



**An Overview of the Association Between the Myths and
Proof of *Lepmuhang Mundhum* and *Matsya Puran***

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Abstract: In many societies, the deadliest flood mark/s is common learning with different interpretations, preserved in myths like Kirat Yakthung Limbu's *Lepmuhang Mundhum* and Hindu's *Matsya Puran*, comparable to hundreds of evidence. *Matsya* (fish) saved *Manu* and disciples like fish saved *Lepmuhang* and *Mundhum* followers and taught them how to survive by farming. The *Lepmuhang Mundhum* is an oral sacred Kirat text; *Matsya Puran* is also a sacred text of Hindus. The article seeks to find out the possible locations and dates of the flood, compare and contrast cultural myths and the study, for this reason, gathers myths and compares them with shreds of evidence from various studies and books. By revisiting the myths and evidence of the deluge and related archeological, linguistic, and genetic studies, the essay compares different perspectives to give way to better understanding of *Lepmuhang*.

Keywords: Kirat Yakthung, *Lepmuhang*, *Lepmuhang Mundhum*, *Matsya Puran*

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Introduction

Limbu (Yakthung or Limbu) is one of the ethnic groups living in Eastern Nepal, North-East India, Bhutan, Burma, and Thailand. They have a traditional belief system called Mundhum which is an oral text and cultural lore appearing a distinct culture and performance. The word Mundhum is made up of from Limbu language words *Mun* and *Dhum* where *Mun* literally means mouth (*mura*) or oral and *Dhum* literally means strong enough. So, the word *Mundhum* means a tradition of powerful and meaningful oral text moving from place to place and generation to generation. Another literal meaning of *Mun* is moving things around. It indicates the character of *Mundhum* is to transmit texts orally from one person to another and from generation to generation. Iman Singh Chemjong (1961) described *Mundhum* as a strong power or knowledge. He compared *Mundhum* with *Veda*, which is Hindu literature. As *Veda* literally means knowledge of Aryan literature, *Mundhum* is also a knowledge of Kirat literature. This knowledge gives insight and power. In other words, it is a religious Kirat cultural narrative text constructed by mythological stories, legends, prehistoric accounts, and practical and philosophical encouragements in oral forms. *Mundhum* is considered as a great knowledge and philosophy of Kirat. It gives us a perspective of overall creation of the universe, birth, death, and rebirth of life. *Mundhum* comprises of rituals of birth to death, marriage, and purification. It also includes guiding principles and code of conduct of the society.

Among many other Mundhums, *Lepmuhang Mundhum* tells the story of human destruction by the deluge and the cause of existence and the tale of word ruin. It also informs about social customs, seasonal worship of the god, and purification rituals during childbirth and death. *Yehang Mundhum* guides practices of its people by rules for marriage, births, and deaths. *Mabohang Mundhum* begins with the story of the world's creation and most parts include the story of King Mabohang's war victory and guidelines on subjects to follow Yuma's religion and abide by his rules and regulations.

Kirats regard places mentioned in *Mundhum* as living in their ancestors. The names of those ancient areas, however, do not resemble the name and place of the present. Listeners and readers interpreted the spots in their perspectives. *Samba* singing Mundhum mixes allusion, hyperbole, and euphemism to make epic poetry as perceptible and pleasant as folk literature. Kirats living in different places make these *Mundhum* texts change over a long period of time and are different from each other. Lepmuhang, however, is confined in Mundhum's mythical story. The questions may arise as to whether this story is merely a myth, if it has any meaningful signs of history, or whether it is linked to the historical evidence of Kirat. This writer, therefore, attempted to look at mythologies and evidence from other cultures to observed if Mundhums are linked to other cultural myths and evidence. This work created more connections for Mundhum to important knowledge source and opened space for further studies. In brief, by revisiting the myths

and evidence of the deluge and related archeological, linguistic, and genetic studies, the essay compared different perspectives to give way to better understanding Lepmuhang.

Background Information

Iman Singh Chemjong (1961) rewrote a book about Kirat mythology and philosophy *Kirat Mundhum* (1961) and Mundhum education *Mundhum Khahun* (1965). Bairagi Kaila rewrote a Mundhum mythology book about creation called *Cha-it Mundhum* (Kainla, 2003). In a book called *Yumaism, the Limboo Way of Life: A Philosophical Analysis*, Jash Raj Subba (2000) described Yumaism as a mundhum philosophy, but with a modern perspective. However, the researcher pointed out the inclusion of Christian elements, such as self-screening, communicating, internalizing, focusing on mind and soul, claimed to be a great religion, and borrowing Christian terminology in the modern texts of Yumaism (Gustavsson, 2013). Chaitanya Subba (1995) wrote a Limbu religion and culture book (1995) showing Kirat's traditional religion and culture. Chandra Kumar Sherma collected Kirat myths and wrote a book describing the Limbu mythology *Kirat Gatha, Katha Ra Lok-Kathaharu* (2009) and *Kirataka Karma Sanskar Vidhi* (2000).

