

Mundhum: Exploring the Narratives of Limbu Community in an Urban Setting

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*  <https://doi.org/10.54855/ijte.22234>

Received: 28/04/2022

Revision: 10/06/2022

Accepted: 10/06/2022

Online: 18/06/2022

ABSTRACT

This paper explores the hindering factors of ritual transformation from one to the new generation in an urban setting. Paper describes the ritual narratives of the Limbu community practices based on Mundhum, and how it has been impacted in an urban setting. Shared the narratives by generation gaps, its practices, and external influencing factors in Limbu communities on the transformation of Mundhum. The Limbu community are indigenous populations who were migrants from the eastern part of Nepal, especially Taplejung, Terathum, Dhankuta, and Panchthar districts, who are the sampling frame for the qualitative study of this paper. Used ethnography for the collection and interpretation of data from the field with a non-probability sampling technique. In-depth semi-structured interview schedules were used as data collection tools. Seven in-depth interviews were conducted during this research. Key reasons for ritual degradation are low Limbu (native) language practices. Migration, education system, urban socialization practices, and imported culture affect native language transformation from one generation, directly affecting understanding and the transformation of native rituals. Lack of employment, health, and education opportunities are push factors on migrations in an urban setting from their origin. Still, they have mixed experiences with their rituals and bridging native language in Mundhum. Furthermore, lower knowledge, fewer practices of native language, unknown proper practices, urbanization impact, and objectivist thought of the current generation are major hindering factors in transforming Limbu culture and Mundhum rituals into new generations.

Keywords:

Language, Limbu, native, migration, Mundhum, urban

Introduction

The Limbus, one of the main branches of the historic Kirat dynasty living in the major part of eastern Nepal after the takeover by the Lichavi Kings, have their native language, tradition, religion, and rituals based on “Mundhum”. The Mundhum is a common oral narrative

of all Kirat people. Limbu declares themselves as "Yakthungba," and they claim their native language is "Yakthungba Pan" and their language script is "Srijanga". Thus, Mundhum refers to a legacy of powerful and significant oral trials that travel from place to place and generation to generation. The living definition of "Mun" is Mura, which means oral, and "Dhum" which means strong enough, so "Mundhum" indicates a tradition of powerful and significant oral text traveling from place to place and generation to generation.

Since time immemorial, the Limbu people have followed the Mundhum, the religious scripture. Their entire lives are guided by the beliefs and activities mentioned in the Mundhum. The history is set in the region of the first Kirant king, 56 Yalamber Hang, and his region in the Kathmandu valley. According to historical documents, India's kind Ashok visited the Kathmandu Valley during the fifteenth Kirat King Stungko's region. Ashok's visit is reported to have taken place between 269 and 265 (Chemjong, D.D. 2017). He goes on to say that, while the Kirant monarch was unwilling to adopt Buddhism as he requested of his royal visitor, he did allow outsiders to promote new faiths in his territory and treated all faiths equally. Several years later, particularly in the eighteenth century, the Gorkha ruler captured the Limbu regime (1774AD).

The Limbus regime fought with Gorkhas, and the Gorkhas king eventually handed a commission to the chief of each district with some ruling powers of "Thums", and tax privileges for this community members, leading to an agreement to end the war forever. Since then, the Limbu leaders and their fellow members have naturally begun to follow several Hindu creeds (Limbu, R. K., 2011). However, this does not mean that they rejected their previous religious beliefs in favor of the newest one. Rather, they took up both religious creeds side by side as an ideal example of religious tolerance. Cultural integration is never a one-way street, as the Aryans of eastern Nepal appear to observe and worship the Kirant festivals and deities.

The Limbu community has its rich tradition of narrating or reciting Mundhum and performing rituals and ceremonies in their distractive ways. Mundhum leads a great value in Limbu communities during culture execution. Legends, folklore, sermons, prehistoric accounts, and moral and philosophical language narratives are oral prettiness. Mundhum is a major source of inspiration, information, and benightment in the Limbu community, which considerably help shape the way of life, customs, and ritual from womb to after death. It has symbolic values, functional importance, and social sequences. The Mundhum has a wide-range impact through the many rituals.

'Mundhum' has a wide range of applications and forms that have been practiced in the Kirat community. According to Bairagi Kainla (2017) cited by Limbu, R.K. (2020), the Tongsing Mundhum of Kirat to the Purana of Hindus reflects the Tongsing Mundhum is as important to the Limbus as the eighteen Purans are to the Brahmins. This study attempts to elicit Mundhum's understanding in an urban setting, specifically among those who have internally migrated from Taplejung, Terathum, and Panchthar (eastern hills of Nepal) to Kathmandu valley, as well as how they have been practicing Mundhum and what the major barriers to further execution are.

The paper largely would like to explain why there is a lack of understanding and transformation of Mundhum in the Limbu community's urban setting. The paper would also seek to explore Mundhum practices and experiences with obstacles. The paper's primary goal is to present narratives of Mundhum traditions in Kathmandu valley, Nepal. This research aims to a) examine the causes of decreasing Mundhum practices in an urban setting and b) explore the experiences of Mundhum-related concerns in the Kathmandu valley.

