



Kirat, Rai, Limbu Are Somewhat Perplexed By The Vast Array of Ethnic Identities

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Abstract: Kirat is a historically allegorical tribe having various clans. We are discussing here two of them, Rai and Limbu. The study looked at how the Kirat divided into Rai and Limbu, which influenced Phyang Samba's identity. This article is a part of Phyang Samba's genealogical research. In Nepal, India, and Bhutan, a coordinator gathered information from each cluster. The researcher collected data and conducted the thematic analysis. Kirat created Rai, and Rai produced the Limbu. Mundhum an oral text, historical accounts have said the same thing. The red seal of approval by Prithivi Narayan Shah has also acknowledged this, after the Saltwater Treaty between Gorkha and Limbu. However, the genealogy of Phyang Samba adds a new thing. Their ancestor was Rai. His descendants have taken the surnames Rai and Limbu as a result of socio-political influence. Because of Prithivi Narayan Shah's seal, many people have written Limbu surname after the treaty. Under dynamic socio-political circumstances, the descendants of the Phyang Samba who became Limbu have changed the title Rai again due to the ancestral effect. A genealogy investigation uncovered the information, and it is significant. Furthermore, the research looks into the situations where politics splintered ethnic groups or clans' identities. Rai and Limbu are both Kirats, and their titles are interchangeable. This research supports the theory that people construct surnames.

Keywords: Kirat, Rai, Limbu, Ethnicity, Politics, Ethnic identity, Eastern Nepal.

INTRODUCTION

Kirat-Rai-Limbu belongs to the Mongoloid race and the Tibeto-Burman language family anthropologically. Both of their titles have derived from the feudal king's history. Rai and Limbu are indigenous people living in eastern Nepal. They have lived there since ancient times. Therefore, they called Khambongba or Bhumi Putra. Mundhum is the traditional oral sacred script of the Kirat people; it is a faith and belief system. Mundhum, historical and linguistic shreds of evidence show Kashi, Sumer, Kirat evolved from Mesopotamia (Pokhrel, 1998; Thulung, 1985; Chemjong, 2003a, 2003b; Finkel, 2014). Kirat gave birth to numerous branches including Rai and Limbu. They consider themselves being members of the Kashi dynasty and Sun God worshippers. Kashi, Sumer, Kirat, Rai, and Limbu have all passed through a long development phase. There was blood mixing and cultural convergence both inside and outside the communities during the ethnic construction. However, The ancient beliefs of these indigenous ethnic groups are Shiva and Shamanistic, and Animistic Bon (Thulung, 1985; Bickel, 2000; Danielou & Gabin, 2003).

Rai has 25 sub-clans that live primarily in the districts of Khotang, Bhojpur, Solukhumbu, Okhaldhunga, Udaypur, Sankhuwasabha, Dhankuta, Panchthar, Ilam, Jhapa, Sunsari, and Morang ("Rai People," 2021). Limbu has over 375 sub-clans and is primarily found in the districts of Taplejung, Panchthar, Ilam, Tehrathum, Sankhuwasabha, Dhankuta, Sunsari, Morang, and Jhapa ("Limbu People," 2021). Limbu calls to one another as Yakthung. According to the 2011 census, the Rai population was 620,004 (2.34%), and the Limbu population was 387,300 (1.46%) in Nepal (CBS, 2011). Both ethnic groups also live outside of Nepal, in India and Bhutan.

First, let's take a look at the words Rai, Limbu, or Hang from a linguistic point of view. Rai, Limbu, Hang is a linguistic term for an administrative name or an introductory noun. According to Kidpaw (2021), the Latin word 'Regina' is identical to Rai which means "queen" or "woman." Raya is a common name in Bulgaria because it relates to the Bulgarian word for "heaven," Rai, which sounds very similar to 'Raya.' As stated in the Oxford dictionary (2021), the word 'Rai' is a type of music that combines Arabic and Algerian folk elements with Western rock. Sanskrit Dictionary (2021), included the Sanskrit word 'r/ayati' means to bark, bark at, or make a noise, among other things. As reported by Hindi2Dictionary (2021), Raya is a Hindi word that means "little king," "feudal," "chief," and "idea."

Different languages have different meanings of the word 'Rai.' The deep meaning found must have indicated something historical. Here Sanskrit reflects some animosity towards this ethnicity or word. The dictionary hints that the Rai hindered the Aryans. Hindi dictionary defines *Raya/Rai* as a king, a feudal, an idea. Rai is carrying this meaning. This evidence demonstrates that the Rai ethnic has existed in this geography with the sense inherited from the Indo-European language, which flourished in India since the Indus Valley Civilization. The word 'Limbu' derived from 'Li' means bow. These talks show that they are archers and have mastered the art. The same Limbu word 'Hang' is identical to Rai. Both Rai and Hang denote the kingship. They consider their dynasty belonged to a local king and add Hang to their surname. Under the Chinese dictionary (Yabla, 2021), 'Wang' meaning the king. Therefore, we can analyze that the word 'Hang' came from the Chinese language family to the Limbu language through the Tibeto-Burmese language family.

