

# A Critical Overview of Limbu Language And Literary Development

Dr. Mohan Kumar Tumbahang

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### Dedication

Dedicated

To

To My Parents Ganga Bahadur Tumbahang And Ganga Devi Pha?le?chhwa (Tumbahang)

#### Foreword

From the aspect of mother tongue usage, Nepal can be said as the land of linguistic diversity. The National Census Report (2011 AD) specifies that there are 123 different languages spoken in Nepal. These 123 languages fall under four different language families i.e. Endo-European, Tibeto-Burman, Austro-Asiatic and Dravidian. The Limbu language is one of the dominant languages and this belongs to the Tibeto-Burman language family. The total number of Limbu population is 3, 87,300 and the Mother Tongue users is 3, 43,603. Regarding the development of literature and script (natively known as Sirijanga Lipi), the Limbu language is ranked second to the Newari language among the Tibeto-Burman group. This language is taught up to grade five as an optional subject in Limbu residing areas, and Nepal government has recently planned to introduce it to the Basic Level (i.e. from grade 1-8) Education.

What I can fairly expect from this book is that it can provide the readers with some specific information in terms of the Limbu language, its speech varieties, the authors of both native/non-native and foreign, their contributions, the Limbu activists, the writings of various categories e.g. Mundhum literature, non-Mundhum literature, and grammar or linguistics based on the Limbu language. This book has attempted to clarify about the number of speakers in each dialect of the Limbu. For instance, even the Limbu natives were not sure about the statistical data of the different dialects' speakers (e.g. Chhathare, Phedape, Taplejunge and Panthare). Similarly, this is obviously unique chronological presentation of the writers of the Limbu language with genre-wise distinction ever written before. The author has critically commented to the most of the important books which can be readily helpful for those individuals who are undertaking the study on the Limbu language.

This book, as I consider, is really an outcome of serious effort on the part of the author. Also, it can have a wider range of

its readers because this book has been written in the English language – the global medium language. As its title, it deals only with the Limbu language and literary development. The published books and their respective authors have been ordered on the specific timeline, and in this respect it can be of great importance in the field of Limbu language. The supplementary part (Appendices I & II) of this book consists of the tables of Limbu population in different districts of eastern Nepal, and the list of tables of distinct genres' books published on the Limbu language. In this way the complementary part is also equally important for the statistical study of the Limbu demography as well as bibliographical record.

Last but not least, I congratulate the author on his commendable job of writing this book. I, henceforth, foresee that the author will continue his endeavor to promote the marginalized language of the Limbu ethnic community in the days to come.

Prof. Dr. Govinda Bahadur Tumbahang Former Governor of Province No. 1, Nepal

### Message from the Publisher

We feel great pleasure to learn that Dr. Tumbahang is publishing the second book entitled A Critical Overview of Limbu Language and Literary Development in association with Research Management Cell (RMC) Sukuna Multiple Campus Sundarharaincha, Morang. On behalf of this auspicious moment, we would like to express our cordial thanks for his work. Of course, his genuine effort of writing book has made us believe that he is trying his best to be 'an exact man'. According to the British philosopher and Statesman Sir Francis Bacon (1561-1626) regarded as the Father of English Essay, it is only the 'writing' that makes an individual 'an exact man'. In his one of the essays with the title, "To Study" he happens to write as, "Reading makes a full man, conference a ready man and writing an exact man". In this sense, Dr. Tumbahang is endeavoring for that position i. e. 'an exact man'.

We also feel delight to make an announcement that the publication of this research-based book under the sponsorship of RMC-Sukuna proves to be a historical leap of Sukuna Multiple Campus. We can fairly foresee that this book will be inspiring source for the language students, experts, linguists, philologists and even anthropologists. In addition, the book can equally be an insightful source in terms of dealing with the language and literary development of the Limbu ethnic community.

Ganesh Prasad Dahal Head RMC-Sukuna Chandra Mani Rai Campus Chief-Sukuna Multiple Campus, Morang

### Acknowledgements

First of all, I would like to take this opportunity of acknowledging the most valuable suggestion which was rendered me in the writing this text by Prof. Dr. Yogendra Prasad Yadava, the then Head of the Department of Linguistics, Central Campus, TU Kirtipur, Kathmandu, Nepal. I am very much thankful to my venerated Guru Prof. Dr. Madhav Prasad Pokharel for the encouragement and guidance who had provided me with academic inspiration to accomplish the PhD Degree. I am also deeply indebted to Prof. Dr. Govinda Bahadur Tumbahang, Former Governor of Province-1, Nepal for his insightful advice on the way to the academic enhancement. Indeed, it is his inspiration which has enabled me to bring this writing in the form it is now. His sincere and academic advices always encourage me to conduct the research works. I am highly fascinated from this inspired task of writing in two ways: it has provided me an insight into the historical development of my native language so to say the Limbu language and the next is to carry out this sort of research-based writing. Once again, I would like to extend my deep felt gratitude for the academic guidance and counseling.

I am very much grateful to Prof. Dr. Kedar Prasad Poudel, former HoD of English Department, Mahendra Multiple Campus Dharan, Sunsari for his positive attitude and assistance towards academic activities. Likewise, thanks are also due to the English Department Members Associate Professor Mr. Hem Chandra Adhikari (Former HoD), Associate Professor Mr. Gyaneshwar Jha (Former HoD), Dr. Shyam Kumar, Associate Professor Dr. Indira Acharya Mishra (Present HoD), Mr. Bidur Rai, Dr. Ramji Timsina, Mr. Mohan Kumar Pokharal, Mrs. Asmita Bista, Dr. Jiwan Kumar Rai, Mr. Shree Kumar Rai, Mr. Surya Bahadur Shrestha, Mr. Baljit Rai, Mr. Chhatra Bahadur Rai, Mr. Man Kumar Rai, Mr. Jagat Bahadur Bishwakarma and Mr. Nirajan Rai for their constant encouragement and suggestion.

I must acknowledge both the Limbu (also non-Limbu) native and foreign writers whose writings on the Limbu language and literature, have become the primary source for my book writing. A considerable number of books on the Limbu language were offered to me by the present native writers, and the other important books written especially by the foreign writers were available on the online sources. One of the Limbu native writers who provided me with more than a dozen books including his two books was Mr. Bhawani Tawa of Panchthar (Pheden/Phidim) district, Nepal. I am personally indebted to him for his generous and valuable support. Similarly, I deeply appreciate the Limbu priests natively called as Pheda:ngba:, Sa:mba:, Yeba:/Yema: and Khaduma:ng who are the authentic source of the Limbu Mundhum and have retained the oral tradition of the Mundhum recitation in the Limbu community. Basically, the priests are found to be unable to analyze the linguistic aspects of the Mundhum discourse however, they play a predominant role to keep the Mundhum alive through recitation during the ritual performances. These religious leaders (e.g., the Limbu priests) have become the source of inspiration to the significant number of Mundhum writers.

I heartily appreciate and cherish the patience and cooperation rendered me by my spouse Mrs. Padma Devi Pandhak (Tumbahang) and sons Umesh and Pramesh respectively. But to the great regret, my expression of gratefulness would not reach to my Late Parents Ganga Bahadur Tumbahang and Ganga Devi Pha?lechhwa (Tumbahang) who sacrificed their 'YESTERDAY' for my 'TODAY' and who kindled a sense of glory of the ethnic language and literature in me. I, hereby, pay my profoundest tribute to those inspiring souls for endowing upon me the sublime cultural as well as ethno-linguistic insight.

Last but not least, I would like to extend my sincere thanks to all the persons-too many unfortunately to mention by name-for their reassuring feelings and cooperative undertaking or enterprise.

### **MKTumbahang**

### Abstract

This study is a past oriented research which attempts to focus on a question of current interest by an extensive study of materials that already exist. It is the exploration of the past events, activities, situations or personalities that help to understand the past and present situation and events and also to anticipate the forthcoming situations. The objectives of this research are to trace down the speech varieties (i.e. geographical/regional dialects) and the developmental pace of the Limbu language and literature. To achieve the result of the set objectives, the necessary data were collected by visiting the libraries and consulting relevant online resources. Obviously, this study is based on the blending of two distinct theories. The discussion about the speech varieties within the Limbu language falls under the theory of sociolinguistics which studies the linguistic behavior in relation to the society. Likewise, the developmental pace of the Limbu language and literature is related to chronological theory that means, the different activities and events are arranged in their occurrence in time. The chronology of Limbu language and literary development presents a timeline of book writing's history from its first appearance up until today. The analysis and interpretation of data revealed the result that there are major four geographical speech varieties as referred to in Weidert and Subba's A Concise Limbu Grammar and Dictionary (1985) presenting the statistical data of the population ranging from the largest number of the dialect users to the smallest one; and the developmental pace of the Limbu language and literature is rather slow and insufficient. The contemporary nation's policy was more likely to be responsible for the interruptions in natural development of the ethnic languages including the Limbu language. In the same way, the lack of linguistic awareness on the part of the native speakers was another reason for its delayed prosperity.



There are altogether five chapters in this research. The first chapter consists of the background information of the research work. The statement of the problems related to the research topic is readily provided in it. Likewise, the objectives, significance, delimitation and research methodology have been duly discussed in this first chapter. The second chapter has been fully devoted to the review of the literature. Related possible reference materials have been consulted and considered minutely in order to find out what strengths as well as weaknesses these materials have. The third chapter is to deal with the Limbu language, its historical perspectives and dialectal variations. The fourth chapter is about analysis and interpretation of the available data. It has first classified the writings related to the Limbu language into linguistic and literary writings. Then literary writings are also classified under the generic aspects. The fifth chapter is about the summary and conclusion of the thesis writing. The conclusion is that Limbu language has not been developed as much as it should have been.

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# List of Abbreviations/Acronyms

AD Anno Dmini (Latin); in the year of our Lord (English)

Bdr. Bahadur (i.e. especially used as middle name by the ethnic male in Nepal) which literally means 'gallant'

BS Bikram Sambat belief that the king 'Bikramaditya' of Indian subcontinent started the date, thus Bikram Sambat

Dr. Doctor, used as a title either by the person having the qualification of MBBS (Medicine) or PhD (Philosophy)

IPA International Phonetic Alphabet

Jr. Junior (i.e. King Sirijunga 880-915 AD is considered as Senior and *Te-wongsi* Sirijunga 1704-1741 AD is thus Junior)

K./Kmr. Kumar (i.e. used as middle name instead of 'Bahadur') which literally means 'unmarried' or 'bachelor'

p. page

pp. pages; for example pp. 40-45 means six pages

TU Tribhuvan University

VDC Village Development Committee (after the downfall of Party-less Panchayat System in 2046 BS, the multiparty system restructured Village Panchayat Committee 'VPC' as VDC)

Vol. Volume

vs. versus; against

### List of Symbols

The text makes use of transliterated (Romanized) version of the non-English terms as Nepali and Limbu at certain places in the text. Those terms are of especially the titles of books, journals, newspapers and bulletins or reports. However, authors' quoted references and general non-English terms for instance, Kirat, Yakthungba, or Devanagari remain the same as referred to in the original texts.

The following letters of *Times New Roman* represent the corresponding *Devanagari* (Nepali):

	Letter	'S	Letters
क्	k	फ्	ph
ख्	kh	ब	ь
ग्	8	শ্	bh
घ्	gh	म्	m
ভ্	ng	य्	y
च्	ch	₹	r
छ	chh	ल्	1
ज्	j	व्	w/v
भर्	jh	स्	s
ञ्	n	श्	sh
द	T	ह्	h
হ	Th	अ	а
ड्	D	आ	a:
ढ्	Dh	इ	i
্দ্	N	ई	i:
त्	t	ਤ	и
থ্	th	ক	u:
द्	d	ए	e
घ	dh	Ò	ei
न्	n	ओ	0
प्	p	औ	ou

# Chapter One

#### Introduction

This chapter intends to discuss on the background to the Limbu language and literary development, statement of the problems, objectives of the study, significance of the study, delimitations, and the methodology used in the study.

# Background

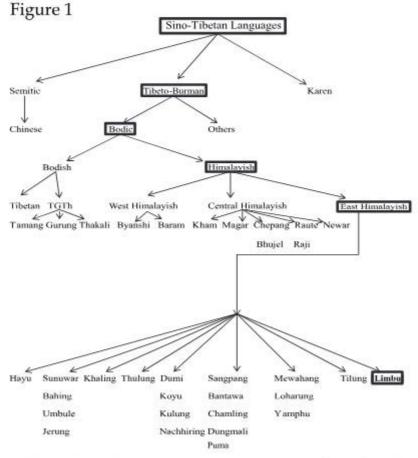
Nepal is a multi-racial, multi-cultural, and multilingual nation. Linguistic and cultural diversities are considered to be the priceless heritages of Nepal. Central Bureau of Statistics (CBS) (2011) has specified that there are 66 different ethnic communities including Limbus residing in this country. Among the ethnic groups, referring to the Limbu ethnic people Grierson (1909) states, "The Limbus are one of the principal tribes of eastern Nepal" (p. 283). They inhabit in the hilly region traditionally known as Pallo Kirat or Far Kirat. But regarding the Limbus, Das (1896) claims, "They designate themselves by the name Yak-thung-ba and their language by the name Yak-thung-ba Pa:n"(p. 31). Specifying the term 'Limbu', van Driem (1987) holds the opinion as, "Limbu' is Nepali ethnonym and the homeland in eastern Nepal is known in Nepali 'Limbuwan" (p. xix). He reveals his suspicion over Campbell's (1840, p. 595) reference that the term Limbu to be Gurkha corruption of the autonym 'Ekthoomba'. He means that the term 'Yakthungba' is not the Gurkha (i.e.

Aryan people or the people speaking Gorkha/Nepali language) degradation. Weidert and Subba (1985) maintain, "Limbu must be considered the dominant and most important language of the Kirati group of the Tibeto-Burman languages in terms of numbers of speakers and in terms of the vastness of geographical distributions" (p. 1). Regarding the Limbu language, Ebert (1997) opines "it has a considerable number of speakers and a writing system of its own. The script is known as 'Sirijanga:' and it has a number of books on various disciplines" (p. 11). It infers that Kimbu language has its significant number of native speakers.

Regarding the original speaking area of the Limbu natives, Kainla (2002) states, "the Limbu speaking area spreads from the Arun River in the west to the Tista River in the east" (p. 9) which includes the districts: Sangkhuwasabha, Terhathum, Dhankuta, Sunsari and Morang in Koshi zone and Taplejung, Panchthar, Ilam and Jhapa districts in Mechi zone and some adjoining states of India like Sikkim, West Bengal, Assam and Meghalaya. Tumbahang (2007) holds the view that in course of time, the Limbu have migrated from their original abodes to many different places. Now they are found in Kathmandu, Lalitpur and Bhaktapur districts of mid-Nepal. Tumbahang seems to hold the belief that the trend of migration has made it possible to spread the Limbu people in different parts of Nepal. But a slight different view from Tumbahang, Pokhrel (2050 BS), a noted Nepali linguist specially in the field of phonetics and phonology, states that Limbu language is basically spoken in the area between Koshi and Mechi zones of eastern Nepal. Pokhrel's view regarding the Limbu's abode sounds quite traditional one simply because the Limbu natives do not confine to only the area referred to in his writing. About the factual figure, Nepal Population Census (NPC) Report (2011) refers to the total population of the Limbu is 387,300 which is 1.46% out of total population of the country. Of that number of Limbu, 343,603 are the native speakers that are 1.29% out of total nation's population.

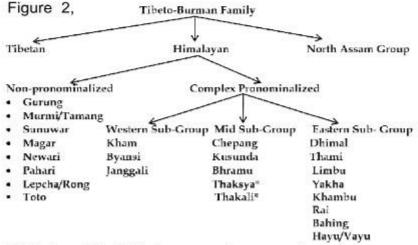
In Nepal, there are four language groups i. e. Indo-European, Tibeto-Burman, Austro-Asiatic Dravidian. Among them, the Tibeto-Burman family is in the dominant position in terms of its number of languages it includes. Nepal National Census Report (2011) has listed out 123 different mother tongues currently spoken in the country out of which 66 languages fall under the Tibeto-Burman language family. Among these 66 languages only three languages such as Newari, Limbu and Lepcha possess their own script. The Limbu language can be ranked in the second position in terms of its language and literary development. It seems that the Limbu language has two distinct forms i.e. practical language variety and ritual variety-the practical being used in everyday communicative purpose and the latter for ritualistic performance. Both varieties tend to suffer decline however the reason is not the common. The practical variety is gradually moving towards its decline because of the heavy influence of the national language Nepali and the foreign language English. The ritual form is shrinking because it has limited use and only a handful of Limbu priests use it in a particular

situation. This ritual variety is known as Mundhum which comprises a vast treasure of the Limbu literature. Hence, to find out the exact position of the Limbu language and literature, it is necessary to comb the annals of its historical development. Following is the figure showing the Tibeto -Burman language family:



Bradley, David 1997a Tibeto Burman Languages and Classification. ... Bradley, David 2002 The subgrouping of Tibeto-Burman. In Medieval Tibeto-Burman languages Christopher Beckwith and Henk Blezer (eds.), 73–112. (International Association for Tibetan Studies Proceedings 9 (2000) and Brill Tibetan ... Leider: Brill.

In the Himalayan/Himalayish language group, there is a clear distinction between them. The distinction is in terms of Pronominalized and Non-pronominalized languages. Kansakar (1993) holds the opinion that the phenomenon of pronominalization has to do with the affixation of pronoun-like formative to the root verb to indicate agreement to the subject and object (the direct and/or indirect). In this regard, Bickel (1996) states that pronominal language refers to the elaborate agreement morphology in the verb which reduces the independent pronouns to the contrastive purposes and allows the typical clause to consist of a verb only. Grierson and Konow (1909) recognized the Austric (or Munda) substratum as the explanation for pronominalization in Himalayan languages and provided the following broad classification:



\* Thaksya/Thakali has now been confirmed as nonpronominalized.

About the Source Figure 2, Prominalized and Non-Pronominalized Himalayan Languages of Nepal, after Grierson and Konow (1909).

#### Statement of the Problem

In order to deal with the set topic, the researcher has the following statements of problem to be raised on:

- a. What historical perspectives and linguistic variations especially the geographical dialects does the Limbu language present?
- b. What roles have the writers of both kinds (i.e. native and foreign writers) played in the Limbu language and literary development?
- c. What contributions have the activists as well as organizations made to the Limbu language and literary development?
- d. Are there writers of language-grammar promoting group and literature supporting group?
- e. Is there correlation between developmental pace and contemporary situations?

# Objectives of the Study

The specific objectives of this proposed study are to:

- Discuss on the historical perspectives and major geographical variants of the Limbu language;
- Explain in a chronological order about the role of native as well as foreign writers to the development of language and literature;
- Appraise the contributions made by the activists and organizations to the linguistic and literary development of the Limbu language;
- d. Differentiate the writers of language-grammar writings with that of literary (Mundhum versus non-Mundhum literature) writings, and
- Trace out the correlation between developmental pace and contemporary situation.

# significance of the Study

This research work is fairly expected to have its significance to the linguists, anthropologists and persons interested in the ethnic language and literature. It can equally be helpful for the researchers to compare and contrast the linguistic development with other ethnic languages spoken within and outside the nation. Its benefit can be taken by the local curriculum designers, textbook writers, policy-makers, teachers, students and other people concerned. Owing to the writing in the English language, this study can have a wider coverage of readers particularly the foreigners who are interested in one of the dominant ethnic languages of Nepal i. e. the Limbu language and its literary development. The outcome of this study may help the Limbu natives to assess the position of the Limbu language in relation to other languages spoken in the nation along with its future prospects. The outcome may also inspire to initiate some necessary but urgent strategic plans to the enhancement of this language. From the data available herein, the Limbu native activists can initiate the necessary steps for projecting the Limbu language as one of the official languages in 1 No. Province. This campaign and the possible success can increase the number of the Limbu language speakers no doubt whether they are natives or any other language groups. The Limbu language users, concerned authorities, institutions, organizations or even the government agencies can make strategic plan to preserve and promote this unique ethnic language.

# Delimitations of the Study

The study has definitely certain limitations such as time frame, financial amount, population and the content

(issue) to be dealt with. As for the time, the five or six months' period is not sufficient for this vast subject of language and literary development of the Limbu community. Frankly speaking, it is almost impossible to present detailed and in-depth corpus of the subject area which could be thus, only the sketchy in its chronological make up. After the Gorkha (King Prithvi Narayan Shah conquered Pallo Kirat also known as Limbu living area in 1831 BS) conquest over Limbuwan, the Gorkha people had strictly prohibited to teaching and learning the Limbu script (Sirijunga script) in the Limbu community. However, some families were believed to have secretly hidden the manuscripts with them. If such manuscripts had been consulted, they would have provided with much information about Limbu language and literature. Sadly, the researcher could not have the opportunity for accessing to such invaluable texts. The Limbu Mundhum (Limbu religious scripture) plays a vital role for the Limbu language and literary development and there is a long tradition of Mundhum recitation by the Limbu priests locally known as Sa:mba:, Pheda:ngba:, Yeba:/Yema: and Khaduba:ng. The Limbu priests were not consulted or the oral version had not been taken into consideration so far.

Basically, the study is confined within published books by both the native as well as foreign writers on the Limbu language and literature. There are various books published in other issues, but they have been excluded from this study. In the case of Limbu language and literature, the adjoining parts of India like Sikkim and Darjeeling are proven to be the fertile ground. Having been so, Limbu people of those places have been publishing different genres of language and literature. The study has not taken notice of all the published materials and incorporated the ideas within it. Such limitations have been resulted from the financial matter and the time. It is therefore, the population limits to the Limbu natives and the content restricts to the linguistic as well as literary development of the Limbu language. The study is not concerned with the writings irrelevant to language and literature. The data related to the population of four different Limbu dialect users consist of only the Limbu natives living in the traditional six hilly districts of the eastern part of Nepal. The Limbu dialect speakers' data do not include the Limbu living in the Terai and valley's districts because the census report does not specify the kind of the Limbu language dialect users. To locate and obtain every published Limbu language and literature based book was not feasible on the part of the writer (or for this study), so such unavailable document has not received much comment.

# Methodology

This study is mainly based on past oriented research which attempts to focus on illuminating a question of current interest by an extensive study of the materials that already exist. An effort has been made to collect data of the past written texts (occurrences) systematically through library consultation and to evaluate the data objectively so that it could help explain the present state and to foresee the future

situation as well. In course of data collection, all relevant materials such as published books, booklets, journals, papers, manuscripts, official minutes or records, files, letters, memoranda, biographies, official publications, official news or bulletins, magazines, films or documentaries were consulted duly.

When the existed data were collected, in the first step, they were arranged in the chronological order. Secondly, the materials were grouped under the broad divisions as language and literature. Thirdly, the literature was further classified under the Mundhum versus non-Mundhum literature. Fourthly, non-Mundhum literature was divided according to generic features i. e. prose, poetry and drama. That step-wise process has enabled the researcher to restructure or to reconstruct the past discourse under certain criteria.

This study is related to qualitative research design which involves annotation, analysis, interpretation and explanation. And more specifically, the research theory is based on providing the chronological details of various linguistic and literary activities and creations made in the Limbu language development. In the one hand, the study is concerned with sociolinguistic issue by providing the details of the speech varieties (regional dialects) of the Limbu and their respective number of users; on the other hand, it also emphasizes on the past activities done for the development of the Limbu language and literature. In this sense, it is a kind of theoretical blending of the two i.e. sociolinguistics and arrangement of the events and activities in the timeline or chronological order. To address these two aspects, available texts related to the

Limbu language and literature have been consulted and commented from critical point of view. The analysis, thus, presents as what sorts of linguistic or literary issues have been raised in the particular text and also in what sense the text has contributed to the Limbu language and literary development.

# Chapter Two

### Review of Literature

This chapter deals with the literature review to have idea of what has been done in the previous works and what is left to be done.

#### Review of Related Literature

The Limbu language appears to be one of the dominant languages among the Tibeto-Burman family. It possesses considerable number of books on various subjects such as poetry, lyrical song, Pa:la:m song, epicfragment, epic, criticism, Mundhum, history, folktale, novel, modern story, play, biography, essay, children literature, grammar, dictionary and inguistics. This can be an important aspect in comparison with other ethnic languages such as the Gurungs, Magars, Tharus, and the like. But when we turn to the Indo -European languages like Nepali, Hindi or Maithili, the Limbu language is found to be just creeping towards the course of development. The ritual language (Mundhum) of the Limbu was and still is mostly based on oral recitation performed by the Limbu priests (Sa:mba:s and Pheda:ngba:s ) . The same practice is in the vogue even today. The writing tradition in the historical development of the Limbu language does not extend much earlier. The writings especially on the review of the Limbu language and literary development are felt to be strongly lacking. However, there are some efforts made on this aspect which is briefly discussed as follows:

Chemjong (1956 AD) has written brief but very important book with the title 'Kirat Sahitya ko Itihas (The History of Kirat Literature). This book can apparently be the first in the history of writing as referring to the Limbu literary history. In this book, the writer has mentioned dozens of persons' names living in different places such as Sikkim, Darjeeling, Kalimpong, Bhutan, Assam, Burma and Nepal where the Limbu natives are found as permanent inhabitants. The names mentioned in the book are by no means voluminous writers yet they are very important to lay the foundation of the Limbu language and literary development. Most of them seem to be the activists for propagating the Limbu script (Sirijanga Lipi) and religious instructions among the Limbu community. The most common concept among the Limbu leaders was that their community was certainly falling far behind the development due to the lack of knowledge. They might have thought that no development or prosperity would be possible unless their native people were literate or educated. For that, their entire effort seems to be directed towards teaching mother tongue education and cultivating the civilized manner of living. They must have deeply realized that illiteracy and poverty were the root causes of all kinds of evils existing in their community.

The book 'Kirat Sahitya ko Itihas' is undoubtedly a small in its size and, there is not any chapter or topic division however, it readily discusses the three main keys for spreading and uplifting the language and literature of the Limbu people. The first medium used for educating people had to be produced the books

containing the Limbu orthography or alphabets (script) and supply them among the Limbu natives, the second method was just to establish the organizations or institutions in different places so as to raise the awareness and the third technique was to deliver lectures from spiritual leaders and experts. In this way, there was an impetus development in the language and literature within a short period. This book also refers to the remote past in which the Limbu stoics had attempted their best to give a clear shape of the language and its script. At that time, as the book refers to it that the most of the linguistic propagation was performed through sermons by the spiritual leaders. To take some of their names are as Yehang, Bedohang, Lepmuhang, Sirijanga and Yangjunga.

Though the book is undoubtedly a significant work on its own, it has some limitations because the details are found to be presented in a disorganized way. It would have been better if it had been presented genrewise way. This is the reason; the readers are confused to get through the idea of the writing. The book was last revised and edited in 2003 AD and it has included the events up to the year 1973 AD, there were many events and activities taking place which are not mentioned in it. For example, the first Limbu newspaper *Kom* (a kind of harp made of iron/bamboo strip specially the Kirat specific musical instrument) was published in 1968 AD but there is no mention of it whereas it refers to the newspaper 'Sirijanga: Sa:p Inghong' published in 1972 AD.

Kainla (1992 AD) has introduced a very important book entitled *Limbu Bhasha ra Sa:hityako Sankshipta*  Parichaya (A Brief Introduction to Limbu Language and Literature). In this book, he has discussed the issue of how the Limbu language and literature has come a long way to this day. He has presented the foreign writers, non-Limbu native writers, Limbu native writers and organizations that have much contributed to the development. The book has referred to the linguistic aspects like writing script, phonological system, consonant and vowel sounds, sound changes especially in the intervocalic position and the tendency of sound imitation in its first chapter. The second chapter deals with the origin of the term 'Limbu', the political movements and contemporary government policy on education. Similarly, the book discusses the issues related to the Limbu language status in state as well as central government of India and how it was introduced to the higher secondary school curriculum. The state run radio started its broadcasting in the Limbu language for which the writer thinks as a firm step for development. Towards the end of the chapter, the writer mentions the genre-wise description of the writers and contribution to the respective field. The genres, as he has referred to, are folk literature, poetry, novel, stories, biographies, plays, one-act plays, essays, interviews, newspapers and examples of some selective writings. Likewise in the succeeding chapters such as third, fourth and fifth contain Limbu proverbs, details of newspapers in the chronological order and some Limbu literary writings respectively.

The book has made a genuine effort to trace down the origin of the Limbu language and literary

development; however, it seems to emphasize the activities primarily related to the Limbu of Sikkim and Darjeeling. He has not mentioned the books and other newspapers which were published before and after the restoration of democracy (1990 AD/2046 BS) in Nepal. For example, Aashman Subba from Nepal had published two different books on different subjects before Kainla's book was published yet he has referred to only one entitled 'Tum Yakthung Sa:pla: Thokla: (2037 BS)' and there is no mention about the next book- 'Kiratiya Dharma ra Karma Samska:r (2045 BS). Likewise he has not mentioned some foreign writers such as Vansittart (1906 AD), Shafer (1966 AD), Benedict (1972 AD) and Chatterjee (1974 AD) who have also made significant contributions to the Limbu language development. Kainla's book is perhaps unprecedented for its reference to the language and literary development of the Limbu nevertheless he has presented all the writers into two groups as the foreign and native writers. In other words, he does not specify writers of different disciplines or genres.

Subba 'Apatan' (1993 AD) wrote an article on "Limbu Sahitya ko Nirma:n" (Creation of Limbu Literature) in a corporate publication with the title 'Limbu Bha:sha: Tatha: Sa:hitya Bicha:r Gosthi' [Limbu Language and Literary Symposium]. The article writer has presented a brief sketch of the Limbu language and literary development. His article refers to the literary activities down to tenth century in which King Sirijanga was supposed to have invented the Limbu script (Sirijanga: Lipi) and continues to mention the activities to the year of 1992 AD.

Naturally, an article cannot encompass the whole details and it is not worthy to expect a detailed description from a brief paper. It has been successful to provide the readers with information of what it could provide. That is why it is too precise presenting the issue in micro level. Many writers' names have been deliberately left out from the writing hence forcing the readers to look for the detailed version to appease their desire to have expected information on this particular issue.

Subba (1995 AD) wrote a valuable book entitled *The Culture and Religion of Limbus*. In this book he has reviewed the language and literature of the Limbu people in the third chapter 'Language and literature'. He has presented some native and foreign writers who have played significant role to elaborate the Limbu language and literature. But the book does not give the detail about the writer and his/her work. All that he has done is to present the list of writers' names. Thus the readers are deprived of having information of both kinds of books and its genres. The rest of the chapters which are fifteen in number deal with the Limbu culture, rites and customs.