As an insider researcher, I am also a member of the Limbu community, which must help me with my fieldwork. To collect the experiences of my community, it is easier for me to experience, feel, and engage in my community. But, due to a variety of obstacles, I, too, had the experience of being an outsider at times. Language difficulties, as well as growing up outside of the native Limbu group, made me an outsider. Though I am familiar with my cultural community, it is difficult to examine how myth, ritual, and religion based on 'Mundhum' influenced societal attitudes. There are numerous reasons for this, which I will discuss at the deeper level below: As a result, this research is useful in understanding and investigating my cultural community, how rituals and festivals are celebrated in the Limbu, and how my culture is degrading in urban settings, particularly in practices of the younger generation. Through this research, I hope to contribute to the formulation of a shared understanding of rituals in Limbu communities, as well as to build a bridge among communities to learn how language and rituals might contribute to the promotion and conservation of Mundhum. Through my research paper, I hope to make it easier for them to comprehend the importance of Mundhum protection and promotion in the Kathmandu Valley urban setting.

Literature review

Theoretical

This research focuses on the application of cultural transformation theory (CTT) to Mundhum traditions in urban Limbu communities in Kathmandu, Nepal. It was first introduced to the wider public in Riane Eisler's *The Chalice and the Blade* (1987). It has since served as the foundation for a number of other works, including *The Chalice and the Blade in Chinese history* (1995). Cultural transition theory emphasizes the progression from "barbarism" to "civilization". This idea is based on archaeological and legendary facts, and it envisions a civilization built on collaboration. It goes on to suggest that now, more than ever, we must reverse that trend and collaborate to hasten the transition from domination to collaboration. According to Eisler, R. (2021), it is true that our world has been changing very quickly during the last few hundred years. Rapid technology and economic interference have changed not only the long-term profession but also long-term mentality and behavior. This is the root of a lot of dislocation and tension.

Mercanti (2014) describes that cultural development necessitates new ways of thinking. Which turn necessitates language changes, including the deconstruction and, where possible, reconstruction of the meaning of old terms, as well as the creation of new words. Linguists

argue that cultural language gives specific categories for experiences and that speakers of that language will tend to overlook events for which no universally agreed-upon categories exist.

However, technological and economic improvements have enabled us to question many previously held beliefs, including long-standing ideas about gender roles and relationships, parenting practices, and the use of native languages. The cultural transformation theory describes the data revealed by the narratives of Mundhum traditions in an urban setting, specifically what causes were influencing the transition from one generation to the next in the research area.

Empirical

The Mundhum has always been oral literature that has been preserved in the spirit of rituals. Tambahang, M. K. (2013) explains the further relates the preservation of Limbu rituals to Limbu priests such as Yeba, Yema, Samba, Phedangma, Mahangba, and Tummyahang. As part of their culture, they have been reciting.

Mundhum is rooted in Kirant's myth and tradition from many eras and locations. Kirat's understanding and ideas are regarded as exceptional. It provides us with a perspective on the entire formation of the universe, as well as the birth, death, and rebirth of life. Its ceremonies include birth, death, marriage, and purification. It also incorporates guiding ideas and a societal code of conduct. It is regarded as a religious test by the Kirant people and has exploited complex and ancient meanings, making the bulk of Limbu native speakers difficult to understand. Mundhum's language is largely symbolic and rich in rhetoric.

Limbu (2010) explains the Mundhum is a term used to describe Kirant Limbu ritual narrative works, both oral and written, that include legends, folktales, prehistoric chronicles, and sermons, moral or philosophical exhortations in poetic language. It is made up of many sacred narratives based on Kirant mythology and folklore from diverse times and places. Chemjong, I.S. (1961) cited on Limbu, R.K. (2010) described the Mundum as a powerful force or knowledge. He linked Mundhum to Hindu literature, Veda. Mundhum is knowledge of Kirat literature, much as Veda is a knowledge of Aryan literature. This knowledge provides insights as well as power. In other terms, it is an oral religious Kirat cultural narrative test composed of mythical stories, folklore, prehistoric accounts, and practical and philosophical encouragements. Mundhum is regarded as a great scholar and philosopher of Kirat. It provides us with a perspective on the entire formation of the universe, as well as the birth, death, and rebirth of life. Mundhum ceremonies include birth, death, marriage, and purity. It also comprises guiding concepts and a society-wide system of rules. The Lempuhang Mundhum, among many other Mundhums, narrates the account of human annihilation by the deluge, the origin of existence, and the history of world disasters. It also explains social traditions seasonal god worship, and purifying rituals during childbirth and death.

According to the author, Tran, T. Q. (2021) claims that the introduction of Web 2.0 technologies and social networking sites has transformed the way people live and study. In terms of language education, they play a critical part in educational reform, as they are required

to use technology in teaching and learning. The necessity of collaboration and engagement rather than one-way communication is an obligation when learning a new language; social networking sites are considered for their many benefits. However, these network sites provide a variety of difficulties for teachers, students, and researchers to overcome. While using social networking sites as open educational tools, security and privacy are the two most concerning factors.

When students begin to understand, speak, and write in a second language, it might influence their native language learning. They abandoned their original languages beginning, believing that learning a second language would offer them more opportunities and income. Viet, H.Q. (2021) explains how many external factors, such as communicative environment factors, comprehensive inputs, and so on, are thought to affect second language acquisition. Additionally, the author has agreed the inside-learner factors or individual learner differences, such as physiology, age of onset, gender, emotion, or motivation of learning, and strategies adopted, are thought to play a significant role in the learning process.