Several historical events have ingrained a sense of distinction between Kirat and Limbu or Rai and Limbu throughout the past. Kirat king Mawarong Hang divided the Kirat kingdom into Khumbuwan, Limbuwan, Lepchan, and Mawrong in the 7th century. The Arun River bordered Khumbuwan and Limbuwan (Chemjong, 2003a: 93). This incident gave rise to the concepts of Limbu and Khumbu, as well as Rai and Limbu. There has been a purposeful movement to divide people in Kirat and Limbu unity since the beginning of Ubahang and Mabohang's reign in the 9th century. They invented Lhasagotre for Kirat people in Kirat land who come through Tibet because they were Tibetan feudal. They devised a Lhasagotre plan and banded together for wartime support in Kirat land. After overthrowing the Kirat-Limbu dynasty, they established Yuma, a local name for Buddhist Bon from Tibet, as a royal faith (Balikci-Denjonga, 2003; Dutta, 2014). Yuma aimed to supplant the traditional Shaivism and Bon religions (Britannica, 2019; Bickel, 2000). On the one hand, they instilled ethnic divisions and discrimination among Kirat people. On the other hand, by bringing up the sub-clan and religious issue, the ruler dug the community into a deep hole. In the Kirat community, this resulted in a wall of discrimination. Kirat history has seen a cunning feudal lord or Sardar ruling as king using this strategy of dividing and ruling Kirat.

In modern times, the Kirat community has many surnames and sub-tribes. The situation is becoming more complicated due to a lack of scientific research on their interrelationship or blood relationship. Only Rai, Limbu, Yakkha, and Sunuwar have arrived in Kirat today from Mahakirat as Kirat. Other ethnic groups from the Tibeto-Burmese language family have missed. However, language, culture, history, and genealogy bind them together. The indigenous ethnic groups are

socially and economically backward because they do not know each other. Despite their size, they lack proper representation and opportunities in the state due to a lack of unity. By adopting this strategy, the Limbu organization Kirat Yakthung Chumlung identified Kirat Limbu ethnicity and Kirat religion in the 2011 census. Kirat Yakthung Chumlung, a Limbu group, instructed its followers to write Kirat in the place of the religion column in the census (KYC, 1991). After attaining governmental recognition and looking at statistics of Kirat people, the Sattelang sect of Kirat's Shaivitic religion deliberately disguised the original name run Kirat religion.

After Nepal's multi-party system and federal republic, the demand for the Limbuwan state for the East of Anun 8 districts arose. The practice of training the Limbu people became more intense. The Limbu people adopted the slogan "identity" as their expression. There was a surge in the study and publication of one's ethnic ancestry. This feeling resulted in the general Limbu community's perception of a distinct ethnicity that originated in their land, Bhumi Putra. To explain, the Limbu people's relationship with Kirat and Rai became irrelevant and unfavorable after that. Sattelang religion, a Shaivitic sect, renamed itself Kirat religion. A Limbu cult protested against the Kirat religion, proposing the Yuma religion as the Limbuwan state faith. The enmity between Kirat Rai and Limbu evolved as a result of Nepalese politics. Concurrently, the Limbu people of Sikkim, India, developed a new concept on the Limbu ethnicity and Yuma religion. They began to claim that Limboo and Yuma are synonymous (Gustavsson, 2013). The excitement from Sikkim felt in Nepal. As a result, Kirat Rai and Limbu's blood relationship cast into doubt. Politics encouraged arguments and misinterpretation of evidence.

Historical and Genealogical Background

Historian Iman Sing Chemjong (1974) states that Prithivi Narayan Shah is the leader of Nepal's Unification Campaign. Kirat, a Khumbuwan and Arun West dweller, is known in Nepal as "native Rai." The Gorkhas seemed to have given great importance to the Rai of Arun East, referring to them as 'Rai Limbu.' Kirat Rai of Arun East's membership in the clan reflects the history of the genealogical investigation undertaken in Chainpur Sankhuwasabha during the Saltwater Treaty. During the Gorkha-Limbuwan battle, Ram Bhadra Thapa Magar of the Gorkha army and Manavit Rai, Raja Mot Rai, and Birgit Rai of the Limbu army negotiated a saltwater pact. The Gorkhali group has proposed Rai Limbu as a relative, according to the study of the events. Anyway, before 1774 (1831 Vikram Sambat), Kirat Limbu was known as Rai. After 1774, they began to refer to themselves as Kirat Rai Limbu, according to historical data.

Gorkha King Prithivi Narayan Shah issued the following red seal of approval to Kirat-Rai-Limbu after the Treaty of Saltwater in 1774:

Swasti Shri Aage Rajabhara Samarth Shrishum Rai, Shrikum Rai, Shrijang Rai, Aru Basai Gaihri Limbu Rai's full red seal of assent is correct.

Upranta mil milantam. Yahako lagi tahalai kul chahiyo. Mero dharma man bhalo xa. Timiharu hiju pani pichha boxeka 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 boxyaun.

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 bujhaul. 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. (Chemjong, 1974).