Tumbahang (2002 AD) wrote an article with its title "Bidha:gat Rupama: Limbu Bha:sa: Sa:hitya ko Sankshipta Jhalak" (A Genre-Wise Brief Survey of Limbu Language and Literary Development) in the journal 'Tongsing'. To be very frank, this article is very sketchy which does not provide the readers with sufficient details about the writer of any particular genre. No doubt, every genre has been clearly specified but it does not provide

enough details as it should have given. Every genre such as poetry has been defined and then some leading poets and their works have been mentioned. The literary genres have not been classified according to the usual division rather they have been divided separately as if they all are the main divisions. For example, the story, novel and essay come under the same class prose; play and one-act play fall under the genre drama but he has treated them as they were distinctly different genres and headings.

Tumbahang (2004 AD) presents a brief history of Limbu literature in his article "Limbu Sa:hitya ko Sankshipta Parichaya" (A Brief Introduction to Limbu Literature) which was published in the journal 'Tongsing' (2062 BS/2004 AD). In this article, the writer mainly focuses on the period division of the Limbu literature. It includes the early period which was supposed to have begun from the tenth century with the reference to the poetic expression of the Limbu King Sirijanga (880-915AD) and the middle period that was said to have started from the eighteenth century with the work of the second Sirijanga Jr. (1704-1741 AD). According to his writing, the middle age extends up to the period of the establishment of 'Yakthung Chumlung Sabha:' in 1925 AD in Darjeeling. The article has not included the modern period and it ends with a promissory statement that the modern period was to be published in the forthcoming publication but it never came for the publication of that journal ceased forever.

Tumbahang (G. B.) (2004 AD) submitted 'A Review of Literature' to the Faculty of Humanities and

Social Sciences for the fulfillment of the requirement of PhD Degree. The title of his dissertation is A Descriptive Grammar of the Chhathare Dialect of Limbu. The 'Literature Review' presents altogether forty six different writers especially the linguists including both native as well as foreigners. He has presented the authors in a chronological order. The subject area being the linguistics, the review has not obviously mentioned the persons who have devoted to the literary creation. Thus, it contains only the linguistics not the literature.

Subba (Yelmo) (2008 AD) wrote a book entitled 'Limbu Bha:sha: ka: Swarup-Vikas' in the Hindi language. The book has been divided into three different parts i. e. the first part containing introductory portion, the second part consists of the grammar of Limbu and third includes the development of the Limbu language. The discussion about development of the Limbu language is very precise and it has been written on the line of Kainla (1992 AD). The book has not given any newer details than Kainla's book 'Limbu Bha:sha: ra Sa:hitya ko Sankshipta Parichaya though she (Subba, Yelmo) wrote her book sixteen years later than Kainla. One most worrying issue about her book is that most of the cited examples are full of print mistakes which can easily mislead the readers especially having little or no idea about the Limbu language.

Tumbahang (2010 AD) presented 'A Literature Review' to the Linguistics Department (Tribhuvan University, Kirtipur) in fulfillment of the requirement for the PhD Degree under the dissertation title 'A Linguistic Study of Limbu Mundhum'. In the literature review, he refers to the authors in the chronological sequence with

the brief description of their work. The review involves altogether thirty three persons including both native as well as non-native writers. Basically it contains the writers involved in linguistics and the Mundhum writings. The review text does not comprise the whole aspect the language and literature either. Since the Mundhum cannot represent the whole literary discipline, it is rather a ritual language in the form of poetic expression. Obviously, poetry is only one genre out of three broad literary genres i.e. poetry, prose and drama. It has not mentioned the authors who belong to the writings of story, novel, essay and play. Even the poetic writings of not belonging to the Mundhum have not been made mention in this review of literature.

Tumyang (2013 AD) has published a book entitled 'Limbu Sa:hitya Nirma:n ko Itiha:s' (The History of Limbu Literary Creation) in 2013 AD. This book consists of five chapters. The first chapter deals with the introduction of Limbu as an ethnic tribe and sheds light on its language and literature. The chapter two is about the possible tools employed in the Limbu literary writing. The third chapter refers to the history- the concept of literary history and Limbu literature. Likewise, the fourth chapter seems to be tracing down the Limbu literary periods taking some of the references of the previous writings about the literary period division. The final chapter concludes the discourse referring to some generic writings in Limbu language.

This is a note-worthy writing because it attempts to present up-dated data of Limbu literary writings. However, the title and the content do not seem to coincide. This is because, the title is 'Limbu Sa:hitya Nirma:n ko Itiha:s' but he has mentioned about topics like Shabda Kosha/Sabda:wali Adhyayan and Bha:sha: ra Bya:karan (Dictionary or Glossary Studies, Language and Grammar). He should have either changed the title of the book as The Language and Literary Development of the Limbu Language or omitted the topics mentioned above. Language or grammar and literature are the two different disciplines while the former is dealing with the art of writing correctly but the latter is supposed to be dealing with the art of speaking. The ancient Greek philosophers had clearly distinguished them as 'grammatical' and 'rhetoric' indicating them as separate disciplines.

Sherma, Papo (2016 AD) is a promising Limbu literary figure who has written a number of books on the Limbu literature. Regarding Limbu language and literatury development, he has written an article entitled "Kirat-Limbu Sahitya Sankshipta Bibechana" [Brief Analysis on Kirat Limbu Literature]. In this article he has emphasized on the period division of the Limbu language and literary development. He has referred to four different literary figures' views over the period division. According to him, Puspa Subba Thamsuhang has divided the Limbu literary development into five historical periods as:

- i. Unknown Golden Period
- ii. Early Period (700-1000 BS)
- iii. Awakening Period (1761-2011 BS)
- iv. Developmental Period (2011-2028 BS)

v. Modern Period (2029 BS to the Present)

Likewise, Bairagi Kainla (Til Bikram Nembang) has divided the Limbu literary period into three major periods as:

- i. Early Age (1704-1924 AD)
- ii. Middle Age (1925-1955 AD)
- iii. Modern Age (1956 to the Present) This Age has been subdivided as below:
  - a. Early Modern Age
  - b. Postmodern Age

Amar Tumyang, one of the epic writers in the Limbu literature has classified the developmental period of Limbu literature as follows:

- i. Early Age (1704-1924 AD)
- ii. Middle Age (1925-1955 AD)
- iii. Modern Age (1956 to the Present)

This Modern Age has been subdivided as below:

- a. Early Modern Age (1956 1973 AD)
- b. Postmodern Age (1974 to Date)

The historical period categorizations referred to by Kainla and Tumyang are the same except that Tumyang has mentioned the years in the 'Early Modern Age' and 'Postmodern Age'.

Sherma, Papo refers to the period grouping by Malisa Yakthungba as:

- i. The Ritualistic Period (Ancient Period-1761 BS)
- ii. Early Period (1761-1941 BS)
- iii. Middle Period (1942-2028 BS)
- iv. Modern Period (2029 BS to the Present)

This Modern Period has been further divided as:

- a. Early Modern Period (2029-2044 BS)
- b. Postmodern Period (2045 BS to Date)

Having mentioned the period divisions by the four different personalities, Papo Sherma opines that the Limbu literary figures should bring the various types of division into uniformity. He points out that we should not compare our literature with others because ours has its own original convention. By saying so, he puts forward his own kind of period division. According to him, the Yakthung literary developmental age can be classified in the following five sections:

- i. Unknown Golden Age
- ii. Known Golden Age
- iii. Early Age (1761-2011 BS)
- iv. Middle Age (2912-2028 BS)
- v. Modern Age (2029- Present Time)

Referring to the period-wise division of the Limbu literary development, Sherma Papo attempts to justify as to why his period division is more reasonable than the rest ones. However, one paradoxical situation lies in his claim that is, he mentions as 'Known Golden Age' but he does not allocate year/s for that so-called 'Known Age'. The question is that, if the period is 'Known' so why he is reluctant to provide the year or date!

Anyway, despite the brevity of the article, Sherma Papo has encapsulated very core issues related to the Limbu literary development. To accomplish his objectives, he has presented 19 different tables consisting of distinct types of books, magazines, journal, bulletins and literary newspapers published in the Limbu language and literature. While observing his tables, his article title does not seem to coinside with content for he has given the chronological list of grammar, linguistics, dictionary and history books. Language and literature are defined and treated as distinct disciplines. Again the history and literature are different because the history as Long (1989) opines, "History records his (man's) deeds, his outward acts largely; but every act springs from an ideal, and to understand this we must read his literature, where we find his ideals recorded," (p. 6). Here, Long means that literature is the record of human soul whereas history is the record of outward activities.

The above discussion provides the idea that certain individuals have made a great deal of contribution to the language and literary development of the Limbu language. The foreign writers also have played the crucial role to introduce this ethnic language to the wider range outside Nepal. They have specially focused on the aspect of linguistics which in the later chapter, this study has duly paid attention.

This study has endeavored to present the proposed thesis more clearly and systematically than the above reviewed authors as they have either failed to specify the separate disciplines or to refer to the necessary details related to the proposed issue. It is therefore, this study is essentially distinct from the other writings in the matter of genre or issue-wise discussion of the subject.

## Chapter Three

### The Limbu Language and Literary Development

This chapter deals with a brief history of the Limbu language and literary development. More specifically, the chapter attempts to have a cursory glance over the language and literature of the Limbu natives.

## Overview of Limbu Language and Historical Perspective

When we scroll down the annals of the developmental history of the Limbu language, it reveals millennia long continuous human efforts lay behind it. The position it has attained to this date is by no means the result of a short span or a small group's endeavor. In order to have clear picture of its historical a development, it is better to consider mainly three aspects. In the first phase, the sight rests on own native Limbu people who devoted their considerable amount of lifetime in the propagation and spreading or raising the awareness about the Limbu language and literature among the native speakers. Among many others, king Sirijanga (880-915 AD) is regarded as the historically prominent figure who is credited to have evolved the Limbu script hence the 'Sirijanga script'. He undoubtedly set the foundation as well as the milestone in the history of Limbu language however, sadly, there were not any immediate successors after king Sirijanga (first and senior) who could carry on the spirit and speed and the organized course of action to achieve the goal of the predecessor. Many centuries passed, and the script was about to die out then 'Sirijanga Singh Thebe' Jr. (1704-1741 AD) of Sinam village of Taplejung district (Nepal) is said to have endeavored to revive the script. For this reason, he is called as the second Sirijanga just because he searched the old documents then restored the dying script among the Limbu ethnic community. Limbu people honored him as the first martyr since he was shot dead with the poisoned arrows by the *Lha:ma:s* (Buddhist Monks) in Sikkim, Darap (India) on the charge of teaching Limbu script and Mundhum to his disciples. Then onward, there was not a horrible gap as it was in the period between the first Sirijanga to the second Sirijanga.

A note-worthy name after Sirijanga Te-ongsi (incarnation), was Lalsor Sendang (1840-1926 AD). As this man was devoted to teaching Limbu script, language and religion secretly it could not remain secret for long before the eves of the administration or specifically the then rulers. He had to leave country if he wanted to continue his activity. He fled to India and taught Limbu language throughout his life being a nomad like visiting different Limbu living areas such as Sikkim, Darjeeling and Assam. By now, we have considerable number of (native) scholars and linguists striving to uplift the standard of language and literature. The outstanding personalities who have made a great deal of contribution are: Phalgu Nanda Lingden, Iman Singh Chemjong, Prem Bahadur Mabohang, Kajiman Kangdangwa, Khadga Bahadur Nembang, Krishna

Bahadur Lawati, B. B. Chemjong, Rana Dhoj Nembang and some others tried hard to achieve that level maintained by the aforementioned personalities. It is unwise to underestimate the important role played by the organizations like 'Kirat Yakthung Chumlung and Society' for the development of Limbu language and culture in the local as well as central level for the betterment of the language and literature.

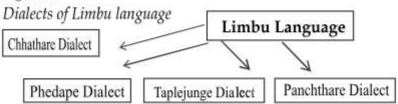
The Nepali speaking Indians (the Limbus residing in India) have made very great contribution to the development of Limbu language and literature. If we, the native Limbu of Nepal make a sound judgment on the contribution to the language development, we can find the Limbu people outside Nepal have done more than the Limbu in Nepal. Prescription of the Limbu texts up to the Bachelor Level as an optional subject can be the evidence of genuine effort for the development on behalf of the Limbu of Sikkim. To name the persons who are actively involved in raising the standard of Limbu language are Padam Singh Muringla, Beer Bahadur Muringla, Harka Bahadur Tamling, Mani Raj Hukpa, P.M. Subba, Phurombo. Harka Bahadur Mohan Khamdhak, Mohan Ijam, Sat Kumar Singdhaba, Lalit Muringla, B.B. Pakkhim, Man Bahadur Tamling, Deu Man Yakthung, Sanchaman Limbu and S.R. Khajum.

So far as the linguists and scholars from India and abroad they have made a great deal of contribution to the development of the Limbu language. Such scholars and linguists from abroad are W. Kirkpatrick (1811 AD), F. B. Hamilton (1819 AD), G. B. Mainwaring, A. C. Campbell (1840, 1842, 1855 AD), B.H. Hodgson (voluminous

contribution during his stay in Nepal and India in the period between 1844-1864 AD), E. Vansittart (1906 AD), H. R. Senior (1908 AD), G. A. Grierson (1909 AD), R. K. Sprigg (1959, 1966, 1984 AD), A. Weidert (1982, 1983, 1984 AD), and Byod Michailovsky (1979, 1988, 2002 AD). Likewise, the prominent writers from India regarding the Limbu language are K. Das, S. K. Chatterjee, S. C. Das and P. C. Das. The Limbu language, as it is now, therefore, is the result of the collective efforts of the Limbu stoics and sages as well as the foreign scholars and linguists.

To our convenience, it is better to classify the writers as: the non-native foreign writers and Limbu native writers. But before that let us consider the linguistic variations that exist within the Limbu language. In the Limbu language as referred to in Weidert and Subba Concise Limbu Grammar and Dictionary (1985 AD), there are four major geographical speech varieties. They are first shown in the diagram and briefly discussed underneath:

Dialectal Variants of the Limbu Language Figure 3



Regarding the dialectal variation of the Limbu language, the foreign linguists mainly Weidert and Subba (1985 AD) and van Driem (1987 AD) have confirmed that there are chiefly four dialectal variants in

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the Limbu language. However, a close study about the dialectal disparity may reflect essentially different results but this kind of study can require a long standing practice and in-depth linguistic insight. Within a dialect, there are explicit variations in terms of phonemic features, lexical items, syntax, accent and intonation. If these are demarcating lines for the dialectal categorization, they must exist, even within a dialect, in the considerable distinct features. But up to now, the Limbu experts also seem to accept the above mentioned foreigners' researches' conclusion.

In the living language, naturally the variation within the same language occurs due to certain reasons like geographical differences, differences in the social status, gender, time, profession and the like. Here the mention of the linguistic variations is made in terms of geographical differences. According to the experts there are four dialectal divisions as the Chhathare dialect, Phedape dialect, Panchthatre dialect and Taplejungge dialect.

#### Chhathare Dialect

The term 'Chhathara' literally denotes the six clans of 'Khewa Limbu'. According to Chemjong (2003) the six clans of Khewa Limbu are namely Maden, Tumba, Tigela, Chongbang, Anlabang and Mangyak. The Chhathara area covers north-eastern part of Dhankuta district and nine VDCs (Angdim, Basantapur, Dagapa, Hamurjung, Okhre, Panchakanya Pokhari, Phakchamara, Phulek and Sudap) of Tehrathum district or they are the adjoining VDCs' of Dhankuta district. These Chhathare Dialect speaking VDCs of Tehrathum district are in the Chhathar

area. In this area, there are more than a dozen of other Limbu clans along with the above mentioned six clans. The major VDCs of Chhathare dialect that is spoken in Dhankuta district are Teliya, Tangkhuwa, Parewadin, Hattikharka, Murtidhunga, Bhirgaon, Arkhoule-Jitpur and Marek-Katahare.

There are still some other VDCs like Sanne, Belahara, Chhintang in Dhankuta district where the Limbu are residing but their number is below the three percent out of the total population and they do not belong to the Chhathar area. However, these VDCs are adjoining villages to the Chhathar area and assumption is that these minorities have a greater possibility of speaking Chhathare Limbu dialect. But this paper has deliberately excluded Limbu population of Dhankuta Municipality (i.e. located in the District Headquarter) as there is no guarantee either the population employs the Chhathare dialect or other dialects because it is the migrant from other areas for business purpose, job or employment or marital case. According to the CBS (2014 AD) report, the number of Limbu population in Dhankuta municipality is 1252 (4.73%) and the number of Limbu speakers is 986 (3.72%) out of the total population number 26,440.

Chhathare dialect is markedly distinct from the rest three dialects i.e. Phedape, Panchthare and Teplejungge (Mikwakhole). For this reason, it is now being interpreted as different independent Limbu language. This issue is strongly raised by G. B. Tumbahang, an inhabitant of Tangkhuwa VDC (Dhankuta), in his doctoral dissertation entitled A

Descriptive Grammar of Chhathare Limbu (2007). Some other experts also hold the similar opinion as Tumbahang. Not others but the speakers of other dialects also agree that, the three dialects excluding the Chhathare are mutually understandable to each other and closely related in terms of sound, lexical or syntactic pattern. But Chhathare is markedly distinct from the rest three dialects. In this regard, the foreign linguist like Gerd Hansson (1991) also holds the similar opinion as Tumbahang. He claims that the Chhathere is a free independent language not a dialect.

One prominent feature that this dialect inherits is the relic of ancient speech form and it has retained to date. The English 'term' 'house/home' is equivalent to 'pa:ng' in Chhathare dialect. The other three dialects term this 'pa:ng' (home) of Chhathare as 'him'. Similarly Chhathare dialect considers the phonemes /th/ and /s/ as distinct or contrastive variants but the Panchthare dialect doesnot use them as distinct variations. The historical linguistics has proved that the sounds /p/and /th/ are earlier sounds /h/ and /s/ sounds are later development. In Taplejung district, there is a place named as Ha:ng Pa:ng (king's house). This also indicates that long ago the people of that area used to call 'pa:ng but not him.

The linguistic scenario has shown that ancient forms of speech have lost their vigor and power of adaptation in the changing concepts. So they have been limited to as the ceremonial ritual language as Sanskrit and Latin. But quite contrary to the position of Sanskrit and Latin, the Chhathare dialect is not language of ceremonial rituals or liturgy. In other words, this is not the language of Mundhum. However, this dialect is living with the considerable number of native speakers. Let us consider the table below:

Chhathare Dialect Speaking Districts and Village Development Committees (VDCs); and the Chhathare Limbu and Native Speakers' Population Table 1

The Chhathare Limbu and Native Speakers' Population

	Dhankut	a Distric	t	Tehra	thum Di	strict
S. N.	VDC	Limb u Popul ation	Nati ve Spea kers	VDC	Limb u Popul ation	Nati ve Spea kers
1	Parewa din	2050	1951	Dagapa	1527	1459
2	Tangkh uwa	1564	1558	Hamurj ung	1511	1484
3	Hattikh arka	1454	1434	Sudap	1489	1447
4	Teliya	852	849	Phakch amara	1398	1388
5	Murtid hunga	468	456	Basanta pur	1157	802
6	Bhirga on	306	294	Okhre	1090	1074
7	Marek- katahar e	152	143	Panchk anya Pokhari	1040	1028
8	Jitpur	78	48	Angdi m	354	349

	Total	7130	6909		9566	9031
	a					
13	Belahar	24	18			
12	Sanne	28	28			
	ng					
11	Chhita	36	24			
	harka					
10	Ghorlik	51	45			
	bas					
9	Pakhri	67	61	Phulek	00	00

Chhathare Limbu Population (7130 + 9566) = **16,696** Chhathare Limbu Speakers (6909 + 9031) = **15,940** (Source: CBS Report 2011 AD)

The Chhathare dialect has relatively a smaller number of speakers in comparison with other dialects-Panchthare, Tapljungge and Phedape. The above table is based on CBS Report (2011 AD) which shows that there are two different figures; one showing the Limbu residing in the respective Village population Development Committee (VDC) and the next figure is the native speakers. The difference is due to the capability of using the Limbu language as the mother tongue (MT) and inability of using the Limbu language as the mother tonguage. Some are, for instance, the Limbu but they cannot speak the Limbu language. In Dhankuta district, the Limbu population is 7,130 but the speakers' number is 6,909. Similarly in Tehrathum district the population is 9,566 but the language users are only 9,031 in number. In this way, the total number of the

Chhathare Limbu is only 16,696 and the MT (Mother Tongue) users are 15,940.

Dhankuta and Tehrathum are the districts which have two different dialects speaking groups in each. The Tamor River divides Dhankuta district into two parts flowing north to south. The west side of the Tamor River is called the Chhathar area with the Chhathare dialect whereas the east part of the Tamor River is called as Choubise area with the Panchthare dialect. Likewise, Tehrathum district has also been divided into two dialect speaking areas. The south-west side of the district demarcated by the Lambu Khola belongs to the Chhathar area hence the Chhathare dialect is profusely employed. The north-east part is the native land of the Phedape dialect. In the appendix, the table has been presented in which the table consists of the National Census Reports of 2001 AD and 2011 AD so that the interested individuals can have the idea of the Limbu language and its condition. The concept of the VDC is really the traditional one, and the district has been newly divided as the Local Level but still the Local Level has used the report of the CBS 2011 AD. The local levels are fewer in number than the VDC because at least two VDCs or more than that have been merged into one. For instance thirty six VDCs in Dhankuta district have been reduced to seven Local Levels. (Also see the Appendix I)

### Phedape Dialect

'Phedap' is the base word with its literal meaning 'cave' (Vansittart, 1906, p. 111). But this term 'Phedap' is quite differently interpreted by Tumbahangphe and Tumbahangphe (2063 BS, p. 15).

They state that 'Phedap' is a derogated or distorted form of 'Pheya:ta:p' which refers to the arms and ammunitions. They opine that the 'Phedap' land was obtained by dint of arms and ammunitions. Hence *Phesum Pheya:ta:p* refers to the place where armors, swords, knives, and guns were kept. They also refer to another saying about the origin of that place. According to their reference, that area was covered with a thick jungle in the long past. The early people cleared the jungle with the help of 'Khukuri'. Thus *Phe* 'Khukuri' (knife) and *Da:p* 'cleared or cultivated'. These three references regarding the origin of 'Phedap' seem to be hypothetical and still further research is necessary to confirm the matter.

The Phedape dialect is spoken within Tehrathum district. Unlike the other dialects, it is confined in one district though the number of speakers is not smaller than the Chhathare dialect. Previously, Tehrathum district was divided into thirty two VDCs altogether but now it has six Local Levels (See the Appendix I). Out of them, only nine VDCs which lie in the adjoining parts of Dhankuta district make use the Chhathare dialect. And the rest twenty three VDCs which are in the north-east side of Lambu/Nubu Khola employ the Phedape dialet. In both National Population Census (NPC) Reports of 2001 AD and 2011 AD, there are ten VDCs where the Limbu population is above the forty percentages.

The Phedape dialect is spoken in twenty three VDCs of Tehrathum district which is according to the newer division, four Local Levels namely Aathrai Rural Municipality, Phedap Rural Municility, Menchhyayem

Rural Municipality, Myanglung Municipality and half of the Laliguras Municipality. The CBS Report (2014) shows that the total population in these twenty three VDCs is 71042. Out of that total population, the number of Limbu population is 26753 (37.65%) and the number of Limbu native speakers is 25849 (36.38%). Below is the table showing the details of Phedape dialect speaking area based on the CBS Report 2014 AD.

Table 2
The Details of the Phedape Dialectal Population

S. N	Name of VDC	All Caste	Limbu Populatio n	Limbu Native Speaker s
1	Ambung	3613	1441 (39.88%)	1434 (39.69%)
2	Chhatedhungg a	3228	878 (27,19%)	864 (26.76%)
3	Chuhandada	3541	1243 (35.10%)	1241 (35.04%)
4	I:sibu	2846	1216 (42.72%)	1209 (42.48%)
5	I:wa	3362	696 (20.70%)	687 (20.43%)
6	Hwaku	3075	690 (22.43%)	652 (21.20%)
7	Jaljale	3563	1495 (41.95%)	1482 (41.59%)
8	Jirikhimti	3257	1244 (38.19%)	1203 (36.93%)

9	Khamlalung	3018	1638	1628
0.320		77.77	(54.27%)	(53.94%)
10	Morahung	3577	1159	1100
100000	O		(32.40%)	(30.75%)
11	Myanglung	6725	1346	1162
270000			(30.01%)	(17.27%)
12	Oyakjung	4727	1472	1278
			(31.14%)	(27.03%)
13	Pipale	1496	39	32
	1000		(2.60%)	(2.13%)
14	Pounthak	2161	1359	1305
	evivo stelo		(62.88%)	(60.38)
15	Sabla	2546	1433	1397
			(56.28%)	(54.87%)
16	Samdu	2248	1096	1009
			(48.75%)	(44.88%)
17	Sankrantibazar	3060	880	813
40		-0.40	(28.75%)	(26.56%)
18	Srijung	2340	1102	1096
40	61. 1	1017	(47.09%)	(46.83%)
19	Simle	4316	1865	1847
20	0.1	1051	(43.21%)	(42.79%)
20	Solma	4054	1190	1182
04	C	2050	(29.35%)	(29.15%)
21	Sungnam	3858	1607	1594
22	T	2022	(41.69%)	(41.35%)
22	Tamphula	2022	883	863
23	Thollung	2463	(43.66%)	(42.63%) 771
23	Thoklung	2403	781	0.00
	Total	71.040	(31.70%)	(31.30%)
	Total	71,042	26,753 (37.65%)	25,849 (36.38%)

### Taplejungge (Mikwa/Maiwa Khole) Dialect

Generally the language variety spoken in the overall area of Taplejung district is known as Taplejungge dialect. It is also alternatively termed as Mikwa Khole and Maiwa Khola dialect because the kind of speech employed in this district is properly characterized by speech variety of Mikwa/Maiwa Khola. Mikwa or Maiwa Khola lies across the Tamor Khola valley which is in its southern part known as Tamor river; one of the tributaries of Sapta Koshi river. The same Taplejungge dialect is frequently known or called as Tamor Khole dialect too.

Taplejung district was divided into fifty VDCs in the past system and when the federal system was introduced to the country, it restructured the district into nine different Local Levels (also see the Appendix I for the newly restructured nine Local Levels). Even after the introduction of the federal system to the country, the population data it used were based on the National Population Census Report 2011 AD (See National Data Portal-Nepal). So the population data have been used basing on the CBS Report 2014 AD. Out of fifty VDCs; there are twelve VDCs where the Limbu population is above fifty percentages (see the Appendix I for the details).

Taplejungge dialect is the second largest dialect among four dialectal variants of the Limbu language because the whole speech variety in the district is only one variety that is Taplejungge speech variety. Moreover, the speech variety extends its range over Sangkhuwasabha district. So, according to the CBS report, the total Limbu population in Taplejung (52,596) and Sankhuwasabha district (8,638) is 61234 and the number of Limbu native speakers (Taplejung 47,997 and Sankhuwasabha 7,797) is 55,794. (See Appendix I for more details regarding the population of both reports of National Population Census (NPS) 2001 and 2011 AD). The speakers of Taplejungge dialect feel proud of being the originator of the Limbu Mundhum since Mikwa and Maiwa Khola (Streams/Brooks) are considered to be the origin places for the most of the Limbu Mundhum. Taplejung district comprising fifty VDCs has the population of 1,26,448 out of which the Limbu population is 52,596 or 41.59 in the percentage. Let us have a look at the table showing the Taplejungge dialectal population and its native speakers (here Native Speakers refer to those who speak the Limbu language or dialectal code as a Mother Tongue 'MT' so the 'Limbu population' and the 'Limbu native speakers' are distinct aspects/issues in terms of language user and nonuser) Table 3

The Limbu Population and Native Speakers of Taplejungge Dialect

S.N.	District	Limbu Population	Native Speakers
1	Taplejung	52,596	47,997
2	Sangkhuwasabha	8,638	7,797
		61,234	55,794

(For the detailed VDC-wise population distribution has given in the Appendix I)

# Panchthare Dialect (Comprising Choubise and Yanggrokke)

The term 'Panch Thara' denotes the five Limbu clans. These five Limbu clans (Panch thara) according to Chemjong (2003) are Mabohang, Papohang, Thegimhang Nembanghang and Makhimhang. The name of Panchthar district or this Limbu dialect takes name from this collective form of the five Limbu clans. But like Chhathar, Athrai and Choubise there are many more Limbu clans inhabiting in Panchthar. The origin inhabitants could have begun with the respective number of Limbu clans in the respective places however; there are hundreds of other clans found residing over these places. This has happened to be an excellent incident or say the coincidence for the Panchthare dialect to occupy the position of Limbu vernacular language leaving all the rest three dialects far behind no matter how much they are historically significant. The Panchthare dialect has earned this prestigious position not because it had contributed a great deal to the Mundhum literature or it does possess the ancient relics of speech form like Chhathare but because it fortunately comprises the greater number of speakers of this variety dialects of Limbu. than other It accumulated/covered the population of three districts namely Panchthar, Ilam and Choubise area of Dhankuta.

Panchthar district consists of forty one VDCs and recently restructured into eight different Local Levels (also see the Appendix I). Out of them fourteen VDCs have fifty percent above Limbu population ranging the descending order from 89.80% to 52.10% of which the

VDCs are Phaktep, Yangnam, Chilingden, Kurumba, Angsarang, Chokmagu, Mangjabung, Imbung, Nagi, Phalaincha, Ranigaon, Nawami Danda, Siwa, Tharpu and Phalaicha respectively. The sixteen VDCs have the single largest population of Limbu ranging the descending order from 49.5% to 33.79%. These VDCs are Tharpu, Oyam, Luwaphu, Memeng, Sarang Danda, Yasok, Arubote, Lungrupa, Subhang, Panchami, Pouwa Sartap, Durdimba, Nagin, Bharapa, Ektin and Angna. The eight VDCs (i.e. Olane, Sidin, Hanggum, Syabrumba, Mouwa, Chyangthapu, Amarpur and Prangbung) have the second position and only two VDCs (i.e. Limba and Ranitar) have third position. And Rabi is only one such VDC which is in the fifth position. The total population of Panchthar district is 1, 90,491. Out of this population, the Limbu population is 80,195 which is 42.09 in the percentage. Also the number of the Limbu native speakers' is 76,835 and 40.33 in the percentage.

The Limbu residing in Ilam district also employ the Panchthare dialect. Ilam is also one of the largest districts comprising forty eight VDCs and one Municipality. There is no VDC where the Limbu population exceeds fifty percentages and it is only Maimajhuwa VDC where the Limbu population is nil. The Limbu population is in the first position in the twelve VDCs like Banjho, Danabari, Soyak, Soyang, Gagurmukhi, Dhuseni, Mahamai, Pyang, Ektappa, Sangrumba, Chulachuli and Jitpur ranging the percentages in descending order as from 49.52 to 21.74. The next six VDCs hold the second position; they are Evang, Jamuna, Phuyetappa, Lumde, Barbote and

Namsaling. The third position holding VDCs are Amchok, Mabu, Sulubung, Phakphok, Chisapani and Samalbung. Similarly six VDCs are in the fourth position; three VDCs in fifth position; seven VDCs in sixth position and the rest eight VDCs hold seventh, eighth, ninth, tenth and eleventh positions containing one VDC, one VDC, two VDCs, two VDCs and two VDCs respectively. Finally there is one VDC Maimajhuwa where no Limbu population is found.

