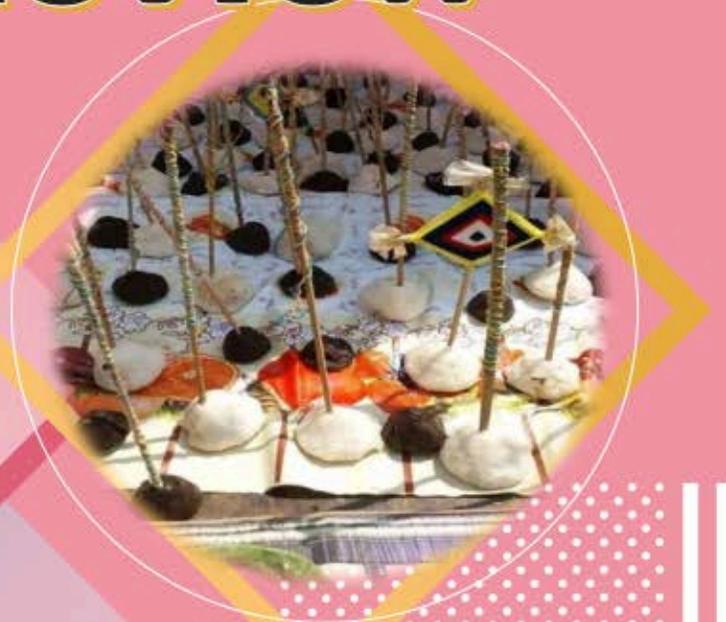


Tungdunge Mundhum Kirat Limbu Samba Myth Review



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Title: Tungdunge Mundhum Kirat Limbu Samba Myth Review

Writer: Dr. Nawa Raj Subba

Subject: Cultural Study

Publisher: Hamro Idea (P. Ltd.), Biratnagar, Morang, Koshi, Nepal.

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First Publication: 2020 AD.

Tungdunge Mundhum Kirat Limbu Samba Myth Review by Dr. Nawa Raj Subba.

Writer intro



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In the Nepali literature and music industry, he wrote around eight books and about ten albums. He has also won first place at the World Nepali Literary Forum UK's first webcam poetry competition in 2008.

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Foreword

Tungdunge Mundham is a myth that is particularly regarded by the Samba Limbu people as a rite. I had an opportunity to research it during the genealogical study of Phyang Samba. As I researched Mundhum, I realized that it was not just patriarchal worship but also a historical occurrence. The Mundhum Route reached Mewa Khola from Koshi-Baraha via Dhankuta and Sankhuwasabha. The names of the different locations in the middle are listed in Mundhum. The story is told in Mundhum that Prince Tungdunge of the Kokaha King of Koshi-Baraha was welcomed as a brother by Samba's ancestor Sulungdin (Sulungdin/Sulungin) Samba. There is a belief that is worshipping Tungdunge Dev every three years will help and protect the family.

Verbally, when reciting Mundhum, Samba appears to be Samba's character (either Maden, Mikkendang, or Mudenchang) who welcomes Tungdunge Dev. But since it is said that Sulungdin Samba received in Mundhum, written 160 years ago by Nanda Prasad Changbang Samba, written data can be regarded as reliable evidence. There is a risk that certain things will be tainted by memory and oral culture. Although the various Samba stones listed above are shown separately, the genealogy and history show that they were all descendants of Sulungin Samba.

Importantly, Mundhum reveals a blood relation between the Koshi Baraha dynasty of Kokaha and the Mewakhola dynasty of Samba. After researching this, I wrote an article. An essay is written on Tungdunge in the book and the journal. If you look at that the historical Sen, the history of Samba will be obvious. This article (eBook) is intended to share Mundhum. It is to share information using a brief analysis.

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Introduction to Mundhum

The letter 'mun' in the word mundhum means shaking or turning, and 'thum' means heavy. According to historian Iman Singh Chemjong, Mundhum refers to the strength of great power' and 'visual knowledge.' He contrasted Kirat's Mundhum to the Hindu scripture of Veda (Chemjong [2003](#)). After all, both Mundhum and Veda mean knowledge, so Kirat Mundhum is called Veda. Kirat Limbu is called Mundhum Mundhum, Rai is called Mundhum, Mudum, Diula. Likewise, Mundhum is named 'Mukdum' by Sunuwar and 'Muntum' by Yakkha. Based on phonology, it has been shown that there is a local ethnic ideology in all this, but in essence, all Kirats are Mundhumjans.

Mundhum is folklore based on the Shruti and Smriti traditions of Kirat ethnic. It synthesizes Shamans' opinions. It's a faith, a life-oriented guide. There are stories, travel stories, laws and regulations, codes of conduct, and care methods within this system. It's an intellectual, literary, and musical heritage. Mundhum comprises adjectives, syllables, and words with consonance. The composition of Mundhum is full of symbolic ornaments. It is said that Mundhum is a source of wisdom that never dries.

Mundhum is a rhythmic, enlightening epic based on the traditions of Shruti and Smriti. In any case, it's folklore. Its founder, therefore, remains unknown. In Mundhum's event-oriented poetry, the period and place of composition remain obscure. The oral tradition survived this wisdom that supports social customs in all their forms. It has naturalness, subordination, and historicity. Mundhum Kirat, therefore, is also a carrier of folk culture.