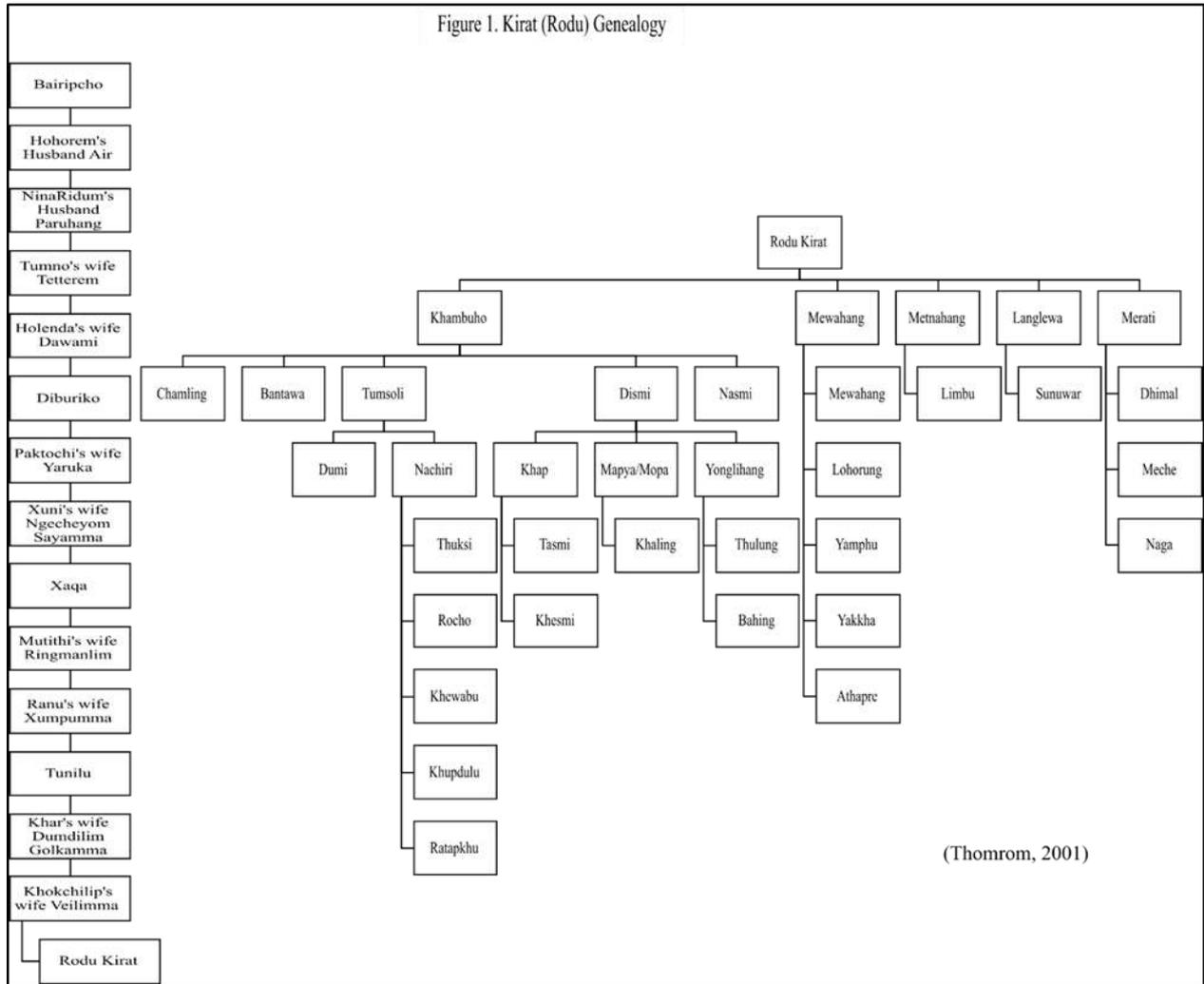
Translation:

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 our special meetings, so 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 referred to as the king and will not be vanished. 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). Our good man and Chaudhary will arrive there once we finish talking, and you will get 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 worshipping local god would destroy our kingdom if we violated the treaty. Posted on the 22nd of Shrawan in the year 1831 VS at Kantipur capital Subham.

Gorkha and Limbu agreed that the Kirat Limbu Yakthung people, who lived east of Anun, were 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 Saltwater treaty between Gorkha and Limbu, they discovered that the ancestors of Limbu and Gorkha were the same when they lived in Simangadh. Prithivi Narayan Shah's red seal of approval reflects this spirit. The genealogy revealed that Kashigotre Limbu and Gorkha people 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 Prithivi Narayan Shah first addressed Rai with the title of Limbu indicated a kinship.