The total population of Ilam district is 2, 87,932 out of which the Limbu population is 45,387 or 15.76% in the total population. In this district, the Limbu native speakers who can speak the Limbu language as their Mother Tongue (MT) have the number 41,416 which is 14.38% out of the total population of the district.

The Tamor River flows across Dhankuta district dividing it into two sides that is, Chhathar area to the west and the Choubise area to the east of it. The Choubise area covers two Local Levels i.e. Sangurigadhi and Choubise or fourteen different VDCs viz. Phaksip (88.05%), Mounabudhuk (64.30%), Budhimorang (64.27%), Raja-Rani (55.21%), Basantatar (48.54%), Mudhebas (41.11%), Khuwaphok (40.91%), Danda-Bazaar (30.98%), Bhedetar (18.71%), Kurule-Tenupa (15.37%), Bodhe (10.43%), Chha-Number-Budhabare (2.94%), Mahabhara (2.13%), and Aahale (0.71%). These Limbu people residing in this Choubise area are also the speakers of the Panchthare dialect. Let us consider the Panchthate Dialect, the Limbu Population and its Native Speakers in the following table:

Table 4
The Panchthare Dialect Population and Speakers

S.N.	District	Limbu Population	Native Speakers
1	Panchthar	80,195	76,835
2	Ilam	45,387	41,416
3	Dhankuta (Choubise Sangurigadhi)	12,760	12,321
	l Panchthare Diale llation & Speakers		1,30,572

The above discussion about the Limbu language and its dialectal variations has really provided with some particular issues. The special matter is that there were not any statistical population data regarding the different Limbu dialects. Even the native people were supposed to be unaware about the real volume or size of population of these geographical/regional dialects related to the Limbu language. Now the following table is thus to display the situation especially the gap between the Limbu Population and the Limbu Language (Mother Tongue) Speakers. This gap can be interpreted in different perspectives and outlooks. For instance, which dialect has proportionally bigger gap than the others? What does the widening gap between population and the native speakers indicate? Does it not suggest some kind of serious challenge to the long-life of the dialect or the whole language? Anyway, these are some queries to be considered by the well aware natives, linguists, concerned authorities and respective governments as

well. Let us see the following table and consider the range of each.

Table 5
The Population and Native Speakers of the Four Different
Limbu Dialects

S.N.	Dialect	Limbu Population	Native Speakers
1	Chhathare	16,696	15,940
2	Phedape	26,753	25,849
3	Taplejungge	61,234	55,794
4	Panchthare	1,38,342	1,30,572
Total Popu Speal	lation & Native	g - 100 Harris 100 Harris 100 H	2,28,155

It has already been mentioned that the Limbu ethnic community's traditional and original abode is hilly area of the eastern Nepal traditionally known as 'Pallo Kirat' that is 'Eastern area of Nepal comprising Chainpur, Khandbari, Myanglung, Taplejung and Panchthar set up as administrative units during Prithvi Narayan Shash (1777-1831 BS)', later the hilly districts Sangkhuwasabha, Tehrathum, Taplejung, (i.e. Panchthara and Ilam) of Koshi and Mechi Zones and after the introduction federal structure to the nation, the Limbu residing area lies in the 'One No. Province' (it has nearly been three years since the provincial system was introduced, it has not yet got its specific name until now as other provinces like Bagmati, Karnali, Lumbini and Gandaki).

It is believed that in the past, the Limbu community was confined to its traditional abode due to the fear of the malaria in the Terain region which was then thought to be a fatal disease as the pandemic 'CORONA VIRUS DISEASE or COVID - 19' of the present time. So until the time the then fatal disease malaria was put under control, there was a tacit 'lockdown' to the hill-residing Limbu people for the free movement to the plain area Terai. After the centuries' long tacit lockdown in the hill area, the Limbu people began to migrate to the Terain region as the remedy for malaria disease was introduced by means of insecticidal substance technically termed as DDT (Dichloro-Diphenyl-Trichloroethane) which was proved to be a powerful means to control the malaria.

There was a coincidence that controlling the malaria in the hot places like the Terai was lifting off the lockdown to the hill people to move to the plain areas. Gradually the Limbu community is found to have migrated straight southern part down to the plain area. Those who first hesitatingly migrated to the Terai, might have circulated the message that the newer settlement had better facility of travelling and more fertile than their traditional home villages. In this way they started to shift and hence the Limbu people are now found in the Terain districts like Jhapa, Morang and Sunsari in the considerable number but it is very difficult to divide the area on the basis of dialectal variation or reason. The difficulty arises because they are migrated people from the hilly districts. They are living in a mixed up manner posing the dialectal distinction too much intricate. The

same case is with the Limbu people dwelling in Kathmandu valley. The following tables show as what size of Limbu population is there in the Terai and Kathmandu valley.

Table 6
The Limbu Population and Limbu Native Speakers Dwelling in the Terai Region

S.N.	District	All Caste	Limbu Population	Limbu Native Speakers
1	Jhapa	8,07,934	53,431 (6.61%)	45,357 (5.61%)
2	Morang	9,59,568	40,552 (4.22%)	35,228 (3.67%)
3	Sunsari	7,53,244	23,806 (3.116%)	17,053 (2.26%)
	Total	2520746	1,17,789 (4.67%)	97,638 (3.87%)

The above data presented in the Table No. 6 indicate that more than half of the Limbu population residing in the six different hilly districts is in the Terain three different districts. In other words, the Limbu population in the six hilly districts is 2,43,025 and the population in the three Terain districts is 1,17,789.

Table 7
The Limbu Population and Native Speakers in the Kathmandu Valley

S.N.	District	Limbu Population	Limbu Native Speakers
1	Kathmandu	10,832	5,403
2	Lalitpur	4,202	2,553
3	Bhaktapur	1,033	625
	Total	16,067	8,581

The Limbu is one of the dominant ethnic communities in Nepal which belongs to Tibeto-Burman language family. This community, according to the above discussion, is found in three main geographical areas i.e. six hilly districts (Sankhuwasabha, Dhankuta, Tehrathum, Taplejung, Panchthar and Ilam) of eastern part of Nepal, three Terain districts (Sunsari, Morang and Jhapa), and three districts (Kathmandu, Lalitpur, and Bhaktapur) of Kathmandu valley or the Bagmati Province.

Working on the population data of the Limbu community now it has been the revelation that a considerable number of Limbu population has migrated towards the areas where the facilities of different kinds are available. It is also the revelation that the gap between the population number and the number of 'Mother Tongue' users is horribly widening. The migration process to a newer place definitely brings about the challenge for retaining the Mother Tongue's application because the migrated people have to adapt the newer linguistic environment. It is a considerable matter that the context of how the number of 'Mother Tongue' users is declining especially among the migrated

people. This means that the Limbu natives who are residing in their traditional homeland or the hill area, they may be more loyal to their Mother Tongue and the number gap between the population of the 'Mother Tongue' users can be narrower than that of the Limbu people who are migrants in the newer lands. The following table shows that the number of 'Mother Tongue' user is higher percentage of the hill dweller Limbu natives in comparison to the people who are in the non-native land.

The first six districts in the table below specify that the 'Mother Tongue' loyalty seems stronger or higher degree because these districts are the traditional homeland of the Limbu people. There is helpful environment for the use of 'Mother Tongue' and the community finds it easier while communicating in the native language. But the case of 'Mother Tongue' usage is different in the migrated land simply because the linguistic environment is quite distinct. The community in the newer land is mixed up type where the use of native language feels to be odd and discouraging as well. The Limbu natives are found to be using their 'Mother Tongue' above ninety percent but the people in the migrated place like Sunsari district are found in the seventy one percent. It implies that nearly thirty percent people have dropped to use their 'Mother Tongue'.

One very open secret phenomenon regarding the language of ethnicity is that it is being heavily influenced by the dominant languages like Nepali, Hindi or even English. The trend of encouraging children to use Nepali or English is increasing even in the original places of the Limbu living areas like Taplejung, Tehrathum or Panchthar. The table 8 also shows that nearly ten percent Limbu people are not using the Limbu language as a Mother Tongue. Those who are speaking the Limbu language as their 'Mother Tongue' are found to be mixing considerable number of Nepali and English terms during their speech. Especially the English terms related to the scientific invention and metric system may not be translated into equivalent Limbu terms. If a native Limbu tries to convert such words into Limbu, it may feel like unusual or unintelligible to the average. When one listens very carefully to the Limbu natives conversing in the Limbu 'Mother Tongue', one might find some certain words being used in Nepali or English. Do the Limbu natives call TV (Television) as ma:ng-ni-dha:p and Telephone/Mobile as ma:ng-khi-ing/ ma:ng-ing-ghong ? Here 'ma:ng' means 'far' or 'distance'; ni see or look dha:p able or capable. Likewise, 'khi' denotes rope or wire, ing/ing-ghong - news/message. The trend of mixing other languages terms/words in the native language is technically known as 'code mixing' in the sociolinguistics which is not only the case of the Limbu language but also the universal phenomenon. The following table should be perceived that suppose in Sangkhuwasabha District only ninety decimal twenty six percent (90.26%) Limbu people use the Limbu language as Mother Tongue and the rest nine decimal seventy four percent (9.74%) Limbu population does not speak the Limbu language or the language people converse in Limbu "Yakthungba pa:n". But the 'code mixing' occurs in the native speakers' speech.

**Table 8**Limbu Population and Native Speakers of Six Hilly, Three Terain, and Three Districts in Kathmandu Valley

5.N.	District	Limbu	Limbu	Remarks
		Population	Language Speaker	
1	Sankhuwasabha	8638	7797	Hilly
			(90.26)	District
2	Tehrathum	36457	34109	Hilly
			(93.55)	District
3	Dhankuta	21185	20216	Hilly
	5-45-610 SEARCHELANA	75-56-00-00-0	(95.42)	District
4	Taplejung	52596	47997	Hilly
			(91.25)	District
5	Panchthar	80195	76835	Hilly
			(95.81)	District
6	Ilam	45387	41416	Hilly
			(91.25)	District
7	Sunsari	23806	17053	Terain
	Charles of the St.	asva sesessi	(71.63)	District
8	Morang	40552	35228	Terain
	~		(86.87)	District
9	Jhapa	53431	45357	Terain
	A	<u></u>	(84.88)	District
10	Kathmandu	10832	5403	Valley
	77.0		(49.87)	District
11	Lalitpur	4202	2553	Valley
.,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	The State of the S		(60.75)	District
12	Bhaktapur	1033	625	Valley
	7.0		(60.50)	District
	Total	3,78,314	3,34,589 (88.44)	

# Chapter Four Discussion and Iinterpretation

This chapter deals with analysis and interpretation of the collected data related to the Limbu language and literary development. In the process of analysis, the writers, the institutions, and the activists who have contributed to the language and literary development of the Limbu language, are mainly focused.

## The Writers of the Limbu Language

The Limbu language development has quite a long historical background in which both the foreign and native writers have made considerable contribution to this process. To make the matter clear, it is better to distinguish between foreign and native writers as bellow:

### The Foreign (Non-Limbu) Writers

A sizeable number of foreign writers have made a great deal of contribution to the Limbu language and the literary development. They are discussed briefly about the work they have done as below:

## William Kirkpatrick (1811 AD)

Giving the personal impression about country Nepal Kirkpatrick (1811 AD) states, "No Englishman had hitherto passed beyond the range of lofty mountains which separates the secluded valley of Nepaul from the north eastern parts of Bengal ...." (Book Preface p. xv) The above statement truly hints at the first arrival of a foreigner in the country, Nepal with a special purpose of gaining knowledge about diverse fields or disciplines i.e. geography, politics, language, culture, religion, and the natural resources. This does not necessarily mean that he was the first European to put the step in Kathmandu, Nepal. Before his arrival, Father Giuseppe da Rovato had come to Nepal in 1764 AD as a missionary and had written 'Account of the Kingdom of Nepal' but that was published only in 1799 AD. In the writing of Father Giuseppe/Giusceppe, he has not mentioned about the Limbu and the Limbu language but he has mentioned about 'Kirati people' as not having specific religion or as the 'pagan tribe'.

1792 AD, when Kirkpatrick had opportunity to reach 'Khathmandu' - the oldest capital in the South Asia, there were very few vague and unsatisfactory reports about the country. These casual reports were made by missionaries and itinerant traders who passed by 'Khatmandu. Kirkpatrick had arrived in Nepal in such period when the Limbu people of Nepal, India and Sikkim (then Sikkim was independent state) had already given up studying the Limbu script. He stayed in Nepal for about two months (i.e. seven weeks), so it was obviously a short period to conduct research. In his brief stay in Nepal, he collected information of different subjects such as land policy, revenue, military issues, religious customs, and life style of the native people; their arts, architecture, trade and commerce. The information he had received of diverse matters, he could publish a book entitled An Account of the Kingdom of Nepaul (1811AD). In his book, he has mentioned that the

Limbu was one of the important languages in Nepal. He has also mentioned nine different languages (Sanskrit, Purbutti, Newar, Dhenwar, Muggur, Kurraute, Howoo, or Hyoo Limbooa, and Bhootia.) in Nepal. He termed the present national language Nepali as 'Purbutti' perhaps indicating 'Parbate bhasha/ Khas kura'.

He has presented a list of words of four different languages i.e. English, Newari, Magar and Limbu in a parallel way. In that word list, the Limbu words are only seventy seven and these lexical items belong to different word classes like noun, verb, and time adverbial. Out of seventy seven, he has not given the Limbu terms of thirteen words. In the first column he has presented English, next Limbu (his term 'Limbu is' 'Limbooa'), and the Magar (Muggur) term. The thirteen words he has not mentioned are 'cow, horse, lamp oil, cloth, bow, arrow, road (Nouns), sit down, get up, sleep, laugh (Verbs), to-day, and tomorrow (Time adverbials) '. The Limbu natives know very well that these words readily have their Limbu terms. We can assume that his informant cannot have been better at the Limbu language. We can also suppose the naivety of the informant from the wrong translation of some other Limbu words. For instance, he has translated the English word 'stone' into the Limbu word 'loony'. The accurate translation should have been 'lung'. Let us consider Kirkpatrick's presentation of Limbu vocabulary as follows:

English	Limbooa	English	Limbooa
Fire	Mee	Three	Loomchee
Water	Chooa	Four	Besi
Rice	Seea	Five	Ngachie
Boiled rice	Jatt	Six	Tookchi
Meat	Sa	Seven	Noochi

Wind	Summi	Eight	Yetche
Sun	Num	Nine	Phungse
Moon	Laba	Ten	Thibo
Star	Kheseeba	Twenty	Niboang
Day	Lendik	Man	Nammi
Night	Sendik	Woman	Mainchaima
House	Him	Child	Hinja
Sword	Moodamphe	Goat	Mailloo
One	Chee/Tchee	Sheep	Maindha
Two	Nyaich	Dog	Khiaba
(Chapte	r VII, p. 249)	Cow	
		Bird	Poo
Ear	Nikho	Deer	Pewa
Mouth	Moola	Tiger	Thiringba
Teeth	Hebbo	Bear	Manghipa
Hand/A	Arm Hookh	Wood or F	orest Lih/Thap

Finger	Hookhijoo	Tree	Sing
Feet	Langy	Eye	Mikh
Head	Atakhi	Nose	Nibo
Turban	Paya	(Chapter VII, p. 25	50)
Snow	Uha	Get up	
Frost	Phoan	Sleep	*****
Rain	Washi	Laugh	*****
Lamp o	il	Road	
Image/	Idol Mange	ee To-day	N
Hill/M	ountain Koa	knia Tomorrow	
River	Chooa	Bring	Rakni
Fish	Nga	Go	Hooki
Horse		Come	Rakki
Iron	Phenje	Mankind	Bhoormi
Cooper	Tambah	Bow	
		10.112011-2	

Gold	Sumyung	(Chapter VII, p. 252)
Stone	Loony	
Earth	Khum	
Cloth		
Sit down	*******	
(Chapter VI	4 TUDDEL 4000000	

Kirkpatrick's work is important not because he has given word list of Limbu but because he was the first foreign writer to mention about the Limbu language. His book is noteworthy because he has introduced the Limbu language to the international forum. This description has definitely drawn the attention of the other foreign scholars who were vaguely informed about the bravery of the *Gurkhas* and their languages. Kirkpatrick must have had a belief that his book would have been noteworthy for he has referred to in the book preface as:

To conclude – if it should have only the effect of stimulating those who are in possession just and extensive information on the subject, to communicate their knowledge to the world, the publisher (himself) will think that he has not adventured entirely in vain. (Book Preface 'An Account of the Kingdom of Nepaul')

Finally, this book has come with a rich Appendix of thirteen historical documents. It contains official papers and letters relating to Major Kirkpatrick's mission. It also includes the account of the invasion of 'Nepaul' by King Prithvi Narayan Shah. This account has been extracted from Father Giusceppe's 'Account of Nepal' published in the second volume of the "Asiatic Researches". They all are extremely important to the modern readers of Nepal's history.

#### Francis Buchanan Hamilton (1819 AD)

Hamilton (1762-1829) published a volume entitled "An Account of the Kingdom of the Nepal and of the Territories Annexed to this Dominion by the House of Gorkha". In this book, he has presented Nepal's cultural, geographical, religious and linguistic scenario of the contemporary period. He has briefly referred to some of the tribes of Nepal like Khash, Newar, Muggur, Lapcha and Limbu. His writing reflects that he has also followed the same track as Kirkpatrick (1811). Unlike Kirkpatrick, he is the first foreign writer to mention the matter that there was a kind of script in the valley of the Persia which was supposed to be the tribe called as 'Saumar' (Kirat) around four millennia B.C.

His book "An Account of the Kingdom of the Nepal and of the Territories Annexed to this Dominion by the House of Gorkha" basically deals with the description and travel, geography and history. This does not mean that he is not dealing with different tribes and their languages. The first chapter of his book entitled 'Of the Tribes Inhabiting the Territories of Gorkha' briefly describes about the tribes and their languages. Among the described tribes, Limbu is one of them. What he saw to that tribe Limbu has been given in his own words as follows:

> The Kiratas, or Kichaks, have been already mentioned as occupying the country east from Nepal Proper. They seem always to have been a warlike and enterprising people, but very rude, although not so illiterate as many of their neighbours. The Lamas have made great progress in persuading them to adopt their doctrines; and the Lamas, who gave them instruction, were skilled in the language of Thibet; but many adhered to their old customs, and the old priesthood continued to perform the ceremonies of all. The Rajputs, on obtaining power, induced many to abandon part of their impure practices, and to employ Brahmans to perform their ceremonies; but in general this compliance was only shown when they were at court. The abstinence from beef, which the

Gorkhalese enforce, is exceedingly disagreeable to the Kiratas; and, although the Lamas have been banished, this people still retain a high respect for their memory, and a longing after the fleshpots. Agam Singha, the chief of the nation, now in exile, told me plainly, that, although he received a Brahman as an instructor, it was only because he could not procure a Lama, and that he considered the chief Lamas as incarnations of God.

(Hamilton: An Account of the Kingdom of Nepal: And of the Territories Annexed to this Domine by the House of Gorkha 1819, p. 54)

The above abstract reveals that Kirati people (presently the term 'Kirati' refers to the four different ethnic groups as Limbu, Khambu/Rai, Sunuwar and Yakha) their attitude towards the conventional beliefs and particularly their behavioural treatment to other people. Hamilton's writing reflects that Kirat individuals are always resistant to change. He mentions the example of the Tibetan Lama's effort to persuade the Kirati people to make them follow the Buddhism; however they were not successful to convince the Kirat community.

So far as the rudeness of the Kirati people is concerned, definitely their speech behavior seems to be so because their language lacks the terms of honorification unlike most of the Indo-Aryan languages i.e. Nepali, Hindi, Sanskrit, etc. Most of Indo-Aryan language speakers may find the Kirati's speech behavior as rude one due to the reason that the Kirati speaker finds it difficult to sort out right kind of honorific term to be used to the addressee or the participant. Linguistic background of a person can play a crucial role how his/her speech sounds to be before the person of other linguistic background individual in the process of interaction. It can be a hasty conclusion on the part of the researcher as and when the resolution is made without realizing the linguistic background.

In one context, Hamilton refers to the Kirati and Limbu language and script in the ways given below:

I have deposited in the Company's library a full vocabulary of the Kirata language. They are said to have had a written character peculiar to themselves; but Agam Singha, their chief, is no penman, and the people with him, born in exile, have contented themselves with acquiring the Nagri character.

(Hamilton: An Account of the Kingdom of Nepal: And of the Territories Annexed to this Dominion by the House of Gorkha, 1819, p. 55)

The excerpt given above apparently states that the Kirati people had and still have special language and script which is quite distinct from that of 'Nagri' i.e. Devanagari Script. He mentions the name of a Kirati individual viz. Agam Singh who no more had the knowledge of his own Kirati script because he was in exile and with no idea writing in that script. For that reason he had to depend on the Nagri (Devanagari) script.

The Limbu, as Hamilton mentions, does have its own distinct language and script. Regarding the Limbu ethnic/tribe's language, he happens to state:

Among the Kirats was settled a tribe called Limbu, the manners of which were very nearly the same, and, indeed, the tribes intermarry; but their languages are said to be different, and it would not appear that the Lamas had made any progress in converting the Limbus. Since the overthrow of the Kirats, and since the reluctance with which they submit to the Gorkhalese has become evident, it has been the policy of the court of Kathmandu to show a decided preference to the Limbus, who have not been disgusted by the loss

of power which they never possessed, nor by the banishment of their priests.

(Hamilton: An Account of the Kingdom of Nepal: And of the Territories Annexed to this Dominion by the House of Gorkha, 1819, p. 55)

According to the above excerpt, it is inferred that the Limbu people resisted changing their language, script, and even their culture, custom, traditional practices and the like in front of the Lamas and Gorkhalese directives. What Hamilton admits regarding the Limbu language is that he did not have very good knowledge at the Limbu code (language) and states, "I was unable to procure any vocabulary of their language, but Colonel Kirkpatrick gives a short list of the words of the Limbu tongue, which he calls Limbooa. It has no affinity to the Sanskrita," (Hamilton, 1819, p. 55).

The second book to be published on Nepal was An Account of the Kingdom of Nepal and the Territories Annexed to the Dominion by the House of Gorkha also published in the U.K., authored by FB Hamilton. Like the previous book (i.e. Colonel Kirkpatrick's book entitled 'An Account of the Kingdom of Nepaul' 1811AD), this book was also commissioned by the British East India Company. Hamilton stayed for 14 months and made an extensive study of the lifestyle of the Nepalese. This book records the complex caste system of Nepal, 64 jatis, and the untouchables and the touchable. It also mentions how the touchable can be purified with holy water if touched

by untouchables. The complex geography of the country and the people are also described. Through these books, Nepal was known to the outside world, and people could imagine the life in a closed kingdom.

### Brain Houghton Hodgson (1828 AD)

Hodgson arrived in Kathmandu in 1820 AD as an Assistant Resident. After his arrival, he keenly searched the languages spoken in Nepal and he published that there were thirteen different languages in Nepal. He writes as:

Within the mountainous parts of the limits of the modern kingdom of Nepal, there are thirteen distinctly and strongly-marked dialects spoken. There are the Khas or Parbattia, the Magar, the Gurung, the Sunwar, the Kachari, the Haiyu, the Chepang, the Kusunda, the Murmi, the Newari, the Kirati, the Limbuan, and the Lapachan. With the exception of the first (which will be presently reverted to) these several tongues are all of Trans-Himalayan stock and closely affiliated. These are all extremely rude owing to the people who speak them having crossed the snows before learning had dawned upon Tibet, and to the physical features of their new home (huge mountainous

barriers on every hand) having tended to break up and enfeeble the common speech they brought with them. (Hodgson, 1828, Part I, On the Languages, Literature, and Religion of Nepal and Tibet, p. 1)

The given extract by Hodgson has revealed that all the other languages mentioned are similar except the Khas or Parbattia (at present the National language of Nepal 'Nepali'). He has also stated that these language varieties are not distinct languages but they are dialects. What confusing matter lies in his expression is that if they were dialects there must be inter language intelligibility, but such as he has mentioned is not found between them. His reference to the Kirati language could be the Rai language but what is not clear is the reference of the 'Kachari' language.

Hodgson has referred to that fact in the book entitled 'Asiatic Researches Vol. xvi p. 409'. His writing hints at the problem of not having the common language to exchange the idea among different linguistic groups of Nepal. His book indicates that only three linguistic groups viz. Newari, Limbu and Lepcha possessed their own scripts and some books written in the respective scripts. After his retirement he stayed in Darjeeling for about fifteen years. During that period, he fully devoted to studies and researches about the Limbu language and collected fourteen different volumes of Limbu Mundhum probably written by Sirijanga Te-ongshi and his team.

Later on he handed over those books to Indian Office Library of London.

Hodgson has written much about Limbu in the articles of Journal of the Asiatic Society of Bengal. He collected seven hundred thirteen words and showed that there were nineteen different consonants and only one vowel. He was the first foreign writer to coin the words 'non-pronominalized' and 'pronominalized languages' in terms of the use of pronouns and their range of inclusive and exclusiveness. His effort to collect the data of different languages was solely to prove whether the languages spoken in China, India, Burma, Thailand and so on had a common root or not.

### Archibald Campbell (1840-55 AD)

Archibald Campbell (20 April 1805 - 5 November 1874) of the Bengal Medical Service (which became part the Indian Medical Service after 1857) was the first superintendent (1840-1862) of the sanitarium town of Darjeeling in north east India. In other words, he was made Superintendent of Darjeeling from 1840 and he stayed in this position until his retirement on 8 February 1862. Even though he was professionally security personnel (superintendent of police, Darjeeling), he was keenly interested in ethno-linguistics. In 1832 he became surgeon at Kathmandu in Nepal serving under Brian Hodgson who influenced him greatly. As his desire he was devoted to the ethnology, economic, botany and the study of the region and wrote extensively in the Journal of the Asiatic Society of Bengal under the name of "Dr. Campbell" or "Dr. A. Campbell" which has led some authors to misidentify his first name as Arthur or even

Andrew. He wrote especially three articles related to the Limbu language in the volumes of the journal of 'Asiatic Society of Bengal'. Those three articles were 'Note on the Limboos and Other Hill Tribes Hitherto Undescribed' (1840 AD Part I, Vol. IX P. 595-615), 'On the Literature and Origin of Certain Hill Tribes in Sikkim' (1842 part I, Vol. XI) and 'Notes on the Limboo Alphabet of the Sikkim Himalaya' (1855, part I, Vol. XXII). The script recorded by Campbell was the oldest one available so far. His first article published in the journal in 1840 AD had collected 326 Limbu words with Nepali meaning in the Roman script. Even though his translation and representation of sounds are faulty; his contribution to the development of the Limbu language cannot be belittled.

### Joseph Dalton Hooker (1845)

J. D. Hooker (1817-1911) was a British botanist and an explorer of the nineteenth century. He was a founder of geographical botany and closest friend of Charles Darwin. From the former two lines about Hooker, one simply thinks that he is essentially a scientist and he has nothing to do with the social science or social studies. But contrary to the general expectation, he has written about ethnicity and the language. His writing appeared in 'The Himalaya Journal' with the title 'Himalayan Journals or Notes of a Naturalist in Bengal, the Sikkim, Nepal Himalayas, the Khasia Mountain, & C.' In that journal he has mentioned about the Limbu as:

Next to the Lepchas, the most numerous tribes in Sikkim is that of the Limboos (called "Chung" by the Lepchas); they abound also in East Nepal, which they once ruled, inhabiting elevations from 2000 feet to 5000 feet. They are Boodhists, and though not divided into castes, belong to several tribes. All consider themselves as the earliest inhabitants of the Tambur Valley, though they have a tradition of having originally emigrated from Tibet, which their Tartar countenance confirms. They are more slender and sinewy than the Lepchas, and neither plait their hair nor wear ornaments; instead of the ban they use the Nepal carved knife, called " cookree," while for the striped kirtle of the Lepchas are substituted loose cotton trousers and a tight jacket; a sash is worn round the middle, and on the head a small cotton cap. When they ruled over East Nepal, their system was feudal; and on their uniting against the Nepalese, they were with difficulty dislodged from their strongholds. They are said to be equally brave and cruel in battle, putting the old and weak to the sword, carrying the younger to slavery, and

killing on the march such captives as are unable to proceed. Many enlist at Dorjiling, which the Lepchas never do; and the rajah of Nepal employs them in his army, where, however, they seldom obtain promotion, this being reserved for soldiers of Hindoo tribes. Latterly Jung Bahadur levied a force of 6000. of them, who were cantoned at Katmandoo, where the cholera breaking out, carried off some hundreds, causing many families who dreaded conscription to flock to Dorjiling. Their habits are so similar to those of the Lepchas, that they constantly intermarry. They mourn, burn, and bury their dead, raising a mound over the corpse, erecting a headstone, and surrounding the grave with a little paling of sticks; they then scatter eggs and pebbles over the ground. In these offices the Bijooa of the Lepchas is employed, but the Limboo has also priests of his own, called "Phedangbos," who belong to rather a higher order than the Bijooas. They officiate at marriages, when a cock is put into the bridegroom's hands, and a hen into those of the bride; the Phedangbo then cuts off the birds' heads, when the blood is caught on a plantain leaf, and runs into pools from which omens are drawn. At death, guns are fired, to announce to the gods the departure of the spirit; of these there are many, having one supreme head, and to them offerings and sacrifices are made. They do not believe in metempsychosis. (J. D. Hooker *Himalaya Journals* 1845 AD, Chapter V, p. 137)

The above abstract by J. D. Hooker is about the Limbu people who reside both in Sikkim and east Nepal. He has referred to the Limbu community that it is not divided into castes but there are many social divisions in that society consisting of families or communities linked by social, economic, religious, or blood ties, with a common culture and dialect, typically having a recognized leader. What he considers about the religion of the Limbu community is at least, unacceptable in the present context of Nepal for there is not such example of the Limbu family following the Buddhist religion as he claims so far. But his reference to the other cultural issues like marriage rituals, death rituals are in vogue even today.