Tungdung's favorite weapons, equipment, and food products, including three-year-old goats and cock, are required in adoration. Worship is thought to be beneficial for the family. There is a belief that worshipping this figure influences one's mood, rage, and impulse, protects one's family and brings good fortune (Chongbang [2009](#); Mudenchhong [2007](#)). Ninglekhu Limbu also does worship. Spread by the daughters of Samba, now non-Samba Limbu also worships Tungdunge. This worship, therefore, has now become the traditional worship of all Limbu.

Introduction to Samba

The word Kirat includes various ethnic groups such as Limbu, Rai, Yakkha, Sunuwar, etc. Kirat Limbu is an Eastern Nepal ethnic group. Their traditional culture, religion and philosophy are guided and connected to Shiva and the Shamanistic-Animistic Bon religion (Danielou [2003](#); Balikci-Denjongpa [2003](#); Dutta [2014](#); Bickel [2000](#); The Editors of Encyclopaedia Britannica [2019](#), [2020](#)). The Limbu caste consists of 379 surnames. Samba is one of Limbu's 379 surnames. They belong to the Tibeto-Burma group by language. As indigenous, they have a long tradition of ancestral kin. A group of over a dozen clans, named Chongbang, Lunghimba, Phenchhangwa, Phyang, Kaidangba, Mikkendang, Maden, Tangdappa, Shreng, Mudenchhong, Tesyeba, Wetneba, Paksanwa, Tomsanwa, Leguwa, Sambahang, Tapmaden and Hinahang, are part of the Limbu tribe (Chongbang [2009](#); Sangchumbho [2018](#); Tambahang [2011](#); Sembu [2014](#)).

Goods required for the worship of Tungdunge God

Priests of Kirat Limbu, also referred to as Samba and Phedangma, perform rituals of worship. A three-year-old goat and a chicken cock are especially the requirements for the ceremony. Other goods needed for adoration are:

1. Stem, leaves and tip of the oak tree (*Sigap* or *Patle*) 5 pcs
2. Some dried leaves of mugwort plant for incense and smoking
3. Flowers of various kinds
4. *Timmak* (a weapon)
5. *Mudenphema*, *Khayaphema* and *Kho* (a set of swords and shields)
6. *Dhup Ackchheta* (a mixture of Mug-wort leaves and rice grains)
7. *Dadira* made of sheep hair and ghee on a bamboo stick 108 pcs
8. *Torma* made with powdered rice and millet grains (108 pcs)
9. *Ke* or *Chyabrung* (a drum)
10. *Pona* or clothes (pieces of red and white coloured cloth)
11. *Thunche* (a bamboo basket)
12. *Kalash* (a metal water jug)
13. *Tongba* 2 and *Pipa* 4 (drinks in bamboo jar and pipes)

14. A plate of wood gas coal to burn dried Mug-wort leaves

15. Bamboo stems with leaves and other herbs to create a Mangthan.

(Chongbang [2009](#), 129; Mudenchhong [2007](#), 140)

A rite of adoration takes place in front of a stage that is called Mangthan. It is nearly rectangular, which displays the above materials in order. A priest called Samba or Phedangma sits before the Mangthan and creates smoke by burning dried incense leaves over burnt wood coals on the plate. Then he begins melodiously to recite Tungdunge mundhum. This feeling attracts members of the family and neighbours to the crowd. It lasts during the day and night continuously.



Tungdunge Mangthan (Right) Limbu [2016](#), A goat and a cock near a mangthan (Left) Limbu [2020](#).

Mundhum Texts

(The text of the Mundhum is spoken in Limbu, which belongs to the Tibeto-Burma language family. That use the script Srijangha to write down. However, the texts here are recorded by the romanization of mundhum sounds and are written to be read in English).

Aalla khene lekwado sumbado mangle kussa Tungdunge mange Samba mange khene sodan ya:rin ketchhe kebeyang keyagelle thabera kembare singdhakse kentumbhu ha: mangba hangba hatusuru, pirusurusille khene ga aatnu kedeyang yangnu kedeyang thabera paanu yambae aanga kessa phokwang sammading mangwahangwa aalak kembirangen phang peli panja kenaktulle assa phokwae khaneang sakwading hangwa mangwa kedeklo! assa sakwading yakla-aang kedekle phang thabera muing kebire-aang thabera kemba nu thabera kemphu ga temen hopma? warang hopma aasading yo laam pegesimu ro. Thabera kemphu nu thabera panu yamba kambhe larik asading yo laam pessillega khene paraha mang Kakaha mangle kussa phokwa ga thamsuwa:, sogalu, leguwa, piguwa, nelbote te kurillya, Jalhara, Belhara, Pakhribas tembe yo eksso mikssso than nu laikum Khambu pangphe, Khajum Yakha pangphe tho lamba Aruna Baruna wahang timnu ikssso mikssso meligennele Sabhaya Kammaya hopma lepsang ikssso mikssso kethannu wang Barabisya, Phosuwa, Sajik, Sigedimba, Phakhangba, Tiraphara, Chiden, Samdyok, Kedok pangbhe Samsa yaming kewandu ra tho kedhangelle kaiyamba Phangjung yamba kandwa phukku, chinduwa phukku, KhangKhang lungma thiksen mikso kewandu ra, Maiwa hopmale: Chuwama Hangphabung Thopra chindung wa samsoyaming kewandu ra Phangdwara Phakkongma phagayo: phago sa samsa yaming kewandu ra Neruwa wahang samsa yaming kembangan kethaba chaphat thungwa kegattu aang piringssso yakma khansen ga ma yang keghongsing Angmamasta hangma, Pellipala kang sangsille khunchhi mundhumding chekya kemyasuktelle khene ga masuwase sorekba, takk-ang lukwane ningphang kemettusi. Alla