A Mundhum linguistic study has been conducted by Mohan Kumar Tumbahang (2013). The Limbu language, Tumbahang said, is a kin of the Tibeto-Burman family (pp. 2-13). Mundhum is one of the dominant languages in Nepal, a religious scripture. Linguistics shows that China's Sichuan Yunnan was the center of Sino-Tibetan languages from which Tibetan-Burmese speaking people brought low-land rice civilization and shifting southern cultivation. They mostly descended along the Brahmaputra river to North-East India, the Ganges plain, Burma, and Nepal. Limbu language belongs to the Tibeto-Burman language family, and it is one of the members (Hazarika, 2006). Another scholar who studied cultural representation and performance in Mundhum, Ramesh K. Limbu (2010) has described Mundhum as a set of oral religious texts consisting of mythological stories, legends, and prehistoric accounts. Gautam and Thakur (2007) conducted a Limbu sociolinguistic survey in Nepal and submitted a report to the Tribhuvan University of Nepal; the survey focused on areas of social and language. Socially, Limbus are shamanistic and worship nature, and like the Bön, Shaman, and Mundhum guide them. We seek Yakthung ritual experts such as *Samba, Phedangba/Phedangma, and Yeba/Yuma* to worship their supreme deity, *Tagera Ningwabhu Mang* or *Tagera Nungwaphuma*.

The study in Limbu consists of an abundance of linguistic and descriptive ethnographic studies, but less attention has been paid to a comparative and critical approach of revisiting a particular story and character of Mundhum. The writing started because of a lack of epistemological analysis comparing and linking character, place, and

date with myths and facts. The writer, therefore, finds room for comparing narratives and evidence, and linking evidence to give a holistic interpretation.

Revisiting Myths and Evidences

“Human history” is a popular phrase, so it is the world's past. It feels like an autonomous discipline, but multidisciplinary disciplines such as archeology, anthropology, linguistics, genetics, etc. complement it. The writing invention made it possible to record history as literature and history in documents. Studies, documented history, and secondary sources are significant sources today. Oral literature, however, is the inevitable support for pre-history figuring.

Mundhum from Oral Texts to Written Texts

Up to 4000 BC, all literature was oral. Writing developed in Egypt and Mesopotamia in 3400 BC. After that, in composing written literature, Asia, North Africa, and Mediterranean lands developed rapidly (Kafle, 1984). Mundhum is an ancient inherited oral scripture. A presence of Shiva worshippers was found in archeological evidence in Indus Valley, but as shown in Hamilton's book, there was no sign of the 4000 BC Sumerian script linked to Kirat (Hamilton, 1819). However, Kirat King Mawarang revived the traditional Kirat *Rong* script where Colonel Menchering noted that mixed with the Babylonian script (Chemjong, 1956). The Tibetan King Thisong Dishan called India's Pandit Padma Sambhav, Shanta Rackchit, and Bimal Mitra in the 8th century to make Tibetan Buddhist literature and scholars. King Srijanga (880-915) went to Tibet to consult them for three months and in the 9/10th century developed new script kin to the Tibetan-Burman language family *Srijanga*. For the first time in the 9/10th century, these pandits and scholars in Tibet documented Mundhum's oral tradition in writing (Chemjong, 1948; Subba, 2004). For a long time, however, there has been no evidence of further development of Mundhum in writing. So, initiatives for written texts have almost been lost.

Tye Angsi Sing Thebe restored and reconstructed the *Srijanga* script based on the King *Srijanga* script and literature after a millennium in the 18th century. He built it by crossing the language and teachings of Sawa Yet Hang and Susuwa Lilim. He wrote a *Srijanga* script book called *Mundhum Sapla* (Limbu, 2017). Due to belonging to the Sen family, Kirat Senehang Limbu Genealogy called him Tye-Angsi Sen Thebe (Sen Chobegu, 2007). This is the second Mundhum writing in history's *Srijanga* script. However, written texts did not get well-disseminated. After a long time in July 1925, a meeting under Maita Singh Thegim's chairmanship in Kalimpong decided to write Mundhum by collecting manuscripts from various areas. The Limbu Chumlung (meeting)

decided to write Mundhum and then asked 84-year-old Lal Shor Sendang (Sendang Lama), Sikkim's Mundhum specialist to do so. Sendang rewrote the Mundhum (Chemjong, 1956), for the third time in 20th century history. No one can ignore the fact that Khas-Aryan culture and Shah regime had discouraged and influenced the indigenous Limbu culture. The outcome of Kirat Mundhum's end, vocabulary, literature, and the script was a conscious move (Limbu, 2017). Indigenous people, including academics today who are concerned with the political approach of that state and excellent religions, including Hindu, Buddha, and Christian, dominate their culture and influence it.