Hooker was an M. D. (Doctor of Medicine) by profession yet contrary to the general expection, he has commented on the languages of the Lepcha, the Limbu and the Moormi (Tamang). Regarding the Limbu language, he has maintained the view as:

The Limboo language is totally different from the Lepcha, with less of the 'z' in it, and more labials and palatals, hence more pleasing. Its affinities I do not know; it has no peculiar written character, the Lepcha or Nagri being used. Dr. Campbell, from whom I have derived most of my information respecting these people, informed on good authority, that they had once a written language, now lost; and that it was compounded from many others by a sage of antiquity. The same authority stated that their Lepcha name "Chung" is a corruption of that of their place of residence; possibly the "Tsang" Province of Tibet (J. D. Hooker 'Himalaya Journals 1845 AD, Chapter V, p. 139)

Hooker's comment over the Limbu language is based on the principle of linguistics more specifically the sound system or the phonology. He seems to be dealing the linguistic issue through the comparative linguistics where he points out the sounds available in both the Lepcha and the Limbu languages. He then mentions that the dominant feature of the Limbu language is bilabial and palatal consonant sounds which are markedly distinct from the Lepcha language and the prominence of these sounds in the Limbu language makes it more pleasing than that of the Lepcha. Another special point he makes is that the Limbu language has less /z/ sound than the Lepcha. In the case of writing script, he does not see any specific character being used by the Limbu. On the contrary, the Lepcha and Nagri (?) have their scripts being used. He also does not see any affinity of the Limbu language with other languages either. His knowledge about the Limbu script might have been quite vague in the context of Nepal because at the time the ruler had strictly suppressed/dominated the ethnic languages in the name of 'national policy' that is, one nation - one language. That 'one language' was not other than the Nepali then was 'Purbutti/Pabate bhasha', 'Khas kura' and so on.

# George Byres Mainwaring (1855 AD)

George Byres Mainwaring was born in India on 18th July 1825 while his father, George Mainwaring, was serving in the Bengal Civil Service. He received his first name 'George' from his father, George Mainwaring and middle name 'Byres' from his mother, Isabella Byres. At the age of seventeen, young Mainwaring was commissioned into the 16th Bengal Native Infantry and on 8th January 1842 he sailed for India. After the battle of Ferozashapur and Sabraon, there was some dramatic change in the young Mainwaring's life and he diverted his mind and got interested in learning Indian languages.

Very soon he became master in both Hindustani and Urdu languages. The British Government used the expertise of Mainwaring in Indian languages and employed him as interpreter with 42nd and 49th Highlanders. As interpreter he was first posted at Kanpur and then at Punjab. In 1867, Mainwaring was ordered to come to Darjeeling to study Lepcha language and compile a grammar and a dictionary in Lepcha language. A new phase in Mainwaring's life started at Darjeeling and he became the champion of champions in the Lepcha world by writing the first grammar and dictionary in Lepcha language. He stayed sometime at Lebong and then at Poloongdaong below Sukhia in Darjeeling district and learned Lepcha language.

From the introductory remark about Mainwaring, it is generally inferred that he was fully devoted to the safeguard of the Lepcha language which was once the National language of earlier independent Sikkim. But as the time went on, it happened to suffer a gradual decline reaching to the point of a simple dialect among a few people. Mainwaring heeded on that situation and said to himself that a community essentially lives through its language and culture. Language is not only the lifegiving force to a member and its community but also it is the single most important marker of identification of the community. Having seen the critical condition of the Lepcha language, he expressed his profound distress as, "To allow the Lepcha race and language die out would indeed be most barbarous and inexpressibly sad" (Mainwaring 1876, p. xx). That was his feeling towards a language which was facing a death blow and it has proved that Mainwaring was a veritable linguist who was more a Lepcha than any other Lepcha people.

To speak about Mainwaring's contribution to the Limbu language is not so much as he has contributed to one of the ethnic languages - Lepcha, he worked with his contemporary linguist Dr. Campbell and they both declared the number of consonant as well as vowel letters in the Limbu language. In this regard, G. A. Grierson (1909) mentions, "The Limbus formerly possessed an alphabet of their own. A table of its was compiled by Lieutenant-General Mainwaring and published by Mr. A. Campbell in the Bengal Journal for 1855" (p. 184). Though it seems to be very simple thing like but it was a milestone set in the developmental process of the Limbu language. At that time, many arguments and counter-arguments might have been put forward to specify the number of characters in the Limbu language. The joint effort of both linguists (i.e. Mainwaring and Campbell) could give forth the systematic order to the Limbu orthographical issue. In this sense, the task of specifying the number of Limbu characters is to be considered as a commendable job. Mainwaring is thus, regarded as one of the first personalities to determine the nineteen consonant letters and one vowel in the Limbu language. Though he had only assessed the number of vowel and consonant sounds of the Limbu language, it was really a giant step in the field of the Limbu language's research.

#### Kali Kumar Das (1896 AD)

Kali Kumar Das was an Indian Bengali writer, educated in Calcutta. He wrote two articles relating to the Limbu ethnic community. His articles were 'The Story of Kiratarjunia' The Journal of the Buddhist Text Society of India. Vol. IV, (Part III -IV Append 1), pp. 28-30., and the next article entitled 'The Limbu of Kirati People of Eastern Nepal and Sikkim' which was published in The Journal of Buddhist Text Society of India Vol. IV part III-IV pp. 31-34. Those two articles were published not only in the same Journal but also the same year 1896 AD. Unlike the former foreign writers like Father Giuseppe (1799 AD), William Kirkpatrick (1811 AD), and F. B. Hamilton (1819 AD), Das seemed to have very clear concept over the Kirat and Limbu. His article title 'The Limbu of Kirati People of Eastern Nepal and Sikkim' apparently denotes that Limbu is only one member community out of the Kirat community. The Kirat, at present also does not indicate only the Rai community. According to Iman Singh Chemjong (1966 AD), all the Tibeto-Burman language speaking communities in Nepal belong to the Kirat. The similar view is held by the renowned Kiratologist George van Driem (1987 AD) and he further states about the concept 'Mahakirat' which refers to a larger range of ethnic groups employing the Tibeto-Burman languages.

As the concept of 'Kirat', Das (1896 AD) has held, the socio-political or even more specifically the religious factor has included the four different ethnic communities under the Kirat. These four ethnic communities are the Rai, the Limbu, the Sunuwar and the Yakha which have a

common religious ground that is, the Kirat Religion. When the communities are following the same religious beliefs, they definitely share the similar socio-cultural and linguistic phenomena at some level. In this sense, Das seems to have been aware about the different terms 'Kirat' and 'Limbu'.

#### Sarat Chandra Das (1902)

Sarat Chandra Das (Bengali: 1849–1917) an Indian scholar of Tibetan language and culture most noted for his two journeys to Tibet in 1879 and in 1881-1882. He was born in Chittagong in East Bengal, now a part of Bangladesh, and studied civil engineering. In the year 1874, he was appointed headmaster of a school in Darjeeling; he was also a spy and adventurer, a linguist and Buddhist scholar. From the aspect of the academic qualification, Das was a Civil Engineer (BE Civil) he was appointed as the Head teacher in the school of Darjeeling, he could prove himself as an outstanding personality in the field of language, culture, and philosophy especially in the Buddhism. One of his commendable works is a travelogue entitled 'Journey to Lhasa and Central Tibet' which narrates the journey from the Indian state Bengal (one of the hilly districts Darjeeling) to Lhasa.

Though this book 'Journey to Lhasa and Central Tibet' is mainly based on the travel account of his team and he has described very minutely especially focusing on the scenic beauty, geographical features, flora, fauna, people, their way of life, culture, language, and etc. as he happened to perceive on the way from departure to the

destination – Lhasa. This book can also be thought as very important from the aspect of cultural point of view. Moreover, the natural flow of lucid language has added much charm to it. On the way to Lhasa, he happens to meet many different kinds of communities. But he seems to give more importance to the ethnic communities like Bhutia, Lepcha or the Limbu community.

Actually, Das does not explicitly state about the issue of language of any tribe however, he gives a detailed description about the Limbu culture. In this context of Limbu culture of marriage, he happens to refer to the Limbu marriage as:

The marriage customs of this people (Limbu) are very curious and interesting. Some among them at the time of marriage consult astrologers. When a man and a girl think of marrying, they meet, without consulting their parents, at some place—a market, if there be one near—in order to sing witty songs (Pa:la:m), in which test the man is required to excel his fair rival. If he is beaten in this contest by the maiden whose hand he covets, he runs away in deep shame at his defeat; but if he wins, he seizes her by the hand and takes her to his home without further ceremony, but usually accompanied by a female companion. If the man

has had some previous knowledge of the girl's superior attainment in singing, he sometimes bribes the maiden's companion to declare him the winner in the singing competition. (Das, 1896, p. 10)

The excerpt above hints at the Limbu cultural dance and song which are natively termed as 'ya:ra:kma:/cha:-la:kma:' (Nep. dha:n na:ch), and 'pa:la:m' (Nep. Pa:la:m ga:unu). The dance and song that co-occur during the performance are the Limbu cultural specific notions in which the song 'Pa:la:m' is sung in the form of 'ballad' of English tradition. Unlike the English ballad, the versions of questions and answers are much longer in the Limbu song 'Pa:la:m' . Both singing and dancing go together or side by side. This singing-dancing activity is performed between young boy and girl who do not belong to the same clan and they can marry to each other. While in singing, the participants most often exchange the witty expressions. It is not for only the entertainment and passing the leisure hours, but there has to do a lot with the winning and losing in the singing competition. In this way, Das is tacitly referring to the language because the culture and language have indispensable relationship. For instance, if someone is celebrating the birth-day with the utterance of 'Happy Birth-Day To You !', there will not be the possibility of performing it with the Pundit's ritual. There may be naturally the function

of cake cutting but not the function of Sanskrit Mantra's recitation.

In the process of giving the cultural details especially the marriage custom of the Limbu community; Das has presented some of the cultural key terms of the Limbu. The cultural key terms are essential while providing the details of the custom associated activities. The Limbu cultural terms Das has referred to in his text are, for example: 'phudang, parmi, na-dang-shing, phedangbu, subha, parmiyang, khatag' which indicate 'a feast (meal) offered to especially the guests', mediator, or a go-between/middleman, fish-poison-tree or the bark of a tree used to fish catching, a Limbu priest, village headman, money offered to the village headman, a white cotton piece of cloth worn around the head or the neck especially by the bridegroom during the wedding ceremony respectively. Das seems to be using these Limbu cultural specific terms in order to make the description more vivid and natural; however, some of them are now either changed or obsolete. For example, he has used the term permi in the sense of a go-between, but this word only suggests witness or proof. Actually the person who functions as the role of a go-between the bride and bridegroom parties, he is called as ing-mi-ba not a 'parmi'. Likewise, the money offered to the headman of the bride party, it is termed as subah-yak-song meaning 'headman-place/land-price' hence the price should be paid to the village headman for someone has married to a girl from the area under the authority of the village headman.

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Finally, the book entitled *Journey to Lhasa and Central Tibet* (1902)¹ penned by S. C. Das is really noteworthy and historically significant as the author has mentioned about the Limbu tribe especially highlighting on the marriage custom. His description is immensely impressive because he has presented a live commentary on his way to Tibet. It is indeed a commendable literary work or more specifically a travelogue.

### Charles Alfred Bell (1903 AD)

Charles Alfred Bell (October 31, 1870 - March 8, British Political Officer the for Bhutan Sikkim and Tibet. He was known as "British." India's Ambassador to Tibet" before retiring and becoming a noted Tibetologist. His six books basing on the Tibet reveal the evidence that he had much devoted to the writing about the Tibet's society, culture, language, and history. The above word 'Tibetologist' implies that he made a great deal of contribution to the Tibetan society as G. B. Mainwaring did to the Lepchan community. But, unlike G. B. Mainwaring who specially focused on the language and linguistics, Bell has referred to in multi disciplines as has been mentioned above.

Though Bell's writing is not explicitly related to the Limbu language and literature, it should be considered to be noteworthy for it has made the Limbu people known to the rest of the world by referring to the culture of the these people. He has written the article on 'Disposal of the Dead among the Limbus' which was published in the *Journal of Asiatic Society of Bengal*. xvii: 3, pp.27-28. As S. C. Das in his popular book 'Journey to Lhasa and Central Tibet (1902)' exquisitely gives the description of the Limbu's marriage custom so does C. A. Bell in his precise article 'Disposal of the Dead among the Limbus'. He has referred to the death rite of the Limbu ethnic community. Majority of the Limbu people cremates the deceased by burial and very few of them cremate by funeral pyre in which the dead body is burnt down in the fire. Many Limbu individuals argue that cremation through the fire is not the right way or the Limbu custom (practice) as it is only the copy of the Hinduism.

#### Eden Vansittart (1906 AD)

Vansittart (1906) is another outstanding scholar to conduct research on the ethnic groups/tribes of Nepal. His book *The Gurkhas* consists of thirteen different chapters. Out of the thirteen chapters, he has discussed about the Limbu in two chapters i.e. chapter 9 and 10. The 9th chapter is about the History of Limbu or he mentions this chapter as "A Translation of Limbu History". In this chapter he discusses about the Limbu deities their native names and functions. Likewise he says about the origin of Limbu tribe and discusses about their position after the war against the Gurkha king Prithvi Narayan Shah (1831 B.S.).

The next chapter (10th) is about the Limbu culture and religion. Firstly this chapter refers to the ten divisions of Limbu tribes. Then after he proceeds on telling about religion, classes of priests, marriage customs, marriage ceremony among Limbus, funeral rites, food and disposal of the dead. He concludes his chapter presenting a detailed table of original homes of

Limbu tribe and their abodes. Although, the writer does not mention any reference of about language and literature, this writing has played a crucial role to focus on the minor ethnic tribe, the Limbu before and across the foreign scholars who are eager to know and study on the Limbu. For this reason, the writer is of great value in making ethnic (Limbu) introduction.

Vansittart had written three books focusing on Nepal's history, geography, tribes, socio-cultural structure and the like. His books are: *The Gurkhas* (1906), *Notes on Nepal* (1992), and *Tribes, Clans and Castes of Nepal* (1996). While going through these three books, one can find the similar issues being dealt with in common.

### H. W. R. Senior (1908 AD)

Senior (1908 AD) is considered to be the first foreign lexicographer to the Limbu language. His book with the title 'A Vocabulary of the Limbu Language of Eastern Nepal' consists of three thousand four hundred and twenty seven (3427) words and it a bilingual dictionary which is beneficial for both English and Limbu natives. The Limbu words have transliterated in Roman script and equivalent English meaning has been provided. He has presented a list of some useful English sentences with their meaning in Limbu through the Roman script. Mainly he presents two forms for each verb i.e. verbal noun form e.g. - 'ma' as in 'sep'-ma = 'sepma' 'to kill' and imperative form '-e' as in 'sere', 'thukte' 'pege', etc, meaning 'Kill', 'Get possessed by spirits', 'Go' respectively. Major Senior's dictionary (1908 AD) is, however, not free from some weaknesses. The overt error that has crept into the dictionary is faulty

translation of the Limbu words. In the same way, there are inappropriate transcriptions of the words which surely lead to the confusion to other linguists.

Leaving some mistakes occurred in the book aside, Senior has certainly made a considerable contribution to the development of the Limbu language. Average language users simply do not pay the attention towards the vocabulary of a language and they may not realize the importance of the lexical items in the expression. Actually vocabulary plays a dominant role in the verbal behavior. In this regard, let us consider Wilkins' (1972) opinion towards the significance of the vocabulary. He (1972) states, "... while without grammar, little can be conveyed, without vocabulary nothing can be conveyed" (pp. 111-112). His remark about the vocabulary makes one realize that vocabulary is far more important in the communicative behavior. Let us suppose that one speaks ungrammatical sentences but the words are correct, at least, the listener can guess the meaning of the utterance. In the contrary, when one speaks quite different or opposite word due to the lack of the idea of correct vocabulary, the speaker is found to be unable to express the intended meaning. In this sense, H. W. R. Senior's work is commendable to the Limbu ethnic community and its natives.

Apart from the book 'A Vocabulary of the Limbu of the Eastern Nepal 'H. W. R. Senior has written a story entitled 'Loch-chha:sa: Sampati Keja:ba: '[A Son Consumer of Property]. This story seems to be based on the Phedape Limbu dialect and it has mixed up a considerable number of Nepali and Hindi codes as

sampati (property/wealth), juwa (gambling), sodipheri/sadhaibhari (always), bhagawa:n (god), anguthi: (finger ring), ga:na:-ba:ja: (music), kele (of what), jasori: (by any means), and so forth.

In the abbreviated form *H. W. R.* and the surname 'Senior', the middle letter 'W' appears alternatively to be 'A' in some writings just like Birahi Kainla's book entitled 'Limbu Bha:sha: ra Sa:hityako Sankshipta Parichayd [Short Introduction to Limbu Language and Literature (2049BS)/1992 AD] published by Nepal Rajki:ya Pragya: Pratistha:n [Royal Nepal Academy] Kathmandu. Similarly the alternative abbreviated 'A' instead of 'W' appears in G. A. Grierson (1851-1941) writing 'Linguistic Survey of India, Vol. III, part I pp. 283-184. In that volume, he states:

I take the opportunity of acknowledging the most valuable assistance which has been rendered me in the preparation of the notes which follow by Major H. A. R. Senior, I. S. C. He has sent me an excellent version of the Parable, tables of the conjugation of the Limbu verb and numerous important corrections to the sketch of Limbu grammar which I had prepared before seeing his notes. The ensuing pages are almost entirely based

on these materials. (Grierson, 1909, p. 184 'footnote')

The above given excerpt clearly indicates that 'H. W. R. Senior' or 'H. A. R. Senior' happens to be the same author who wrote 'A Vocabulary of the Limbu Language of Eastern Nepal' and published in 1908 AD and the same book was reprinted by Ratna Pustak Bhandar, Bhotahiti, Kathmandu in 1977 AD. And the above abbreviated letters I.S.C./I.C.S. stands for 'Indian Civil Services' in the full form.

Grierson has also mentioned about the 'Parable' by Major H. A. R. Senior as follows:

Hodgson was once occupied with a grammatical analysis of the Limbu dialect. His sketch of the language was not, however, finished. Major H. A. R. Senior has lately taken up the study of the language. A grammar and vocabulary from his hand is under publication, and will amply compensate for Hodgson's failure to finish his work.

Major Senior has learnt Limbu from a member of the 'Fedopia tribe' which according to him are of 'Kasi-Kotar', while Herbert Risley classes it under the head of 'Lhasa Kotar'. To that latter 'Kotar' belong to the Tambarkholeas and the 'Fagurai' while the Pantharea and other tribes are of 'Kasi-Kotar'. A version of the Parable and a list of Standard Words and Phrases in Tambarkhlea Limbu have been kindly prepared for the purposes of this Survey by the Nepal Darbar. Another version of the Parable and another list in 'Fagurai' have been forwarded from the Darjeeling. These materials will be referred to in the ensuing pages, though the remarks which follow are mainly based on the materials mentioned on p. 183 for which I am indebted to the kindness of Major Senior.

(Grierson, 1909, p. 184)

The above given extract by Grierson implies that his survey about the Limbu language was entirely based on the data collected by Major Senior. Certain Limbu – Nepali terms have been a little confusing to the present context. For instance 'Fedapea' 'Gotar' 'Fagurai' are the terms making the readers confusion. The term 'Fedapea' is to denote the Limbu speaking the Phedape (Fedapea/Phedap-also the name of the place area in

Tehrathum District) dialect, 'Gotar' is Gotra (family lineage, clan, or race) and 'Fagurai' ('Fagu/Phagu' a Limbu clan or surname, and Rai [Ra:ya] is the title given to the Limbu Head) is the Tamarkhola area where the Limbu of Phagu (Chongbang) reside and speak Tamarkhole (Taplejungge) dialect. But at present, the term Rai (Raya) does not denote to the Limbu people whereas it has been used as the surname by the Khambu community.

### George Abraham Grierson (1909 AD)

George Abraham Grierson (7 January 1851 - 9 March 1941) was an Irish administrator and linguist in British India. He worked in the Indian Civil Services like Major H. A. R. Senior but an interest in philology and linguistics led him to pursue studies in the languages and folklore of India during his postings in Bengal and Bihar. He published numerous studies in the journals of learned societies and wrote several books during his administrative career but proposed a formal linguistic survey at the Oriental Congress in 1886 at Vienna. The Congress recommended the idea to the British Government and he was appointed superintendent of the newly created Linguistic Survey of India in 1898. He continued the work until 1928, surveying people across Indian territory, documenting spoken British languages, recording voices, and written forms and was documenting information on 179 responsible in languages, defined by him through a test of mutual unintelligibility, and 544 dialects which he placed in five language families. He published the findings of the Linguistic Survey in a series that consisted of 19 volumes.

Grierson is generally regarded a leading linguist of his time. He has referred to the Limbu language in the book entitled 'Linguistic Survey of India, Vol. III part I pp. 283-304. In this short writing, he has presented a traditional type of grammar which is the milestone for the Limbu language. It is thought to be the pioneering task and the first grammar ever written on Limbu. The basis of the grammar is Phedape dialect; however it is equally considerable all over the other dialects of Limbu because there is similarity in the basic linguistic elements and structures in all dialects. In this precise grammar, he goes on referring to pronunciation, articles, nounsgender, number, case, adjective, numerals, pronouns, verb, voice, subject and object, verb substantive, finite verb, present tense, past time, imperative, verbal noun and participle, negative verb interrogative particle and compound verbs. If one goes through his grammar, s/he finds three lapses in it. The one is inaccurate translation. The Limbu term 'a-hipne-chi' has been translated as 'I strike me' and thee' but its actual sense is 'we, two, beat each other'. The next is inaccurate presentation of middle voice e.g. he has stated 'hip-a-sing' for the sense 'I beat myself' but its accurate form is 'hip-sing-a'. The third notion he has mistaken is that the prefix 'ku-' has been presented as though it has its independent meaning, but it is never so, because there should be noun or pronoun preceded by the prefix 'ku-'. Even being such minor lapses, Grierson's contribution is of no less for the linguistic development of this ignored and uncared minority ethnic Limbu language.

### Sten Konow (1909 AD)

Sten Konow, (17 April 1867 AD - 29 June 1948 AD) was a Norwegian orientalist. He was early attracted by the Indian culture and began his Sanskrit studies individually as a student. He studied Indian philology and comparative Indo-European linguistics. In 1896 he was appointed lecturer and 1899 AD reader ("docent") of Indian philology at the University of Oslo and the years between 1900 AD -1903 AD, he was Sir George Grierson's assistant in his work on the Linguistic Survey of India, and in 1906 he went to India as Government Epigraphist for India. He took part in excavations and traveled widely in the country. In this way, by that time, Konow was an all-around Indologist (i.e. the academic study of the history and cultures, languages, and literature of the Indian subcontinent, and as such is a subset of Asian studies), whose extensive scholarly work covers most branches of Indian studies. His occupation with Grierson's Linguistic Survey of India, where he edited half a dozen of volumes on various languages, resulted in a long series of studies of Tibeto-Burman, Munda and Dravidian languages.

Konow, like Hodgson grouped the Tibeto-Burman languages under the name of 'Himalayan'. Not only that, he also accepted the issue of the pronominalization (i.e. language that marks tense, aspect and mood in the verb, besides person. In the said pronominalized language, the suffixes added to verbs to show concordance with person and number are similar or identical to the personal pronouns) in the Limbu language. In other words, the conjugation system would affix the pronouns to the verb roots. He

also revealed the fact that the 'Munda' substratum on the development of pronominalization, together with the other features, peculiar to Himalayan languages.

### P. C. Biswas (1935 AD)

Prafullo Chandra Biswas (1904 AD – 1984 AD) was regarded as a renowned anthropologist in India. He wrote nearly a dozen books on cultures, ethnicity, human behavior, human biology and society. Of his many articles 'A Short Note on the Limbus of Darjeeling (1935 AD)' is the one related to the Limbu people which gives a brief cultural description of the Limbu people especially the Limbus residing in Darjeeling. In 1935 AD, he got his two articles published in the journal called *Indian Culture* that was published from Calcutta. Those two articles were *A Short Note on the Limbus of Darjeeling* (pp. 481-82), and *The Lapchas of Sikkim* (pp. 483-86).

### Richard Keith (R. K.) Sprigg (1959 AD)

Richard Keith Sprigg (31 March 1922 - 8 September 2011 AD) was a British linguist who specialized in the phonology of Asian languages. Sprigg was educated under J. R. Firth and was a member of the first generation of professional British linguists. Also as a Sprigg was a supporter of the prosodic phonological method of Firth. Here prosodic phonology refers to the theory of interactions between phonology and the components of the grammar and specifically this refers to the tune and rhythm of speech and how these features contribute to meaning. Sprigg several Tibeto-Burman worked on languages including Lepcha, and various Tibetan dialects. He

taught for many years at the School of Oriental and African Studies, and retired to Kalimpong, West Bengal, India.

R. K. Sprigg is the initiator of the study of language from the modern linguistic point of view. He published a book entitled 'Limbu Books' in Kirati script in 1959 AD. Similarly his thesis on 'Phonological Formulae for the Verb in Limbu as a Contribution to Tibeto-Burman Comparison' was published under the compilation of C. E. Daneal in 1966 AD. His thesis states that a linguist, who involves in the task of comparison of different phonological properties, really faces difficulties due to the differences in the phonetic forms of the particular lexical items in accordance with difference in junction and verb root present in the Tibetan and the Limbu. The purpose of the thesis is to show the proof from Limbu that prosodic analysis can establish a single formula, a lexical item, surmount the difficulties arising out of multiplicity of phonemic forms for that item reflecting phonetic diversity from one context to another, or difference of root, or both and thus simplifies the task of a comparist in the Tibeto-Burman field. This is the first meticulous attempt at classifying the Limbu verbs on the basis of morphological properties (Weidert and Subba, 1985, p.12). His third important work on the Limbu language is the article on 'The Limbu Root Final S-cluster and T-cluster in 1984.

From the year 1950 AD to 2007 AD, Sprigg has published sixty nine different writings which are essentially a considerable number. As his specialized area of prosodic phonology, most of the articles are based

on the phonology of various languages. Sprigg's recent writing related to the Limbu language is 'Original and Sophisticated Features of the Lepcha and the Limbu Scripts 1998'. Similarly, he has also published altogether eighteen reviews on others' articles and books. Out of these eighteen reviews, the Limbu related review is 'Review of a Grammar of Limbu' by George van Driem 1989.'

#### Erik Haarh (1960 AD)

Erik Haarh (October 20, 1929 AD - December 1, 1993 AD) was a 20th-century Danish Tibetologist, most his pioneering work on remembered for the Tibetan Empire and religious ethos of his contributions to the study of the Zhang Zhung language. The term 'Tibetologist' here refers to the study of the objects, articles, things or notions related to Tibet including its history, language, politics, culture religion and collection of Tibetan articles which may mean the collection of Tibetan statues, shrines, Buddhist icons and holy scripts, Tha:nka: embroidery, paintings and tapestries, jewelry, masks and other objects of fine Tibetan art and craftsmanship.

Haarh was involved in the field-work of the Himalayan language (Tibeto – Burman language) studies in 1950s. At that period, he had an opportunity to study the Limbu language and availed that chance by collecting the words of everyday speech of the Limbu natives. After that he published the collected vocabulary in the form of dictionary 'A Limbu- English Glossary' in 1960 AD. Like H. W. R. Senior, Erik's dictionary is the bilingual one it is helpful for both the native speakers of the Limbu and

English. The special thing of this dictionary is that the lexical items included in the dictionary very simple and useful for the ordinary people and everyday communication. The Limbu language has obviously two distinct varieties i.e. the ritual language variety (Mundhum language) and practical language variety or day-to-day communicative language variety. Mundhum language is archaic and highly classical and for this reason, it is very intricate for the average native speakers. This variety is merely used for the ritualistic purpose by the very few people or by the Limbu priest called Pheda:ngba: and Sa:mba:. To the contrary, the practical language variety is used in communication hence it is termed as the practical language variety. Erik Haarh's dictionary belongs to this type that is why it is beneficial for the larger number of the Limbu native speakers.

## Robert Shafer (1966 AD)

Robert Shafer is widely referred name in terms of the Tibeto-Burman language study. He is regarded as the initiator of the typological study of different languages. Typology in linguistics refers to the study and classification of the languages on the basis of their structural pattern or features. In the typology, there are also further categories like typology of phonological features, morphological features or typology of syntactic pattern. According to Matthews (2000) the morphological typology, the world's languages are classified into three groups i.e. isolating language—a language in which each word form consists typically of a single morpheme or each word seems invariable and each meaning seems to

have its own word (e.g. Chinese), agglutinating language-change in the form of a word by a sequence of distinct parts, each of which has separate grammatical function or the type of language in which words consist of lengthy strings of forms (e.g. Limbu/Burmese), and flexional language-change in the form of a word by affixing either of class-maintaining or class changing affix (e.g. Nepali/English).

He is thus, credited much for the comparative study of all Tibeto-Burman languages. His contribution to typological study of Tibeto-Burman languages after the establishment of Linguistic Survey of India (LSI) has acquainted the students of these languages with their common features. He got this grand opportunity when in the 1930s, he happened to head a project called Sino-Tibetan Linguistics at the University of California, Berkeley. That project collected all the lexical items then available on Tibeto-Burman (TB) languages, enabling Shafer to undertake a detailed subgrouping of the family at different taxonomic levels (from higher to lower or vice-versa/the sequence of categories in increasing or decreasing order).

As Shafer analyzed the assembled linguistic material under the project, he interpreted that the Tibeto-Burman grammar is quite different from that if the Indo-European languages, yet it shares many characteristics with the grammar of other language families of east and south-east Asia. Tibeto-Burman languages are topic prominent, meaning that Noun Phrases (NPs) can be freely topicalized, or moved to initial position in the clause. Furthermore, the NPs of a clause occur relatively

in a free order, especially in the verb-final languages. This group includes the Bodic languages (Tibetan and its dialects), as well as Kanauri-Manchad, Kirati (or Rai), Lepcha (of Sikkim), and Newar. Progress has been particularly impressive in the study of the nearly 70 Tibeto-Burman languages of Nepal, especially those of the Tamang-Gurung-Thakali-Manang group, as well as Kham-Magar, Chepang, Sunwar, and the Kirati languages of eastern Nepal. The westernmost languages in the Tibeto-Burman family, such as Pattani (or Manchad), belong to the Himalayish group.

In the process of categorization in the Tibeto-Burman languages, Shafer made use of certain linguistic units (i.e. sentence pattern, clause structure, phrase structure, morphemic form or formation of the word, syllable structure, segmental sounds, supra-segmental sound features etc.) as the basic criteria. For example, under the supra-segmental sound feature, the 'tone' is one of the important criteria for distinguishing one language to another. The word 'ma' can be pronounced at least five different ways to suggest different meanings in the Chinese language for the Chinese language is the 'Tonal' language. In contrast, the non-tonal languages (which may be only "intonational' languages) like Nepali, English do not use the tone to distinguish the meaning as the Chinese. The non-tonal languages may also use word stress in order to vary the meaning but actually this feature is not the tonal languages' feature.