Tambahang, M.K. (2013) logically explains the Mundhum is found in the form of a unit that employs every language form available. Various language forms that are poetic are distinct from ordinary speech. The Mundhum language is only spoken by a few people, including Sambas, Yebas, Mangbas, Tummyang Sabas, and others. It has existed for a long time in the form of oral recitation. The majority of Limbu native speakers are said to be unaware of Mundhum's linguistic version. As a result, he claims that the Mundhum language is on the verge of extinction. Unless a meaningful move is taken quickly, the Limbu native speakers will be left with nothing but terrible sorrow. Ngo, T. H. T., & Tran, T. T. O. (2021) explains how the English language is being used globally and its impact on students learning. The author has raised how the students use mind maps in writing skills and how it will influence their language learning and further communication.

Because of the language (communication) barrier, most of these real Mundhum people, such as Sambas, and Yebas, are illiterate and unwilling to share their views with interested native people. The majority of the current generation is illiterate in the Limbu language and Srijanga script, and it is difficult to grasp and transform Mundhum from one person to the next without knowledge of native language literacy. As a result, there is an urgent need for the Mundhum language to be investigated and documented as soon as feasible. Only then would it be made known to all native speakers as well as other interested parties. So, the difficulty is determining how to analyze the Limbu Mundhum's linguistic quantity. The Mundhum, which the Kirant people view as their religious scripture, has used esoteric and archaic dictions that are difficult for the majority of Limbu native speakers to understand. Mundhum's language is largely symbolic and rich in rhetoric.

Tambahang, M.K. (2013) further explains in the Limbu community, and there are primarily two Mundhum in use. They are Thugsap (I) and Peysap Mundhum (II). The first is the original form, which has been passed down orally from generation to generation since the beginning of time. When the script practices were being produced, the Mundhum was also

available in a book frame, which is the recipe book form, with contributions from Limbu priests (Sambas) from various events and occasions passed down from generation to generation. The Paysap Mundhum, a pamphlet about the Kirant religion with four segments, is also available. Soksok (I), Yehang (II), Sapji (III), and Sap Mundhum are the four. According to Mundhum, the concept of life is derived from "biogenesis". This signifies that life can only be achieved via the blessing of 'Yuma'. It is the belief that every living thing has a soul.

Language is a social phenomenon and plays a crucial role in human communication and lives. Communication is a collection of symbols and sounds. While using language, we use semiotics with signs, which involves signal, that can communicate meaning through the senses, like visuals and based on the symbols. The human languages include phonetics, phonology, syntax, and semantics. While the study of cultural transformation and lingual perspectives, ethnography can be used for collective study. According to Creswell (2014), "ethnography" is a design of inquiry coming from anthropology and sociology in which the researcher studies the shared patterns of behaviors, language, and actions of an intact cultural group in a natural setting over a prolonged period of time" (p. 42).

Edingo (2007) explains how various contextual elements and socio-cultural elements influence oral Mundhum-tests are produced, composed, presented, and received. The successful production, presentation, and reception of oral Mundhum-tests are dependent on how some of these aspects interact in the context and how they are understood. The term 'utilization' refers to the interdependently synchronous success of producing, presenting, and receiving a (Mundhum) text. A writer further concludes a Mundhum-text is a communicative phenomenon, both culturally and historically. The word 'utilization of Mundhum-text' here denotes the text's successful development. The presentation in the actual environment through rationalization is a process of incorporating potential information that is now active into the community's set tradition. To summarise in terms of its linguistic and rhetorical structure, an oral Mundhum-text has a highly developed, sophisticated, and pragmatically oriented system of text, which has to be referred to as a pragmatic structure in the further study frame.

Gautam and Thakur (2017) describe their conclusion: elderly people, children, women, social-worker, farmers, Dhami/Jhakri, those who do not go outside, and pre-literate people speak Limbu. Whereas educated people, government employees, students, teachers, people living in town, young people, the people doing inter-caste marriage, businessmen, politicians, and leaders speak Nepali. Similarly, school-age children, educated individuals, village leaders, merchants, Limbu community government personnel, experienced people, social workers, conscious people, and politicians are fluent in both their mother tongue and a language of wider communication.

Against the backdrop of little attention paid to Mundhum practices in the Kathamndu valley and issues concerning Mundhum practices-related experiences, this paper consults the narratives of first-generation adult migrants from eastern Nepal (Taplejung, Terathum, and Dhankuta), defining Limbu rituals based on their native language, particularly Mundhum practices in Kathamandu valley, Nepal. The study paper focuses on the reasons for the Limbu

community's lack of Mundhum comprehension and transformation. The paper would also seek to explore Mundhum practices and experiences with obstacles.

Research Questions

The paper's overarching goal is to present narratives of difficulties concerning Mundhum practices in the Kathmandu valley, Nepal. The precise goals of this article are as follows;

- A) What are the major hindering factors in shifting Mundhum practices in an urban setting?
- B) Why is the Mundhum transfer being complicated from generation to generation in the Kathmandu valley?

Methods

This study proposed to describe the issues of Mundhum practices in Kathmandu valley and understand its experiences in an urban setting. The qualitative methodology was chosen to explore the overall experiences of the respondents, and the study used an exploratory design where semi-structured interviews were conducted with all the respondents. While data collection, I used non-probability convenience sampling. I organized seven in-depth interviews conducted in Kathmandu between June - December 2021. All the respondents were adults who migrated from eastern Nepal's Taplejung, Terathum, and Dhankuta districts.