Kirat's Genealogy has mentioned both Rai and Limbu. According to Kulung Rai's genealogy (Thomrom, 2001: 30-31), the Kirat ancestors were Bairipcho, Hohorem's husband Air, Ninardum's husband Paruhang, Tumno's wife Chetterem, and Holenda's wife Dawami. Then, Diburiki, Pakchhomi's wife Yaruka, Xuni's wife Ngecheyom Sayamma, Xaqa, Mutithi's wife Ringmanlim, Ranu's wife Xumpumma, Tunilu, Khar's wife Dumdilim Golkamma, Khokchilip's wife Veilimma, Rodu (Kirat) developed. Rodu Kirat descendants include Rai, Limbu, Yakkha, Sunuwar, Dhimal, Meche, Koche, Nāga, and others.

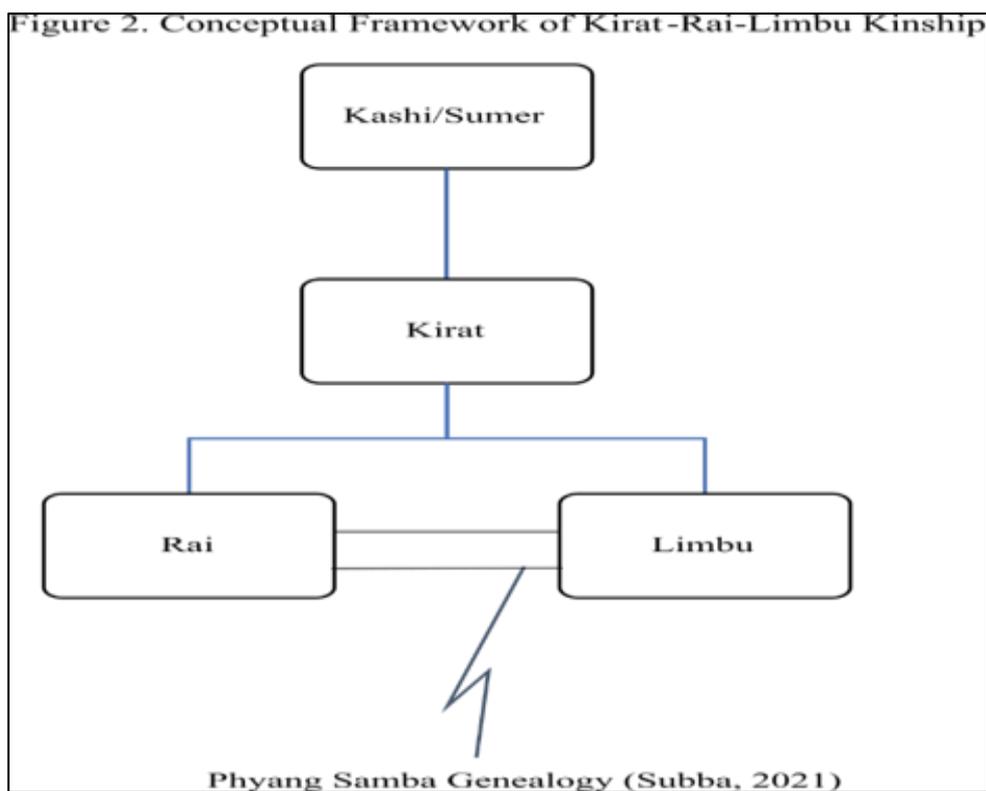


Chemjong (2003a) also added that Kirat Rai's genealogy has included Rai, Limbu, Yakkha, Sunuwar, Koche, Meche, and other ethnicities. Therefore, Kirat genealogy is considered a reliable source of comparative study. Kirat history deals with Rai, Limbu, Yakkha, Sunuwar, Dhimal, Meche, Koche, Nāga, and other ethnic groups, descended from the same ancestors. These are the Khambongba and the Kashi dynasties, who detached during the history.

Kajiman Kandangwa (2018), a Kirat historian, claims that Rai later became Limbu, focusing primarily on the Limbu genealogy. The Kandangwa Limbus' forefathers, according to Limbu genealogies, were Tatuwa Rai, Yangdwa Rai, and Pona Rai seven generations ago. Eight generations ago, there were ancestors Namit Rai, Mugam Rai, Chan Rai, Khan Rai, Sin Rai, and Tala Rai of Meyangbo Limbu and Angbuhang Limbu. Aangdembe Limbu, Lauti Limbu, Ingnam Limbu, Tumwapo Limbu, and Sherma Limbu had Koch Rai, Raj Rai, Om Rai, and Pana Rai as ancestors, respectively. (Kandangwa, 2018).

Although there is a lot of material related to Kirat-Rai-Limbu in Mundhum and history, there is confusion in the community due to a lack of proper analysis. Politicians have taken advantage of this. The current Kirat-Limbu or Rai-Limbu problem statement adhered to history and politics. Several historical events have soiled the root of the division between Kirat and Limbu, Rai and Limbu. Various concepts of looking towards one's ancestors are developed. Most say that Rai and Limbu are the same, while others think that they are different (Palungwa, 2019). There are many questions about Kirat- Rai-Limbu kinship in Nepal today. There are many questions and hypotheses, which must now be discussed in academic circles. Is there a difference between Rai and Limbu? Is it possible that they are descended from the same ancestor? Why are their names different if they are from the same dynasty? Why did they cultivate the concept of being different if they are of the same lineage? The article will include answers to these questions.