“Om” in Mundhum Texts

The first word referred to in the Mundhum texts is “Om.” Chemjong (1967) began texts in the book Kirat Mundhum by pronouncing the word *Om*. Publisher Kirat Yakthung Chumlung wrote on the book a note of disagreement stating that *Om* is not native but instead, a Hindu word used in the book. The publisher claimed that Hindu favored a religious leader, Falgunanda Lingden, who had probably influenced the writer. However, Chemjong (1948) clarified that both Hindu and Buddha mantras consist of ancient Limbu handwritten texts. He pointed out that Limbuwan people used to go to study in the 7th century in Mithila, where teachers taught Sun god *Om Naam Siddham* to write down at the opening of the text. Kirats used to write and pronounce *Om Naam Siddham* at the beginning of the texts with that cultural effect. Chemjong (1956) also referred to Mundhum where a Kirat king Munaphen Hang carried out Chinese civilization from China's Sichuan Yunnan to Tibet. His kin, Lassa Hang, disseminated Yumaism in Tibet, and his descendent, Ubahang, further passed on it to Eastern Nepal. However, a Hindu scholar took up a philosophical argument, saying Kirats are Hindu. His logic is to declare the texts of Mundhum as *Om! Chaphat Sukkum Hikke Iksa Tarrak Laya Namme Aasewaro!* and *Om Agni, Indra, Sabita, Vayu, Varuna Namo* are the same as his philosophy (Pokhrel, 1983). Narad Muni Thulung, a Kirat scholar, said Kirat's ancestors belonged to Shiva's faith in Persia where sandalwood burned to do *Hom*. The civilization in Sindh Harappan also left the sign of Lord Pashupati's existence (Thulung, 1985). The tone of *Hom* and *Om* is the same thing. The priest called *Home* /həmel/ in Kirat Rai's family spoke of a literal meaning belonging to *Hom*. Most likely, the word *Om* derived from the ancient ritual of *Hom* in Persia related to Shiva or Sabians. It is a word that was used before the Aryas come to India. Also called *Thebasam*, *Om* belongs to Kirat Shiva. With this historical evidence, although Hindu made this word their own, no credit goes to Vedic literature.

Synopsis of *Lepmuhang Mundhum*

One day, Lepmuhang went to the river as usual before worship to bathe in the morning. A little fish came near him when he was ready to bathe and said, "Save me Lepmuhang! I got a big fish," Lepmuhang took the fish and put it in a water vessel. None of the containers, however, became enough to keep the fast-growing fish. He moved the fish into a pond, then into a river, and eventually into the ocean. The fish thanked Lepmuhang for giving it shelter. The fish advised Lepmuhang to prepare for an upcoming flood and make a ship. The fish advised Lepmuhang to make various rooms in the ship for various animals and plants. One time, there was a great flood disaster. During the flood, the fish appeared. Lepmuhang tied his boat to the fish's horn. The fish swam over the floods that pulled the ship to the Mighty Mountains, rescuing the Lepmuhang and his followers. Once the flood disaster subsided, they prepared the lands for farming. Different species of animals began to procreate again. Lepmuhang thanked the *Ningwabhu Mangfish* (fish) for providing him the knowledge and power for a new life (Chemjong, 1967).

Synopsis of Language Ruin Story

The tale of word ruin tells how misunderstanding and fighting took place because a language misinterpreted. Once the deluge was over, people decided to build a tower for future flood shelter. They began to build a high tower up to the sky. For the foundation, some people dug into the ground, some made bricks, some made the mud, and so on. Their united strength succeeded in building a tower high up to the sky. Suddenly, though, no one knows what's going on with them. They began misunderstanding the spoken language or misinterpreting it. They distorted the order given to the base-level workers from the tower's high level. When people from the high tower asked to send more bricks and mud, the low-level people understood as to destroy the tower base. This was almost the end of the tower's construction. Only by connecting the base to the top could it be saved, and they needed to place a ladder from the top of the tower to the sky. Combat broke out at the end, and the tower collapsed. When the tower collapsed, a lot of people were killed. Afterward, the living people gathered together. They were grouped by the languages they understood. Many groups then left that spot (Chemjong, 1967). Narratives are a classical sign of natural disaster in the distant past where a god has played a heroic role and has taught morals or teachings. Besides Mundhum and Puran, ancient texts from the Bible and Greek literature mentioned the deluge and existence. Mundhum's tale of Lepmuhang is comparable to that of other literature. It also opens rooms where it is possible to link scientific evidence.