khene kan te sam laam manchoke kanha kugosing kethamera sa:sipniro. Changkhi dinang nu maani piresero. Khayo: lamba khene chokma khamba jebado tholaam kedhenge Hattikhawa, Bhusunya, Jhesanya, Sijepoma, Garja, Dhungye, Chemiphamma wahang dabayya sumjiri Subhalaamdog (Dobate) phukka kegakt-aang Siyakpe-aang chan dho Tung-Tung lamma sammang lamma iksso mikssso kethanddulle Nageb pisang Sankwa-khuwa wahang chumsang phenchhang panu-nubanawa chait kejogu aang kenuksero!

Aattuyanung junga lamga dabayya Dhunngye, Gorja Sijepoma temen hopma Maiwa hopma Pirenge yakma Hangwadoma lam tho tesuro Okhrabu Yangkhrabu natesu ga Sandha warak (Santhakra) Sireng Sorek samsong yaming wannu Dingla Sapla Lingtepma Hang gamba sayamba samsu yaming kewandu mungwa samsingwa thukyuma yung tembe pewa chenchela samsi nnabung samsu yaming kewandu aang chafting thungwa kelektu (Mewa Khola) thareyeppe , sumlungwa lugrangba, Phophoba thiksen yangkedyoksing aang Libang ha peliding pala ketasusi. Libangha paguthing kdyi medhyung gellega lasading kudak lak mejeyang gelle laklakthimba samsu yaming kewandusiro. Khansen khene khamdhyo Sumdhyo tembe yangkedyong sing aang sumyen thallik thapsang lande keyebe thapan pajek keyebe periding kathokle pelidingpala kesamero.

Chabuki kyabo sanchholo. Niduki Sumduki kyabo sanchholo. Bhijamphanglo. Bhijamphanglo. Kepatu ang atuding yangnu kenuksero. Sone, Pangne, changlang yaikpa samsu yaming kewandu ang menuri lingpo thapsang lande kephera sangsang khau keyebe ang pelipanja kesamelle yo hangjumden o! kesumsingwa thibong yakthung Samba Phu:Nu:Sa lakka phekke o Maden Samba le mu khane Phunei Nussai? Aattini kebekpa phang sando kelapte ang tumdum hena kemayesille anggam sureippo mendasa kejaba kettak timba namba khemba aa. Inggaaga peliding panja makpa aa thikchumding aadyik pherekka aabuding sai mangwa aa

aadyakka thakma sammagaa, Khajumding gara khayaamaa sam aa phejunding gara pheyama sam aa thamera kuthangbare thamending kuyumara sammading mangsobhu yakla dinghang sobhu.

Siksenam phoyore keheba kesila nuba kechakpa inu dingwa kaptangwa thisipichhing kappitchhingnu sari pang gen thokmanu sangsiwa khauwa tenggo yaraangba changdhyo sumdangwa wa bhalya nu mudenphema, chulli phia nu tarama kutillanu kiphikka yetchhi kuyum tham nu timmak nu kho nu ke nu dadira nu lachamba aasute. Amchamba kube aasute. Kheni rak phu:Nu:Sa chumdeng kewaiba rai chha phang pelipanja hangjumden o kejumba Sambahare yo Baraha Kokaha mangle kussa phokwa Sammangden sumdangba bakare lachamba kube kemsupte, Naam chamba kube kemsuptero. Lekwa kunin pekmen khiyasa paum thasing o yonchho khemang la ille tanchho tingsangknam tattile kechokya kebuma chigoro nejero mangsa, hangsanu tarama kulitya tham nu 108 kuyusu thamnu kuhella kuphara ladyung chulli phianu laklung poden keyeppa samsingwa khauba tengoyarang takbhanu Samba dingyekkap peliding phangap medeye, sakwading yekkap mange peliding phangap mange tanchhading saknam tarelle tumphungla pakhungla sapmading mangsobu, yaklading hangsobhu, hechhingse namphoyonu yuchho khemang loselle sijora keingmun lekwading nikap pekpek khiyasa yauma kedhyaselle nangmare sorek kedesu. Samuding mudang kemetu imboding kusang kelande, Khajum khangaha kusing kelande, Khanjum khangaha kusing sakmura tone, Alla na:re o!

