

representing -Ba, it is customary to use the lowercase letter (*Chuksam*) instead of -Ba. In Limbu vernacular, such as when Subba is pronounced, it is called Supba, Suppa, Suba, Subha, and so on (Ingram, 2012). 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 term 'Subba' as it is now spoken or written is a distorted form of the original word. Historian Thulung mentioned the word *sab/saba/sabha/shiva*, from which many ethnic groups and terms in the Kirat civilization arose (Thulung, 1985). In any case, 'Subba' is Kirat Limbu's original name. Not only that, but it is a Kirat/Mahakirat word, heritage, and identity.

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 Tibeto-Burman language family, its origin, and distribution.

Toponyms

There are many sites in Kirat Limbuwan territory that attest to their ancestry. For example, the name of several rivers in the area distorted by the word 'Showbwa' is 'Sobuwa Khola.' In the Kirat Limbu area, there is a river called Sobuwa Khola. That is close to the word *SKRẼwa* used by San Makwan for his chief in Burma, as recounted by Chemjong above (Chemjong, 2003). However, Sabha (Saba) Pokhari (pond) is linked to Saba/Shiv of mundhum, according to Saba mundhum and Pong Mundhum (Choqgbang, 2009). The Sabhapokhari in the Arun-Barun region is also a distorted version of the Saba-Shiv-Pokhari in consonance with Chongbang Samba's Pong Mundhum and Tungdunge Mundhum. As a result, we should look beyond Chemjong's reported San Makwan (Burma) to the histories of Persia, Shiva, Pong Mundhum, and Saba Mundhum to associate the surname Subba with them.

Subba is a Kirat Title

It is now clear that the Shah dynasty did not only give 'Subba' title to Limbu. The Shah dynasty bestowed this title on the Aryan-Khas caste at various times.)RU H[DPSOH Whe famous linguist Bal Krishna Pokhrel's father, such as, was a Subba titleholder (Pokhrel, 2011). But why do not any Aryan-Khas caste today use the surname Subba in their name and surname? Why do the Kirat family of Limbu, Gurung, and Thakali continue to write Subba? Because the Subba title had already been established as a sociocultural legacy in the Kirat long before the Shah dynasty conferred it on Limbu following unification.

The title 'Subba' was instilled in the Kirat or MahaKirat family and is still used today. Subba is not an Aryan, nor is it a word or title in Nepali. Non-Kirats do not recognize this by their social customs and cultural traditions. The State system provides them with a reward for some time; they do not attach their names to their identity in any way. So why didn't they think to use this word? It is critical to understand that the word 'Subba' represents Kirat's lineage.

CONCLUSION

By Persian history and linguistics, the word Subba consonants on the history of Mesopotamia, the Mediterranean region, West Asia, the Middle East region, the ancient Saba, the Shiva faith, and the Sabians group. Subba's corresponding Samba toponym Samba is in Jammu-Kashmir. Kashmiri Limbu as a remnant in Kashmir contributes to this. Kirat Mundhum claims that Kirat's ancestor Saba Yet-hang split into two branches. Kashi Khambongba centered in the Indian subcontinent, while the other branch traveled around *Singyuk* or China and became Lhasagotre. Sen Makwan named *Showbwa* to a leader who traveled to China and then to Burma, and the name *Showbwa* corrupted Subba. According to genealogy and linguistics, the words Saba, Shiva, Sen, Sena, and Subba were born in the Khambongba Kashi or *Singyuk* Lhasagotre Saumer group in Kirat. In any case, the term Subba has come to symbolize Kirat's faith and culture. Only Prithvi Narayan Shah borrowed the title Subba in the administration. This title is not a post from his period.

'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 languages, but it is also well-liked and respected in native Nepal. However, Subba is Mahakirat's identity and heritage, not the Shah's reign 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.

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