Comparing *Lepmuhang Mundhum* with *Matsya Puran*

The *Matsya Puran* is one of the Hindu myth's 18 Puran. Roshen Dalal (2014) said it is one of Sanskrit literature oldest and most well-preserved examples. This text was regarded as Vaishnavism. It is named after Lord Vishnu's semi-fish and semi-human avatar (p. 167, 267). Rocher (1986) pointed out that the Sanskrit scholar of the 19th century, Horace Hayman Wilson, called it the work of Shaivism. The text praises different Hindu gods and goddesses, so it's not just that. Ramachandra Dikshitar proposed ancient dates of composition of the *Matsya Puran* text probably began in the last centuries of the 1st millennium BC, its first version completed around the 3rd century BC. (Rocher, 1986). The demon Hayagriva appeared to steal the Vedas once the deluge had finished. Matsya killed the demon, recovered the Vedas, and delivered them to Brahma. Manu also collected seeds and planted them on the ground. Manu and their people began farming again and began to proliferate men and different species of animals (Agrawala, 1953).

Matsya Puran's story resembles the *Lepmuhang Mundhum*. Both include taking a fish out of the river and a rescue by fish, conversation with the fish is almost the same. The fish rescue, the method that connects the vessel to the fish horn, is the same. They both rescued people and animals by placing them on the mighty mountain. When the flood was over, they both began farming in the fertile lands. *Lepmuhang's* story also indicates that by cutting the jungle, agriculture started. It shows someone forced to move to a new land.

Another story of misunderstanding is about a tower collapsing and killing people. On the other hand, *Matsya Puran* talks about a Hyagriva demon who was trying to steal Veda, then killed him and recovered the Vedas. After the deluge, the *Lepmuhang Mundhum* reflected a conflict of interest, fighting, and separation of groups. The presence in the tales of symbol, metaphor, and simile shows signs of comparison and links them to each other. Evidence has shown that Manu and his offspring are now known as Aryas, and the descendants of Lepmus or Lepmuhang are now known as Limbus.

Meaning of Myths

The theory of social construction suggests that people and society create reality. People started thinking logically and created models. They shared with each other and through languages realized these models (Leeds-Hurwitz, 2009). People learn roles set by society according to the theory of symbolic interaction. To grasp shared perception and communication, they interacted and built symbols such as words and gestures (Blummer,

1969). These theories are useful in understanding the values and perceptions of mythology found in different cultures and literature.

Folk literature is a traditional folk or oral tradition/lore with traditional cultural knowledge and beliefs. It is oral, not written, transmitting through word of mouth. It consists of narratives of prose and poetry such as verse, poems, songs, myths, dramas, rituals, proverbs, puzzles, etc. (Koirala, 1999). The concept of folk literature in itself is more or less clear. It's a traditional and cultural carrier. It's an ancient and modern world complex. It is written literature of earlier form (Koirala, 1999). There are certain specific characteristics of folk literature: the author is unknown, it's traditionally oral, it reflects a holistic tradition and culture of society, it is available in a non-artificial decoration natural version, it doesn't always say ideal things, and it carries different words of historical and cultural choices (Koirala, 1999).

Mundhum and *Puran* fulfill all folk literature principles, concepts, and characteristics. *Samba* is a trained and educated person who recites *Mundhum*. They have enough knowledge and intelligence in the texts to use alliteration, allusion, and hyperbole to allow audiences to easily grasp the story. We must remember that as a myth, the surface level of both *Mundhum* and *Puran* and the deeply rooted meanings that have denotation shaped a system of beliefs. As folk literature, it can review the cultural background used for comparative cultural analysis.

Place of Deluge

Mesopotamian civilization attracts researchers who want to trace possible sites that ancestors of Kirats or Lepmus reached in ancient times. This civilization had an impact on other ancient civilizations such as Elam, Babylon, Armenia, and others. One of our aspirations is to trace in the legend of *Lepmuhang Mundhum* and *Matsya Puran* to the possible date and place of the deluge mentioned. I'm trying to revisit the archeological studies to find out where, when, and how major flood disasters in ancient history took place.