Thukleding sammang khi:ren khibula kube mumphusing o!. Tumphungla seri kusa:a pakhungseri kum auk thebe o! Thatleding sammang tombha thebe o anchhon khakpung pedhu aang kemdheptelle chakhiding poma keyunge. Khanjum khangha issik lokpha dang singdhim dang siphake yebo hanghayo changkhipoma thase o lingkhi nu:ma kukse o! Alla yo lokwado Sumbado mangle kussa phokwa e enden, lachakba kube kesutyang namchrangba kube

kemsutyang laukma, laromma sellephiri nadhek chung samsuyaming kewandura pawabhawa udloba tumyang yakma temba mikkewandu mangsa hangsa mang gen hang gen kalisusang mangsa hangsa mang gen hang gen milegenlo tengo yarang kedhyasinglo phephe wayakpa, phangphang demba aarituri pangli senvama sechakma ming kewandura isawa yangsuwa samsu yaming kewandu ang atuyangnu kenukse ang?ikangma dimbha (?) mangsa hangsa mang gen hang gen kelisu mangsa hangsa ling gero. Kanha sa?saipui nakpa tenlo. Saipui thase lo. Alla yammu khene khanyo lamag walinga sulinga wadang khechya samuche samsu yaming kewandura chafat thungba kelekturo. Singchangma charkhage: tijangjang yurajek wangdajek, Chankha, lasila miklanemma samsuyaming kewandu angkovedembe (Koche tembe or Liling Kove tembe) thiksen yangkedhyoksing. Sambapekpek yechnan pekpek thapsang lande kewebe sangsang khau keyebe ro papung tembe pelipala kesamero ikso mikso keligero. Chyabuki kyabo samchholo kangeki kyabo sanchhanlo. Bhijamvo! Sulungdin kundung kelling thakchum muling, changa samyuma samsu yaming kewandu ang atuyangnu kenukse ro!

Sapamma uttibung tamabung lajetho mu ghunchho sapmading kumang yukna samsu yaming kejangkhas ang kaiding phangjang kelektu waman, yangman tingding na:la nahen na:la tingding nahen kesaktu isik kan khakpung kube kenema hayo aang ningding nahen sakte o!. Thokfetra Pungma Hangri Phek Pungma, Yasingraik, Cheding wana Nai yexa Waple, Kanngthawa Sawading, Ligung, Lidai, Pelisekma, Chekya Fakma Singpang Khoma Pekonema, Yumikma, Pangdangma Samsu Yaming Kewandu phungbise pangbise sigrahaga, ubrangna Sammu Yaming Kewandu aang attuyangnu kenuksero. Attuyangnu Kenukselle Mikkiso Kefung lama Tamphungnama Nuh Sendo Tumma Kelosariro. Mickey So Tamphungnamenu Samba Pekpek Kanhasa Saipui Nakma Lenlo Saipui Hope Kara Saipui Thaseo.

*Alla Dumdunge (Tumdunge) Mang Samba Mang Khayo Lamba Tegoding Yarang
 Kethasing Ngelle Mikiding Kefungla Melle Tingding na Ke Hettenakete sang Tingdingen
 sigarayo, Na:pege Palung Hopma Bhoji Khajuma Bhi Mukma Taichhangma (?) Hatti Rumba
 Sattading Kebhang Suva Yaklading Kehang Sutta Samsu Yaming Kewandu Aang Thireding
 Palung O Pamedingyavke Dangsing Lekwa Leenam Pekpek Thapsang Landen keyebe. Sangsang
 khau Keyebe. Na Thirding Changbook Tebhwe Ixo Ding Mixo Ligeri Peli Pala Kesamero
 Pelipala Kesamero. Changbukki Kyabo Sancholo Palungli kyabo Sanchilo Vijampho. Bhijampho
 Khayo Lamwag Khene Baraha Kokaha Hangle Kussa Fokwa Dung Dubhang Samba Mang
 Lekwado Li: Naam Kayebe Aang Bhirukma Pakwama Kamrung Yak Sangkhanglung Tatoropa
 Nevoropa Samsuyaming Kevandura Phefema Kevangthan Sangsang Warum Kethasingello
 kabemang kosingle alla khajum khanga isik Kuveyang basosingo alla yammu susugena
 sivatembe samuchemu pache samsu yaming kewand aang sodomoh arichari pangli Senma samsu
 yaming kevanduung Atu yangnu kenukseang charamageh pamen yang keghosing tangwara
 pengwara kaiding phaijanag kelecturo thungthapa sappole budora yangdosa umphakama
 kaiding phanajang kelecturo lung pangphelura niratho thiriding changbuk sendonge laşi
 ngayepna Miyadin namasing yepna khajum Ding khapapona phejum ding pheyoona ladimbhak
 kubeyepna kesing kumge patna tetlara Lasso nenna tarama kudilla Yukna taturan kuben Yukna
 netikubhung kuhela kuphara saipuinuma tama hangwamangwa Takma sailumphuna nata nige
 sanabhennu yo hangjumaden O kewaba Sulungdin Samba hare khene Baraha Kokaha mang
 Dunadunge (Tumdunge) manasagba mangnille Pellipanja kemettusi isik thi thirichangbook
 tenlara kolaso lelao tellara laso kem netnero lasewa tuing kerero.*

