpang after being defeated by Yonghang in the Yangwarok Hastapur fort. The Sobuwa River separates the villages of Change and Hangpang. It's natural for these orphaned nephews to want to be near their Angbuhang relatives in Change. Change's Angbuhang dynasty and the fertile village drew Angbuhang

orphans. Because the natural topography is somewhat flat, irrigation and drinking water are also available, making it easy to choose the site.

Hongbang and Suneba are Hangpang native ethnicities mentioned in Kirat history (Yakso & Yakso, 2016). Samba Mingshra (2018) has noted that Samba people began to migrate from Mewa Khola to Chainpur in the early nineteenth century to join the Limbuan army. In this context, in 1806 VS, Phyang Samba from Mewa Khola Samba arrived in Hangpang and settled down by clearing the jungle (Phayang Samba AR, 1999; Phyang Samba Angbuhang S, 2018). In Hangpang, they have also built their graveyard and a local Mangena Yak (across Chungwa Khola). Due to their land ownership in Mewa Khola, the Sambas called Yakso from the Tamber river area to form an administrative Subhangi district. Samba and Yakso settled a land dispute in 1807 VS. On this basis, it is possible to wrap up that Yakso arrived in Hangpang around 1807 BS. Hangpang does not have a separate Yakso burial ground like Phyang Samba. According to the incident, Yakso would have entered Hangpang after 1806. Following that, Aangbuhang appeared in Hangpang during Vijaypur's King Kamadatta Sen. (1818-1826).

In a nutshell, Hangbang/Hambang/Hampang village has derived from the Kirat Limbu native Hangbang. Because they are on the Tambar River's bank, it is easy to assume that they are also Kashigotre Khambongba from the Koshi Baraha area.

1.20 Aim of the Study

The study's primary goal is to find Kirat Limbu-Samba Phyang-centered blood uniqueness through comparative cultural observations on an anthropological basis.

The first specific purpose of the research is to trace Phyang Samba's ancestors. The study will decide when and where the Samba surname originated. The study will find the ancestors before the Samba surname by reviewing cultural and historical background. The first specific goal of the research also finds the context of Tungdunge Mundhum and Samba. As a result, the study will set up the historical significance of Samba's unique Mundhum Tungdunge Mundhum.

Similarly, the second specific aim of the paper is to check the Samba Phyang sub-blood tribe's uniqueness. It will check by comparing cultural relations, evolution, and behavior about the human race. The literature review will cover Samba, Limbu, Kirat, Mahakirat, Khas, and Aryan living with Samba Phyang.

The third specific goal of the study is to give analysis, logical conclusions, and factual synthesis between the Mundhumi knowledge, Vedic knowledge, anthropological facts, and figures of the Phyang Samba community. Furthermore, the study's primary goal is to discover what practices and problems exist in Phyang Samba with a recommendation.

1.21 Statement of Problem

According to historical evidence, the Kirat Yakthung group appointed a recorder for genealogy and history writing. He wrote the genealogy of the members of the group. He was responsible for keeping the genealogy of those who went out of the group and those who came.

This tradition has changed over time. Everyone was busy with their livelihood. Most of the people are illiterate. But some proactive people managed to call an educated person for consultation in preparing the genealogical record as per recall and hearing. It was customary to keep the note written a Nepali paper and kept in a wooden box. This situation was prevalent about 50/60 years ago.

Many handwritten histories and genealogies were lost, eaten by insects, chewed by mice, or burned in the fire. Thus, most of the ancestry written for future generations is unfulfilled. Such complaints used to come from the mouths of many people. Some senior citizens expressed regret for not being able to keep the documents safe. Despite our best efforts, we have been unable to pass on our knowledge and history. As a result, without reliable resources, correct or reliable or scientific study of history or genealogy has become difficult today.

During the survey, I discovered something interesting. Some families were hesitant to openly share their knowledge and ideas. They want to keep what they know so far a secret. They became worried because if kinship would be established, they would be forced to share the property with them.

In 2046 VS, Nepal regained multiparty democracy. People's dissatisfaction was visible in the open air. In 2063 VS, the people's identity movement reached its pinnacle. As a result, after 2046 VS, there was a social milieu where people started expressing their feelings and views. Indigenous people began to write genealogy to discover their identity and past. Then came the flurry of genealogical research and publication.

The search for knowledge brought awakening in society. From that, both positive and negative results came out. At times, people felt that caste, caste-suspicion, bitterness, and ethnic egoism had increased. Those who politicized the wave of identity also linked the Limbuwan campaign in politics. Politicians and strategists misused the ethnic research of Kirat Limbu. They did not care about the research findings in favor of the uplifting of Kirat Limbu. Just as politicians are confused, so is Kirat Limbu's consciousness. They believe that Bhumi Putra refers to their ancestors, created by God in this country.

In Kirat Yakthung Limbu, the origins of many surnames and clans seem around 500-600 years old. As a result, the number of people who believe it is simple to record their family history (genealogy) by starting with a clan under Limbu has surged. Limbuwan's historical background starts after the Kirat rule. The Kirat Limbu community's selfish politics

continued to play a game of confining the Kirat Limbu to the Limbu surname and clans to align with the Kirat's narrow ethnic political aims.