Narad Muni Thulung reviewed *Bishnu Puran Samundra Manthan Prakaran* and *History of Persia* (Vol.1.1.101) and named the place where deluge occurred. The place where *Matsya Raj* rescued *Manu* and his followers from the flood disaster was present Azerbaijan or Armenia where Shiva spot and gold mines also existed and Kuber had gone for a while (Thulung, 1985, p. 20). Thulung shows that in the genealogy *Manu* and *Yama* were brothers. They were the sons of *Surya* (Sun) and the grandson of *Kashyap*. *Manu* was an Indo-Aryan ancestor and *Yama* was a Rudra or Shiba or Kirat ancestor (p. 22). *Kashyap* shows the people from the land near the Caspian sea and Son of Sun shows people who believed and worshiped the Sun god. Thulung (1985) noted *Yama* as a hero during the deluge in Persian history. *Yama* arrived in death's vast halls. He transformed

and became the deceased king of *Yamalok* or *Mrityulok* near *Barun's Baikunthalok* (p. 65).

On the banks of the rivers, there were ancient Egyptian and Mesopotamian civilizations. Since 6000 BC, the rivers Tigris and Euphrates have played a crucial part in the growth of Mesopotamian civilization. These two rivers start in Turkey, pass through Syria, Iraq, and empty into the Persian Gulf. The length of the Tigris River is 1,900 kilometers, and the length of the Euphrates River is 2800 kilometers. Rivers flow through long lengths throughout the year, resulting in fertile soil and irrigation source for larger areas. Mesopotamia implies the territory between the rivers. Mesopotamia was, therefore, one of the cradles of civilization in which agriculture flourished (Kafle, 1984).

The rivers of Tigris and Euphrates came into use when civilization began 7000 years ago. Agricultural operations such as irrigation and farming had developed a natural fossil landscape, deserted canals. Ancient settlements on the alluvium produced elevation. Now, all the ancient towns of Babylonia, Sumer, and others are covered by hills (Kafle, 1984). Now we can compare and link the proof parts with legend texts from *Lepmuhang Mundhum* and *Matsya Puran*. Lepmuhang restarted farming on Armenian soil in Persia (now Iran) around Mount Ararat, boosting population growth near the *Baikunthalok* of *Barun*.

Time of Deluge

Excavation site results Ur, Kish, Uruk, Lagash, and Nineveh proposed that the deluge happened at various times. Researchers presumed that Kurun dam was the primary cause of deluge in the Tigris River, and heavy rainfall spilling in the Euphrates River worsened the flood disaster (Bandstra, 2009; Parrot, 1955). Archeologists excavated ancient regions covered by alluvium hills. A team excavated modern name Tell Fera in Iraq Shuruppak. The group acquired in the Kish town a layer of riverine sediments showing radiocarbon from around 2900 BC. By excavating flood strata in Shuruppak, they also found polychrome pottery from the Jemdet Nasr era (3000-2900 BC). Geologically, the Shuruppak excavation was 5.9 Kiloyear, which coincides with the end of Paron's older era (Bandstra, 2009; Parrot, 1955). During the time of *Vaivasvat Manu*, the great deluge took place in 2820 BC (Sheoran, 2017, p. 73).

Lepmus, Lepmuhang and Kirat-Limbu

History shows that Egypt, Libya, and Greece were connected by people and language. The Greek name on *Libu* (Ancient Greek: Líbues, Latin: Libyans) established. Since the late Bronze Age, the *Libu* had lived in the Egyptian region (Gardiner, 1964). The ancient

Egyptian religion emphasized that Manu's land was a western land where the sun-god *Ra* sets in the *Book of the Dead* (Massey, 2014). In history, we can trace *Lepmus*, a Kirat Limbus ancestor. Balkrishna Pokhrel (1998) says that Lepmus is Limbus's ancestors. He described in his research *Kir* (Kirat) and *Gis* (*Kishi* or *Kashi*). Kirgis derived from the word *Kirkis* in Central Asia. The ancestors of Kirat previously called *Kir* and the ancestors of *Kashi* previously called *Gis* or *Kahsi* were the closest branch of the *Chhag* (goat) belief system. The difference was that *Kir* had more horses mass and pressure, and *Gis* had more elephant mass and pressure. Both believed in Chhag, though (Pokhrel, 1998).