This paper aims to check the relationship between Rai and Limbu using existing data. It also adds new knowledge from Phyang Samba's genealogy.



The conceptual framework depicts the essay's outline. Available pieces of evidence focussed that Limbu made from Rai. My theory is that some Limbu who had become Limbu from Rai for socio-political reasons have reverted to Rai by their ancestry. I am adding a piece of new information to the existing theory and knowledge base. This study supports the notion that ethnicities are all interchangeable. The study's novelty is the extension of the knowledge to the academic field of anthropology.

METHOD AND MATERIALS

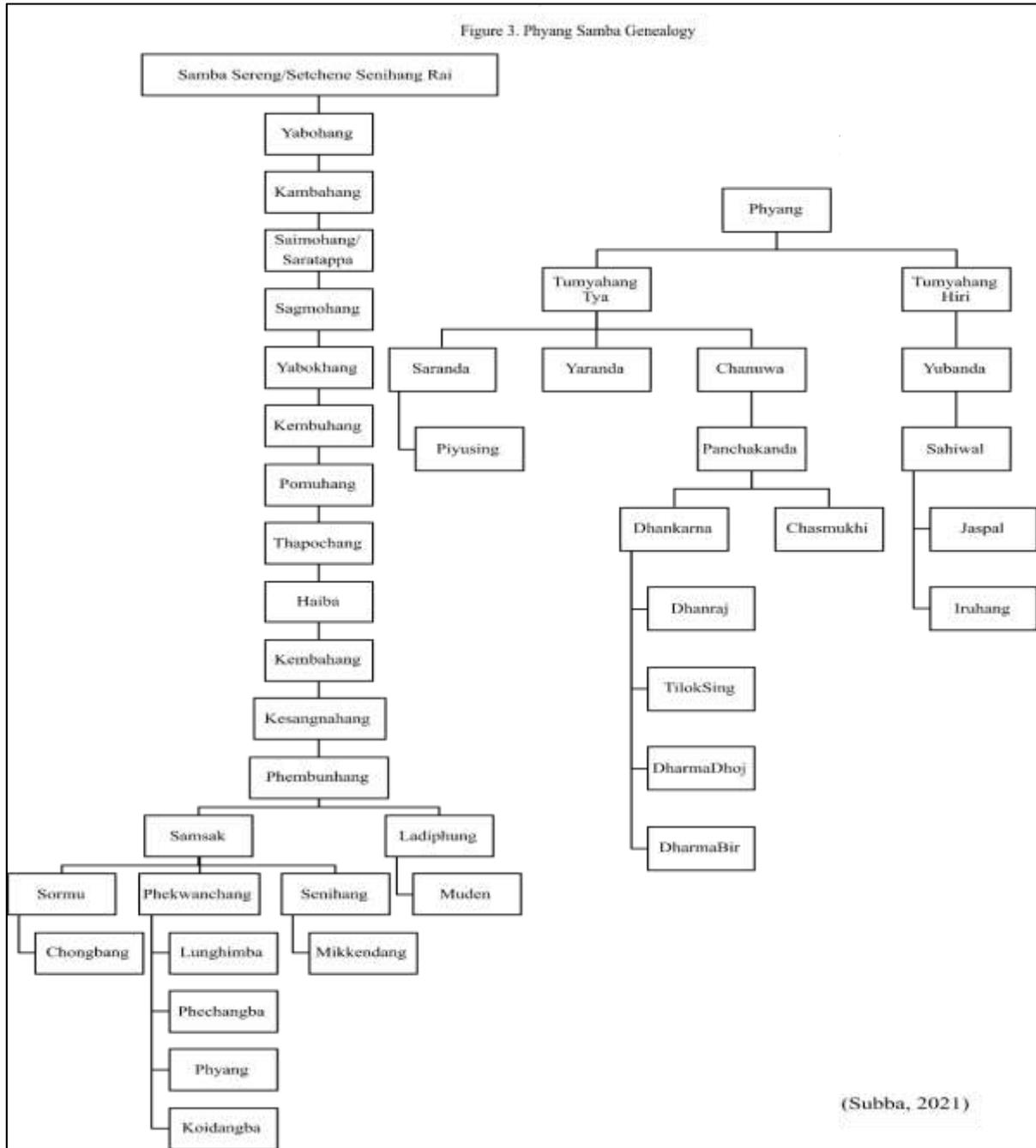
This paper is a part of Phyang Samba Limbu's (Rai's) genealogical research, which had included subjects from Nepal, India, and Bhutan in 2019. The study used purposive cluster sampling to collect data. An enumerator from the group was assigned to each cluster to collect data according to the checklist. Family information was gathered from all communities, including manuscripts and mundhum, by the researcher.

The researcher completed the analysis by categorizing the data. The researcher reviewed the secondary data and analyzed it along with the primary data. The researcher carried out thematic content scrutiny with the conclusions.