Question may arise as what contribution Shafer has made to the Limbu language when he has not directly mentioned about it! To some extent, this question seems to be reasonable. Shafer has not focused on particular language as other writers have done. Rather he has dealt with overall languages of Tibeto-Burman family and described them in terms of their basic linguistic features. From that comparative as well as contrastive analysis has made it very easy and possible to have idea of similarity and difference from one language to another language. His work has made it possible to consider the prototype form of one's language. It tells about how languages get changed over the time and which similar features still found in certain languages and what features have been dropped in course of the time. To sum up, Shafer's work provides mainly three aspects about the Tibeto-Burman language family. These aspects are: prototype (preliminary version) of the language, how the language is being changed in course of time, and what linguistic items are the relics of the prototypical form. In this way, it does not feel to be apparently related to the said language i.e. Limbu language but it is being said along with other sister languages of the Tibeto-Burman family. So has it not much said about the Limbu language?

### Suniti Kumar Chatterji (1974 AD)

Chatterji (1890 - 1977) wrote the book entitled 'Kirati Jana Krti: The Indo-Mongoliods, Their Contribution to the History and Culture of India. In this book, there is the clear mention of characteristic of the Sino-Tibetan speeches. Basically, it is a thorough explanation of Sino-Tibetan languages spoken in India yet some of the topics is devoted to the similar languages in Nepal. The book has beautifully presented the origin of the word 'Kirata'

basing on the Hindu sacred books such as *Riga Beda*, *Yajura Beda*, *Mahabharata* and others. The author seems to figure out the basic word 'Kirata' and to find out the association with Tibeto-Burman language characteristic. Above all, he seems to review the historical aspect of the Sino-Tibetan languages and relates the present situation of these languages both in India and Nepal.

The book is significant in terms of its linguistic, cultural and historical insights of the Sino-Tibetan language group. Appreciation is also due to its usefulness because it has summarized in a clear methodical manner of the existing knowledge on the subject, now scattered over countless journals and rare books. This is a work which badly needed doing and the author has done it with his well-known scholarship and thoroughness. It really makes the readers quite optimist for the insight that this book can serve as a road-map for future workers on the cultural history of these people.

Although the book is a clear roadmap for the researchers on the languages and people of the Sino-Tibetan group, the book has not been presented on the basis of thorough practical information. This instance is found in his book's page 22 under the topic, 'The Sino-Tibetan Speeches'. In this topic, he states "the Himalayan group of dialect in Nepal e.g. Newari, Magar, Gurung, Murmi, Sunuwari, Kirati, Lepcha and Toto which are pure Tibeto-Burman, Pronominalized Himalayan dialects of Tibeto-Burman such as Dhimal, Thami, Limbu, Yakha, Khambu, Rai, and Vayu or Hayu." In the first, Kirati and Sunuwari create confusion because 'Kirati' is a inclusive term for four different tribes such as Limbu, Rai,

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Sunuwar and Yakha. So what does his Kirati language refer to? Similarly, he also mentions as Khambu and Rai differently under the pronominalized group. 'Khambu' is also the cover term for different Rais' clans. So this reference also appears to be quite misleading.

#### John T. Hitchcock and Rex L. Jones (1976 AD)

Hitchcock and Iones are the editors of the book entitled 'Spirit Possession in the Nepal Himalayas'. This book consists of different topics related to different tribal Shamanic practices by the different writers. It consists of four parts - i.e. 'Spirit Possession in Eastern Nepal, Spirit Possession in Western Nepal, Spirit Possession in Nepal and Adjacent Area and Spirit Possession and the Literary Tradition'. The first part has eight articles of which three articles are related to Limbu. These three articles have been dealt with by three different writers. The overall message from these three articles is to elucidate the belief of spirit possession, practice of Shamanism and becoming a Limbu priest and his costumes, performance, the kind of speech employed in different ceremonial rites and rituals. Therefore, the writings seem to center on the ways of preparing alters, wearing dresses, dealing with different divinities and deities, materials for performing rituals and the people concerned.

The articles are important for the insights into the belief regarding spirit possession, into the knowledge Limbu priests and their ranking and the paraphernalia necessary during diverse ritual performances. However, these articles lack the fundamental aspect of language employed during the Shaman. These all activities are a part of the Mundhum. Enchanting Mundhum essentially differs from one ritualistic performance to the other. How, what, when and where the 'Pheda:ngba:s' (Limbu Priests) recite the Mundhum determines the kind of ritual being conducted or performed. So the recitation of Mundhum is of the primary concern which the articles are strongly lacking.

#### Alfons K. Weidert (1983 AD)

Weidert is a recurring name in the study of Limbu language and literature. Chiefly, he is referred to in the Linguistic aspect rather than in the literary field. His article entitled 'Verb Class Morphology of Limbu Reconstructability Problems in Evolutionary Morphology' mainly deals with two aspects. The first aspect is about internal reconstruction of Limbu verb class morphology with systematic grouping of verb stem, verb paradigm sample list for verb classes, internal construction and reconstructed proto-Limbu verb morphology. The next is about reconstructability aspects of Limbu verb class suffixes. In this way Weidert seems to focus on the verb morphology or conjugation which refers to the variation of the form of a verb in an inflected language such as Latin, by which the voice, mood, tense, number, and person are identified.

# Alfons K. Weidert and Bikram Subba (1985 AD)

Weidert and Subba published a book jointly with the title *Concise Limbu Grammar and Dictionary* in 1985. This book consists of four parts. The first part customarily includes introduction, orthographical and typographical conventions, phonetics and phonology, morphology, the syntactico-semantic analysis of Limbu verbs, the morphology and syntax of modal pronominal adjectives and adverb and ergativity and transitivity. The second part consists of nominal and verbal paradigms. The third part is about concise Limbu-English Dictionary and the fourth part deals with the glossary or the word list of Limbu.

The first part-introductory portion describes that the Limbu language is one of the dominant and most important language of the Kirati group of Tibeto-Burman languages in terms of number of speakers and the vastness of geographical distribution and is considered it to be different in many respects from all other Kirati languages in terms of linguistic structures i.e. the existence of the phonemic glottal stops, fully developed noun and verb declension system. The morphological division into two different classes which are termed active and middle, the use of three numbers and the difference between exclusive and inclusive forms with in the first person dual and plural among both the personal pronouns and finite verb forms, the presence of transitive agreement and so forth. These writers have identified the four dialectal variations in the Limbu language. The dialectal variants are Panchthare (comprising Yangrokke Limbu) Phedape Limbu, Chhathare Limbu and Taplejungge or Mewakhole Limbu. They mentioned that the Panchthare dialect is approaching Lingua franca and the Chhathare is markedly different from other dialects because no other speakers except Chhathare can understand and speak the Chhathare dialect. For this reason Tumbahang (2007) also regards the Chhathare as a different language in his doctoral

dissertation. They have clearly indicated different lexical items on the basis of gender (sex) with in the Panchthare dialect. They have shown their contrastive opinions against the writings of Limbu's language by G.A. Grierson Vol. II part I, first edition 1909 pp. 283-304 and also they have pointed out the weaknesses of 'A vocabulary of the Limbu Language of Eastern Nepal' by H.W.R. Senior. But they have appreciated R.K. Sprigg's book *Phonological Formulae for the Verb in Limbu as a Contribution to Tibeto Burman Comparison* saying that it is a meticulous attempt at classifying the Limbu verb on the basis of morphological properties.

Part two contains nominal and verb paradigms. Nominal paradigm consists of five simple cases, a syncretized form for the functions of ergative, instrumental and genitive cases and absolutive, vocative unspecified comitative, deponent genitive locative, deponent genitive ablative, independent genitive comparative instrumental, independent genitive comparative absolutive, and so on. The declensions of three nouns, pronouns, denominal adjectives and infinitives are presented in the nominal paradigm. The verb paradigm presents active, passive causative, transitive, intransitive, imperative, interrogative and possessive.

The third part consists of concise Limbu-English Dictionary which has presented the entry words of Limbu in International Phonetic Alphabet (IPA), grammatical description in italics, its meaning in English and the varieties of lexical words with pronunciation in IPA transcription. Some of the words are given in Nepali so as to make the meaning clear.

The fourth and last part has glossary that includes entry words in IPA transcription. Unlike other dictionaries like A vocabulary of the Limbu Language of Eastern Nepal (1908)' by H.W.R. Senior, A Limbu English Glossary (1960) by Erik Haarh And Limbu-English Dictionary of the Mewa Khola dialect with English-Limbu Index (2002) by Byod Michailovsky, this book Concise Limbu Grammar and Dictionary by Weidert and Subba (1985) is different on the ground that both grammar and dictionary have been included and the glossary includes both ways e.g. 'English-Limbu' and 'Limbu-English' making easier to the both types of native speakers i.e. English as well as Limbu.

# Byod Michailovsky (1985 AD)

Michailovsky is worth-mentioning name especially on two counts. The first thing is his article on 'Tibeto-Burman dental suffixes: Evidence from Limbu'. His article states that /-t/ and /-s/ were the productive suffixes of the verb roots of the Tibeto-Burman language family. According to his article, the Limbu verb roots are formed on the basis of two verb stems and phonologically, their syllable may be open, may end in glottal stop, or may have one of the clause finals /p, t, k, b, d, g, m, n, y/.

The next creditable work he has done is that he carried out field research especially on *Maiwa Khole* dialect of Limbu. During his field study he collected different types of words and compiled a dictionary. His dictionary particularly covers the colloquial spoken

language and it has two aspects, first, it provides data on the peculiarities of Maiwa Khola dialect of Limbu; secondly it illustrates relatively strong or restrictive approach to Limbu phonology, which tries to define precisely the contexts in which various traits such as voicing, gemination, vowel length and glottalization need to be taken into account. From the structural point of view, the dictionary consists of three parts. In this the introductory part deals with transcription of Limbu words in specified letters, and discusses the features of both vowel and consonant sounds of Limbu. The second part is about the main text that is the Limbu-English Dictionary. Similarly, the third section consists of the index. In the Introductory portion of the 'Limbu-English Dictionary', states as:

The present dictionary is based on materials gathered in the field in 1977-1978 and slightly revised with informants in subsequent years. The original research was carried out in the village of Libang, in the Mewa Khola, where, on the recommendation of our friend Philippe Sagant, Martine Mazaudon and I worked during the monsoon of 1977. Later that same year, however, Libang was included in the restricted northern border area, and I moved to Tembe, in the neighboring Maiwa Khola valley. (I was able

to return to Libang in 1999.) Although the Maiwa and Mewa valleys are traditionally considered as a single region by Limbus, the dialect of Tembe differs slightly from that of Libang, agreeing in some respects with the dialect of Phedap over the ridge to the south. The present work is based on both varieties, in particular on that of Libang, with occasional notes on dialect differences.

The dictionary covers the colloquial, spoken language. It is certainly not complete, but it is comparable in scope to existing bilingual Limbu- English dictionaries apart from the completed but still unpublished work of Bairagi Kainla et al., which is in a class by itself. Most of the material, insofar as it is accurate, probably applies to most Limbu dialects. The English-Limbu section is an index, not an English-Limbu dictionary.

Two aspects of the dictionary may interest specialized readers in particular. First, it provides data on the peculiarities of the Maiwa-Mewa dialect of Limbu. The material is restricted to this dialect in the interest of coherence. Second, it illustrates a relatively "strong" or restrictive approach to Limbu phonology, which I will describe in more detail elsewhere, and which seeks to define precisely the contexts in which various traits such as voicing, gemination, vowel length, and glottalization need to be taken into account. It is hoped that students of Limbu will evaluate this analysis against their own data (and vice-versa). (Michailovsky, 2002. p. vii)

The above extract has mentioned that the lexical items collected as the data are based on Mewa (Mikwa) Khola/Maiwakhola dialect (or the Taplejungge Dialect). He has also stated that as he was in Libang (one of the VDCs of Taplejung District) in the field survey, there was some administrative problem and he had to move to Tembe (one of the VDCs of Taplejung District) to continue his research. He has mentioned that there he found a bit different type of Limbu speech in Tembe than that of Libang. The speech variety he found in Tembe was slightly influenced by Phedape dialect in that sense it was not same as the speech used in Libang. Likewise, he has also specified that his vocabulary included in the dictionary is from the ordinary speech form or more

specifically it is from colloquial terms used in everyday conversational form. He means that his dictionary does not include the learned or literary words. For this he admits and states:

Certain areas which a dictionary might reasonably be expected to cover lie outside the scope of the present work. These include learned or literary vocabulary and Limbu orthography, which were unknown in the Maiwa-Mewa area at the time of the study, and most ritual formulas. (Michailovsky, 2002. p. viii)

The issue of dialect is very complicated because even within a dialect there may be variations in terms of accent, pronunciation, or lexical items in a small geographical distance. As Michailovsky (2002 AD) has mentioned, there was speech variety between Libang VDC and Tembe VDC though they both belong to the Taplejunge Dialect variety. Anyway, Michailovsky's Dictionary is the first one written in the Taplejunge Dialect which has the second largest number of speakers out of four Limbu language dialects. In this regard, this dictionary has its own significance in the Limbu language and literary development. Most of dictionaries are based on the Panchthare Dialect, since it has the largest number of speakers and it is supposed to serve as a contact language among all the Limbu dialects.

#### George van Driem (1987AD)

Van Driem is another name which is constantly referred to the most of writing related to the Tibeto-Burman language, especially the Limbu language after the latter decades of twentieth century. He wrote a comprehensive grammar of Limbu A Grammar of Limbu (1987) and number of articles related to the Limbu language before and after the year of Grammar's publication. So, it has been undeniable fact that his contribution to the development of Limbu language is very great indeed. To mention about his work 'A Grammar of Limbu (1987)' it has divided into three sections. The first section generally introduces to the Limbu language, its native speakers, and population geographical areas. In the introduction, he states that the Limbus designated themselves by the name Yakthumba and their language by the name Yakthumba pa:n or Yakthung pa:n yet he could not find any native speaker to be able to tell about the origin of the word 'Yakthungba'. He is found in the same opinion as Weidert and Subba (1985) in the case of dialectal variants of the Limbu language. The overall reading of his grammar reveals that his grammar is based on the Phedape dialect.

The second part of his grammar is the main text which includes ten different chapters full of analytical overview of the related issues. The first chapter deals with sounds system of the Limbu language that is phonetics and phonology. He also divides the sounds into two groups as native and loan phonemes. The full inventory of the Limbu phonemes comprises 18 native consonant phonemes and 11 loan consonant phonemes.

Similarly there are 13 vowel phonemes. The Limbu word as a phonological unit is described by two features – Hiatus and syllable structure and type. The second chapter discusses about nominal morphology that includes adjectives, pronouns and nouns. It also states case such obsolutive, ergative, instrumental, genitive, vocative, comitative meditative, elative, allative, intrative and the comparative and superlative markers.

The third chapter is about seven verbs in Limbu, which cover different senses of English 'to be'. They are 'wama' existential 'to be' 'hopma' negative existential 'to be', 'yakma' locational 'to be', patma adhesive to be, chokma attributive to be, pongma - inchoative 'to be' and identity operation <-e> 'am'. The fourth chapter gives the morphemic analysis of simplicia in which fourteen affixal slots for the affixation markers encoding agreement with actant are analysed. In the same way the fifth chapter presents aspects and aspectivisers. Under aspects perfective and imperfective aspects and imperious future are discussed. Likewise, the aspectiviser comprises terminative, dimittive, cadent or dejective, relinquitive, resultative, impendent, sustained action, dative, ponent, mechrithanatous, probative, totalizing and inceptive preseverative and miscellaneous aspectivizers.

Chapter six is about mode which deals with optative, conditional, and irrealis modi as well as interrogative mode. Chapter seven consists of gerunds and periphrastic tenses. The three kinds of gerunds are present, perfect and negative perfect which occur adverbially and along with the auxiliaries to form periphrastic tenses. Chapter eight reveals a number of

indicative constructions such as hortative, imperative nominalizer suffix <-pa>, active participle and its negative, the passive participle, supine, the passivizer <-tetma>, the impersonal inclusive and the polite inclusive. The ninth chapter is for subordination, narration and certain causal modifiers. Finally, chapter ten deals with causative and ergative.

The third part of the text is related to appendices that include a corpus of text, verbal paradigm, a Limbu-English glossary and the Kirati script. The texts are concerned with culinary, daily life, myths and legends, fables and parables and anecdotes and riddles. The verb paradigm involves regular and irregular verbs, regular apophony (Sound change within a word that indicates grammatical information) of intransitive verb and irregular apophony of intransitive verbs. Limbu-English glossary has been prepared basing on the Phedape dialect and the analysis has followed the rules of modern linguistic theory. It contains two thousand and three hundred (2,300) words transcribed according to International Phonetic Alphabet (IPA) chart along with their meaning in English. Various stem forms have been recorded and words have been used in sentences to make the meaning clear. Word-order has been maintained according to the IPA. The ending of the third part entails the presentation of Limbu (Sirijanga) Script with its brief history beginning from Sirijanga through Iman Singh Chemjong to the time of book's writing. '

#### Philippe Sagant (1996 AD)

Sagant's book "Dozing Shaman" is a forceful writing on the Limbu's ethnographic aspect. This book consists of mainly three parts containing four heading in the first part, seven in the second part and five in the third part respectively. The first introduces the content to be discussed in the book and thus presents the historical overview of the Limbu culture and community. The second part uncovers the socio-economic changes especially caused by the Gurkha invasion in the eastern part of Nepal traditionally known as Limbuwan. This encroachment has brought some upheaval in the cultural ground of the Limbu community. The third part is fully devoted to the notion of Shamanism. This part describes about the process, method and power of Shamanism.

Unlike other books it has presented the matter quite in a distinct way, that is to say the structural point of view. The author has, suppose that, presented a general concept about certain issue like healing through Shamanism referred to by the informants and then the author gives his analytical comment over the matter expressed. This is, essentially a new light of presentation and also a way of looking things from the modern perspective. Mostly the writing is dominated by the ethnographic notes, therefore, the readers, who are seeking the linguistic notion find it of less use. Even though the book raises the issues of rituals, divinities and Mundhum there are not examples of actual record of incantations.

### Limbu (Comprising Non-Limbu) Native Writers

Here, now the turn is about the discussion of the Limbu native and non-Limbu native writers. The discussion attempts to focus on the contributions made by the writers to the development of the Limbu language and literature. The writers or activists are briefly explained as below:

# Sirijanga (880-915 AD)

Sirijanga Hang (880-915 AD) was very powerful king and spiritual leader. He was the son of Galijung Hang of Ma Pangphe; Imiri Yangthangwa Tambarkhola. Sirijanga Hang is referred to have written many books. Of many books 'Kirat Samlo Sapla' (Kirat Songs) is the famous one. He also ordered the scholars to study and research the ancient literature of his predecessors especially Ubahang and Mabohang. He started himself teaching inherent faith of Yuma religion, which was similar to 'PON' religion of Tibet in Limbu script (Charles Bell, 1928). Sirijanga Hang is, thus a matchless figure towering high above the other writers and contributors in the development of the Limbu language and literature. He is regarded as both the inventor and versatile writer, while considering his divine counsels and religious preaching's they appear to be universal and timeless. About Sirijanga Hang, Chemjong (1967 AD) states:

> At the time marred by conflict and feuding feudal lords of Kirat land for boundaries of their own, an able feudal chief Sirijanga of Yangrak district

proved himself powerful enough to subdue all the Feudal chiefs under his control. Belonging to an illustrious lineage of Kirat kings who had ruled Kathmandu, he influenced all chiefs of Kirat land to regard him as they're Over Lord and eventually got elected as their king. Chief Sirijanga constructed two big forts in Phedap and Chainpur and named them Sirijanga fort. The structures still stand today bearing testimony of the greatness of chief Sirijanga who was known by Shrijo in Phedap and Chainpur valley thousands of years ago, he was the grandson of king Galijung. (History and Culture of Kirat People, p. 122))

Regarding the invention of Kirat (Sirijunga) script, Chemjong (1967 AD) mentions as:

A pious and religious man, Sirijunga depended upon one powerful God whom he believed to be the root of all knowledge and wisdom. The Mundhum mentions that once he was asked by Nisammang (Goddess of learning) to accompany her to the base of Mt. Phoktanglungma (one of the five peaks of Mt. Kanchanjunga/Kumbhakarna in Nepali) and enter a big cave. He followed the goddess to the innermost regions of the cave was offered a slab of stone with writing on its surface. It is said that the base of this mountain and in this particular cave, he was granted the boon of knowledge and taught how to read and write the script and was asked to take the knowledge and instruct his people. On learning the art of reading scriptures, king Sirijunga Hang returned to his people and palace accompanied by goddess Nisammang, the goddess of learning. The Kirat Mundhum relates that it took three months for Sirinjunga to study the Kirat script. On reaching his palace he called forth a congregation of his able ministers and noblemen and recounted his spiritual journey with the goddess and the way in which he had been gifted with the knowledge of science of Kirat culture and entreating them to devote themselves to the all-powerful God Ningwaphuma who roamed the earth as

Yumasam and who would be instrumental in enlightening all humans through the blessing of Nisammang. He encouraged learning and wisdom among his subjects guiding them towards a disciplined life. (pp. 122-23)

In the given abstract, the invention of the Kirat (Yakthung) script has been mythologized by the Mundhun and it refers to the events how the script first came to the Kirat people. Basing on this reference, Kirat people have accredited to king Sirijanga (880-915 AD) as the inventor of the Kirat script and hence this script is named as Sirijanga Script. This is only one episode narrated in a mythical point of view; however there is another episode which feels to be more realistic and practical as well. In this regard, Subba (2004) states:

King Sirijanga was a great visionary who wanted to educate all his subjects and bring about literary awakening. In the quest of knowledge, he travelled to Lhasa in Tibet. He had many literary discourses with great scholars. He had the opportunity to meet and interact with great literary figures and scholars like Shanta Rakshit and Bimal Mitra who were there from Nalanda University. After returning to the Limbuwan, he

devised and developed the Limbu script on the line of Tibet script. (p. 2)

The Kirat people regard that the religious counsels of king Sirijanga still survive among the Limbu community by virtue of the Mundhum. His religious counsels (Limbu native term 'khahun') are:

Transliterated version (Representing in another script)	Translated version (Expressing in another language)		
itnu nugo itteng-ne	If family is good, friendship is all right.		
wa:nu nugo wa:ne-ne wa:yo nugo hoyo tha:ng	If river is broad, its shallowness becomes good.  If waterfall is short, the fish		
sing yom nugo, saba: tha:ng	jumps over it.  If trees grow, monkeys will dwell there.		
yukphung nugo yukna: lo	Good sanitation makes a worth-living.  If a village is dirty, epidemic will surely break out.		
yukphung phemma: minde tha:ng	If soil is fertile, it will yield a good harvest.		
kha:mbek nugo, toksi lo	When there is trade, income		

leng-hong nugo ya:ng wa: lo metten nugo ha:ng-get lo metten phemma, ya:ya:k lo pa:nba:t numa lung-tha:k

ing-mi nugo pa:n ka:m lo ing-mi phenma: tura lo

lo

hena: nugo na:m-nu lo

increases.

If a wife is wise, her husband will prosper.

If she is vile, she becomes a witch.

Crude talk gives way to quarrel.

Kind words lead to a good relation.

A good mediator settles a quarrel.

Service to mankind always yields a good reputation.

(Chemjong, 1967, pp. 127-28)

# 'Teyongshi' Sirijanga (Jr.) Singthebe (1704-1741 AD)

Teyongshi Sirijanga (Jr.) Singthebe holds the highest position just after king Sirijanga Hang (880-915). Sirijanga (Jr.) was born in 1704 AD on the 'full moon day' around last November (Mangshir Purnima) at Yangrup Thum, Sinam, Taplejung (Limbuwan, Nepal). When he was young, he stated, "I am the incarnation of king Sirijanga and I have come to discover the disappeared Limbu script of Sirijanga Hang and propagate Yuma religion Mundhums to make popular amongst the Limbu community," (Subba, 2004, p. 4). His family members especially his parents thought that he was the incarnation

of the king Sirijanga Hang of the ninth century. This was the reason that he was called Teyongshi Sirijanga in which the term 'Teyongshi' means 'incarnation' in Limbu natives. There is no mention of his actual name rather we know his father name as Isiri Hang Singthebe.

Teyongshi Sirijanga not only risked his life but also sacrificed solely for the development of Limbu language and religion. Besides the development of the script, he had written text containing 'Kirat Mundhum'. The manuscript collected by B.H. Hodgson was said to have been written in different volumes by Sirijanga and his followers, which have been kept in the Indian Office Library, London. Obviously, this proves that Teyongshi Sirijanga has made invaluable contribution to the language and literature of the Limbus.

# Lalshor Sendang (1840-1920 AD(?))

After the gap of about two centuries period of the Limbu native writer like Teyongsi Sirijanga, there appeared an energetic Limbu native scholar Lalshor Sendang who was born in 1840 AD in Limbuwan Aathrai, presently in Tehrathum district. From his childhood, he was inclined to religion so he was eager to be educated himself. He would secretly read books especially hidden by his father, Hangbir Sendang. Reading books in the Limbu language was strictly prohibited in the Limbuwan area at that time. He, then stealthily taught to read and write to other people in the surrounding villages. But, slowly his activity could not remain secrete for a long time. As he came to realize that there was no possibility to stay safely in the villages, so one day, he fled away to Sikkim, Darap. He did not

remain in one place for a long time. He kept on visiting different villages of Sikkim. Wherever he went, he would propagate Limbu language and script, especially his propagation was about Sirijanga's life-story and his divine counsels. Though he was old enough of eighty years, there was no trace of harassment, and indifference towards the propagation Limbu language and script.

Lalshor was essentially a self-educated man; he wrote 'Siwa: Kha:hun' from this writing anyone could notice that he was deeply impressed by the religious sect of Kirat called Josamani. The writing Siwa: kha:hun mainly consists of instructions about the Limbu life style and the religious codes and conducts. Undoubtedly he could play a significant role in the Limbu language development.

# Phalgu Nanda Lingden (1885-1938 AD)

Phalgu Nanda Lingden was born in 1885 AD in Ilam district, Chukchinamba village. His real name was Nara Dhoj. Also he was nick- named as Phalam Singh by the village women because he had worn iron bangles on his arms and ankles during his childhood. When he got young, he joined in the Indian army. But he did not remain there for a long time because his nature would not allow him to be there so far. Then he quitted away from the army and on his way home he happened to meet the sage of 'Joshmani sect' and stayed there for some time. As he was departing from the sage (hermit), he also received new name as 'Phalgunanda'. When he came back from India, he started teaching the Limbu fellows about the script and manner of life. His preaching especially about the Limbu script and Mundhum could not go

unhindered because the rulers were firmed about 'One Nation', and 'One Language' policy. Once he was arrested and taken to Kathmandu on the charge of preaching the Limbu people about their language and religion.

Phalgu Nanda is basically known as a social reformer. He had a bitter experience about the life and custom the Limbu people were leading. The Limbu community was, in his sense, sinking down in the deep hole of evil practice and culture. The majority people were illiterate and living the underdog life because of their wrong manners. The utter poverty had engulfed the whole community. So the sage saw no practical route out of such degraded life standard except the immediate steps of reformation. He delivered speeches on the way of reformation in different places. He sang Mundhum which would tell about the right path the Limbu people were supposed to follow. One of the reformations he had set was to avoid the excessive use of alcoholic drinks and meat in every Limbu ritual. He thought that such practice was the root cause of all evils that prevailed in the community. In order to decide right and wrong one has to possess the knowledge and wisdom. Unless and until a man has knowledge and wisdom, s/he would never be able to find out right and wrong.

Phalgu Nanda established *ma:ng-him* (temples) with the sole aim of preserving language, culture and religion of the Limbus. Books especially related to Limbu rituals were written along with the establishment of the *ma:ng-him* (temples). Phalgunanda and his disciples wrote about half dozen books on such rituals.

### Baj Bir Thalang (1928 AD)

Thalang was able to set the milestone in the field of the Limbu language and literature because he could manage to write a book *Tum Yakthung Ningwa:bhu Sa:pla:* [Yakthung Elementary Book](1928 AD/1985 BS). That was the first book ever published in Limbu script (i.e. Sirijanga Lipi) and language. The book was published in the lithographic printing containing 27 pages excluding the cover pages. It being the basic book for the beginners, it started with the Sirijanga script along with the Devnagari script in order to make easier for the learners. In other words, it was the bilingual book presented two different languages side by side. In the early pages, the book had instructions of how to use the book properly.

By considering the basic features of the historic book Tum Yakthung Ningwaphu Sa:pla: [The Limbu's Elementary Book] one can find the "Background" and "Preface" as an invaluable heritage of the Limbu historical document. In the Preface, it had announced the provision of concessions to the individuals who would the book for reading. Along with announcement, the Background writing had rightly encouraged the readers to collect the newer words for the permanent record for the future prospects. From that inspiring message to the readers, any one could easily infer that the individuals were deeply interested in preserving, promoting, and safeguarding their mother tongue. In addition, the Background writing had specific instructions about dealing with vowel, consonant, diphthong, consonant combined alphabets and the punctuation marks. It was really of great importance for

the latter book publishers. In this sense, *Tum Yakthung Ningwaphu Sa:pla:* has, undoubtedly marked as a groundbreaking event in the history of the Limbu language development.

After publishing the historically important book, he distributed the book at different parts of India such as Sikkim, Darjeeling, Assam, Kalimpong, and different countries such as Burma, Bhutan and Nepal. This veteran personality was born in Nepal and during his youth he happened to join in the military in Burma. After his retirement in the post of *Subeda:r*, he come to Kurseon (average people pronounce as 'Kharsang') India and settled there for his whole life. The next book entitled *Nisigek Yakthung Sa:pla:* [Limbu Second Book] was published (1931 AD) in collaboration with Iman Singh Chemjong.

In the same period, the writers also tried to publish an anthology of the poems 'Ma:ng Sewa: Sa:mlo' (Devotional Song for God) but it did not come to the reality. Likewise, Chemjong prepared a manuscript Sirijanga Mundhum Sa:pla: [Sirijanga Mundhum Scripture] but it too had the same fate as the earlier writing.

At about the year 1929 AD the first book 'Tum Yakthung Ningwabhu Sa:pla:' (The Elementary Book) was republished by Nirmal Subba and Jivan Das Rai in Kalimpong and in 1930 AD that was third-time published by Ike (or perhaps, I. K.?) Bahadur Subba and C. B. Rai in Darjeeling.

#### Harka Jung Makkhim (1931 AD)

Makkhim published two different books as they were 'A Limbu-Nepali Glossary' and 'Mada Pa:n Nishedh' (Prohibition to Alcohol Drinking). The period, in which Makhim wrote the dictionary, it had been of a great value in the Limbu community because it was a rare thing. The dictionary was a bilingual so two different languages speakers could take benefit from that book. In this sense only the Nepali speaker, if interested in the Limbu language, could have the idea of the Limbu vocabulary.