Mundhum claims that Lepmuhang was Limbu's chief. They left Kirgis and came as their contestants at Hayez where they discovered *Nairi* (Nara). *Nairi* called *Manyu/Manu* themselves (p.157). These people from Naire lived in Armenia in Elam. Mt. Ararat was the mighty mountain that *Manu* positioned in *Matsya Puran* during the rescue (Pokhrel, 1998). *Lepmu* altered their belief system in Elam to Half-lion and Half-man, *Narasimha*. *Kinner* followed *Chhag* (goat), horse and semi-horse beliefs in three phases. Lepmus carried out Libya and Lebanon's lion belief system. However, after socializing with the *Nairi* people in Elam, Lepmus embraced the *Narasimha* belief scheme. The contestants were *Kashis* (Khas' ancestors) and *Kapis* (Lakhu's, Langa's or Magars' ancestors). They all shifted together towards the east. From this stage of history, *Dundubhi* and *Lulluwi* have evolved. *Lur* now lives in Iran's Luristan and *Lul* lives in Nepal (Pokhrel, 1998).

Balkrishna Pokhrel (1998) thought the Lion belief system adherents came from Libya and Lebanon. Lepmus and Arab people's ancestors were the same in Libya and Lebanon. When the mountain region of Zagreus arrived, Lepmus embraced the belief system of Lio-Amu and Arabian embraced the belief system of Ah-Lio-Amu. Both of these races in Libya and Lebanon are of the same origin. There are still plenty of Shiba-related sites in the Middle East and Africa and the name of Somkara in Persia and the African country Sudan originated from an ancient Sibadan term of Sabine religion or Saivism (Thulung, 1985, pp.86-87). A Hindu text, *Yoginitantra*, said Shiva originated from Kushdesh (Africa) and married a lovely woman named *Kankati* and became Kirats (Shrestha, 1985).

There was an Assyria or Ashur land in 2400-2300 BC on the East bank of the Tigris River. Ashur from Babylon engaged in the evolution of a semantic population that became a Kirataite or Kirat population (The New Biblical Atlas, 1860). Based on this, Raj Bahadur Limbu (2005) stated that Kirat's ancestors probably stayed in communities outside the caves and constructed a campfire in Babylon to spend the evenings. They might have considered firing a god. The perception reflected in Persia's ancient history. The ancient Greek historians referred to fire, sun, moon, earth, and water as gods (Bundahisn, 1964; Duchesne-Guillemin, 1964).

The Greek-Kirat-Ashur-Mongol-Limbu

The Mongolian race is known as either Kirat or Limbus. Russian historian Anatoly Fomenko thought the Mongolian term derived from the Greek term *Megalian* in history. They claimed to belong to Siberian, Russia, Mongols (Fomenko & Nosovskiy, 2015). Historians thought that ancient Greece originated from the Mongols. Narad Muni Thulung (1985) claims Saudi Arabia's Mecca is an ancestral place where Mongolians used to pray every Friday for their religious leader *Sukrachayra*. Since they were offspring of Greek Ionian Island, the Greeks knew Kirat as *Kirhadai*. Once Moses expelled them, the Kirats began living a nomadic existence. A branch of Kirats arrived in 2400 BC in Mesopotamia or Assyria. They blended together and created the Kirat-Ashur country. Kirat-Ashur groups extended eastward through Media (Northwest Iran) and northern Persia's Nisa (Turkmenistan) entered the Himalayan region. They called *Kambojas* or *Yavanas* by people (Nahar, 1956).

Kirat was called one of the Mongolian races by Sir John Hammerton. Their aboriginal place in southern Persia or Elam in 4000 BC was Sumer or Shinar. With irrigation, they managed to cultivate the soil. They created a script from Sumer. One of the groups came west in about 3000 BC and set up a kingdom in China. Some of the teams once again came to Punjab, Kabul, and then to the plain of Ganges, where they lived. Some of the organizations headed from the Ganges plain to Nepal's Northern Himalaya and some headed south to Ceylon. Kirat brought Babylonian civilization folktales such as the flood disaster, the ruin of language, and the history of creation (Hammerton, 1966).

Prem Bahadur Mabohang and Bhupendra Nath Dhungel (1990) referenced a land called *Hemanta Bhoomi* where three children *Munaingba*, *Thoboiingba*, and *Yoboiingba* were born to a Mongol woman called *Satrupa*. These Mongols of Chandravanshi later spread in various directions. *Yoboiingba's* youngest brother headed to Japan, Burma, Syam Kochin (Thailand), landing in South Mongolia. *Thoboiingba's* second brother headed to Northern China, Tibet, Northern Mongolia, landing in the Himalayan region. *Munaingba's* eldest brother moved down west China to the Indian Ocean and settled in *Simanta Bhoomi*. This historical evidence provided an overview of Kirats' aboriginal and migration. It is now clear that one of the Mongolian races is the Limbu race. Mongol's ancestors came from Ionian Greek islands. In Mesopotamia, they became Kirat-Ashur. They extended in Eastern Asia, Northern Asia, and South Asia in the name of Mongols or Kirat-Ashu or Shiva. The mythologies and historical proofs show the sign of the Greek, Babylon, Mongol, and Limbu connection. Sir Hammerton indicated that the impact of Babylon was the folk literature performed by Kirat.