RESULTS AND DISCUSSION

The Kirat-Rai-Limbu-Samba-Phyang Genealogy

Phyang Samba's ancestor, according to the genealogy, was Setchene Sene Hang Rai (Chongbang, 2009). The descendents were Yabohang, Kambahang, Saratappa, Sagmohang, Yubukhang, Kembuhang, Pomuhang, Thapochang, Haiba, Kembahang, Kesangnahang, Phembunhang. The emergence of Samsak, Phekwanhang, and and Phyang took at least 14 generations from Senehang Rai. Limbu's Samba sub-clan has grown to more than a dozen members (Samba, 2018: 268-271). Phyang is one of the members of the Kirat Rai Limbu Samba family.



It's worth noting that because their ancestor's surname was Samba. That's how the place they live named Samba as a toponym. There are various sorts of samba that evolved her offspring in Samba. Mewakhola Samba locates in Nepal's Taplejung District. Lingthang Mangena Yak is their traditional center of worship there. Phembunhang produced a variety of Sambas. Tummyang was Phyang's first father. Tummyang Tya and Tummyang Hiri were his offspring. Phyang Samba spread throughout Nepal, India, and Bhutan, attributable to these two brothers.

Dhankama, was the fifth generation of Phyang's Tummyang Tya. He had two wives. The first wife's children developed into Phyang Samba Limbu. They live in Nepal's Taplejung and Panchthar districts, as well as India and Bhutan. The children of Dhanakam's second wife became Samba Phyang Rai. They live in Nepal's Sankhuwasabha district. Because of sociopolitical reasons in Sankhuwasabha, some used to write Limbu surnames, but now they write Rai surnames to honor their ancestors. The following manuscript was collected from Sankhuwasabha during the Genealogy study. It is written in the Limbu language.

Paila-Pailawa mundhum states the following:

Sambaso tumyangre pangve mewakhola sabado samriti yunge raixa. Khenle kussa lathik Dhankama waye raixa. Khenle kumenchhima netchi tarusi raixa. Hekkeang tho tarumenlle kuming Kwahangma raixa. Kathobenle kuming Sugikma raixa. Hekkeang Kwahangmen tho yungsi. Kanxi Sugikmen kathoyungsing. Khenle kussa Dharmabir muthik khenle kussanusse mewae. Kuming Sebenghang, mailale kuming Bhagidutta, sailale kuming Chittabang, kailale Samdungehang, antarele kuming Yurahang, jantarele kuming Balsinghang, photabale kuming Ahewaba. Bhagidutta ko xora Dhoju Rai ekjana matra. Usko xora Jite Rai, Bharte Rai ra Triman Rai. Jite Raiko xora Lakhman Rai ra tyaspaxi aputali. Bharte Raiko xora Harke Rai, Usko xora Kamal ra tyaspaxi Ramkumar. Triman Rai aputali. (Phyang, 2019).

Translation:

Our ancestor Samba was living in the village of Mewakhola Samba then. Dhankarna is the name of his son. He married twice. Kwahang was the name of the elder woman who lived at Mewakhola. Sugikma was the name of the younger wife. We are the children of Mrs. Sugikma, the youngest. Dharmabir is the name of Sugikma's child. Sebenghang, Bhagidutta, Chittabang, Samdungehang, Yurahang, Bal Singh, and Ahewaba were his children. Dhoju Rai, Bhagidutta's son, was the sole survivor. Jite Rai, Bharte Rai, and Triman Rai were his sons. Lakhman Rai was Jite Rai's son, and he was childless after that. Harke Rai was Bharte Rai's son. His son's name was Kamal, and then Rajkumar. Triman Rai was unable to conceive.

Dhanakarna was one of Tummyang Tya's descendants, according to Samba Phyang Genealogy, which in the book "Kirat-Limbu Sanskriti Manavsastriya Vivechana" (Subba, 2021). Dhanakarna had four children: Dhanraj, Tiloksing, Dharmadhoj, and Dharmabir. The elder wife gave birth to Dhanraj, Tiloksing, and Dharmadhoj. Their descendants today live in Nepal's Athrai Hangpang, Bhutan, and India. They gave them the name of Phyang Samba Limbu. Dharmabir, Dhankama's fourth brother, was born in Sankhuwasabha to a younger bride. His descendants are known as Phyang Samba Rai and living in Sankhuwasabha.

Rai was the Phyang Samba's ancestors, according to Phyang Samba's genealogy (Chongbang, 2009). From the beginning of 1743, the Sambas from Mewakhola used to go to Chainpur, Sankhuwasabha to join the Limbuwan army, according to the mouthpiece of Samba Sanchambho, a unified organization of diverse Sambas (Samba, 2018). They had already spread from Mewakhola to Sankhuwasabha, Atharai Hangpang, and Panchthar in 1749, according to the genealogy. They had previously used the title Rai when Samba Phyang dispersed over Sankhuwasabha. Phyang Samba in Sankhuwasabha wrote their surname Rai as a result of

their ancestry. After visiting Panchthar and Atharai Hangpang, another branch of Phyang Samba began writing the Limbu title. In India and Bhutan, their descendants carry on the Limbu surname. This effect, in my opinion, is a result of Prithivi Narayan Shah's red seal of approval and the Limbuwan government.