Makhim's next book 'Mada Pa:n Nishedh' [Restriction to Alcohol Drinking] was about minimizing the consumption of alcohol in the private or public functions of the Limbu people. He had indicated different adverse effects of the over use of alcohol. He also showed the examples of why the Limbu community is falling far behind the progress and prosperity in comparison to the Aryan communities. Makhim stated that the Limbu community was going to be backward in three different reasons as: wastage of money, spoiling the sound mind, and damaging the health. Through that book Makhim seemed to raise the social awareness against the practice of alcohol use in the community.

During the time of Thalang, Makkhim and Chemjong, there were other active persions who wrote books on the Limbu language. Within a three-year's period (i.e. 1929 – 1931AD) twelve different Limbu books were published which are as below:

S.N.	Name of the Text	Publication Year	Author's Name
1.	Tum Yakthung Sa:pla:	1925?/1929 AD	Le. Subeda:r Baj Bir Thalang (the Publication year has been given two different as 1925 and 1929 AD)
2.	Nisigek Yakthung Sa:pla:	1931AD	Le. Subeda:r Baj Bir Thalang and Iman Singh Chemjong
3.	Madpa:n Nishedh	1930 AD	Le. Harkajang Makkhim
4.	Sumsigek Yakthung Sa:pla:	n. d.	Anonymous
5.	Yakthung Hisab Sa:pla:	n.d.	Anonymous
6.	Sirijanga Mundhum Sa:pla:	n. d.	Anonymous
7.	Tum Yakthung	1931 AD	Le. E. K. (Ike)

	Sa:pla:		Bahadur Sireng
8.	Tum Yakthung Sa:pla:	n. d.	Le. Nirmal Limbu and Jeebandas Rai
9.	Kirat Barnama:la:	n. d.	Le. Sher Bahadur Neyohang and Mohan Lal Hangam
10.	Yakthung Sewa Sa:mlo	1930 AD	Le. Kalu Singh Papo
11.	Kirat Sa:m Mundhum	1931 AD	Le. Buddhi Raj Phago and Jas Man Sawa
12.	Kirat Mundhum	1931 AD	Le. Tilok Singh Nugo

Note: n. d. refers to 'no date' or 'year' of publication is mentioned

To create such considerable number of books in a brief time interval, it gives an impression that there was a sudden awakening in the Limbu writers. In the group of the Limbu native writers, the majority authors were exarmy service men who were on their retirement residing in the same location or near by. It was self-evident that there was a tacit competitive feeling among them in terms of the Limbu book publishing. The title 'Le.' before their name suggests the rank during the service or 'Le.' is

'Lieutenant'. Of these twelve books, the three different books do not bear the writer's name and the year of publication as well. These books mainly focus either on elementary level grammar or on the religious issue. To sum up, these books were the publications of early days of Limbu language development, and in this regard, their importance is immensely great.

# Kaji Man Kandangwa (1953 AD)

Kaji Man Kandangwa (Tehrathum, Nepal) is one of the noteworthy names to the development of the Limbu language and literature. He appeared nearly two decades after the sudden outburst of the linguistic awakening initiated by Bajbir Thalang in 1929 AD. As Long's (1989) view, "It seemed to have enter upon a period of lean year" (p. 452); and the lean period remained some twenty years especially in the case of publication. There was no fruitful achievement in language and literary progress during that vacuum period.

Kandangwa's arrival was able to revive the ray of hope amid the Limbu conscious group. As the native people's hope, Kandangwa proved to be a promising personality for the enhancement the Limbu language and literature. He published four books on the Limbu language and he wrote considerable number of articles and published them in different newspapers, magazines and journals. He is regarded as the first Limbu story writer which was published in 1961 AD. His first story entitled 'Ka:roba:r' (Transaction) is considered as the original writing in the native language which is successful to represent the typical cultural issue of the

Limbu community. His rest publications are *Kirati Kheda*: (1953 AD) [Kirati Story] and *Yakthung Ingsum* (1954 AD)[Limbu-Nepali Glossary]. Undoubtedly, he possessed multi-dimensional personality since he was basically known as politician and held many positions i.e. assistant minister, chief of the zonal administration, and President of District *Panchayat* Committee Morang. But most Limbus consider him as a great contributor to the enhancement of Limbu language and literature.

# Subba Khadga Bahadur Nembang (1955 AD)

Nembang was born in Pauwa, Panchthar in 1915 AD. He published lyrical epic-fragment entitled 'Kirat Mikhan Sa:mlo' [Eye-opening Song] in 1955 AD. His main focus rests on the critical condition of the Limbu community especially caused by the prevailing illiteracy and malpractices in the Limbu culture and customs. He devoted his life raising the awareness in Limbu community by means of lyrical composition. Any Limbu native speaker may find his work worth considering hence it has a great worth especially for opening up the eyes to see what the things are happening around. It is therefore inspiring the hope, igniting the imagination and installing the love of learning. He seemed to make the right choice of means to instruct the people. He might have thought that music was a magic which could penetrate human psyche. Song is very easy to memorize and has a lasting impression on the listener. For this reason his epic fragment entitled 'Kirat Mikhan Sa:mlo' [Eye-opening Song] is very powerful to convince the people.

# Rangsang, Rana Dhoj Nembang (1957 AD)

Rana Dhoj Nembang was born in Imbung, Panchthar (Nepal). He had a keen interest in reading that is why he was able to receive education in both Limbu and Nepali without joining formal classes. As he gained the basic knowledge of Nepali and Limbu languages, he devoted his whole life to the service of the Limbu language and literature. Later on, he proved to be a versatile writer as he wrote books of diverse subjects e.g. grammar, history, astronomy, literature and the like. Unfortunately, his writing manuscripts fell on others' hands, for that reason, his real worth has not been calculated well in the field of literature. It is Rana Dhoj Nembang who is named immediately after Sirijanga Teyongsi only because his numerous writings were scattered at different countries like Nepal, Bhutan, Sikkim, Burma and Britain. His available books are ten in number. Most of his books are concerned with Limbu Mundhum for instance Sa:mma:ng Chya:ng [Effects of Planets/Stars or Deities of Evil Planets], Lingyok Kottung [Searching the Origin], Mundhum Khaik [The Scripture of Astrology], Tang Tumma Tapheng Chokma: Sewa [To Have a Good Harvest the Evil Thing Should be Cared Well], Taksok Khamelle Sa:psak Sewa [While Offering the New Ripened Crops, the Scripture Be Recited ], Choit Mundhum [The Myth of Creation], and Cha:sok Sewa:ng Pokma [Standing up while Offering Newly Harvested Crops]. Likewise, his books on language are: Kirateshwar Yakthung Ningwaphu Sa:pla: [Book of Holy/Sacred Knowledge] (1958a AD) and Tum Yakthung Ningwaphu Sa:pla: [The Primary Book of Holy Knowledge] (1958b AD) and Kirat Yakthung Ichha:p [The Limbu Literature]. The first two language books published in the same year 1958 AD or 2015 BS were about the Limbu alphabets especially for the beginners.

### Iman Singh Chemjong (1961 AD)

Chemjong (1904-1976 AD, Panchthar, Nepal) is one of the greatest scholars in the field of the Limbu language and literature. It is not an exaggeration that the Limbu language would not have developed in this form, in the absence of his contribution. Every Limbu native must owe to him for the unprecedented contribution Mr. Chemjong has made to the Limbu natives. The compilation work of Limbu Mundhum has got its own special significance in the history of Limbu language development. 'Kirat Mundhum' alternatively known as 'Kirat Ko Beda' (1961AD) is undoubtedly the first book comprising the most essential aspects of the Limbu Mundhum. This book (Kirat Mundhum) consists of three different parts. The first part involves the mythological references which are concerned with the origin of universe, human being, sin, anger, and jealousy. The second part of the Mundhum consists of instructions, and ways of performing different rites and rituals in different religious and cultural functions. Similarly, the third and last part deals with philosophical preaching and the problems entailed and faced during the propagation of the Limbu Mundhum. About this 'Kirat Mundhum' the author writes in the book preface as "This Mundhum has not been written by listening others incantations or self-imagination rather it has been

transliterated into *Devanagari* script and translated into Nepali language directly from the thirty-six hand long (approximately fifty feet) rolled paper."

Apart from the book 'Kirat Mundhum', he wrote different eight books on various subject matters. These all books are of great worth in the Limbu language and literature and these books have been successful to lift him high towering above the other contemporary and latter writers. His rest books viz. Kirat Itiha:s [Kirat History | Kirat Sa:hityako Itiha:s [History of Limbu Literature], Kirati Dantya Katha:, Kirat Mundhum Kha:hun [Kirat Religious Counsel], History and Culture of Kirat People (English publication), Kirat Darsanko Sa:ra:msha [Summary of Kirat Philosophy], Kirat Bya:karan [Kirat Grammar], Kirat Kalin Bijayapurko Sankshipta Itiha:s [Short history of Bijayapur during Kirati Regime] and Yakthung-Pene- Mikphutla: Pa:nchhekwa: [Limbu-Nepali-English Dictionary] are all equally important in their own respect. They all are really successful to reveal the depth of the subject matter. They hint at the clear- cut path and impart the insights into the respective disciplines.

Chemjong was, undoubtedly an honest person to uplift and propagate the language, literature and Mundhum of the Limbu Kirat. He was a true devotee of the Mundhum in speech, mind as well as action. He was not merely a versatile writer but also an energetic activist of his time who mobilized the Limbu community for the development of the Limbu language and literature having felt the deep sense of responsibility as a member of the Yakthung Chumlung in 1925A.D. in Kalimpong. In that organization, Chemjong was nominated as the

general secretary and it was a mile-stone in the history of Limbu language and literary development. Mainly, the book *Kirat-Mundhum* provides a basis for the Kirati Limbu natives about the knowledge of Mundhum also a ground for Linguistic study of the Limbu Mundhum.

## Laxmi Kandangwa (1961 Nepal AD)

Kangdangwa is not a book writer but she appears to be the translator of the Limbu language. She has translated two stories of Kajiman Kangdangwa and one story of Dev Kumari Thapa (Sinha). Her translated version was published in 1961 with the title *Pa:ngkhare yeba:-a:ng yera:* (1957) AD, [Pa:nchthare Yeba: also Came/Laughed]. Her work seems to be quite different from other average writers since it has introduced beautiful non-Limbu stories to the Limbu natives. Translation of Nepali stories into Limbu is also a praiseworthy work which stimulates the Limbu natives to have the idea of other community's life pattern.

# Santa Bir Khamdak and P. M. Subba (1964 AD, Sikkim, India)

Khamdak and Subba co-authorly published a psalm (*Bhajan Gi:t*) entitled *Yuma: Sa:m nu Pa:la:m* in 1964 in Gantok, Sikkim. It was in the *Devnagari* script. This is the song of praise or religious song in which the supreme Goddess of the Limbu 'Yuma' is venerably called upon for inspiration and necessary instruction to achieve the success in and after the life. In other words, the supplication is meant to tie between the supernatural being 'Yuma' and the mundane Limbu beings and through her (Yuma) they (Limbu naitves) should

maintain love and affection among them and show the due reverence to the supreme Goddess 'Yuma'. The hymn 'Yuma: Sa:m nu Pa:la:m' [The Song with Yuma Goddess] is supposed to be sung by the Limbu family heads on a regular basis so that they may spiritually be connected with the Holy Spirit and may influence the coming generations. The rhythm and melody while singing the psalm 'Yuma: Sa:m nu Pa:la:m' really produce peace and serenity in the mind. From the linguistic aspect, this psalm has a great importance in terms of rhyme, rhythm, stress, intonation and the like. Similarly, it is extremely rich in regard of the vocabulary especially religious and archaic terms. For these reasons, it has its own significance in the language and literary development.

#### Na. Mu. Krishna Bahadur Lawati (1964 AD)

Lawati (Panchthar, Nepal) has written four different books related to the Mundhum psalm or devotional songs. They are Ishwar Bandana ra Shristi Barnan (Prayer and the Mythical Account of the Creation), Ma:ng Ingkhang Nigwa:phu Sa:pla: (Divine Counsel and Message) Thibong Yakthung Sare Yangdang Phongma (Ten Limbu's Descendants and Ritual of Baptism/Naming) and Yakthung Pesa:p Mundhum (Written Scripture of Limbu). After a decade long halt he again wrote a 'Yakthung Pene Pa:nchhekwa:' (Limbu-Nepali Dictionary) in 1978. Likewise, he has also written another book on history entitled Kirat Banshako Itihas [The History of Kirat Dynasty]. Lawati seems to write on three different disciplines i.e. Mundhum literature, history and linguistic discipline. The first four writings are related to

the Mundhum literary field or more specifically liturgical ones whereas the latter two are related to the core area of language and history respectively. In this way, he has contributed to both the language and literature of the Limbu.

#### Bairagi Kainla (1973 AD)

Bairagi Kainla (Panchthar, Nepal) is the pen name of Til Bikram Nembang, who is a successful writer in both Nepali and Limbu language literature. He is known only from the year 1973 AD as a writer of the Limbu language especially the compilation of Limbu-Nepali-Shabda Sangraha [The Collection of Limbu-Nepali Vocabulary 1973] which contains 1500 words but it is unpublished. Limbu-Nepali-English Dictionary edited by him and published by Royal Nepal Academy has twelve thousand head words along with derivatives and it has forty thousand words altogether. This dictionary is the largest one ever written in the Limbu language. The entry words are first written in Sirijanga script then transliterated in Nepali and English transcription. The meaning or the explanation has been given both in Nepali and English. The dictionary also introduces the historical background and linguistic features based on different linguists studies before the real entry begins. This introductory portion has significance for the researchers who are really keen interested in the study of Limbu language. After all, the dictionary stands upon the foundation of Iman Singh Chemjong's Limbu-English Dictionary which was published in 1961 AD.

Besides the issue of lexicography, Bairagi Kainla is also seen as a successful writer in the field of Limbu grammar. He has written the Limbu grammar following the theories of modern linguistics. In this unpublished grammar, he recounts the history of Limbu alphabets and deals with Limbu phonology by contrasting in the minimal pair in the identical phonetic contexts and complementary distribution. He presents distinctive features of both vowels and consonants. He classifies the vowel sounds on the basis of lips positions, height of the tongue, activity of the tongue and the length of the time in the process of utterance. In the same way, he classifies the consonant sounds in terms of place of articulation, manner of articulation, aspiration, voicing and breathy, murmur and voiced sound. He attempts the distribution of both vowels and consonants in initial, middle and final positions. Consonant cluster, vowel sequences and diphthongs are listed in the grammar. The concept of close and open syllables is listed along with the syllabic structures like mono, di-, tri- and multi syllabic words in Limbu.

His article, entitled 'Limbu Bhasha ra Kosh Nirman' (Limbu Language and Creation of Lexicography) introduces the geographical areas of Limbu settlement, the size of population, culture and population. The article highlights the language variety, dialects, the tradition of writing in the Limbu script, the history of writing dictionary. Finally, the article mentions the names of different individuals who have contributed to the development of Limbu language and literature (Journal of Limbu literature and Culture 1998).

It is perhaps not the matter of exaggeration that Bairagi Kainla is the person who has compiled and edited a large scale of Mundhum. His contribution to the Limbu language began in the year 1973 AD with the compilation of 'Limbu-Shabda Sangraha' [The Collection of Limbu-Nepali Words] containing 1500 words but still unpublished. Then he translated Subba Rana Dhoj Nembang's lyrical poem entitled 'Kirat Mikhan Samlo' (Kirat Eye-Opening Song or Kirat Awakening Song) in 1981 AD. In the years 1990 AD, he compiled 'The Hymns of Satyaha:ngma: Sect and Instructions' of Mahaguru Phalgunanda' (Mahaguru Phalgu Nanda Ka Upadesh-hare tatha: Satyaha:ngma: Pa:ntha-ka: Bhajanma:la:) same year 1994 AD.

Kainla appears to be a versatile writer. He has penned near about a dozen books of different issues of Bhajanmala [Hymns]. The following year 1991 AD, he compiled a book called Limbu Jatima Kokha Puja [The Worshipping of the Womb]. Irshya ra A:nkhi Da:hi ko A:kkhyan [The myth of Jealousy and Envy ] appeared in 1994 AD and in the same year he published the other book Pretatma ko Ak-khyan ra Anusthan [The Legend of Dead Spirit and its Ritualistic Performance]. The next year 1995 AD he published a book with the title 'Mocha Ma:rne A:khya:n ra Anustha:n [The Mundhum of Killing Evil Spirit 'Moch' and its Ritualistic Performance]. The other book 'Tangsing Takma: Mundhum A:khya:n ra Anustha:n [The Mundhum of Unifying Kinship, Legend and its Ritualistic Performance] appeared in the Limbu Mundhum. Especially the last five publications are entirely devoted to the Limbu Mundhum. Each volume

consists of three different aspects i.e. introduction, main text and glossary. The introductory part deals with the background of the subject matter, meaning, purpose, methods or ways of ritualistic performance. The next part is about the main part or the presentation of main text. The main text has been presented in the Sirijanga script (Kirat Lipi) then its transliteration in Devnagari and finally the translated version of the Limbu into Nepali. For this reason, the main text is readable even for the non-Limbu native speakers. The last part of book consists of appendix which is for clarification of the main text. In this part, the glossary is the important thing because it includes hundreds of cultural terms that are especially used in the Mundhum recitation.

#### Birahi Kainla (1973 AD)

In the context of Limbu language and literature, Birahi Kainla (Sikkim, India) is the writer often heard but much confusing with the other writer 'Bairagi Kainla'. These both pen names (names only used in literary or other writings) have similarities in terms of sound, meaning, order of the birth and the 'clan' too. They are of the same Limbu clan i.e. 'Nembang' and both are 'Kainla' (fourth son in the birth order), one is 'Bairagi' (i.e. absence of worldly desires and passions) and the other is 'Birahi' (love-sick or lonely) and both are successful writers. The difference lies between them is that 'Bairagi' is Nepali whereas 'Birahi' belongs to Nepali speaking Indian specifically Sikkim.

Birahi Kainla is another vigorous writer worthy to be remembered. He has penned in different four languages i.e. Nepali (four books), Hindi (one book) English (one book) and Limbu (three books). Of the four books in Nepali language, 'Limbu ha:sha: ra Sa:hitya ko Samchhipta Parichaya (A Brief Introduction to Limbu Language and Literature, 1996) is one of the important books. It really gives the insight into the progress the Limbu language and literature has made up to this time. Out of three books written in the Limbu (Sirijanga Lipi) script, the book entitled Kesa:mi Na:msa:mi (an epic fragment) is an important creation on the part of the writer. This book deals with the Limbu mythical story about how enmity creeps into the relationship among akin (related by blood) brothers. Likewise, he wrote the Nembang-Limbus' Genealogy (1975) or 'Bamshawali in Nepali term; Limbu-English-Nepali Dictionary (1979), Yakthung Mukpa:n (Proverb, 1986) and Sankshipta Rai-Limbu Shabdakosh (1989).

# Yeingsa (Jas Hang) Maden (1979 AD)

Maden (Darjeeling, India) seems to use two parallel first names i.e. 'Yeingsa' and 'Jashang' which are likely to create much confusion to the readers as well as the library catalogue entry system. Anyway, he has made a good deal of contribution to the language and literary development by writing three different books on different genres that is, poetry and grammar. The two books La:ringgek nu Na:mlinggek (Deusi Geet: The Song Sung in the Tihar/Deepawali) and Pano-gen Nuba: Tetla:-gen La:jong Met-ning lo Ta:a:ro Patta: [With Cordial Feeling, I am Coming] belong to poetry while the next writing Yakthung Usuru Pa:n Huwa:si (Easy Learning the

Alphabets Quickly) belongs to the alphabetic system of the Limbu for the beginners. Like other many native writers, Maden is also giving the emphasis on rhythmic and alphabetical texts because he too seems to propagate the literacy and devotion to the religion and culture. He has also realized that two basic interests in knowing the fundamental concept of the Limbu characters (alphabet) and inclination towards the Limbu divinities.

The text Laringgek nu Namling-gek (Deusi Geet) is based particularly on the traditional type of singing and dancing. The Limbu people sing in their native tongue during the Tihar Festival and the next 'Pano-gen Nuba: Tetla:-gen La:jong Met-ning lo Ta:a:ro Patta:' (Lyrical Song) is sung in different ritual performances.

#### Ash Man Subba (1980 AD)

Subba (Tehrathum, Nepal) has written four books including one translation. The book entitled *Tum Yakthung Sa:pla: Thokla:* in 1980 AD (The Souvenir of Limbu Book) is the book about the Limbu alphabet for the beginners. The other two books are *Kiratiya Dharma ra Karma Sanska:r* 1988 AD [Kirat Religion and Rites] and *Sa:myo nu Yetchham Thim* [The Limbu Rites and Rituals] which are dealing more or less the same issues about the Limbu rites and rituals. The text *Kiratiya Dharma ra Karma Sanska:r* (1988 AD) is written in *Devnagari* script however it contains both in the Limbu language and in Nepali language. The Limbu version has been transliterated whereas the Nepali is translated version. So it is beneficial for both natives of Limbu as well as Nepali.

The fourth book entitled 'Thakku-ma:ng Phalgunandare Siwa: Kha:hun, 1991' [Spiritual Leader Phalgunanda's Eternal Counsel (Mahaguru Phalgunanda-ka Amara Ba:Niharu)] is the collaborative work of Ashman Subba and Nayahang Nembang which consists of Limbu and Nepali versions.

Among these four texts, the writing 'Kiratiya Dharma ra Karma Sanska:r' is very important in the Limbu community since the present Limbu seems to fail to care the Limbu original rites and rituals from the influence of other cultural practices. More specifically, the latter generations are supposed to be reluctant towards the traditional native performances. They are not only indifferent but also ignorant towards it. In this context, this book has its own importance.

## P. S. Subba and B. B. Subba (Muringla 1980 AD)

They (Sikkim, India), belonging to the same Limbu clan Muringla, are the successful writers of the Limbu language and literature. Though these two writers do not belong to the same generation because of the vast difference of the age, i.e. P.S. (Padam Singh) Muringla was born in 1923 whereas B.B. (Birkha Bahadur) Muringla (Subba) was born in 1947, they appear jointly in most of the publications. For instance, 'Yakthung Huwa:si, 1978', (consisting the Limbu Alphabets) and 'Hindi-Limbu Kosh, 1980' (Hindi-Limbu Dictionary) are the collaborative writings. This does not necessarily mean that they have not written separately. P.S. Subba has earned his name as a novelist in Limbu literature. Limbu novel 'Thatthama 1983 The [Numbness/behosi/मुच्छना] is a well-known among the

Limbu intellectuals. Likewise, P. S. Subba has written a biography entitled 'Sa:ngra:mba: Man Bahadur Lekwa:ha:ng, Kha:mda:k, 1983'. Unlike P. S. Subba, B.B. Subba is identified as a text book writer and veteran translator. He has translated a number of Nepali and Hindi texts into Limbu. The latter is also a famous singer.

Leaving P. S. Subba aside, B. B. Subba is found in the collabotaive writing with Mohan Prasad Phurumbo. These two (i.e B. B. Muringla and M. P. Phurumbo) have joinly written more than nineteen different texts for different grades for Sikkim schools. Candidly speaking, they are professional textbook writers. For instance, some of their textbooks are Yakthuun Sappak/Sapsak, Kheda Sung, Pattila Sung, Siwading Khahunha, Sammila Sapsak and so on. In this way, these two writers have made a great deal of contribution to the Limbu language and literary development.

#### Bam Prasad Lawati (1981 AD)

Lawati (Panchthar, Nepal) has composed songs in the modern style. For this reason he has entitled his collection as 'Kirat A:dhunik Gi:t' (Kirat Modern Song) which was published in the year 1981 AD. This has served a new taste to the Limbu natives because they were used to reading or listening to the classical ones mostly based liturgical types. In this sense, his writing offers the modern songs to the Limbu Kirat. Here the reference of the Limbu Kirat needs to be specified because there are many groups in the Limbu ethnic community depending on the religious beliefs. For example, some Limbu people belong to the Hindu, some Christian, and Yuma Samyo. However, the 'Kirat' and

'Yuma Samyo' are not totally different but they are only the religious sects. More or less they have common beliefs regarding the rites, rituals, deities and divinities.

Lawati in his writing discourse 'Kirat A:dhunik Gi:t' is not supposed to talk about the issue of the religion but he is expressing his concern about the position of the Limbu community, the duties, comparing between the old and new generations and other related aspects.

# Khagendra Singh Angbuhang (1981 AD)

Angbuhang (Taplejung, Nepal) has gained his identity with his glossary entitled 'Mujoklung Ming' (Creator God's Name) in 1981 publishing it from Taplejung, Nepal. Actually from the linguistic aspect, the terms like dictionary and glossary are not the same. But commonly people think that they are same and interchangeable to each other. A glossary, also known as a vocabulary or clavis, is an alphabetical list of terms in a particular domain of knowledge with the definitions for those terms. Traditionally, a glossary appears at the end of a book and includes terms within that book that are either newly introduced, uncommon, or specialized. In contrast, a dictionary is a book or electronic resource that lists the words of a language (typically in alphabetical order) and gives their meaning, or gives the equivalent words in a different language, often also providing information about pronunciation, origin, and usage. He also compiled the verses of Kirat religion under the title 'Sa:myo So-sum' (Religious Consciousness). Besides these two books, he has written other seven different books. His devotion towards the Limbu language and literature is by no means less than other Limbu native as well as

non-native writers because he did not have formal higher education rather he was an ex-British army. Being an exservice man, it was not a simple thing to write nine different books on the Limbu language and literature. In this regard, he is the man to deserve much appreciation from the Limbu natives.

## P. S. (Padam Singh Muringla, Nugo) Subba (1983 AD)

Subba's (Sikkim, India) contribution in the Limbu language and literary development is credited by his writings like *Thattha:ma:* a novel which literally means numbness/loss of sensation or feeling. This novel was published in 1983 AD which is the first Limbu novel. In the same year, he published a biography entitled *Sa:ngra:mba: Man Bahadur Lekwa:ha:ng Kha:mda:k* in 1983 AD. His journey of writing does not confine only to writing the novel and biography, but has published writings a book on analytical and critical essays of Limbu script. He has gained the fame in field of critical writing and thus he is regarded as to be an excellent critique.

Looking the multiple surnames of a single writer, the readers unfamiliar with the multiple form of naming style find it as a great problem. The writers especially from Sikkim and Darjeeling create much comfusion to the reader and library catalogue entry because they use multiple surnames such as 'Subba', 'Muringla', 'Limboo', 'Nugo' or the like. Likewise, they, sometimes use abbreviated first and second names (e.g. P. S.) or sometimes the full form (e.g. Padam Singh). Perhaps, they may not have realized as how much the readers are confused by of such variables in naming.

#### Harka Bahadur Khamdak (1984 AD)

Khamdak (Sikkim, India) has contributed to the Limbu language by the collection of stories entitled 'Sa:kkek [Oath] in 1984. The special of this story 'Sa:kkek ' is that it is the first story collection of the Limbu story written in the Sirijanga script (Kirat script). Likewise, his next contribution is a genealogy/pedigree 'La:sa:nge Sudhingum Lekwa:ha:ng Kha:mdha:k-ha: Ma:ngena: Mungdhung Sak (1988)'. In fact, a genealogy is also a good source of writing which provides the descriptive details of a certain clan. Some few people can claim that genealogy or pedigree is not a part of literature, rather it is the history. To some extent, this claim is reasonable, yet it shares some aspect of literature too. Frankly speaking, there is a blurring line between the history and literature in order to distinguish them from one to another. 'His story' is in a way 'history'. Both the literature and history deal with the mankind and their activities. Only the slight difference between them, as Long (1989) opines, is that "History records man's deeds his outward acts largely; but every great act springs from an ideal, and to understand this, we must read literature, where we find its ideals recorded" (p.6). Here Long seems to be stating that history deals with the man's outward activities whereas literature inner feelings and emotions. In this sense, Khamdak's genealogy 'La:sa:nge Sudhingum Lekwa:ha:ng Kha:mdha:k-ha: re Ma:ngena: Mungdhung Sak (1988)'is noteworthy in the field of Limbu literature.

Apart from the aforementioned writings, he has also composed poems and got them published in different publications.

## Mani Raj Hukpa (1985 AD)

Hukpa (Phedap, Tehrathum, Nepal) has written a novel entitled 'Phungbonai' (Garland) which was published in 1985 in Lingchom, west Sikkim. This novel is considered to be the second after the novel 'Thattha:ma:' by P. S. Muringla. From the aspect of the characteristic feature of a novel, the novel 'Phungbonai' [Garland] has not met the requirement - the requirement of life span of the principal character. Generally, a novel is defined as a long narrative prose-writing that depicts the full life of the protagonist. This particular novel 'Phungbonai' captures only five years span from the major character 'Sanahang's' father's expiry to his mother's demise. Maybe, the English convention might probably rank it as the 'novella' (laghu upanyas) as 'The Heart of Darkness' by Joseph Conrad (1857-1924) or the Nepali novel (upanyas) - 'Basain' (Migration) by Lila Bahadur Kshetri (b.1932 - ). Moreover, the English convention is that the fictional writing from 800 to 30,000 words (Cuddon, 1998) is considered to be a story (p. 815). If this English standard for the novel is applied in the Limbu novels, it will be difficult to assess the quality of length. Hukpa's (perhaps 'Chongbang' also) novel 'Phungbonai' consists of 68 pages in lithographic print.

Besides the novel, Hukpa (Chongbang) has published the anthology of poetry in 1988 AD consisting of 40 pages in lithographic print.

#### Sat Kumar Singdhaba (1986 AD)

Singdhaba (Sikkim, India) has created his identity with the creation of a Limbu play (1986) entitled Kerekle Mik-o-ba: Ta:mji (with meaning 'Hateful to All') and a novel 'Hingmelle Tya:ngba: La:mdikke [Arrival in Foreign Land to Survivel (1987). Regarding his play 'Kerekle Miko-ba: Ta:mji' it has a special significance in the history of the Limbu literature because it is the first play published in the book form. It consists of nine scenes in which Sanahang is the protagonist and it portrays the povertyridden life of the protagonist. This is a tragic play which ends with demise of Sanahang's grandfather. Singdhaba's next play is Balihang (2002). Balihang 'Bali Raja' a Limbu mythical hero famous for charity and believed to have started the Limbu traditional festival 'Balihang Tangna:m' or 'Tihar Festival' after his name.

Singdhaba is known to be the Limbu novelist who has written the novel entitled 'Hingmelle Tya:ngba: La:mdikke (1987). This is the third novel as the first one is 'Thatthama' by P. S. Muringla, and the second one is 'Phungbonai'. His novel 'Hingmelle Tya:ngba: La:mdikke (1987) narrates the story between the two school boys Phiphang and Balihang. But the story ends without completing the plot of the story of the two boys which feels like unnatural ending of the novel.