*Naasewa Tuing Kereba. Ladyupi Hanchang Kerero. Namdyupi Hanchhang Kerero. Thi
 dangba Kaptangba Path: Piching Mappiching Sari Pangen Thokmanu, Ladyupa Namdyupa*

*Tuing Kereba Isik Ain (Calling the date and Yabodang) Yunchoding khemang losalle,
sawkading kunam otalle ... (taking the name of the householder in charge) Lachhmaba Kube
Supma Bella kerero!*

*Thidangba, Kaptangba Thi: Piching, Kappiching Sari Pangen Thokma Ladyupa
Namdyupa, Kuikunam Numahang Kerero Chengangma, Chebungma Chigero Negero Mangsa
Hangsa, Tengoding yarang Takma Seni Kuwa Bhalya Ang kerero. Changbuki kyabo Sanchholo
(Offer mangthan with goat hair and head hair three times) Palungi Kyabo Sanchhalo (Praying
this gives goat head hair to mangthan three times) Alla Khene Tellara Kelaso. Netna Thiri
Changbuki Tembe Lekwa Tulka Keyungero Khanjum Khanga isik Kan Lasso Nemeo, Lokfadang
Pangikhim Dangha Anglekwa Tukla Koseseo Fang hangwa mangwa Kukse: Saipui Fukse Fang
siprapake Yebo Dang hare Sumdangwa baka, Chaujik namba, Musuk namba na ma kekhuba re
khakpung ding kube kemyetero, chigero negero mangsa hangsa ha sening kuba malyale kelang
takma nuh sijora keingsi sanu:mata: ma saipui hangba mangba thaseo!*

*Thakleding Sammang, Khensang Menjokeo. Nangmare Suredang Thapmare Yurengtung
Payang Chuthi Menjoke O! Sapmading Kumang yaklamding Kube Tomma Yebeo. Thakleding
Sammang Tomma Yebeo. Tumphungla Seri Kuak Phuakpa khungla Seri Kunat Kunat yebeo.
Sijora Ingmu Sare Poliding Panja, Akheding Tajeng Netnejero Lekwaye Tukla Kerero!
Lokfadang Simdying dangle Khappungding Kube Kemthettero Khakpungding Kube Takteo
(Sacrificing the heart of a goat and a cock) Alla Khene Tungdunge mang samba mang periding
panja kelose isik kukusing Sulunding Sambahang hare khakpungding kemyette aangsikum
ningwa kesere aangmangwa hangwa saipui kube keyasu aang thabera kenyapabare o
khakpuding kube keguchhiang attuding yangnu kenukse. Kanha Baraha Mangle Kusa Fokwa
Dungdunge Mang Samba Mang khene Thabera Panu Yamba Lekwado Sumbado, Baraha*

Kokaha Mangleo Muing Nakse Fang Khakpungding Payeple Kemang Ningwa Kehang Ningwa Sereang Se:Ningwanu Kedhansing Lo!

Thiri changbuk Tembe nu Nila, Tura lungpangphe Tashrakha Khumlamdo, Aruna, Baruna, Baphere Thambina Phangjung kelecturo. Chamdaangwa, Hatia, Basukhora, Bayukhora, Singsapoti, Kharana, Hidangma, Thupu, Pakhribas, Pangma, Aruna, Baruna, Satighat, Laikum, Khambu Pangphe, Kurillya, Pilbote, Pinhkhuwa, Leguwa, Sangapu, Lekwado, Sumbado (Baraha Kaukakaha) yo thamera keyangba khakpung kube kakanu kegerey-aang thabera panu yambae aanga ga Sambading Yethang pangphehaho Samba Yehangha kottung sing-aang wayaille Baphu pangpheha kaiding phangjungha kaktung-aang wayaille Temen wahang ha Kaktung-aang wayang-ille tho kettakum (Ketakke) Mewa Puma tho: Sulungding Sambahang hare ga chijik kenamba muyuk kenamba sudhyadangba bare khakpung ding kube mettang phang thabera panu yambao pariding panja kesamle thindang saanuporae khene tho Sabading Yethang Sulung ding Samba hare Khakpungding kube kemenette gara, khunchhi changkhiding poma, lingkhiding nu:ma pirese, abuding saai menak kara: abuding sai pirese. Tingding nahen ha:ik ka:ra: tingding nahen ikse sogim sobha ik kara: sogim so:bha ikse, sasik yangdung sodha muring sugup prangwat iksese aang hangba mangba piresephang thamera panu yambare samading ingkhang kemette. Khanjum khanma isikpa lokpha singdhyimadang ha: aaplung-gne perung danghayo nu:ma ta:ma nakpa sijora ke-ing bhu sa re peli panja kenettero tange-e hukso Sewaro! (Chongbang [2009](#); Mudenchhong [2007](#))

Translation

Now, when you, Trivenidev's youngest son, Dundunge (Tundunge) Dev Sambadev, went to sow seeds, your father gave power to your brother, so when you come back, beg your father to provide you with energy. My youngest son, you have also received power and blessings from me, blessed and given power and gifts, and your father has come down. You are the youngest son of Kokaha. You moved Thaksuba, Sogbu, Leguwa, Pikhuwa, Kurule, Jalhara, Belhara. Calling the names of the villages of Samdhok and Kandhok, you got up. You once named the name of Mewa Khola there as you roamed the great mountain, the cave, the cave, the slander, the cave. You crossed the Tambar River and entered Piringadhi. They ridiculed you when you tried to speak to Maswa queen. Insulted You, that's why you're a Maswa! You're cursed to be infertile. But today, don't curse us like that. These children are children who need your support. Offer them life and blessings and gifts.