Prithivi Narayan Shah, according to Kirat Limbu's history, gave authority with a red seal to Rai Limbu of Vijaypur with the title of Limbu after the Saltwater Treaty was signed in 1774 (Chemjong, 1974). He conferred the title of Limbu on Kirat Rai of the Arun River's East Bank and revealed his ancestors. During the Saltwater Treaty, investigation on the genealogy of the Kashi dynasty Limbu and the genealogy of Gorkhali revealed that their ancestors in Simangadh belonged to the same dynasty. The Gorkhali-Limbuwan battle stopped on the ground. Rai authored the Limbu title after this episode, according to historian Shiv Kumar Shrestha (Shrestha, 1985). Following the receipt of Gorkha's red seal by Vijaypur, the ruling kings of Limbuwan planned a meeting. Shreng Hang Limbu, the Limbu feudal monarch, gathered other feudal rulers from Mewa, Maiwa, and Tamber Khola and marched to Bijaypur. Under the leadership of Shreng Hang Limbu, Aatahang Rai from Phedap, Sridev Rai from Mewakhola, Raina Sing Rai from Mewa/Maiwa Khola, and Subhawant Rai from Tamber Khola agreed that Gurkha rule. Prithivi Narayan Shah also presented them with the red seal of assent (Chemjong, 1974). Before, it was customary to write Rai in Limbuwan. After receiving the red seal of approval, the Limbu title was written and spoken.

The country's political developments had made it difficult for Samba Phyang to write their surnames or titles. Because Limbuwan had such a stronghold in Panchthar, Atharai Hangpang, I deduce that Phyang Samba, who resides there, is the one who coined the Limbu surname. Because of the high number of Khambu people in the Sankhuwasabha Arun and Barun regions, the Sankhuwasabha branch of Phyang Samba had not required to write Limbu. They continued to use the Rai surname. Until 2003, I had assumed that political, social, and cultural factors would have forced certain Limbu in Sankhuwasabha to alter their surname to Rai (Subba, 2021). However, an extent investigation indicates that it has a strong historical, genealogical, and mundhum foundation. In Samba Phyang's custom of writing the Limbu title, Prithivi Narayan Shah's red seal has affected Rai of East of Arun River. As the result, Samba Phyang had transformed from Rai to Limbu. However, because of their ancestry, they have changed their surname to Rai in Sankhuwasabha, Nepal.

Analysis

Anthropology has aided race perception over time. The race is a social construct that divides people into groups based on biological similarities. In biology, a

race is a geographically related subset (Gezen and Kottak 2014: 216). The definition does not include *Homo sapiens*. Because humans are genetically similar, it is clear that human communities have interbred for millennia. This notion does not mean that humans lack diversity; one only needs to glance around to see some variation. On a genetic level, however, the diversity we see is only cosmetic. The pioneer of physical anthropology, Johann Friedrich Blumenbach (1752-1840), focused on skull form and not out traits like skin color to define five types: Caucasian, Mongolian, Malayan, Ethiopian, and American. He gave each racial type a different skin color: white, yellow, brown, black, and red (Britannica, 2021). The first anthropologist, Franz Boas (1858-1942), came up against the essentialism doctrine. He claimed that skin tone had no bearing on one's personality. According to Boas, the natural and cultural contexts are critical in shaping behavior (Lumen, 2021). Variation, roughly 94 percent, is found within so-called racial groups, according to evidence from genetics (e.g., DNA). Traditional racial classifications differ from one another in just about 6% of their genes. There is more variance inside racial groups than there is between them. There is a lot of overlap between genes and their phenotypic (physical) expressions in surrounding populations. When diverse groups have come into touch throughout history, they have interbred. The ongoing interchange of genetic information has kept humanity a single species (American Anthropological Association, 1998).

Ethnicity specifies an ethnic group with which a person identifies or feels a member and excludes other ethnic groups. Language (such as, Hispanics), geography (such as, Somalis), religion (such as, Jews), and race are all elements that influence the values and conventions of an ethnic community. Because ethnic identification link to social position, ethnic identity may shift depending on the situation, with one ethnic identity utilizing one interest and another in another. This process is known as situational identity negotiation. Gezen and Kottak (2014: 215) have discussed Hispanics as an example of situational identity negotiation. Hispanic is an ethnic identity based on language. It has people of various skin tones and geographical locations. When concerns affecting all Hispanics in the United States occur, Mexican Americans, Cuban Americans, and Puerto Ricans may band together to face the problem. At other times, they find people with interests; such as Mexican Americans interested in immigration reform, Puerto Ricans in statehood, and Cuban Americans trade sanctions on Cuba. Ethnic identity often links to a country's sociopolitical hierarchy. Ethnic groups with minorities have less authority and status than the greatest. Races and ethnic groupings are commonly confused (Lumen, 2021).