Due to the need for deep and intensive people engagement, I used ethnography in this research. Through this method, I can go through an in-depth observational qualitative study. It provides a strategy in which the researcher observes the Mundhum user group's daily life for an extended period of time. Through this research, I hope to learn about the behaviors, values, and relationships of members of the Limbu community who are deeply involved in its rituals and traditions. It could add to this study on small societies' beliefs, social interactions, and behaviors by involving participation and observation of Mundhum practice.

All respondents' list is provided in table 1 below. The narratives shared by the interviewees were based on their practices of Mundhum. Some of the open-ended structure questions asked during the interviews are: Tell me the story about your Mundhum practices as rituals; Who was the major leader/priest on rituals execution?; How have your family practiced Mundhum?; Do you see any hinder factors to Mundhum practices? Does all your family understand the Shrijanga script or the Limbu language?; How do you know all the rituals based on Mundhum?; Do you think your next generation could continue to execute your rituals?; What are the major hindering factors to handover Mundhum rituals in your family?; Do you have any idea which could facilitate Mundhum handover to a new generation?. Most of the respondents used the Nepali language while the interview was conducted. The recorded interviews were transcribed precisely and then translated into English. Thematic analysis was then employed to look into the interview transcripts.

Some significant ethical concerns that were taken into consideration are anonymity of the interviewees (the paper only uses pseudonyms (false name) for all individuals mentioned),

informed consent (oral as well as written informed consent was obtained from the interviewees), professional competence (interviews were conducted by trained personnel only), respect for people's right, dignity and diversity. Voluntary participation and the principle of non-violence—do no harm—were also implemented in the study.

Table 1 Demographic Composition of the Respondents

S.N.	Name	Age	Sex	Education	Family's Occupation	Origin/Address
1	A	43	F	Bachelor	Business	Taplejung
2	B	57	F	Primary	Housewife	Dhankuta
3	C	77	M	SLC	Retired Army	Dhankuta
4	D	42	M	Intermediate	Business	Dhankuta
5	E	45	F	Intermediate	Teacher	Taplejung
6	F	35	M	SLC	Unemployed	Terathum
7	G	47	M	Master	Project personnel	Terathum

Results/Findings and discussion

This report highlights the primary Mundhum practices and impediments to generational transformation in Kathmandu valley. It also includes everyday experiences in family life (native language practices), in the community (native language practices and common communication), especially the cultural and religious similarities and differences, and struggling with other religions and languages.

Major practices of Mundhum in an urban setting:

The interviewees share the many practices of Mundhum in their daily life, from pre-born to post-death. They share major practices as follows;

Saapok Chomen (Nep. Garbha Pooja/baby shower):

This cultural practice is quite different from other religious groups due to pre-born practices in Limbu communities. We have been practicing the Saapok Chomen with full facilitation of Yuma since 2018 (A)

There are many practices, including Saapok Chomen, have been practicing with the support of Sambha and Yeba (B)

We cannot have cultural practices in our community without Sambha and Yeba support (C)

This ritual aspect is directly connected with women who are pregnant and are going to have a baby. This ritual is for the safety of both the mother and her baby. Ritual is wishing to the gods for the good health of the mother and baby in the womb as well as safe delivery of the

baby. We have been doing ritual practices with the support of Yeba, Sambha, and sometimes Yuma. The Saapok Chomen is our crucial ritual once in our community (D).

Only Sambha and Yeba can contribute to regularizing our cultural practices ahead (G)

Yaangdaang Phongma (Nep. Nwaraan):

In the Limbu community, the family and close relatives are believed to be impure when the baby is born in a family and needs to purify them via ritual performance, which is called Yaangdaang Phongma. During the purifying process, a ritual for cleansing as well as giving the name to the baby is performed as a ritual performance. After three days for baby girls and four days for baby boys, the ritual of Yaangdaang Phongma is performed.

Without of facilitation of Yuma, Shambhala and Phedangma, is it hard to the ritual practice Yaangdaang Phongma since we migrated (B)

It has been practiced Yaangdaang Phongma with the support lead of Sambha and Yeba (A)

We cannot have cultural practices in our community without Sambha and Yeba in the Yaangdaang Phongma due to lower practice ideas of rituals. (C)

Only Yuma, Sambha and Yeba can complete to regularize our cultural practices even in Yaangdaang Phongma (G)

We have been doing ritual practices with the support of Yeba, Sambha, and sometimes with Yuma, even in the Yaangdaang Phongma (E).

Magena (Nep. Shir Uthaune puja):

The Mangena is performed every six months at the beginning of the summer and winter seasons. If it is not possible twice in the year, it is suggested that it should be held at least once a year. The major purpose of this ritual is the person should be held at least once a year. The main purpose of this ritual is that the person may not feel any subsidiarity in his/her business. It is believed in modern times. The Mangena could protect from accidents, disputes, fighting, wars, and jealousy and get success in the desired shots.