After that, you crossed Chokma Kham, Jaiwado, climbed Hattikhawa, Bhusunya, Khesunya, Sijepoma, Gorja, Dhunge, Chemfima, crossed the Dobate River, Triveni Dobate, and saw scene running and dancing on the cliffs. Then you built a beautiful place on the left and right side of East Sankhuwasabha, and you returned. On your way back to Dobato, Dhunge, Sijepoma, crossed Maiwa Khola Piringe, from Hangwa Dobhan to Okhrabu Yankhabu, you called Sulumphu, Sandhavarak, Siren, Sorek, Dingla, Sapla, Lingtepma, Hangamba, Sayamba. In Mungwa Sangsongwa Thukyu, you called Thungtembe, Pewa, Chenchela, Samsongbung, and you swam the water. When you got to Sunlungwa, Lunguwa, Phophoyo, you called the Libangs, but you find Libangs' lust for drinking alcohol and rice, so they didn't care for you. That's why you call them physically impaired and emotionally slowed. Then you got to Samyo Sumyo. You've been holy for three days. You were all named "Chabuki Kyabo Samcholo Niduki

Samdik Kyabo Sancholo Mijampampho Mijampampho" You called Sone Pangne Chong the name of Yaikpa, and you appeared and spoke pure. At the place where all the Samba brothers were gathering, the Samba humbly asked where you were going, brother. In your reply, I am the one who has the power to talk. I am a person who can save those who don't have children from infertility by giving them, children. You said I am the God who always likes to walk with a shield and a sword. Call me pure, holy pairs of Tongba, Pichhing, burning incense, fire, shield, sword, 108 torma wave decorated changma illustrated three-year-old male goat respect. So, as you said, the Samba gathered there called out to you. Three-year-old goat, three-year-old cock, Torama, Dadira, Khukuri, shield, sword, and Ke (drum) used to complete the Holy mangthan. You've given them strength.

We're still calling you from time to time in the morning. Come on, your leader, follower, Chigoro, Negoro, with the sons of the gods, Tarama Kulitya Tham, 108 Kuyus Tham, with the red and white chicken in front of you, finished eight or nine turns. When there are eight or nine gods in the morning, the sunkevara flowers are beautiful god-like friends in the evening. You send messages to people via your messenger, even though you call up to six times. You have made sick mind, epileptic, crippled, and infertile those who do not respond to the message. And you have again appeared unrecognized. Now stop cursing this way. You gave strength and blessings to those who loved you earlier. That's how the family values you today. Secure them well, God. Save them. Offer a gift to me. Hey Hey! Triveni Baraha Kokaha Mang, You did not feel blessed when we made a moon-sun idol in front of your son and named it Laukya, Saromma, Sellephiri, Nadhekchung, and called it Pawa Bhawa, Unglova, Tumyangyakma, Temba. Then you went downhill in the name of Phefe Wayakma, Fangfang Demma, Arituri Panglo, Senbhama, Sechamma, and Iswa Yangsuwa. Blessings are asking for benefits to obtain power;

giving power is a gift. You opened the river by calling Balingma, Sahingma, Wadang khechya, Sammuiche, and Yangmuiche. Singwachangma, Charkhage, Pijangjang, Purajek, Panglajek, Chankh Tasila Miklanemma have named. You stayed one night in Angko Phedembe (Koche Tekhe) and seemed holy for eight days. You spoke in Papung plain; you looked at the scene. "Changbuki Kyabo Sancholo Kadevi Kyabo Sancholo Mijampham," you said to him. Returning from there, you proclaimed the villages of Sapamma, Uttibung, and Namabung to be temples, cut down the hill, and took our eyes away. In the same way, Delete the worshipers' jealousy and sins here. Gurans Hangiffek, Yasingraik, Chedingwana, Naiksa, Walengthaba, etc., called Phungbise, Pangbise, Pekonema and returned.

When you returned like this, you met a young lady who was a woodland goddess. You stayed for eight days with her. It's also a place to pray for blessings. If there is no blessing, then if there is no spirit, put on a friend's soul. You've come down from here now, Sambadev Dundunge Dev. Palungkhola, Bhoji Khajuma, Nimmukma, Taichhangma, Hattirumma areas, you have declared a playground, and after reaching Palung, you have appeared for four days. And when you called that place, people were talking to you. Chakbuki Kyabo Sancholo Palungli Kyabo Sancholo, Yijampho Mijampampo. From there, you appeared to Dundunge Dev, son of Barah Kokaha, for four days. Named Mirukma, Pakwama, Kamrung, Sankhanglung, Tangkhanglung, Tavoropa, Nevoropa, and made the temple clean. You've come back to protect them. You've traveled Charmage Pamen again.