The American background indicated above also applies to Nepal. Numerous interest groups, language, physique and skin color, and culture mobilized the ethnic movements. In Kirat history before Christ, we can trace the blending of Kashi and Sumer in Mesopotamia. In Nepal's Kirat history, however, the interests of the Eight Rai, Mang Mawarang, Ubahang, Mabohang, Ten feudal Limbuwan, and Shah reigns have not only produced tradition and culture but also progressed from tribe to sub-tribe. Due to language, geography, religion, interests, and other factors, Kirat, Rai, Limbu, Subba, and Yakthung appear in Nepalese history as names or titles.

Based on the information above, Limbu's sub-rocks are larger than Rai's sub-rocks. What caused this to happen? It's also something to explore. During Nepal's unification, Prithivi Narayan commanded Kirat Rai of Sunkoshi to Arun to write the Rai title, according to a source (Thomrom, 2001). As a result, the Rai of diverse sub-rocks came known as Rai. Prithivi Naran Shah, however, directed Arun East Rai to write Rai Limbu in 1774. Gorkhali saw the Rai Limbu as members of his Kashigotre clan. Gorkhali Shah had already seized Rai's king from Arun west, according to the Saltwater Treaty. Gorkha had to grant Limbu's feudal kingships to run in their separate areas east of the Arun River, up to the Mechi River. As a result, the despotic kings of the little Limbu sub-rocks continued to disintegrate. This arrangement made it possible for different rocks to emerge from the same stratum. It was possible because of the Shah's recognition of Limbu. Limbu's property rights took away by a series of Land Reform Acts when a new political structure was established in Nepal in 1959. Then Limbu's feudal system came to an end. The Limbu feudal lord complained, claiming that his descendants had broken Prithivi Narayan's red seal.

The above-mentioned occurrence is also connected to the Limbuwan ethnic movement that erupted with democracy in 1991 and the founding of the Federal Democratic Republic in 2008 in Nepal. True, the state lacks effective representation, and Rai and Limbu ethnicities the same opportunities as other castes. However, the feudal land ownership system that they used to have is no longer applicable. India became free in 1947, the world's biggest country ruled by a democratically elected government. During the same period, China abolished feudalism. Against this context, Nepal adopted a new political system in 1959. Nepal implemented a new land system in this context. This law put an end to Limbu's feudal power and land ownership. It's critical to recognize that this was more of a matter of time than a ruler's decision. Limbus had split many sub-rocks by the time we arrived today.

Physically, Rai and Limbu are inseparable. They are both of the Mongol ethnicity. Second, their cultures and traditions are strikingly similar. Limbu refers to his scriptures as Mundhum and Rai Mundum. In their terms, they worship patriarchal God Shiv and matriarchal shakti Parvati. The Rai refer to their gods as Paruhang and Sumnima, while the Limbu refer to them as Theba and Yuma. Both these ethnicities celebrate Udhauli and Umbhauli festivals. They offer alcohol and animal sacrifices to their ancestors. Limbu refers to the house as Him and Rai Khim. Both ethnicities refer to themselves as fire 'Mee', stone 'Lung', and soil 'Kham'. Some cultural and linguistic distortion occurred as a result of their geographical segregation. However, history, culture, language, and biological conditions have established their blood relationship.

Kirat history demonstrates that politics divided an ethnic unity into various ideas, styles, cultures, groups, localities, specialties, faiths, and sub-tribes. Kirat genealogy has confirmed Kirat's seniority. Kashigotre, Rai-Limbu (Khambongba) is the older brother, and Limbu (Lhasagotre) is the younger. Iman Sing Chemjong (2003a), a Kirat historian, also mentioned the eldest Kirat of the Khambongba Kashi dynasty, who arrived in Nepal before Tangsangba Mongol and Munafen Tibetan. In Nepal, the Khambongba and Tangsangba Mongol blood-mix formed a powerful Kirat race. Munafen, one of the ancestors of Limbu who arrived later, conquered Kirat and established the Limbuwan nation.

Kirat and Limbu are of mixed ancestry and culture. Looking at them separately today is as difficult as trying to find the color in the water after the two rivers have merged. It is usual for a Limbu to become a Kirat or a Kirat to become a Limbu. As a result, these ethnicities are now known as Kirat-Limbu. Limbu has made from Rai, which has a long history. I would want to mention Limbu's transformation into Rai, which is rare but significant.

CONCLUSION

Rai and Limbu of the Kirat tribe are both descended from the same dynasty. Mundhum, history, culture, and biology have all established their kinship. Even if politicians try to split ethnic groups by forming blocks, it is difficult to change their history, culture, or biology. Kirat expanded to Rai, while Rai build up Limbu. Prithivi Narayan Shah's red seal of approbation supported this opinion from 1774. Kirat Rai and Limbu's affinity does not end there. Rai has made it from Kirat Limbu as well. This is supported by the Samba Phyang genealogy. Some of Phyang Samba's Sankhuwasabha relatives altered his surname from Kirat Rai to Limbu for sociopolitical reasons. They have arrived in Kirat Rai. This action is a result of their ancestral consciousness. In the discipline of anthropology, this information could be significant. The

fact that the surname is a constructed culture, this evidence demonstrates.

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