We have been practicing twice in annual or once the Mangena. Generally, the red cock is dedicated to God when it is a chicken and worship to God when it is a young cock with bloodshed contribution. Most of the Yuma, Shambha, and Phedangma will read the Mundhum, and it has been practiced in our home since we migrated (B)

The Mangena is a vital ritual in the Limbu community. Our fathers and forefathers were migrated for foreign employment, especially on military service in the UK and the Indian Army. During their battle and fighting with their enemy, they get more courage on the battlefield, and God supplies brave through the Mangena. I saw this ritual in my mom was alive in Taplejung, and still, we are continually in Kathmandu with the support of Sambha and Yeba (A)

I saw this Mangena in 2020 (Bikram Sambad) when I was small in my childhood. Our parents were praying for God with young red cock, and took rituals based on Mundhum. They said with the worship of Mangena, our enemy can not make an obstacle in our progress, and God give us more superpower to gain our goal. These cultural practices have been continued with the support of Sambha and Yeba in this urban setting (C)

The Mangena rituals are old rites in the Limbu community; only Yuma, Sambha and Yeba can complete regularizing our cultural practices, even in Mangena (G)

[Tendhaam Mekkhim \(Nep: marriage\):](#)

The marriage includes a set of unified premarital as well as post-marital rites; the Mekkhim Yukmma (Nep: Lagan) is one of the crucial rituals. The Mekkhim Yukmaa is worshipping in the evening time incantation of Mundhum by the Phedaangbaa (Limbu priest).

We have been practicing a Tendhaam Mekkhim in our community with a full incantation from Phedaangbaa. When the couple and their family are ready to bond together through the marriage, the Phedangbaa facilitates this marriage ceremony via Mundhum for Mekkhim Yukmma and all rituals are guided by Phedangbaa. During the Mekkhim Yukmma, a couple of chicken, traditional ale, Ghungring (local plants), Tongba (dry ale in a wooden bottle), and a couple of glasses of water are major elements. All tools and Mundhum depend on Phedangbaa (B)

The Tendhaam Mekkhim is vital rituals in Limbu community. Which is based on Mundhum, I saw this ritual in my village at Taplejung, and our community has tried to continue these rituals even in an urban setting with the support of Phedangbaa, who is a major expert on Mundhum dialogue (D).

I had known the Mekkhim Yukmaa since 2022 (Bikram Sambad) when I was small in my family. When the couple is ready for Mekkhim Yukmaa (marriage), the Phedangbaa facilitates the rituals based on Mundhum. We cannot understand as much of all rituals but try to obey all directions of Phedangbaa. (C)

The Mekkhim Yukmaa rituals are old rites in the Limbu community, based on Mundhum and totally facilitation by Phedangbaa, Sambha, and Yeba (G)

I cannot understand much of Mekkhim Yukmaa Mundhum, but I saw Mekkhim Yukmaa Mundhum in each marriage ceremony, and even the Limbu community has tried to follow this ritual in their marriage ceremony with the support of Phedangbaa (D)

I know the Mekkhim Yukmaa Mundhum from the rural to the urban setting of eastern Limbuwan. In every Mekkhim Yukmaa, a couple obeys the direction of Phedangbaa, receiving a good wish with Chyabrunng Nach (Dhol dance) with ancient signs and signals. (E)

[Tongsing \(a link between the ancestors and the present\):](#)

The ritual base Tongsing in the Limbu community is significant, which generally refers

to the agreement to better bonding among family and community. The Tongsing is a ritual of achieving the truthfulness of ancestors and divinities through invocation, incantation, dramatic performances, and using symbolic objects.

We believed that through the Mundhum to separate the soul between the dead member of the family and the alive one. While Tongsing preparation, we need Samsing (a special plant branch and leaf) and Mukto (preparation with Ghungring), which are major tools for soul separation via Mundhum, is called Samlingma (separated soul from the dead body). The whole of Mundhum is elucidated by Yebaa, Sambha, Phedangbaa, and Mangpaa (B)

Tongsing in Limbu dialect, a term which means coming together. The Tongsings were customarily performed for two reasons, once a year for the great good fortune/ well-being of the family that arranges for it and as a funeral service ceremony. Presently, in any case, the huge custom is as it was utilized after somebody passes on. The man that perished and justified the Tongsing custom that I have gone to be an elder who lived within the same town. This Tongsing was very an enamors difficulty and at times included over a hundred individuals (family & community) all going to an evening devour organized totally by the family and community, and all of the rituals facilitation and translation is based on Phedangbaa (D)

Rituals are facilitated spiritual satisfaction and provide a peaceful mind. We believe that through the Tongsing, we could make satisfy our ancestors through the Mundhum with the support of Yeba and Phedangbaa. (C)

After death, we do not know whether our soul is alive or not, but it is our rituals' responsibility to make separate from this physical world and reach virtue. Tongsing rituals are old rites in the Limbu community, based on Mundhum and totally facilitation through the Phedangbaa, Sambha, and Yeba. (G)

It could be a much more complicated ritual since the beginning of culture. I can not understand much of the full of Tongsing Mundhum, but I saw the Tongsing used for a separate soul between dead and alive family members with the support of Phedangbaa, Yeaba, and Sambha (F)

It is much more complicated to worship Tongsing Mundhum in Kathmandu valley due to the limited number of Sambha and Phedangbaa. Phedangbaa requested through the Mundhum during the dead body to leave his soul for freedom. In these rituals, they were worshipped in rhetoric mode concerning to dead soul and requested separation from their family members. (E)

Sidobaa thim (death rites):

It is like another cultural ceremony; the passing ceremony moreover includes an arrangement of custom exercises like a funeral procession (Che-saamaa), acquiring the funeral ground (khamm ingma), taking out the soul of the living people (Saam laapmaa), giving over the soul of the dead individual to the predecessors (saam-saamaa), eating salt/oil i.e. taboo nourishments (yum-saa: nakmaa), last refinement ceremony (Khuaamaa), which consists of

conjuring the light that is, detach the dead individual with his/her relatives, possessions and human society, and at long last the ceremony of wiping away the tears (mikwaa saangmaa).