You reached the mountain of Tangwara, Pengwara. You climbed the hills of Thungsap, Sappon, Yangdora, and Umfakma. Lungwange Lura in the holy spot, day and night, we place the sacred corpse of Kudilla, Tandura with your spear, sword, shield, weapons, a sign of life with red and white flowers to bless the gift of life. Just like today, we've shown Lasso pure and holy. We

put a Kalas with a pair of Tongba and Pipa. We are respecting and welcoming you. The people of Mainam call you on this date in the evening, when the sun sets when the head of this house calls you.

We've also given a goat and a cock to welcome you. Changbuki Kyabo Sancholo (reciting three times and giving the goat's back hair to the mangthane). Kangevi Kyabo Sancholo (again repeating three times and raising the head's hair and offer to the mangthan). In the end, Samduki Kyabo Sancholo (again after reciting it three times, offering the goat head's hair on the mangthan). Today, the people of this house paid tribute to you with a three-year-old goat, just as they killed for you in the plain of Chambuka, Simsar Tulma, in front of you. They even gave you a cock to welcome you. They gave you your favorite food and drinks with weapons. I was made an angel talk to you. Listen to this messenger's words and provide the owner of this house a gift of life. If the gods are angry, make them happy, save their lives, save them from polygamy, deceit, epilepsy, etc. To protect from some untimely death, the gods still turn right. This appeal is the message that the messenger has asked! The statement is what I called for on behalf of this householder. Hear the cry. Now I give indulgence. Enjoy. (Pick the hearts of the goat and the cock and offer them to the mangthan). Now, as you say, Tungdunge Dev Sambadev, for the first time, Sukungding Samba knew you, who valued you, provided your pleasure and wisdom.

You blessed them all, and you returned. O Baraha Kokahadev, the youngest son of Baraha mang, Dundunge Dev Sambadev! Everyone asked your father, Triveni Dev Baraha Kokaha, for strength. You crossed the holy hills of Changbuk Maidan, Nilatura, Lungpangve, Tasarakha, Sumlamdo, Arun, Varun, and Thambina. From Chamdangwa Hatiya, Vasukhora, Singpasoti, Kharna, Hidangma, Thupu, Pakhribas, Pangma, Arun, Varun, Satighat, Laikum Khambu village Kurule, Pilbote, Pikhuwa, Lekhuwa, Sangapu, I gave this table to Triveni

Kokaha where your father was. Arriving with a heavy load of offerings, O Babu, I walked all the Limbuwan hills' streams. While walking around like this, Sulungding (Sulungdin) Samba greeted me with a large cock, offering me a fragrant goat for three years. You asked me to give you a blessing. Your father loves you, too, my son! If you are humane to the Suslungdin Sambas in Limbuwan, provide them with some improvement. Send the son to the son. Ask children, send children. Protect them. If they've got envy, get rid of it. Premature death, Sihenbhume, if Jagitra has caused sorrow, drive them all away. Life, if you ask for a gift, offer a gift of life, this home, which treated as a benefactor, may the householder of Mainam prosper, may they prosper, may they be protected-this is what your messenger has begged with both hands. Hey! Hello!

(Translated from Bharat Subba Tungkhang Limbu's Nepali texts. Chongbang [2009](#))

Comparative Analysis

Few variations of Mundhum state actor

There are a few variations in Mundhum. Different characters in different Mundhums welcome Tungdunge Dev in Mewa Khola. In the book on the Limbu people's identity, Govinda Bahadur Tambahang mentions that Mikkendang received Tungdunge Dev when he reached Mewakhola (Tambahang [2011](#)). Ganga Samba, vice president of Samba Mingsra Sanchumbo, said that Maden had invited Tungdunge Dev (Limbu [2020](#)). Referring to oral narration, Kirat expert Chandra Kumar Serma says that when he reached Tungdung Mewakhola Chabuk, Mudenchang Samba welcomed him as a brother (Sherma [2009](#)). The Mundhumi characters listed above are the information acquired by Samba in various recent studies. But both the Changbang Samba genealogy and the Mudenchung Samba genealogy, written by Nanda Prasad Changbang Samba and Indra Prasad Chongbang Samba of Hangpang-1 Taplejung about 160 years ago, documented Sulungdin Samba as welcoming Tungdunge to Mewa Khola (Mudenchhong [2007](#); Chongbang [2009](#)).

The above three scholarly writers have recently written a query to the local Samba, Phedangma. Inevitably Oral heritage is diversified. But the genealogy of Changbang Samba and the genealogy of Mudenchung Samba say that Mundhum was written 160 years ago. Therefore, Mundhum, written around a century and a half ago, should be considered a credible source. Thus as stated in the Changbang Samba and Mudenchhang Samba genealogies, Tungdunge Dev was welcomed by Sulundin Samba. According to the genealogy of Kirat Senehang Limbu, they were the descendants of Sabasereng of the Sen dynasty, who headed north of Sulungen Sanguri (Sen

[2007](#)). In either case, Tungdunge considered his ancestor in Mundhum because the various Samba dynasties, including Sulungen, are the same.