Origins of Human Migration, Agriculture, and Philosophy

After the Ice Age, there was a drastic climate shift that had caused big floods on the earth. One of the benefits left by this flood disaster was fertile land in a vast cultivation region. In East Asia, people faced natural food deficiencies that compelled them into farming. Both Lepmuhang's and Matsya Puran's myths speak about seed collection and conservation before the great flood. Once the flood subsided, seeds planted and farming restarted. They effectively re-established the new world. During culture, it is important to understand where and when to grow distinct plants (Schmidt & Hertzberg, 2011).

Between 12000-10000 years ago, humans began growing crops. They began searching for fertile soil and began farming. Food production facilitated their lives, and the population increased at a greater pace (Bocquet-Appel, Jean-Pierre, 2011). Harvard University (2006) revealed that farming started in the Near East over 11,400 years ago. They began domesticating staples like barley, wheat, and legumes in the region a thousand years ago. Researchers discovered in Jordan about 11,200 tiny figs and 313 fig drupelets. Researchers discovered evidence of paddy and millet farming in China during the Late Neolithic Period (6,200 BC), which is evidence of ancient farming. This evidence suggests that flood control and fire control measures established in China (Xin, et al, 2012). Lepmuhang may have resumed farming in Persia where he started *Nwagi*, providing fresh plants and worshipping Almighty God, a tradition as stated in Mundhum.

As we check the genetics research and review the "Out of Africa" model, we discover correlated results in terms of human origin and migration. Out of Africa's model shows that *Homo Sapiens Sapiens* developed 200,000-150,000 years ago in Africa, reached South China before 100,000 years ago, and landed India 75,000 years ago. Human migration began in distinct directions from that moment on (Johanson, 2001). There was a prevalent female ancestor of humanity known as *Mitochondrial Eve*, who lived in southern Africa between 200,000 and 150,000 years ago. She wasn't the first human being, but today all people can trace back to her their mitochondrial DNA. An estimated cumulative time of the DNA mutation and projected Eve to range from 140,000 to 280,000 years (Gibbons, 1992). Millars proposed that migration could have occurred owing to complicated changes in conduct likely caused by fast changes in the environment (Mellars, 2006). These results help consider how Africa and the Near East relate to people residing in Nepal and India with their ancient lineage.

The archeological information proposed that the hominids knew how to use fire and constantly practiced this understanding over much of the Acheulian cultural era 100,000 years ago. They have domesticated the use of fire. It certainly resulted in drastic changes in diet, defense, and social interaction in behavior (Goren-Inbar, et.al. 2004). Myths also outlined the strength of fire, and its existence can associate human beings with nature and dissociate them. The outcome of cooking food is small guts and large

heads in humans. The difficult Ionian principle of four components (or “continuous roots”) -earth, air, water, and fire- was persuaded and managed by most philosophers. The finding indicates how in the ancient period the philosophical notion of development discovered in Mundhum and Veda germinated as the concepts of Ionians.

Linking Geography: Middle East, Central Asia, India, and Nepal

We can also link the wave of people to a timeline in the Near East, Central Asia, India and Nepal. In the Mediterranean region, the Bronze Age (c. 3300-c. 1200 BC) fell owing to disastrous floods/earthquakes, draughts due to climate change, class wars between inner rebellions, disruption of trade and system, invasion by seafarers and collapsed countries as a result of political anxiety (Mark, 2019). In search of fertile lands, they were forced to leave. In 3000-2000 BC, ancient Chinese people created their first civilization in the Yellow River. Neolithic groups left bronze artifacts at the Majiayao culture locations in the Upper Yellow River region, Eastern Gansu and Northern Sichuan from 3100 BC to 2700 BC (Duan Chang-Qun et al., 1998). The excavated pottery and shells and the documents of great historians belonged to the era stated that from around 2100 BC until 1600 BC the early Chinese civilization stayed (Sheth, 2017). The archeological excavation of the mature era of Indus Valley Civilization (2600 BC–1900 BC) shows Shiva, Pashupati, and Swastika religious indications. Between 1700 BC and 1500 BC, Indo-Aryan invaded the Punjab Valley. After reaching the Indus Valley, Indo-Aryan evolved Sanskrit language and wrote Vedas, epic hymns that marked the Vedic period in India during about 1500-500 BC. Finally, the Vedic religion evolved as Hinduism (Sanujit, 2011).