Anthropologists believe that the metaphysical texts, including Mundhum, had been created between the 13th and 18th centuries. Veda's writing began in 500 BC (Sanijit, 2011). Sirijunga, who lived in the 9th and 10th centuries, wrote Kirat Mundhum for the first time. Writers from Kirat Limbu are now working on anthropological documentation of the culture. Critical analysis and historiography, however, are out of focus. While researching the distant past of Kirat Limbu, the writers were hesitant to associate with Saumar, Kurma, Kashi, and Rudra. We can find the political and strategic context.

Anthropology traces the origins of Kirat Limbu. We cannot use Mundhum alone to write history. It necessitates the use of historical and scientific facts and figures as a backup. One cannot be satisfied with a 5-6 hundred-year-old genealogy. The need of the day is to study and analyze historical facts and figures factually and logically while keeping the local Mundhum in mind. The Kirat Limbuwan Campaign has completed the strategy of establishing Limbu as indigenous. The scope should now be based on and broadened to include an academic move.

The courage and vigor to decode scientifically by understanding the characteristics and boundaries of the myth or mundhum is today's challenge. Many writers seem perplexed by the external and internal forms (metaphor/symbol/meaning) of the words expressed in the mundhum or ethnography. They generalize the covering layer of myth whose knowledge does not put the modern world to the test. In addition to Mundhum, there is a pressing need today to discover one's ethnic identity through studies and research in the anthropological, scientific, and intellectual worlds, as well as world history.

There is no Phyang Samba genealogy except for a preliminary outline. It requires a survey covering Nepal, India, and Bhutan. The challenge of the study is not only to collect data. How to relate Samba with pre-Samba ancestors is even more difficult. There are more than a dozen Sambas, but they have few genealogies published. The available ancestry information focuses on the Samba's origins. The Samba community has not attempted to trace the ancestors of the pre-Samba ancestors. Although they are trying to show Rai, Sen but their voice is unclear. The writers are hesitant to link Samba's ancestry with Rai and Sen. This study will remove a curtain of hesitancy to associate Samba with its Rai, Sen ancestors with evidence and arguments. It will link Phyang Samba's ancestry with Nepal and world history.

1.22 Research Questions and Hypothesis

Positive hypotheses and questions guide the Phyang Samba genealogical study and the anthropological assessment of Kirat Limbu identity. Since the survey began with the Phyang Samba genealogy study, the Phyangs prepared the genealogy within the Samba.

The first task was to find when Phyang arose from the Samba family. So, where are the scattered Phyang branches today? When did they leave Mewa Khola Thum? The second important question and goal are to compile a genealogy.

The third question concerns the origins of Phyang's ancestor Samba. What were the dynasties that existed before Samba? Do those ancestors understand current Kirat history, world history, Mundhum, Veda, and so on? Phyang Samba's anthropological identity in a modern way using knowledge and information from various disciplines of anthropology based on written data sought.

How did Phyang come? We have to investigate these questions within the context of the historical, archeological, and linguistic facts that go with this curiosity. How many Samba sub-clans are there now? Are the ancestors of all Sambas the same or different? Where are the various Samba sub-clans now, and what distinguishes them? What is the connection between them? What is the meaning of the toponym Samba? The study's goal is to find answers to such natural questions. What is the Samba's Tungdunge Mundhum's historical significance? This concern is an important question as well.

The research's strategy is to look for, investigate, and analyze historical and cultural facts and personalities in various domains of anthropology that represent the heritage of Limbu, Kirat, Mahakirat, Khas, and Aryas. The study looked at Phyang Samba as a human being, compared analysis, and compiled evidence-based information.