Khajum Limbu legend

According to the legend, Kokohamang appeared as a 9/10-year-old orphan in the present settlement of Tehrathum Chhathar Khajum and visited Khajum Limbu, but the Khajum did not know him. Seeing that he had cut down the trees, the Khajums were chasing Kokoha mang away. From there, he pursued to the present Koshi-Baraha. Kokoha mang entered Koshi-Baraha, sometimes appearing as a boy, sometimes as a wild pig. Khajum cut off the nose of the wild pig at Koshi-Baraha. Immediately, the package turned to stone. Seeing that, Khajum was afraid, and they came back from there. There is, therefore a suggestion that Limbu of Khajum ethnic should not go to Koshi-Baraha even today.

At present, the village of Kokoha is in Chhatar Phakchamara Khajum, a settlement in the Tehrathum district in Eastern Nepal. The place where Kokoha mang appeared for the first time is named Chhathar Pond. At present, there is a palm printed stone from Khajum Limbu in Koshi-Baraha. Khajum Limbu believes that the stone connects to Khajum Mundhum. They believe in having forbidden to go to Koshi-Baraha because Kokoha mang cursed their ancestors (Kurumbahang [2020](#)).

Ninglekhu Limbu legend

Ningleku ethnic, a resident of Phedap, has mentioned Tungdunge God in their mundhum. Tungdunge God crossed the Tambar River of Taplejung to Phedap Poklabang. There is a legend that people tied up God for one night in a village in Ningleku. It is; therefore, Ninglekhu wrongly bound Tungdunge Dev and worshiped him as a penance. It is customary to make a place of worship for Tungdung by burying bamboo under a dill in a high place (Yakthungba [2020](#)).

Warumhang Limbu legend

Kirat writer Chandra Kumar Serma interprets Tungdunge Mundhum in a slightly different way. At that time, Kokoha mang ordered the man who polluted the river to be killed, as the Tambarkhola was cloudy even in the winter. After receiving the order, Tungdunge left for the areas of Arun, Varun and Tambar Khola. When roaming, Warumhang of Maiwakhola found the river muddy while digging the soil to make its stronghold. As Kokoha mang ordered to kill the person who was diluting the river, one of them managed to escape when Tungdunge Dev tried to kill Warumahang who was polluting the river. He ran away and hid into a drinking bowl of pigs. He sought the aid of a young woman who wore a loom, and the young woman rescued him. After the young woman told the chasing Tungdunge Dev that nobody had come here, Warumhang fled.

At that time, the inner mind of Tungdunge Dev discovered Warumhang as a secret trick, but as it became a female shield, he abandoned Warumhang. From there, Tungdunge Dev continued to mock "Maswa Senduwa Phakkhong Phapa" meaning a defeated Maswa who was shield by a Pig's bowl. Then he called Phago, Thopra, Okhrabu ethnic Limbu as brothers, but no one replied. He was embraced by Mudenchang Samba as his brother when he reached Chambuk of Mewakhola (Sherma [2009](#)).

Tibetan legend

Kirat writer Chandra Kumar Serma identified Mundhum based on the source of Shaman. According to Mundhum, Samba married to a Tibetan girl. Tibetan's relatives discovered and killed the samba in silence. After the assassination, they dumped the dead body in Tambar

Khola. According to Mundham, those killed was Samba Tungdunge Sammang. Shaman says that he is offered Torma along with the heart of a living goat (Sherma [2009](#)).

Present Koshi-Baraha Scene

In any case, the different sects of Kirat Limbu have a tradition of coming to Koshi-Baraha to worship (remember) their ancestors. Tungdunge Mundhum indicated that the deity of Samba Limbu was the shrine of Koshi-Baraha. Tungdunge God was the youngest son of the King Kokoha of Koshi-Baraha. However, no Samba descendant paid much attention to the history of the region. They are limited to Mundhum only. Even the Sambas who live near Koshi-Baraha today do not visit the shrine of the King Kokoha or do any cultural activities. Today, the region is under the control of the Hindu (Aryan) faith. Still, there is no doubt that the area is Kirat and Koshi-Baraha is a particular cultural site of Samba Limbu Kirat. Therefore, one can visit Koshi-Baraha once in three years and see the Tungdunge site.

Concluding Remarks

Tungdunge mundhum is a particular patriarchal worship text of the indigenous peoples of the Kirat Limbu Samba ethnic group. This story is about Tungdunge Dev travelling to different places to search for his relatives. He was recognized and welcomed by the Sulungding (Sulingdin) Samba in Mewakhola. God blessed them with happiness, prosperity and health.

This myth has been recorded in the history of various geographic locations in eastern Nepal, including Koshi-Baraha. King Kokoha-Baraha of Koshi-Baraha Kshetra owned Tungdunge. He was the youngest prince of King Kokoha-Baraha. The tale has pointed out places of the present-day Sunsari, Dhankuta, Sankhuwa Sabha, Tehrathum and Taplejung districts of Eastern Nepal.

Tungdunge Mundhum is also associated with non-Samba Limbu, such as Whrumhang, Ninglekhu and Khajum. Now, Limbu people worship Tungdunge as a god and see Koshi-Baraha Kshetra as a holy location. This mundhum has confirmed that Koshi-Baraha is religious patriarchy of Kirat Limbu in eastern Nepal.

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