# Bir Nembang 'Mering' (1986 AD)

Nembang (Panthar, Nepal) is known as the writer of the epic fragment 'Semmui' with the meaning 'Farewell/Adieu'. This epic fragment was published in the lithographic print in 1986 AD and consists of fifty pages. In our life, meetings and separations are the two

extremes which are inevitable. The meeting brings about a pleasure whereas the separation is most often associated with the pain. There is a popular quip that a pain caused by a single departure can not be fulfilled by the hundred unions. These two aspects are just the day and night chasing one to another. Separation of one situation means meeting with another situation. Nembang's epic-fragment seems to be dealing these aspects in an artistic manner. Then after a long interval he published a compendium (anthology) of poems entitled Menhakna:ba: Nepphuren Mim (Unsearched Love of Two Persons) in 2001. This book or the second poetic creation also deals with the one of the most discussed human emotions i. e. Love. In this book, he would be telling that love does not take place by preplanned way rather it happens itself. One can not receive it by begging or asking for. Westerners most often use love metaphorically as 'a pit' in which person falls all of a sudden. This is the reason; they say that 'he or she fell in love.' So, there is falling in love accidently, but not preplanned.

#### Mohan Izam (1986 AD)

Izam (Sikkim, India) has edited and compiled the songs under the title 'B. B. Subha:-re Ku-sa:m-itla:'[The Rhythmic Pattern of B. B. Shubha/Subba's Songs] in 1986. He has also made contribution to the Limbu language and literature by being the editor of four different Limbu newspapers and journals. The newspapers such as Noba Ing-ghang [Good News], Peli [Petition], Na:dong [Reconciliation/Meeting], and Ling-

na:m-Phung [Sunrise Flower] are some examples which were published under his editorship.

# Lalit Muringla (1988 AD)

Muringla (Sikkim, India) has earned his name in the Limbu literature by writing the novel 'Mim Iplekhe' (Deception in Love) which was published in Lingchom, Sikkim. It is the fourth Limbu novel which was published in 1988 AD. Quite contrary to the general expectation the Limbu readers, the principal characters (Sukmaya and Binod) sound to be Nepali names and it gives the impression of the Nepali novel. Likewise, the novel is full of the love-story and the main characters' emotional conversation extends unnecessarily longer which has made it a bit monotonous.

## Devman Yakthung, Khamdhak (1989 AD)

Yakthung is regarded as the man of Limbu fiction writing. First he created his identity as a novelist from his novel entitled 'Sakmat' [Life/Vitality] (1989) published in Sikkim. He has also published a prose fiction in the title 'Mikki Phungle ga Naibe ga' [Form of Youth] 1993. Apart from his maiden novel 'Sakma:t' he has penned the two more novels: 'Thetlong' [Borrowing](1991) and 'Lepmi' [Forgiveness] (1995). These three novels by a single writer make him the second Limbu writer in the field of the novel or the narrative fictional writing. As a writer, his surname 'Ho:ndo:k' is much popular or he appears as Devman 'Ho:ndo:k' (i.e. Orphanhood or Helplessness) in his most writings.

#### Shiva Kumar Shrestha (1990 AD)

Shrestha (Dhankuta, Nepal) is perhaps such figure who has made an immence contribution to the Limbu people writing a resourceful book 'Limbuwa:n ko Eitiha:sik adhyayan' (The Historical Studies of the Limbuwan, 1985 AD) which does not seem to be directly related to the language and literature yet it has provided authentic data of the historically important issues. However, in the book 'Limbuwa:n ko Eitiha:sik Adhyayan', mentioned about the Limbu script, language and literature. He has stated that the Limbu has own script and it is called 'Sirijanga lipi.' He further mentions that, nowadays there are writings available in the Limbu literature. Moreover, there are texts of poetry, fiction, play, grammar, history, and essay in the Limbu language. As he compares the progress in the Limbu language and literature, he finds more progress in Sikkim than that of Nepal.

Shrestha's real contribution to the Limbu language and literature lies in three different books as 'Kirati Lok Katha' (1990), 'Kirati Lok Katha Sankalan' (1994) and 'Kirati Phoktel' (1999). In this sense, Shrestha deserves high appreciation as a contributor to the Limbu language and literature from the side of non-native Limbu.

#### Chandra Mani Tumbapo (1990 AD)

Tumbapo (Sikkim, India) is known through his epic fragment 'Ma:re Mimzi-o' (In the Mother's Affection) published in Sikkim in the year 1990 AD. As the title, he tries to glorify the mother and like the Hindu religious scripture, he happens to say that 'Mother' and the 'Mother Land' are more virtuous and admirable than the 'Heaven' itself. His only one published epic fragment is

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however different from others in many respects since it is feminist writing from the point of view it deals with the persona and the issue. Likewise, very few writers have created the literary work on the title 'Mother'. Maxim Gorky's (1868-1936) famous novel 'Mother', and Alan Ayckbourn's (b. 1939 -) play 'Mother Figure' are a few instances of the literary works on 'mother'. In this regard, Tumbapo's but one epic fragment is distinct and appreciable in the Limbu language and literary development.

#### Tamling, Sancha Man Limbu (1991 AD)

Tamling's (Sikkim, India) contributuion is counted on his writings of a grammar 'Yakthung Thisigeppa: Sa:ppa:n' (Limbu Elementary Writing Book or in Nepali 'BarNamala'), and religious writing 'Yuma: Mundhum' (Mundhum) in the same year 1991 AD. From his writing, it seems that he has undertaken two different disciplines such as language grammar and spiritual notion - Mundhum. His grammar has been designed for the beginners because the term Thisigeppa: refers to the 'first grade' or 'class one'. Like other native Limbu writers, he is also concerning with the Mundhum. Candidly saying, no writer is writing the Mundhum on his/her own but s/he compiles, interprets, analyses or translates into communicatable language. The Mundhum version is mostly found in the oral form and it is recited by the Sha:mba: (an authentic person of the Mundhum recitation) on special occasions. The language is heavily archaic much distancing from the ordinary language. So what most Limbu writers are doing is that they try to explain the Mundhum corpus that is, they announce, interpret and translate into simple language. Here, Sanchaman is also doing the same.

## Tej Bahadur Limbu, Menyangbo (1991 AD)

Menyangbo (Taplejung, Nepal) appeared in the literary field with his liturgical writing, 'Sa:wa:la: Sa:mlo Kube Mundhum' 'The Origin of the Earth and Creatures' in the year 1991AD. It contained both the Limbu as well as Nepali versions. It was published in Taplejung, Nepal. His writing is primarily based on mythical references of the Limbu Mundhum which narrate the origin of different phenomena such as earth, stars, deities, rivers, lakes, living creatures and so forth. This is philosophical in nature but is expressed through a myth because the myth, in almost every society, serves as the explanation of very abstract and supernatural phenomena that people feel in their mind. People in the remotest past might have felt surprise regarding the question of creations of the universe, earth, water, creature and so forth. So, the myths were made up to satisfy the possible curiosity of the people. Menyanbo is also simplifying the esoteric notion of human creation through 'Sa:wa:la: Sa:mlo Kube Mundhum'.

## Rana Dhoj Sireng, Chonbang (1991 AD/2047 BS)

Sireng, Chongbang (formerly Taplejung and presently Morang, Nepal) is very much devoted writer though he lacks higher formal educational degree. Even though, he has written nearly a dozen books on the Yakthung Mundhum, he is not much seen and discussed in the Limbu language and literary forums. By profession, he is the Limbu Sa:mba:/Pheda:ngba: (Limbu

priest), he has compiled six Limbu Mundhum books for different ritualistic performances. His publications on the Limbu Mundhum are Mundhum Dharma Bade (2047 BS), Tin-Ra:te Ya:gra:ngsing Tangsing Mundhum (2049 BS), Kirat Mekkhim Phungna:ba: Sa:mlo (2050 BS), Yakthung Mundhum (2051 BS), Balihang Tangna:m (2065 BS), and Na:muk Sa:m (2068 BS). Apart from the Mundhum compilation, he also published Sireng Chongbang Bamshawali in 2062 BS and Yakthung Pheda:ngma: Sangchumbho Bidhan ra Itihas Mundhum in 2073 BS.

With such publications, he has made considerable contribution to the Limbu language and literature yet the publication records are not found or referred to in the Limbu specific organizations or bulletins. He is in a sense, a tortle which lays a number of eggs at a time but remains silent and pursues its daily activities. On the contrary, a hen merely lays a single egg, yet it makes sharp noises as if it is going to publicize its achievement.

#### B. B. Pakkhim (1992 AD)

Pakkhim (Sikkim, India) is able to make his presence in the Limbu literature through the novel 'Chosaplungma' (Goddess of Fortune/Destiny or in Nepali Bhagya Vidhatri) which he got it published in Sikkim in the year 1992 AD. This is the sixth novel in the Limbu literary world. Lilahangma is the main character of this novel. Even though she gets married with Phago, she happens to stay in her mother's home. Surprisingly, she becomes the mother of Muksihang and Labhungma at the mother's home. Finally, she breathes her last at the same home. Regarding the novel, it seems to develop

along with the flow of time, so it can be inferred that there is the gradual progress in the Limbu literature.

# Tuttu Hasta Lal (Punglaing) Limbu (1992 AD)

Hasta Lal Limbu (Taplejung, Nepal) is really a noteworthy person in the sense that he being a retired pensioner of British Army and a man with no formal education, ventured to write books on the Limbu language and literature. For this, he deserves a deep appreciation. His books are Nepali-Angreji Shabdakosh (Nepali-English Dictionary) and Susumetle Kubokma Kusa:mma:. His dictionary resumes with the introduction of Kirat alphabets. He has revealed only eight vowels including two diphthongs. He presents thirty five consonant letters imitating Nepali orthography. It seems that allophones have also been presented as separate or distinct phonemes. The latter book 'Susumetle Kubokma: Kusa:mma:' includes mythical form of origin of the devil called 'Moch' and ways to subdue it. It also plainly expresses the ritualistic approaches of dead body, funeral marches, and cleansing rites. His writing is based on the Tamor Khole dialect (or Taplejungge dialect) which is thought to be as the limitation by other speech variety.

# Nar Bahadur Yonghang (1995 AD)

Yonghang (Singhadevi, Morang and presently Arjundhara, Jhapa, Nepal) mostly writes under the penneme 'Nabal Phaibali' and he seems to be interested in the poetic genre. His initial writing belongs to the field of poetry. He first collected Limbu 'Pa:la:m' (the Limbu specific traditional song) and published that collection as

a book in 1995 AD. After that, he immediately changed the trend of poetry and compiled a brief glossary entitled Sankshipta Khas-Limbu Shabdakosh (1995 AD). One year after that he happened to publish the song entitled 'Baliha:ng Tangna:m' (1996 AD) that is especially sung during the Tihar festival (Festival of Light) and it is termed in Limbu as 'La:ringek and Na:mlingek'. His latter writing that is, collection of Limbu proverbs appeared with the title 'Yakthung Mukpa:n Sum' in the year 2004 AD. He is one of the versetile writers because he has written different genres such as poetry, fiction, nonfiction and glossary as well. He is found to have written under two different names. Some of his writings have appeared in the name of Nar Bahadur Yonghang and some in the pen-name Nabal Phaibali. In this respect, many readers may think that these two names can be of two different writers.

To talk about the real name and pen name, this trend is found in the English writers too. Most of the readers are familiar with the pen names, but in contrast a very few know about their real names. For example, the individuals who are involved in the study of the English literature, they are familiar with the English writers such as George Orwell, Lewis Carroll or George Eliot. These names are pseudonyms or pen names whose real names are Eric Arthur Blair, Charles Lutwidge Dodgson and Mary Anne Evans respectively. The major difference between the Limbu writers and the English writers is that the Limbu writers use their both names i.e. the real names and pen names simultaneously or every

alternative writings whereas the English writers use only their pen names most often.

## Khel Raj Yonghang (1995AD/2052BS)

Yonghang (Panchthar, Nepal) compiled a book Nepali Sabdakosh (Limbu-Nepali entitled Limbu Dictionary) which consists of seven thousand four hundred thirty two (7432) words written in the Limbu script with their pronunciation and meaning in Nepali or Devanagari script. This is a bilingual dictionary and both the natives (i.e. Limbu and Nepali) are benefited from this book. The book has laid its emphasis on the vocabulary of the everyday communicative language form so it is not suitable for the higher level discourse or the classical form of language used in the Limbu Mundhum. Unlike other general dictionaries, the lexical entries have been arranged under the word class type i.e. noun, verb, adjective, and adverb. Yonghang's dictionary is the result of his hard effort because he is not formally well educated. He had to visit to different places and people seeking necessary help of both financial and academic purpose. During the preparation of the dictionary, he had divided its corpus into several parts containing the Limbu and Nepali words in order to supply them with basic Nepali meanings by the experts. Later on, he collected the distributed sections from different individuals to whom the portions were given for writing the meaning.

# Chaitanya Subba (1995 AD)

Chaitanya Subba wrote *The Culture and Religion of Limbus* in 1995. This book was outcome of field research

under the project "A Study on the Culture and Religion of the Limbus" supported and financed by the Niwano Peace Foundation Japan. This book contains fifteen chapters. The first chapter deals with ethnographic area, purpose and methodology of the study. The second chapter is concerned with the historical background of Limbus on their cultural context and focuses on their present situation. The third chapter throws light on the literary status and script of the Limbu language. The fourth chapter is about the customs, tradition and festivals of Limbus. This chapter further discusses the practices and norms that govern the social relationship about which the Mundhums are rare and vague.

The fifth chapter considers the aesthetic aspect of the Limbu folk-lore especially focusing on the various perspectives of folklore including music, song, musical instruments, dance, drama, arts, folktales and so on. This chapter tries to present precisely about the extensive hidden treasure of folklore. The sixth chapter is devoted to the roles, cultural significance, and functional importance of traditional religious practitioners, healers, and misfortune preventers locally known as Pheda:ngba:, Sa:mba:, Yeba:, Yema:, Onshi, Ma:ngba: and Kheduma:ng. The seventh chapter is about the ceremonies preceding the birth with Mundhum background and justification. The eighth chapter deals with the ritual of purification at parturition and baptizing the infant. The ninth chapter is to describe the Mangena ritual which is performed by all Limbus for their safety, well-being and progress by recollecting the noble history of their ancestors.

The tenth chapter focuses on the rituals of the marriage ceremony, myth related to the marriage, customs and tradition of marriage and recent practices. The eleventh chapter deals with the rituals of Na:ha:ngma: to be performed by household chief for the wellbeing and prosperity of his family including himself. The twelfth chapter is about 'Tongsing' ritual, the most important ritual of the Limbus which has the Mundhums of cosmology, eschatology and various aspects of human life along with several myths, legends and analects held during the period of three nights and almost five days. The thirteenth chapter is to discuss about the various rites and rituals related to death ceremonies with the background of Mundhum and interpretation of post life situation based on it. The fourteenth chapter presents the supernatural powers and spirituality that are supposed to be believed by the Limbus. It states various types of divine spirits or supernatural beings ranging from almighty gods, divinities ancestral spirits to human souls based on the concepts of Mundhums and current practices. Here, religious concepts and philosophical speculations have also been discussed. The final chapter or the fifteenth chapter sheds light on the Limbu heritage, the issue of conservation and retroaction factor of cultural mutation, ethnic awareness, social distance and integration and responses to the cultural issues.

The fifteenth chapter is only the final portion of the main text but the book entails appendices and as other authors Mr. Subba has also presented different topics under the appendices. For instance, appendix I, consists of Kirat alphabet, II has the name of *Yeba*:s and their origin. The final portion of this part (appendix) is about index including phonetic symbols and word list and respective page numbers to be found in the book.

## Dhanrati Lekwahang 'Yapmi' (1996 AD)

Lekwahang 'Yapmi' (Sikkim, India) has presented herself as a leading lady figure in the field of Limbu language and literary development. She is chiefly noted for poetic creation. She published the poetic anthology 'Sa:kkhiha:' [Famine/Deprivation] in 1996 AD. After seven years, she published another anthology entitled 'Ka:i:k/Ka:i:t' [Relation by Marriage] in 2002 AD. With the medium of poetic creation, the poet (Lekwahang) has raised two important issues i.e. 'Deprivation' and 'Matrimonial Relations'. Human life has naturally unlimited desires and wishes but among them certain desires are genuine and fundamental ones. She poses a serious question as what a life is when the pleasure for which we are born is denied. Similarly, she opines that we have two bonds that are-consanguineal (blood) and matrimonial relations.

Like Lekwahang, there are other two lady writers in the field of Limbu poetry. Kamala Subha (Menyangbo) from Sikkim is the one lady writer who has published an anthology of poetry entitled *Mungba:nsa:n* in 2007 AD. Similarly, the other lady writer is Lila Tumbapo who is also from Sikkim, India. She has published an anthology *Sumha:tlung* (2009 AD). Except in the poetic writing, there are not female writers found in other genres such essay, novel autobiographical writings.

## Buddhi Raj Lekwahang (1997AD)

Lekwahang (Sikkim, India) has at first identified himself as a prose writer with the collection of Humorous Stories entitled 'I:tla:ba: Sepma:ngha:' 1997 AD (Pretentious Dreams). About one decade later, he published an anthology under the title 'Kusang Ta:na:m' [Rising Sun] 2007 AD, with meaning a 'New Morning.' 'Kusang Ta:na:m is one of the poems in the collection and this presents the thesis of the whole poems. The title 'Kusang Ta:na:m' (Rising Sun) is supposed to deal with the issues of Limbu community in an optimistic view. In the year 2009 AD, again he published a collection of stories 'Pemuk Siga:ngba: Sepma:ngha:' (Transient/Fleeting Dreams). Lekwahang, in this way has contributed to the Limbu literature especially in the field of fiction.

## Madhav Prasad Pokharel (2056 BS/1999 AD)

Pokharel (2056 BS/1999 AD) introduces Limbu language as agglutinative, suffix prominent, complex pronomialized language with distinct active and middle contrast unlike Nepali language, in his article 'Middle voice and grammatilization of reflexive morpheme in Limbu'. His remark about Limbu is that all the Limbu intransitive verbs are middle and most of the transitive verbs are active. He points out that <-a> is a third person singular intransitive suffix and <-u> is a third person singular transitive suffix. <-a> is identified as middle and <-u> is an active.

It is also better to mention one of his earlier (2050 BS/1993 AD) articles entitled "Nepal ko Bhasha ma Limbu Bhasha" presented in the seminar "Limbu Language and Literature" organized by Royal Nepal Academy, Kathmandu, Nepal. In this article he mentions the salient

features of Limbu language which differentiate it from other languages in one hand and bring closer with other language family in the other hand.

## Dilli Lingden (1999 AD)

Lingden (Ilam, Nepal) has come up with the of poem 'Mana: Chait-ha:' (Human Images/Figures) which he published in 1999 AD (2052 BS) from Nepal. From the general assumption, this book seems to deal with the popular mythical reference 'Ya:pmi Pongma: Mundhum' (The Creation of Man) of the Yakthung (Limbu) Mundhum, but it is dealing with essentially a modern human affair within the Limbu natives. In the poems, he has employed the irony and imagery to make the expression more vivid and pointed so as to penetrate the readers' psyche. In the same way, his next publication is concerned with the collection of short stories entitled 'Miktok' (Reminiscence) which was published in 2005 AD. Linden appears to be a successful writer and has made a considerable contribution to the Limbu literature.

#### Sesemi-se Nalbo (1999 AD)

Nalbo (Taplejung, Nepal) is a promising writer in the Limbu community who began his writing career from 1995 AD/2051 BS. In 1995 AD, he published three books such as two anthologies of poetry (Muing, and A:ni sa:mloha:) and one anthology of lyrical poem (Cha:sung). Then he wrote the collection of 'Pa:la:m' (i.e. the Limbu traditional song) under the title 'Ing-zum' (Principle/Theory) in 1999. After one year (2000 AD), he published an anthology of poetry A:dhokla:. The next year,

he published quite a new type of text 'Kirat Paryayabachi Shabdaharu' [Kirat Synonymous Words] in 2001 AD. Within the four years period from that, he came up with an anthology (To Thokla-tho Tingrekha, 2007 AD) and an epic fragment 'Sobuha:ngma:'(2008) proving him as a matured personality in the field of poetry. He is also found in the collaborative writings such as 'Sumziri Phung 2003'. It is a co-authorly written anthology of poems in which three persons including him are the writers. The other two are: Samziri and Sesehang. The Nepali equivalent term for the word 'Sumziri Phung' is 'Kamalko Phul' or 'Lotus Flower' in English. Here, the title 'Sumziri Phung' of the anthology is imagery to which different poems are the colorful petals to make the lotus look beautiful. Lotus is regarded as a sacred flower in the religious field which symbolizes as the purity, selfregeneration, enlightenment and rebirth.

Apart from the poetic writings, he also published two literary newspapers (book form) such as Lunga/Lungwa (Cross-Cousins) and Paklung (Shot-put).

# Jas Raj Subba (2001 AD)

Subba, Pandhak (Sikkim, India) has gained his identity as voluminous writer. By profession and educational stream he is basically specialist in agricultural science yet his most of the books are related to the Limbu language and literature. Surprisingly, he is inclined to the abstract notion i.e. the Limbu religion. In his two-decade long writing career, he wrote nearly one and half dozen of books. Out of these, one dozen of books deal with Limbu language and religion. It would be injustice to him to mention the date '2001' as if he had

started writing only, onward that date because he had written quite earlier than that. His book concerning with the Limbu language and religion was written in 1998 AD with the title 'The Philosophy and Teachings of Yuma: Sa:myo' At least six books are directly related to the Limbu Mundhum. Yakthung-re Tendha:m Mekhim Mundhum (1998 AD), Yakthung-re Phungsok Timma: Mundhum (1998 AD), Sumsemba: Ya:gra:ngsing - Tongsing Tok Mundhum (2001 AD), Mujoklung Khajoklung Mundhum (2003 AD), Semering Mundhum Part II (2004 AD), and concept of life after life and funeral practices in Yuma: Sa:myo Tradition (2004 AD). The above referred Mundhums are of different aspects of ceremonial events and rituals. The Mundhum and its aspect differ from one particular ritual to another. For example, the first mentioned Mundhum "Yakthung-re Tendham Mekhim Mundhum (1998 AD) is related to the ceremonial proceedings during the marriage ceremony. Marriage is considered to be one of the important events of life, so it has been held in accordance with certain rituals. The rest five Mundhums are for different ritualistic proceedings.

He has also come up with other books especially taking the subject of philosophy and Limbu language. His book, for example, "The Philosophy and Teaching of Yuma: Sa:myo (1998 AD) is basically dealing with philosophical notion associated with the Kirat (according to him 'Yuma: Sa:myo') religion. He argues that any religion is fairly and firmly grounded on certain philosophical bases and Kirat religion has definitely possessed these philosophical criteria. Another book 'History and Development of Limboo Language' (2002 AD) is

essentially devoted to the Limbu language. By observing the books he has written, it is fair to say that he has made a great deal of contribution to the Limbu language, literature and religion as well. But so far as his religious concept is concerned, it has triggered a very controversial issue among the Kirati people because most of Nepalese Limbus are the followers of the Kirat religion not the 'Yuma: Sa:myo' as he has proposed.

## Amar Tumyang (2001 AD)

Tumyang (Taplejung, Nepal) has proved himself as a promising figure in the field of Limbu language and literary development. He published the poems for children 'Sewa:ro' (Salutation for Greeting!) in 2001 AD and his writing culminates in the epic writing 'Sodhunggen Imansing Chotlung' (Respectable Iman Singh's Accomplishments) which he published in 2003 AD. His epic'Sodhung-gen Imansing Chotlung' is regarded as the first creation in the Limbu literature. Recently, he has published a book entitled 'Limbu Sa:hitya NirmaNko Itiha:ns' (History of Limbu Literary Creation) in 2013 AD.

Apart from the book writing, Tumyang has edited number of writings e.g. 'Chotlung' (Trans: Achievement – a book prepared for Informal Education for the Limbu Natives), 'A:ni Chowa:sa:mba:ha:' (Our Artists), 'Ma:ngena:re Kubok', (Origin of Worshipping One's Welfare and Safety) 'Ke-la:ng' (Drum Dance) and so forth. As a translator, he has translated certain Nepali books into Limbu, like 'Social Studies' Mathmatics, Science and Physical Education. To assess his position in the Limbu language and development, undoubtedly, he has made a great deal of contribution out of the contemporary

writers. Besides the above mentioned works, he has also successfully edited two volumes of essay collections namely *Yakthung Sumjo* 2067 BS' and *Ningwaba Ningwaha* (Minds within the Mind). The above details prove that Tumyang appears to be a versatile writer in the field of native language and literature.

# Puspa Thamsuhang/Thamsuhang, Puspa Subba (2002 AD)

Thamsuhang (Panchthar, Nepal) has written an epic fragment 'Itnimha:' [Thinking] in its equivalent Nepali term 'Sochai-haru' in the year 2002 AD. This epic fragment has been composed in the Limbu language with Sirijanga script. There are variations in the stanza form and verse length. Even the Limbu natives knowing the mother tongue may not have the pleasure of poem because they should be familiar with the Limbu script. In this sense, this poetic text has confined to the narrow range of the ra readers. Thamsuhang has also proved himself as a prominent figure in the Limbu literature by creating an epic Ma:kkhiba: Phung (The Flower of Blood) in 2010 AD.

To date, there are only two Limbu epics and this epic is the second one. It is not the matter whether the said epic has followed the general convention of the epic creation as in other languages such as Nepali, Sanskrit and English, or not; it seems to narrate the issue 'humanity' amid the bloody war. The author might be trying to state that we human beings are not only skillful at making progress but also skillful at killing each other. In the process of creation, he published an anthology containing fifteen distinct poems entitled *Sepma:ngba: Phung* (The Flower of the Dream) in 2011 AD. Apart from

his own books publication, he has made a significant contribution to the various journals compilations or compendia and editorial writings. Hinja:-pichchhu (Children) is a collection of children-based literary texts which consists of thirty different texts published by Language Development Center Nepal. The Limbu version of Hinja:-pichchhu (Children) has been translated into Nepali language by Thamsuhang

## Durga Prasad Aryal (2003 AD)

Aryal is another writer who has ventured to write on the Limbu language being non-Limbu native like Shiva Kumar Shrestha. It is a research-based book on the title 'Limbu Bha:sa:ma: Sanskrit Prabha:v' (The Influence of the Sanskrit over the Limbu Language). This book was published in the association of Royal Nepal Academy in 2003 (2060 BS). The author has forwarded six different reasons of Sanskrit influence over the Limbu language. He has mentioned that those six reasons are as: religious cause, business cause, political, tourism, industrial and the other. Then he discusses about the categories of the Sanskrit influenced words in the Limbu language. e.g. the words ending with vowel, ending with consonant, aposcope and the like. In this way Aryal has presented the data in different analytical ways. This book can give the idea of how a particular language develops along with the influence of other neighboring languages like Sanskrit, Nepali, Hindi and so forth.

# Thaku Hang Mering (2005 AD)

Mering (Ilam, Nepal) is thought to be an emerging writer especially in the field of fiction. His first fiction (Novel) Menup (Infinity) was published in 2005 AD. In the eight years' period, he published four different novels and proved himself as the first novelist to create such number of novel writings. Na:mbhera:ma: Ta:kpen (Misfortunate Deed) is his second novel that was published in 2006. The third novel is Koyemba: Hingman (Modern Life) published in 2009 AD and the fourth novel Akkheba: Tomma:dhik Pung (Direct This Way) published in 2013 AD. This fourth novel has been referred to in two different names by the books. For instance, Akkheba: Tomma:dhik Pung is referred to as the novel's name in the Newspaper named Sa:ngda:ngwa: published by the Yakthung Academy, Panchthar - 2072 BS and the fourth novel of Thakkuhang has been referred to as Ninge Siga:ngba: Sepma:ngha: (2060 BS) by Muksam Lawati's article published in the journal La:-ik (Magh, 2070 BS). The novel has further debate concerning its date of publication.

# Ye Hang (Dhan Prasad) Lawati (2005 AD)

'Lawati' is also a recurring surname in the field of Limbu language, script, literature and religion. His writing belonging to anthology of poetry *Yehang Lawatiren nubong sa:mmitla:ha:* (2054 BS) is the evidence that he is a man of high spirit and dedication especially to the Limbu language and literature. That anthology contained seventy Limbu poems. But the book that is being discussed now is entitled as 'A:di-Ba:si Limbu Ja:tik-ko Sankshipta Parichaya' (A Brief Introduction to Limbu Ethnic People). In this book, the author has endeavored to embody the whole major socio-ethnic and cultural issues here in. Candidly speaking, the book comprises

various issues of the Limbu community like its Mundhum, language, script, culture, religion rituals, customs, feast and festivals, folk songs folk-dance, folkmusical instruments, dresses, meals, deities and divinities and methods of performing different occasional ritual ceremonies.

Diverse notions have been encapsulated as a book form, so it is able to offer the cursory glance on the significant socio-cultural aspects of Limbu community. As it comprises thirty four different topics and the author is not only presenting the things as they were, but he is also passing his personal comment over the matters. His chief concern was seen to be lied on the declining condition of the invaluable culture and tradition. He expresses his fear about the critical condition that the Limbu heritages are supposed to be under the serious threat. He then urges to the people concerned to take substantial measures before it is too late. The book is in 'Devanagari' script so it has naturally widened the horizon of the readers. If it were only in the Sirijanga script, undoubtedly, the range of readers would drop to nominal. The coverage of the subject and script in Devnagari are its positive points indeed.

The man, who advocates lifelong for the conservation of the Limbu language and script, happens to write in the Devnagari script. He also outcries perceiving the forth coming danger regarding the liveliness of the cultural and traditional heritage of the Limbu but these all seem to be mere drama and irony. He could have presented Sirijanga script against each songs

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and rhymes that he has given in the text, if he had been a true devotee of what he claims to be.

#### Tanka Wanem (2005 AD)

Wanem has created his identity as a literary person with the anthology (collection of poems) entitled 'Phejiri Pen Mikha' meaning 'A Pair of Eyes' which was published in 2005 AD. The poems in the collection are essentially the modern not only in the subject-matter they reveal but also the forms in which they have been composed of. It seems the title of the anthology is the image 'The Pair Eyes' which suggests the multiplicity meanings.