We believed that through the Mundhum to separate soul between the dead member of the family and alive once in a family in Sidobba thim. The whole of Sidobba thim (Mundhum) is elucidated by Yebaa, Sambha, Phedangbaa, and Manpaa (B)

Sidobba thim is in the Limbu dialect, a term that means death rituals. These cultural practices are passing ceremony moreover includes an arrangement of custom exercise like a funeral procession (Che-saamaa), acquiring the funeral ground (khamm ingma), taking out the soul of the living people (Saam laapmaa), and all rituals facilitation and translation by Phedangbaa (D)

We only follow the whole rituals of Sodibba thim based on Yeba, and Phedangbaa for ten years. (C)

The Sodibba thim is an ancient ritual among in Limbu community which is based on Mundhum and facilitated by the Phedangbaa, Sambha, and Yeba (G)

Even though I cannot understand much about Sodibba thim Mundhum but I believe the Sodibba thim could facilitate on freedom of soul from the physical body, which rituals support to make heavenly path our ancestors, and save our family rituals which are the support of Phedangbaa, Yeaba, and Sambha (F)

I know this Sodibba thim from rural practices and even in now at Kathmandu valley with our communities' practices, but we cannot do alone, we must need rituals support of Phedangbaa (E)

Hindering factors of Mundhum transformation

Socio-economic, educational opportunities, and dominations:

A financial opportunity can pull from low to high opportunities area. The labor market, employment chances, education, health facility, and security are major pull factors from rural to urban settings.

We migrated from Taplejung in 2017 to Kathmandu valley to search for a better education system for our new generation. We are both (couples) are quite poor in health and need frequent doctor's consolation. My daughter-in-law was also doing her own business and doing better than our previous habitant. Unfortunately, we cannot easily find cultural Phedangbaa, Yeba, and Yuma in Kathmandu for our ritual's execution. Annually we have been doing every Limbu ritual while we were at Taplejung, but since 2017, hardly we can manage annually to execute our rituals (B)

My family migrated to Kathmandu from Dhankuta in 2009. When I backed from South Korea, I saw more opportunities in this valley and started my workshop. I found some opportunities here, but I cannot speak my native language, and my kids do not understand and cannot speak the Limbu language. We have practiced our rituals, but hard to find Yeba, Sambha,

and Phedangbaa in this valley. (D)

I am a retired Indian Army, and mostly I have many health issues, so I have to stay in close consultation with doctors and I think Kathmandu valley is a major area for health services. Due to health services to me and other economic opportunities for a family member, we migrated in 2018 here. Unfortunately, every event has both parts, positive and negative once. I am facing much cultural isolation and hardly engage in rituals in my home, my second generation cannot understand and speak our native language, and they feel bored while cultural rituals are performed from Phedangbaa in my home. Due to high cultural domination, lack of native language, and centralized Mundhum in Phedangbaa, Yeba, and Sambha can degradation to understand and execute further Mundhum in my home (C)

We migrated to Kathmandu valley in 2010 permanently from Terathum. The major attraction of migration is kids' education opportunities and my parent's health consideration. After the first migration, we have been continued our rituals through the Phedangbaa and Yeba. Hindering on rummage to Phedangbaa and Yeba in an urban setting (E).

The major hindering factor on Mundhum rituals transfer one to another generation is the lack of native languages in the Limbu family, say for instance: in my family, only me and my spouse can understand a little bit, but our offspring are not understood and cannot speak our native language, which is significantly worrying factor ahead. Only the Phedangbaa, Sambha, and Yeba know the rituals, and without knowledge of the native language, we cannot understand and transform our rituals for next-generation (G)

My family migrated to Kathmandu valley in 1992; my parents migrated from Terathum in search of self-entrepreneurship opportunities. Due to high competition and low investment capacity, my family has invested in real-state and trying to bounce back better in socioeconomic conditions. With the economic constraint, we lost our native language, and even I forgot my fluency and could not supply for the next two sisters. Both of them have little knowledge of their native language. We don't know Limbu rituals based on Mundhum and always depend on Phedangbaa, Yeaba, and Sambha. In my family practices, the knowledge of Mundhum, and rituals knowledge should be only with Yeba and Phedangbaa, and my parents are not entertained with knowing Mundhum (F)

We migrated from Taplejung in 2001 to search for better education for my child. When the so-called modern and dominated education system is practiced with our children, they are unable to learn our native language; they have a rare chance to learn our native language and cannot find native peers in their school and hostel. We also have a low chance of native language practices and cannot make rich vocabulary through the daily practices. Due to the low practice of native language in daily life, we and our offspring cannot understand our rituals; they are fed up with our rituals, and we cannot be justified in this physical world. The Phedangbaa, Yeba, and Sambha have a piece of knowledge, but their number also decreases due to the low interest of the new generation. No one of the new generations would like to covert Yebaa, Sambha, and Phedangbaa due to separated socio-cultural settings. With the limited number of Phedangbaa,

Yeba, and Sabha, they could not spread many of our rituals with justification in our Limbu community (A)

Social structure and socialization:

The current social structure and socialization frame also affect on native language and its rituals. Transmitting and establishing norms, customs, and ideological perspectives facilitate building the social structure and formative socialization.