A writer from Kirat stated that *Muna Tembe* was Tamlangkan in north-western China's Tarim basin (Sen Chobegu, 2007). Linguistics genetic researchers discovered that Tibeto-Burman speaking people came to Nepal from three paths, one from Sichuan to Nepal through Brahmaputra-Sikkim-Assam North-East of India from 3900 BC to 1800 BC, the other from Sichuan through Taklamakan/Tarim Basin, Sindhu, Jammu Kashmir, Punjab, Himachal, Uttarakhand North-West of India from 2500 BC to 1700 BC. The third-wave entered Nepal at that time crossing the Himalayas. We can claim that Limbu, one of the language families of Tibeto-Burman, rejuvenated from China through Tibet and India (VanDriem, 2005). It shows that Mundhum had been constructed on the way to Sichuan-Taklamakan-Tibet-Sindh-Assam-Nepal. Sindh and Assam's migration wave continued to the plain of the Ganges from where some of them turned north to Himalaya Nepal (Chemjong, 1967). Mundhum states that they arrived from *Muna Tembe* in China (*Sinyuk*), meaning they came from a previous place. Thus, proof does not support Taklamakan's hypothesis as *Muna Tembe*. It implies that *Muna Tembe* would most probably return to Africa and the Near East from a previous place to China. Therefore,

Sinyuk or Sichuan or Taklamkan were not Muna Tembe, Kirat's aboriginal site, but they were areas where civilization regenerated.

Conclusion

The deluge myth described in the Lepmuhang Mundhum and Matsya Puran are similar and largely comparable. Each think their respective god, *Ningwabhu Mang*, Lepmuhang and his Mundhum followers in the Lepmuhang Mundhum and *Bishnu*, Manu and his supporters in the Matsya Puran conducted a rescue of their people in the form of a fish. Mt. Ararat in the Armenian highland was an ancient mighty mountain mentioned in Matsya Puran, which in the Lepmuhang Mundhum is also comparable and linkable to the mountain. Excavation findings and radiocarbon studies suggest that the flood occurred around 3000-2820 BC in Armenia or Azerbaijan. It showed that the flood left fertile land where Lepmuhang planted seeds and resumed agricultural production. Historical evidence of the role during the deluge and after and first Persian Victorian as mentioned in Persian history and Vedic literature, showing Yama correlated with the Lepmuhang, might have named in history and literature differently. By Sanskrit literature, *Yoginitantra* was *Kushdesh* (Africa) Shiv's primeval land. Manu land was the western land per Egyptian literature of religion where sun-god sets every day. *Manu* means man in the Iranian language. *Manu* also literally means man in Sanskrit the word. The literal meaning of Muna or Mana is a man in Limbu-language. This is how Manu's land has to do with *Muna Tembe*. Evidence suggests that the Mundhum's *Muna Tembe* could be the current lands in Libya, Sudan, Lebanon, and Greece.

Lepmuhang was Lepmus' chief. The *Lepmus* were Limbus' ancestors. The *Lepmus* population was affected by Southwest Asian and North African areas. *Lepmus* in the Mediterranean region was synonymous with *Kir* or *Kirata*. In Kirgiz Mountain, these *Kir* and *Gis* used to live together. Both of them were followers of the belief system of *Chhag* (goat). With the impact of Libya and Lebanon, Lepmus became followers of Lion's belief system. They got together with *Manu* or *Nairi* in Elam and began to follow the belief system of Half-Lion *Narasimha*. *Lepmus* in Babylonia became involved in agriculture, started to stay outside the caves and began to worship fire-god in groups throughout the night to drive the dangerous animals away. Gradually, this strategy could have evolved as a ritual of putting a mixture of grain and ghee *Charu* in the fire, called *Hom* or *Yagya*, when they began to worship the god of fire to make him happy so life would be safe. Now, Kirat or Lepmu's offspring are still doing campfire or burning incense continually for Tongsing for 3 to 12 days and nights. The study explored the evidence of the adoption of a prehistoric campfire as the strategic defense mechanism adhered to at the beginning with the worship of fire-god might have changed into a *Hom* religious ritual that includes burning a mixture of grain and ghee (*Charu*) and incense burning and smoking. Not only

did Lepmuhang play a heroic part in a catastrophe that he also taught agriculture and did not forget to give fresh crops and worship God. He resulted in the agrarian revolution and made possible the life of generations.

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