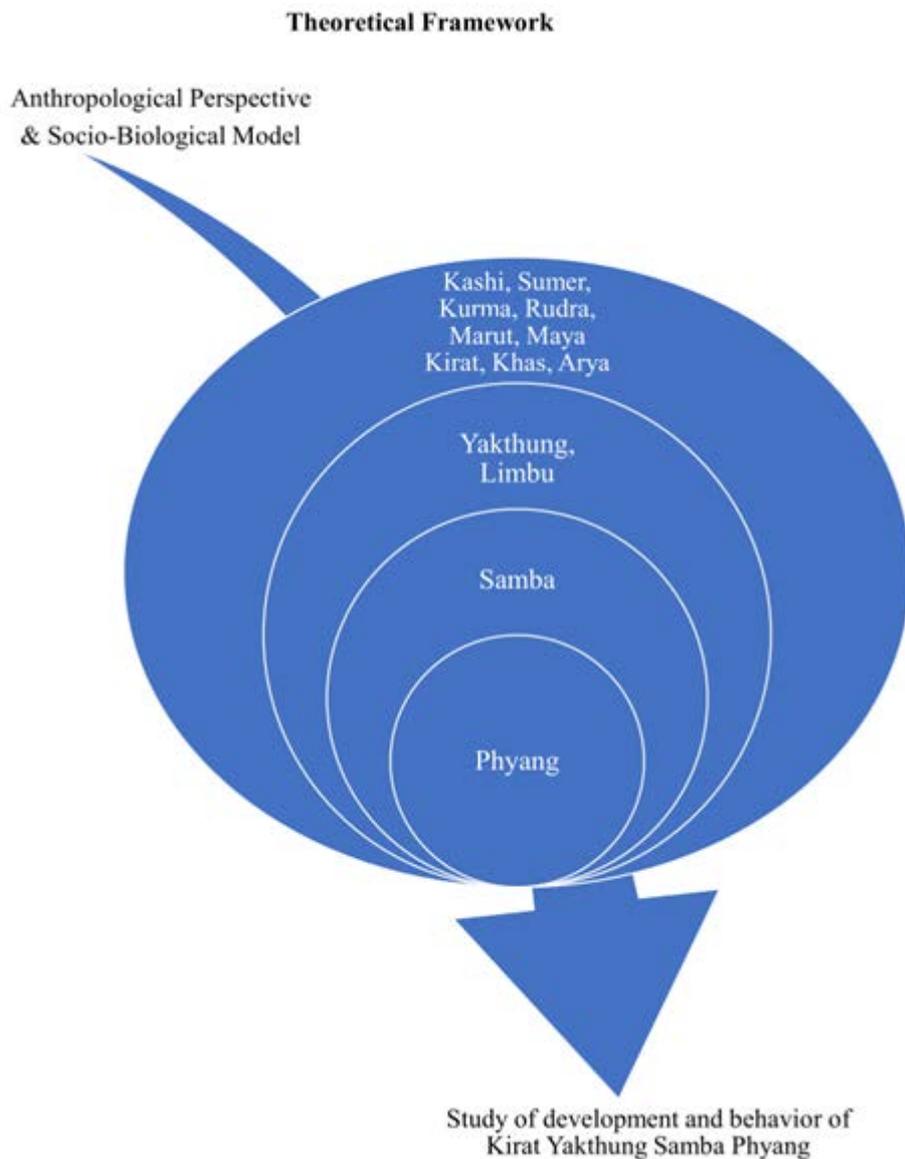
Prehistoric or ancient investigations are even more difficult. However, the researcher has used the evidence and material gathered to conduct the analysis. What are the demographics of Phyang Samba? In terms of culture, beliefs, and customs, what do they have? What are the social conventions for surnames? The study should answer for current colloquialisms, as well as sign practices and issues. The research should also give recommendations to the community on how to solve problems and overcome obstacles. The report also details any opportunities and problems that arose during the study.

1.23 Theoretical Framework

This study is qualitative, exploratory. The study developed tools based on the findings of a prior round of surveys. This study expanded on logical notes taken from current data or theory. Without taking just face value, the work concluded by comparing and evaluating a variety of data. We do logical analysis, synthesis, and conclusion by presenting them with new information and data. In the end, we discuss Critical Realism.

Ontology investigates the state of consciousness. Epistemology incorporated anthropological and modern scientific knowledge and theories. Scholars' ideas and perspectives have taken precedence over ethnic, political, religious, regional, and other considerations in axiology. The research strategy is a bit vague. On the one side, this study is Longitudinal Exploratory, while on the other, it is Ethnography.

Theoretical Framework



The current study flows on the theory of a socio-biological model (Wilson, 1975). The socio-biological framework is the best way to understand the Samba. People came in waves or groups in quest of their heritage (Gene) and became Samba, even establishing toponyms, as Samba evolved from the Kirat to the Limbuwan periods. Tungdunge Mundhum proves this later. The Socio-biological model describes human desires. A man's instinct is to search for his forebears, ancestry, and genes. He wishes to improve and expand his organization. Tungdunge goes through the mouth areas of Arun, Varun, and Tamber to Maiwa Khola, Mewa Khola, and Tamber Khola. He appears to have investigated his man under the effect of his genes. As a result, this fable's general essence is consistent with the socio-biological theory.

A study is a method of gathering information, analysis, and presentation of data, facts, and knowledge in common usage. However, this isn't enough to complete the study. Research is

the process of gaining new knowledge through current data and logical analysis. We have to apply new concepts, approaches, and understandings in research. The research's primary premise is to build a logical argument around any piece of knowledge or theory. We can only end the investigation by re-arguing the observation that emerges from the debate. In this study, deduction and induction were used to complete the goal of analysis and synthesis. The hypothesis derives from a review of existing theories by observation of the evidence. The theory developed the grouping of facts based on other evidence and observation.

What is the current status of ontological knowledge? It includes a thorough examination of primordial knowledge. What is the current condition of trustworthy knowledge? What is epistemology? These were concerns in the study. The study employed axiology. It promotes intellectual principles and views without regard for ethnicity, politics, place, or other factors. The Research Strategy is multidisciplinary. On the one hand, it is a longitudinal exploratory study, and on the other, it is an ethnographic study based on socio-biological structure theory. It's also a mixed-in strategy. This investigation sets up on positivism's solid evidence flows.

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