Social structure is the highly complex and mixed community here; due to the mix of native and culture, our family members and our kids have a rare chance to interact in the native language, and result, they do not know how to speak, narrate and write their native language. When we cannot speak, write and narrate our native language, we cannot learn or know the Mundhum. There seems to be a huge gap between cultural and ritual bridging between layman and Phedangbaa, Yeba & Yuma. Which is hindering to execute, adapt and transfer our Mundhum to the next generation in an urban setting (B)

My whole business employee is non-native Limbu, only two are from the Limbu community, and they never communicate in their native language while working at the factory. I do not even know the proper pronunciation and speaking in native Limbu, which directly impacts my kids' communication. Due to low communication in my social setting and low native speaker at home, my next generation totally may chance to lose their native language. Due to lower knowledge of the Limbu language, the Mundhum sounds too hard to understand, and we have been uncomfortable using it. Still seems to bridge gaps between us, our kids, and the knowledge transformation of Mundhum from Yeba, Sambha, and Phedangbaa in an urban area (D)

Due to the high mixture of culture and rituals in recent habitat, it is too tough to gather on own native language. Cultural and ritual tolerance is eminent in the community but hindering to protect and promote own rituals. In my family, my spouse only can speak the native Limbu language, and other members cannot speak and do not know. Due to the low native language in home and community, it is too hard to transform the native language and rituals for a new generation. When they do not know or understand their language, they feel bored while doing rituals at home, which seems to panic on ritual protection. While the Phedangbaa, Yeba, and Sambha facilitate Mundhum from a cultural perspective, they became much bored due to the language barrier. (C)

In the young generation, most of us are running for employment, financial strengthening, and earning more money because these new liberal capitalist systems established the race of economy, and we became a competitor in the GDP marathon. Our young generation is not entertained and will to gain native language due to the market economy, and they ask us 'what pay back our native language and rituals in our unemployment status and global competitions?'. The young generation always likes to tie up with the rationale of employment, prosperity and earning, which is quite unanswered from a native language and promotion of rituals. Due to the disconnection between earning and native rituals, they are hardly ready to learn the native

language and their rituals, which is a major degradation issue of Limbu language and continues the transformation of Mundhum in an urban setting (F).

Discussion

Most of the native rituals of Limbus (Mundhum) were affected by the modern or Westernized culture. For instance, in the urban Limbu community, they have started *Baby showers* instead of Saapok Chomen due to a lower understanding of their rituals, influence from societal order, and accepted western culture due to migration and education practices. This ritual aspect is directly connected with pregnant women who are going to have a baby, which is for the best wishes to the safety of both the mother and her baby during pregnancy and delivery.

The new generation in the urban setting became more atheist and did not trust rituals and ideological execution. They think worship is irrelevant, so it was hard to convince the new generation of ritual execution, especially of Mundhum, which is hard to understand due to rare knowledge of the native Limbu language, and hardly the new generation engaged in the listening promotion, and protection of Mundhum.

Due to the high mixture of caste, ethnicity, and religion in the urban setting, native Limbus were hardly making promotion and protection of their culture and practices. Most of their rituals were based on their origin, and they were already left their native land. Now, it is like going their rituals in another cultural setting which seems too hard to replicate in another community and hard to isolate from a mixture community. The Social structure is highly impacted by one language and ritual transformation in a complex and mixed community.

The rituals are going to be inaccessible in urban cities like Kathmandu due to the lower accessibility of Sambha, Yeba, and Yuma for ritual procedures. Lack of own native rituals-based knowledge, the new generation hardly accepted the theist concepts, no access to the priest (Sambha, Yeba, and Yuma), and indigenous materials like; Samsing (a special plant branch and leaf), Mukto (preparation with Ghungring) also making constraint of executing Mundhum in an urban setting.

A financial opportunity, education practices of new generation, language and native practices of kids, and socioeconomic related factors also highly impacted on practice of Limbu language, which is directly impacted into practice, protection, and promotion of Mundhum in the big frame of society. The current social structure and socialization frame also affect on native language and its rituals. Transmitting and establishing norms in a new community, the effect of external customs, and changing ideological perspectives facilitate the building of the social structure and formative socialization, which is also can see in Mundhum's execution in an urban setting.

The new generation in the urban setting is more atheist and cannot make a linkage between rites and their daily life, which seems irrelevant. In some other rites, persuading the

new generation on Mundhum promotion is difficult due to the multiplier impact.

Ingrid, H. (2014) concludes his thesis by emphasizing the significance of the diversity of meanings and responses to variations on "mother tongue," "indigenous language," "intercultural," and other such policies (and their associated programs) by the various groups of actors involved in them, which are both multiple and inherently contextually-defined. As previously noted, transnationally circulating conceptions and frameworks abound on topics of educational choice, rights, school modernization, and "best practices" in education. In this study, he examined the *Anipaan* mother tongue program from the perspectives of individuals involved in its promotion and development, as well as those who experienced and executed it in a localized setting.

Kattel (2012) has mentioned in his book review how the anthropological traditions and used both functionalist and Marxist ethnographic work on indigenous knowledge shared in a wider perspective. His main concern is the nature of the political and economic interaction between Hindu (primarily Brahman) and tribal (Limbu) populations in eastern Nepal. The author's attention is on Brahman-Limbu social connections, with a particular emphasis on two themes that are currently of great interest in social research. The first section examines ethnic groups and the methods by which they sustain a sense of identity, as well as what happens to the community in the face of long-continued and exploitative rule by the so-called upper caste. In the second, this from the tenure became a dependent point, a source of ethnic identity and morale over the last century and a half. The author examines the fall of a tribal land authority system (*Kipat*) and the concurrent monogamous land-grabbing by emigrant Hindus with government support because the high caste also holds the controlling post. The author further raised the issues between the Hindu (mostly Brahman) and tribal group (Limbu) on how one was exploited and another was victim due to land management with the support of the center to the periphery. He added that the state was set up to weaken this autonomy almost as soon as it was founded; a central government plan was to encourage Hindu caste groups to migrate into the eastern hills and convert *Kipat* land into *Raikar* since the government wanted to collect revenue from Limbuwan.

In the above discussion, *Ingrid* investigated the *Anipaan* mother tongue program from the viewpoints of those involved in its promotion and development, as well as those who experienced and implemented it in a localized setting. On the other hand, *Kattel* strives to uncover how the center-favored society harmed Limbuwan on their indigenous land and succeeded in ruling them through the exploitation of their culture, religion, and rituals (Mundhum) which has an impact on the promotion and protection of the Limbu language.

Limbu (2020) discusses how the Mundhum language, also known as Ritual Language (RL), differs from ordinary language or Ordinary Language (OL) and aids in the expression of cultural perceptions, behaviors, and way of life. It also demonstrates how this ritual/liturgical language influences not just the types of speech but also aspects of tradition, culture, and way of life. He went on to say that the Mundhum language is mostly orally based and is primarily utilized by phedangma (ritual priests), yeba/samba (shamans), and tumyahang/tumyahangma

(well-versed gentlemen/ladies in the Mundhum). According to one of the authors, the Mundhum is told and repeated by Limbu ritual/religious actants/officiants in cultural/ritual observations, i.e., ceremonies from pre-birth to after death.

Chemjong, D.D. (2017) concludes his Ph.D. dissertation on identity politics in Nepal and collective identities by researching the ancestral history, territory, and place-naming of Limbus in east Nepal. His dissertation contrasts Limbu indigenous people's political movements with Nepali state makers, particularly Aryan Hindu upper caste groups. This book studies indigenous peoples' history, particularly the struggle against conquerors, as a resource for contemporary political movements, demonstrating the link between ancestral pasts and present-day political ties.

Chemjong concludes his thesis by saying, "In Nepal, it appears that one cannot escape his/her ancestral identity, as the data shows – why should the Maoist Party, whose cadres and leaders slaughtered cow oxen for feasts during the war, declare cow as the national animal when in power ironically when making the Naya Nepal [new Nepal]?" He says, "It's because of their ancient identity as the Bahuns, the cow protectors." For whatever reason, the Cow, Sanatan Dharma, and Aryan Race have been adopted by the constitution. As a result, it has established the Hindu Arya civilization's symbolic dominance and hegemony over other non-Aryans. It also serves to preserve the heritage of King PN Shah's orders. Limbu R.K.'s research focuses on how the Mundhum language, also known as Ritual Language (RL), differs from ordinary language or Ordinary Language (OL) and aids in the expression of cultural perceptions, behaviors, and way of life. It also demonstrates how this ritual/liturgical language influences not just the types of speech but also aspects of tradition, culture, and way of life. Chemjong concludes his thesis on how existing politics is divided on identity-based, ethnic minorities are just exploited during the identity-based revolution but rarely addressed their difficulties, and the entire state has been reconstructed. Limbu R.K. attempted to connect with his language movement in order to defend and promote identity. He further strengthens the means of protecting culture and customs by promoting the local Limbu language in the entire community and via education.

Conclusion

Most Limbus (Mundhum) native rituals have been influenced by modern or Westernized culture in urban settings. They are struggling due to the high mix of caste, ethnicity, and religion in the urban setting on promotion and protection of their rites. Their rituals were based on their origin, which is already left their native area, and now it is hard to single promotion of rituals in a mixed cultural environment, which felt too difficult to reproduce in new or in a mixed society and difficult to isolate their customs from mixed community rites. The transformation of language and rituals in joint and mixed community practices has significantly impacted Limbu rites promotion in complex social structure.

The new generation in the urban setting became more atheist and did not trust rituals and ideological execution; they believed worship was irrelevant, so it was difficult to persuade the new generation on rituals execution, particularly Mundhum, which is difficult to understand due to limited knowledge of the native Limbu language and Shrijanga script in the new generation. Major constraints on the promotion and protection of Mundhum in the urban setting include a lack of native language-based education practices, a lower native language engaging environment at home and in the community, external economic engagement, and the impact of external and inter-community socio-cultural impact on the new generation.

Ethnography is a subjective analysis, which is directly collected from people's experiences, based on deep dive. I don't want to limit my findings to the above-limited empirics. I am sure the above discussion and findings are not enough to draw theory, but my study can contribute as building blocks building theory on further protection and promotion of Mundhum in an urban setting. My paper can contribute insights to the new researcher who would like to explore some practices of their near future research on Limbu culture and its possible protection and promotion. In my study, only subjectivist thought is collected through their live empirical views but hardly collect objectivist evidence due to time and resource constraints. I insist on further research to make a comprehensive plan, collect big data, and make mixed-method (qualitative and quantitative) for data triangulation. Through this research, I am sure that future research can draw one comprehensive study plan, which can do more trustworthy research in the future in Mundhum protection and promotion.

Acknowledgments

I highly appreciate and acknowledge all Kathmandu valley respondents who have been engaged for a long time with many interval modes to finalize my study paper.

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Biodata

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