# Laxman Meyangbo (2005 AD)

Meyangbo (Taplejung, Nepal) appeared with a book entitled 'Yakthung Mundhum' in 2005 AD. His book is mainly a collection of Limbu Mundhum of two different major events/ceremonies. That is why, he has divided the book into two cantos. The first canto consists of the title 'Tingding Na:hen Mundhum' (The Myth of Envy and Jealousy). Under this canto, Mr. Meyangbo tells about the necessary articles or paraphernalia for performing the ritual. Then he goes on telling how to call upon 'gurus' both the mortal and supernatural beings. After invoking the gurus to help the Pheda:ngba:he starts reciting about the origins of different things like - earth, year, knowledge, creation of gods, divinities, deities, mountain, hill, sky, stars, plants, animals and insects. The Mundhum refers to the origin of envy and jealousy, the life and other major events of life and finally the canto

sums up with remedy of getting rid of evil spirits or misfortune.

The second canto is about the ways of consolidating the relational ties among the kinship, of awakening the life vital force within us, of warding off the evils; of washing off the curses, of making the spirit (soul) entered into the life and the way of blocking the path of death. In other words, this canto can be interpreted as the sincere attempt to maintain peace, progress and prosperity through the solemn relationship with man to man and man to supernatural being. Though the latter attempts to write Mundhums do not seem to be newer ones because most of these versions have been referred to in Iman Singh Chemjong's compilation Kirat Mundhum (Kirat ko Beda), the writers have presented them in detailed manner and also a newer perspective. Meyangbo cannot be the exception in this regard.

Meyangbo has presented this Mundhum into transliterated version of Devnagari script. After completing the two cantos of Mundhum, he has also presented the translation into Nepali. This translated version has really its worth as it makes the non-Limbu native speakers understand easily. To sum up, it can be said that it has got its own originality since it minutely refers to the ways of performing particular rituals which are not found in Iman Singh Chemjong's book. For example, Kirat Mundhum by Chemjong does not specify the necessary items for the performance of certain ritual nor does it refer to the process of summoning gurus and so forth.

#### Netra Prasad Souden (2005 AD)

Sauden's book Yakthung Yetchham-Pacha Thim Mundhum has fairly presented the record of different Limbu rituals thoroughly. The author is successful to assemble and present Mundhum rites under the thirty eight sub-topics. Perhaps this is praiseworthy task he has under taken for collecting different forms in a single book. To the best of my knowledge, this is the first attempt to include Limbu Mundhum in the language of recitation. He has also presented the rituals in both Sirijanga script and Devanagari side by side. publisher's blurb shows that this is an enormous effort on the part of writer because he is merely an educated man having S.L.C. (School Leaving Certificate/also formerly known as Matriculation) degree. But from the aspect of the books limitation, it is explicitly limited to the handful of readers. Though, he has presented the matters in two different scripts, they are in Limbu language. This book could have been of a wide coverage, if he had presented it with Nepali version in Devnagari script. There would be three rows consisting of the Limbu script, Devnagari script showing transliteration of the Limbu language and finally the Nepali version of that Mundhum.

# Manjul Yakthungba, Phombo (2005 AD)

Yakthungba (Formerly Phedap Thum Tehrathum and at present Lalitpur, Nepal) has written a book 'Moulik Kirat Dharma Sanskar' (Basic Religious Rites of Kirat-Limbu) in the year 2005 AD. The title of the book 'Moulik Kirat Dharma Sanskar' does not seem to be related to language, but it is a collection of different articles and interviews concerning with the Limbu traditional rites

and rituals. The book 'Moulik Kirat Dharma Sanskar' consists of two major parts: the first part comprises thirteen different essay type writings and the next part has eight different interviews expressing his personal idea towards the Limbu specific cultural customs. In the second part, he discusses on the Limbu (Kirat) traditional customs and culture. He argues that the Dashain (celebreted on Sept. or Oct.) festival is essentially the Hindu festival and our Mundhum does not refer to this festival as ours. In the same way the Tihar should not be celebrated as the Hundu people do. He maintains that the exchange of flower between brothers and sisters during the Bhai Pu:ja: (Tihar) is strictly prohibited in our custom. However, the Limbu people can celebrate Deusi Bhailo events which are natively termed as Na:mlingek and La:ringek respectively. He draws on one mythical reference for the restriction of using the flower duting the Bhai Pu:ja: (Worshiping of Brothers). In this way, he refers to the Limbu native festivals, their significance in the Limbu community and the ways of celebration.

## Dasharath Thebe, Thuppuko (2005 AD)

Thebe (Taplejung, Nepal) has written and compiled a book entitled *Kirat Mundhumi Barnamala* (The Alphabet of Kirat Root Language). According to its title, it is generally assumed that this book may consist of the Limbu orthographical system. But, when one goes through this compilation, there, one can find other various aspects as five natural elements, planet/god, condition/goddesses, name of days/months, horoscope, number, mathematical expressions, animals/livestock,

dresses, family relation and surnames, plants/flowers, colors, parade and the like. The list of contents definitely shows that the title of the book Kirat Mundhumi Barnamala (The Alphabet of Kirat Root Language) cannot encompass the varieties of issues i.e. the five natural elements to parade. In other words, the issue of 'five natural elements' falls under the domain of spiritualism whereas 'parade' is related to physical training. In this way, Thebe has mixed up different subjects under the same title which seems quite unusual so far. He has presented the matters in different five columns as the first column consists of Siriganga script (Kirat Lipi), the second Devanagari transliteration, the third of Nepali translation, fourth is about Roman transliteration and the last one or the fifth is the English translation of the idea of the first column's Limbu expression. It feels that he has based only on the literal translation but not all ideas can be expressed through literal translations.

#### Dilendra Kurumbang (2006 AD)

Kurumbang (Panchthar, Nepal) seems to start his literary journey with collective poems under the title A:himmin [My Home] that was published in 2006 AD/2063 BS. Besides the collection of the poems, he has also translated the Nepali text Prathamik Shiksha Pathyakram [Primary Education Curriculum] into Limbu language in 2006. Even before these two writings, he had published 'Limbu Barnamala' [Limbu Alphabets] in 2004 AD. Likewise, he had another book Limbu Hijje Sabdakosh [Limbu Spelling Dictionary] published from 'Limbu Literature Development Association' Kathmandu in 2005 AD. This book is a bilingual dictionary which has been

presented in four columns i.e. the first column the transliteration of Limbu in Devnagari, the second column consists of Limbu script, third column-Nepali meaning and the fourth one is English meaning. The lexical items given here are of everyday conversational terms understandable for three languages users that is, Limbu, Nepali and English. This book consists of 2300 words. Like other average Limbu writers, his middle and surname appear to be distinctively different. For instance, with his poetry anthology, he appears with the name Dilendra Kurumbang, 'Panthare Lunga' whereas in the book 'Limbu Spelling Dictionary', he writes Dilendra Subba. Even sometimes, he uses the middle name as 'Kumar' and thus his name becomes Dilendra Kumar Kurumbang. In such case, only the people with close relation can know that the variable names suggest the same person.

# Govinda BahadurTumbahang (2007 AD)

Tumbahang (Dhankuta, Nepal) Doctoral Dissertation entitled 'A Descriptive Grammar of the Chhathare Limbu' (2007 AD) was submitted to the Faculty of Humanities and Social Sciences in fulfillment of the requirements for the Degree of the Doctor of Philosophy in Linguistics, Central Department Kirtipur, Kathmandu. His dissertation is the first to deal with especially the Chhathare Limbu ever written before. His research work is successful to reveal the grammatical aspects in the light of modern linguistic theory. The dissertation encapsulates the basic levels of language i.e. phonology, morphology, syntax and even the discourse level.

The initial portion or the introductory part describes about the Limbu language, the number of speakers, the size of population, geographical area and the dialectal variants. Then the next part deals with the main issue that the researcher intends to put forward. Though he mentions the four types of Limbu dialects as other linguists like George van Driem and Alfons Weidert, he seems to be drawing a clear demarcation line to set off Chhathare dialect as separate language from other dialects as Phedape, Taplejungge and Panchthare dialects. In order to justify his opinion or even claim, he has illustrated example from the sound level to syntactic level which clearly mark the difference between the Chhathare from the rest dialects. He notes "In these dialects there is a vowel contrast, which is not there in the Chhathare dialect. Similarly, half open unrounded front vowel  $/\epsilon$ / occurs only as an allophone of the halfclose unrounded front vowel /e/ in the dialect as opposed to its phonemic status in other dialects. He further argues that voiceless aspirated alveolar /tʃ/and voiceless aspirated fricative /s/ are different phonemes in the Chhathare dialect because of the contrast in the initial position whereas in other dialects they are treated as allophones. In addition, the phonemes /l/ and /r/ contrast in the initial position the Chhathare but do not contrast in other dialects. The phoneme  $/\eta$  never occurs in the initial position in the Chhathare dialect but for other it occurs as  $/\eta a$  / - 'fish'.

In the course of drawing the line of contrast, the dissertation states that there are differences in terms of sound sequence as /-pt-/ and /-kt-/ occur in other

dialects but instead of these Chhathare has sequence like /-pp-/ and /-kk-/. The thesis puts down the contrastive features in terms of morphological, conjugational, lexical and syntactic levels with sufficient illustrations. The final part is about the findings and appendices which are larded with some discoursal text index. Thus, the thesis is rounded off. At the first glance of the dissertation title and his attempt to prove the Chhathare as a separate language seems quite ordinary or rather uncared but it could be a giant leap or an ambitious historical step, if he is able to prove his hypothesis with the reasonable convincing justifications in the days to come. It will set the mile stone in the field of Chhathare Limbu language.

He has recently written and published four language related books: A Grammar of Limbu (2011 AD), A Linguistic Study of Chhathare Limbu (2011 AD), Morphology of Athpaharia (2011 AD), Limbu Jati ko Chinari [Introduction to Limbu Ethnic People] (2012 AD), Sajilo Limbu Byakaran [Simple Limbu Grammar] (2015 AD), and A Grammar of Chhathare Limbu (2017 AD). Similarly he has written two more Limbu grammar books (Limbu Bhasha Sikoun [Learn Limbu Language] 2011 AD and Limbu Byakaran [Limbu Grammar] 2013 AD) in collaboration with other Limbu native writers such as Bairagi Kainla, Amar Tumyahang, Tejman Angdembe and Yehang Lawati.

# Bagdal Limbu, Khajum (2007 AD)

Kajum Chongbang, Limbu (Chhathar, Dhankuta, Nepal) is a diligent person especially in the creative writing on Limbu language and literature. He has published two Limbu language and literature related books entitled Tuksi Phungtapla-gha (2007AD/2064 BS) and Thabu-re Mikkhu (2013AD/2070BS) which literally translate into English as 'Bunch of Six Flowers' and 'Smoke of Gunpowder' repectively. The book Tuksi Phungtapla-gha (Chha Thungga Phoolharu) consists of six different types of poems representing 'Haiku', 'Hakpare' 'Khvali', 'Ihvaure' and 'Balan'. In the same way, the next book Thabu-re Mikkhu (Barudko Dhuwa) is an anthology which consists of 36 different short poems. This collection of songs has presented different issues in a brief and concise form. The initial poems highlight the bravery of the Limbu natives. Then the poet goes onto reveal that despite the bravery of the Limbu natives, they have been suppressed by the ruling class. The final song is about the 'farewell' song expressing the melancholic feeling. The poet has used both the Limbu language in the 'Sirijanga' script and the Nepali translation in 'Devanagari' script. This means that he has not used the transliteration version of the Limbu verse and for the persons with unfamiliarity of 'Sirijanga' script are deprived of the melody of the Limbu verse.

#### Shova Subba Yalmo (2008 AD)

Subba, Yalmo (Sikkim, India) wrote 'Limbu Bhasha ka Swarup-Bikas' in 2008. She has divided the book into three different parts viz. the first part, the second and the third. The first part introduces to the terms 'Kirat' 'Mundhum' with their origin and meaning. This part is wholly devoted to the description of different aspects of Kirat Mundhum. She states that Mundhum has a long tradition of recitation. It was orally transmitted from generation to generation until the writing was invented.

When the writing was invented by the king, Sirijanga, Mundhum was written in 'Kirat script' (Sirijanga Lipi) Then she discusses about the dialectal forms of Limbu language. She points out the kind of language used in Mundhum, its metrical pattern and melody. This part is summed up with the reference of the subject matter dealt in Mundhum and the written history of it.

The second part consists of purely grammatical aspect of the Limbu language. At first, she presents the numerical digits of Limbu. Then she moves on to introducing Limbu sound system, their alphabets, pronunciation, punctuation marks and Limbu morphemes. She states the pronominal system of Limbu, sentence structure (syntax) and finally refers to the proverbs found in Limbu language. Similarly, the part is to deal with the development of Limbu language. In this part she states that the Kirat script has come down three different stages i.e. the script found in the eighteenth century, the first modern script (1914-1975 AD) and the present script (1975 AD till today). She mentions the organizations which were/are said to be playing a vital role for the enhancement and development of Limbu language, literature and religion. Finally, the book refers to the list of books/ publications and the authors in a chronological order. Similarly the book consists of the list of journals, newspapers, and articles in the temporal sequence.

# Dhana Hang Subba, Sanwa (2008 AD)

Subba, Sanwa (Dhankuta, Nepal) has written a book entitled 'Limbuwan ka Lok-Katha' (The Folklores of the Limbuwan) and published in 2008 AD. Unlike the others' folktales, this book has presented essentially different kinds of tales. Govinda Raj Bhattarai, a renowned English Professor and Writer, writes on the introductory part of the book as "This book digs out the ancient glorious but perishing sagas of the Limbuwan which are based on rocks and caves; brooks and lakes or waterfall (cascade); animals, birds and aquatic animals or aquatic plants and flowers of hills and mountains, and myths of all the Mundhum." Most of the tales about the name of places or toponyms have been referred to in his book. Undoubtedly, this book is an exploration on the Limbu primitive beliefs and conventions. What most linguists come to believe is that language is also the outcome or matter of convention. This is the reason that different languages utter the same notion differently depending on the linguistic convention. For instance, a cock or a rooster crows in the same way no doubt which geography it may be, but its crowing is expressed kukhuri-kãã (Nepali), ki-ki-ri-ki-i-i distinctly as (Japan/Korean), and cackle-doo-doo, doo (American).

Subba has presented the folktales in seven different subheadings like tales of rocks and caves; streams, lakes and waterfalls; fauna-fowls and aquatic animals; trees and flora; mountains, mythical tales of Mundhum; and miscellaneous stories.

# Chandra Kumar Sherma Limbu (2009 AD)

Sherma's (Panchthar, Nepal) two books (second edition) appeared in 2009 AD. The books with the titles 'Kirat ka Karma Samskar Bidhi' (The Kirat' Rites and Approaches) and 'Kirat ka Gatha, Katha ra Lok Kathaharu' (The Sagas, Tales and Folklores) are to discuss on the

subject Mundhum. And within this Mundhum, it has prescribed customs, codes and conduct, manners, way of life, beliefs and the like. As has already been said that the latter writers merely representing the notions set in 'Kirat ko Beda' (The Kirat Religious Scripture) by Iman Singh Chemjong. What actually the newer writers have done is that they have presented the same items in a newer light, outlook and perspective. So, Sherma has also taken up the Mundhum of various aspects related to particular rituals.

His book Kirat ka Karma, Samskar Bidhi has got thirteen chapters. This book (2009 A.D.) mainly deals with the right actions (deeds) rituals that are supposed to be followed by the Kirat Limbu. He goes on telling about the rituals from pregnancy through marriage to death. Surprisingly this book does not end with death rites, but it also describes some others festivals and rites like 'raising the head up (ma:ngena:). From the readers point of view it seems to be lacking coherence of the text. The next book, "Kirat Ka Ga:tha:, Katha: ra Lok Katha:haru (2066 B.S.)" retells the Mundhum of how something first came into existence. Coincidence is that it too has thirteen chapters as the earlier mentioned book. Basically, it deals with the mythical aspects of Mundhum which are concerned with origin of things, events and notions. It feels the books are designed to the non-Limbu native since the entire discourse, except some special Limbu terms, is in Nepali language. If this trend flourishes in this way, the Sirijanga script is bound to die out. Anyway, the books really add some bricks to the monument's height that is being under constructed.

# Dhruba Kumar Menyangbo and Arjun Babu Mabuhang (2009 AD)

Meyangbo (Sunsari, Nepal) and Mahubang (Tehrathum, Nepal) have jointly written and published the book with the title 'Siva:k Ya:mi Mundhum' 'The Ritualistic Performances by the Limbu Priests' (2009). The title 'Siva:k Ya:mi Mundhum' itself suggests that this book is dedicated to the description of Limbu Mundhum. While going through the book, one can easily notice that there are three parts. As the book was prepared with the partial financial assistance of the organization (National Foundation for Indigenous Nationalities-NFDIN) it has been set on the format of research. The first part consists of the parts or elements of a research design i.e. introduction, statement of problem, objectives and so forth. The second part states the main text which introduces to the 'Mundhum' Yeba:s their origin, their robes and garments, etc. The text has very detail presentation as this is clear by the number of headings it has. There are twenty eight different headings. This part concerns with the origin of the Yeba: Yema: and their status in the Limbu society and their respective responsibilities or duties.

Although, the book does not explicitly show the part three, it has given without any divisional mark. It is implied through the presentation of content list. This part basically deals with the items needed to perform the particular rituals by the Yeba-one of the authentic sources of Mundhum thus a Limbu priest. Moreover, this chapter also tells about the ways of preparing the items needed to the ritualistic performance. This part ends with

the presentation of historically important photographs of the Limbu Mundhum. The book has been presented in the Nepali except the main text from page 18 to 70. This main text is in Limbu transliterated in the *Devnagari* script and its translated version is given after the main text.

# Lila Tumbapo (2009 AD)

Tumbapo, (Sikkim, India) like other average writers, follows the path of poetic writing. The collection of the poems has been published under the title 'Sumha:tlung' with its literal meaning an oven with three holders of stones (or three-knobbed cooking place and this historically important holy place Sumha:tlung lies in the headquarter Pheden 'Phidim' of Panchthar district eastern Nepal). The anthology takes its name 'Sumha:tlung' from historically significant place for the Limbu people and community. About this place 'Sumha:tlung', Chemjong (1966 AD) holds the view that it was the place where 'Ten Limbus' (Nep. Dash Limbu; Lim. Thibong Yakthung) had established three sets of three-knobbed cooking place or ovens and had planted three mango plants before they went to fight against their enmies. As desired by them and due to the grace of Goddess Yuma: Ma:ng, they were able to gain victory over their enmies. Since then they started to pay homage and worship the holy place 'Sumjiri Sumha:tlung A:mbe Pojo' (Three Ovens and three Mango Trees). By assigning the historically glorious place as the title to the anthology, the poet seems to be faintly or vaguely longing for the ancient power and prosperity of the

Yakthungba people so that they can regain their lost glory of the Limbuwan Land.

# Kshitij (Dil Prasad Limbu) Subba, Sanwa (2009 AD)

Sanwa, (Tehrathum, Nepal) unlike most Limbu writers, presents his identity stressing on the prose fiction and research-based writings. He published a fiction book 'Ba:ja:ha:ng nu Ya:na:ha:ng (2009)' consisting of ten different stories. These stories are important because they readily provide the readers with the local color that is local color or regional literature is fiction and poetry that focuses on the characters, dialect, customs, topography, and other features particular to a specific region. In this sense his fictional writing incorporates the plot, setting, dialogue, and characters, in the Chhathar region where the Limbu natives speak the Chhathare Limbu dialect. The characters are mostly from the Limbu community especially the Chhathare Limbu and their speech, culture; custom and costume are fitful to the local community.

Likewise, he has published a book entitled 'Limbuwan Chhathar-ka A:diba:si Limbuharu (2010)'. Basically this book is based on ethnographic studies on the Chhathare Limbu. Actually the term 'Chhathar' refers to the six clans of the Limbus residing in that region hence Chhathar. According to Chemjong (1966) the six clans Chhathare Limbu are "Maden, Tumba, Tigela, Chongbang (Tilling), Anglabang, and Mangyak." These six clans Limbu are popularly known as 'Khewa Limbus' to whom the fowls are the 'taboo' and they do not eat fowls (chicken). Apart from these six clans, there are other types of Limbu communities. The book entitled

'Limbuwan Chhathar-ka A:diba:si Limbuharu' (The Ethnic People of the Limbuwan Chhathar) discusses about the origin places (Yak/ यक्) of each Chhathare Limbu.

He has published a novella entitled *Thang* (2012) 'Fight' and its equivalent Nepali term is ' লৱাই'. This novella is based on one prehistoric event i.e. fight/war and it narrates the bloody conflict between two kinds of Limbu communities that is "Khewa Limbu" and 'Khajum Limbu (Parghari, Kurumbhang, Chongbang, Lekwa, Imsong, and Waya Khajum)'. The tussle/brawl between the two parties used to be always over a very minor issue like the exchange of angry looks to the rival group. Ambushes, stealthily attacks, or treacherous gatherings were very commonplace in those societies. Because of the inimical/hostile relationship, the tribes were bearing everlasting restlessness.

The importance that lies in this novella is that it has been written in the Chhathare Dialect in the 'Devnagari script' so it is fairly hoped that it can play the crucial role to the safeguard the Chhathare Dialect in the years to come.

Sanwa's latter publication is concerned with bilingual dictionary (Limbu –Nepali Shabdakosh). He got it published from Nepal Academy in 2014 AD. Unlike other Limbu related dictionaries, it is the dictionary of the Chhathare Dialect. In this regard, it has proved to be a milestone especially for the Chhathare dialect and its development.

# Bhawani Limbu, Tawa (2009 AD)

Tawa (Pheden, Panchthar, Nepal) is a man of multidimensional personality in the field of Limbu language and literary development. He has published two poetry anthologies entitled La:be Pombom (Child's Language 'Round Moon') in 2009 and Na:ndimbheyo Sepma:ngha: (Competitive Dreams) in 2010. The first anthology is basically for the small children because the given poems are short, simple and lucid which are suitable for the chidren. The title La:be Pombom itself suggests that it is for small children. In the Limbu natives, when a baby looks up at the full moon in the evening, the grown up siblings or parents encourage the baby to utter La:be Pombom which means the 'round moon'. This anthology consists of ten different children's poems. Likewise, the next Na:ndimbheyo Sepma:ngha: (2010) 'Competitive/Rival Dreams' is also an anthology of poems but it is for the grown up children. There are twenty-four poems in this second anthology. The use of language and the structural pattern of the poems show that they are more complicated and figurative ones.

Tawa is found to be the chief-editor of a standard Limbu journal *Sumha:tlung* (Three Knobbed Oven). This journal *Sumha:tlung* was first published in 1996 AD/2054 BS. The major focus of *Sumha:tlung* is on the research based articles of the Limbu culture, language and literature. Besides chief editorship, he also appears as a major contributor to other publications such as *Hinja:* (Child) 2007 AD *Hinja Pichchhu* (Children) 2012 AD, and *Sa:ngda:ngwa:* (Lophophorous) 2016 AD. The first two are based on writing about children whereas the third one is related to the reports of different activities of the Limbu language and literature.

#### Tika Ram Kurumbang, Limbu (2010 AD)

Kurumbang, Limbu (Taplejung, presently Dharan Choukibari, Nepal) is devoted to the religious scripture natively known as the Limbu Mundhum. His first book *Akwa:na:ma: Mundhum [Goddess of Earth]* was published in 2010 AD. In that book, he has mentioned the significance of the goddess in the Limbu community, the way of worshipping the *Akwa:na:ma:* deity, and the prayer offered to the goddess.

After eight years (2018 AD), Kurumbang wrote another book of the same genre entitled Sa:mjik Mundhum [Spiritual Knowledge and Philosophy]. This book contains 11 different topics related to the Limbu Mundhum. The first topic is concerned with the mythical explanation about the creation of the universe. Then it goes on describing about the creations of aquatic animals, plants and human being. The final chapter is about the death ritual performed by the Limbu ethnic people. His both books are written in the Limbu language using Devnagari script. The Nepali reader can only read the books but they cannot understand them because the translated versions into Nepali have not been given so far.

# Dil Senehang (2010 AD)

Senehang (Taplejung, Nepal) wrote a book entitled 'Limbuko Thar, Basoba:s ra Sanskriti' (The Clans of Limbus, their Habitation and Culture) in 2010 AD. This book consists of five parts as Limbu Clan, Limbu Habitation, Toponyms of Limbu Living Area, Culture and Festivals. Out of five parts, the four are not new topics so far but the one part which deals with the toponyms of Limbu living area is the new aspect and

helpful for the researchers. Toponyms definitely help to track down the history and origin of some tribes. This part is also equally helpful for the ethnographic study. So, basically this part has its considerable worth and value for the future reference. Above all, the author has made a sincere effort to collect the information and compiled them in the book form. But he has not given very new thing except the repetition of the previous writers. The trend of reduplicating could be cheap unless a writer gives a newer perspective or light or interpretation. Senehang also seems to make choice of easy going like most of other writers.

# Bal Muringla (2011 AD)

Muringla (Sikkim, India) becomes literary figure when he is successful in compiling poems and publishing anthology. After two years, he published epic fragment with the title 'Nepal-la:m Menchhe-nu Phere' (2011) which roughly translates as 'Came along with a Maiden from Nepal.' We can consider that this creation is the latest one which has embraced the issues of Limbu language, culture and religion. More specifically the title of the epic-fragment 'Nepal-la:m Menchhe-nu Phere' itself reveals that there is the spiritual attachment to the Limbu's origin place Nepal, hence the title is about the Maiden's Arrival in Sikkim from the Limbuwan (Pallo Kirat) East of Nepal.

Muringla's craze rests on the composition of the poetry. He has proved himself as a dedicated poet as he came with his two anthologies of poetry in the five years period. His first anthology *Pokki* (Awakening) came in 2006 AD and next *Pa:pmiba: Yega:ngba: Takla:* came in

2011 AD, the same year that he published an epic fragment *Nepal-la:m Menchhe-nu Phere'*. His writing trend shows that he can handle two different structures of poem at the same time.

# Tejman Angdembe (2012 AD)

Angdembe's (Panchthar, Nepal) book (2012) entitled 'The Classical Limbu Language: A Grammar and Dictionary of a Kirat Mundhum' is devoted to the Mundhum language. This book is perhaps the first attempt on the part of native writer ever written focusing on the linguistic aspect of the Limbu Mundhum. For this reason, it really deserves its value especially for the interested persons with the desire of observing Mundhum's linguistic make-up. This book consists of four chapters which begins with the introduction to the Limbu Mundhum, kind and characteristic features of language, prosodic feature and figures of speech used in it. The second chapter discusses on the grammatical aspect of the Mundhum which includes phonology, morphology and then the ritual syntax. Likewise, the third chapter deals with linguistic archaeology of the ritual language. And the last (fourth) chapter presents the dictionary of the Limbu Mundhum terms. The terms have been presented in two ways: one is in the alphabetical order of appositive word and the next is in the alphabetical order of the headwords.

The book has come out with the linguistic matters which are believed to address a long felt desire for the idea of the Mundhum. However, the book has raised some issues which are not logical and convincing as well. The book claims that many terms used in the Mundhum

language are devoid of meaning. But, I deny that most of the Mundhum terms (lexicons) are meaningless and absurd. The comment of being meaninglessness results from the lack of in-depth knowledge and keen insight into the language. No absurd terms are employed in anywhere. Presumably the contexts, objects or phenomena must have been vastly changed over the millennia. So some terms can be encountered with no special reference and context. In this way, somebody may pass on loose and light comment over such obsolete or archaic dictions. The objects and contexts for which certain terms were used in the remotest past can no more be used and exist in the particular time period. The reality is that when the term loses its context and referent, it definitely feels to be the meaningless and absurd. Hence the collocation of certain terms should not be interpreted merely from the decorative purpose but there must be the pragmatic value. Likewise, the next thing the book raises is that the word preceding the headword has been termed as appositive. But such words occurring before the headword are by no means the appositive; rather they are modifiers or apposed words. In fact the appositive words are those which can replace the other word without hurting the sense of the sentence. But this situation is not found there.

# Dil Maya Limboo, Parangden (2013 AD)

Parangden (Sikkim, India) appears to be a promising lady writer in the context of Limbu language and literature. In the year 2013, she published a book entitled *Kubhrengwa*: Onekwa: Kheda: Sung (Story

Collection for Children). Unlike many books published about the Limbu language and literature, this book has been written only in 'Sirijanga' script and it is especially for the Limbu natives who do not only speak the Limbu mother tongue but also know the 'Sirijanga' script better. This book consists of nine different stories for the children. Her monolingual writing can have both types of effects as positive and negative as well. The positive side is that she forces the Limbu natives to learn not only speaking Limbu language but also to learn writing Sirijanga script as well. There are many Limbu natives who can converse in their mother tongue yet they are unable to write the Limbu script. Her books weakness can be that the range of the reader is limited to relatively a small number. Her technique of spreading Yakthung Pa:n (Limbu language) among the children is that they should learn language through literature. There are nine beautiful stories but without the knowledge of Sirijanga script the pleasure is not obtained. So in this way, she tacitly lures the children to have the ability of writing the Limbu script. This is, indeed a better idea for teaching language to the children.

#### Mohan Kumar Tumbahang (2013 AD)

Tumbahang's (Dhankuta, Nepal) Doctoral Dissertation entitled 'A Linguistic Study of Limbu Mundhum' (2013 AD) was submitted to the faculty of Humanities and Social Sciences in fulfillment of the requirements for the Degree of the Doctor of Philosophy in Linguistics, Central Department Kirtipur, Kathmandu, Nepal. His dissertation is the first to deal especially with the linguistic aspect of the Limbu Mundhum ever written

before. His research work is successful to reveal the Linguistic aspects in the light of ritualistic language employed in the Limbu Mundhum. Along with the basic levels of language i.e. phonology, morphology, syntax; the dissertation also incorporates the analytical study through the various angles like archetypal, ethnographic, rhetoric, textual, prosodic and figurative level of the Mundhum text.

After the completion of the PhD degree, Tumbahang has pursued the writing of mini-researches and articles on the Limbu language and literatures. For instance, the mini-researches are 'Limbu Language and Literary Development (2016)' and 'The Limbu Mundhum: A Ritual Variety (2020)'. Likewise, the Limbu language and literature related articles he has published in different Journals are: Linguistic Typology of Limbu Mundhum: A Diglossic Case (2020), Linguistic Features of Limbu Mundhum (2020), The Limbus' Traditional Song Palam: Desperately Longing for Rejuvenation (2020) ,Cultural Specific Language in Kirat Limbu Mundhum (2019), Ambiguity in Mundhum Text (2018), Mundhum in the Touchstone of Ethnographies of Communication (2017), Limbu Language Agglutination (2017), Meaning of Myth in Limbu Mundhum (2017), The Limbu Mundhum and Prosody (2017), Stylistics and Limbu Mundhum (2014), and The Role of Nonsensical Words in Mundhum (2014).

# Chitra Wanem (2014 AD)

Wanem (Taplejung, Nepal) appears to be very promising writer in the present day scenario of the Limbu language and literature. His writings are basically related to the different aspects of the Limbu Mundhum. To be very frank, Wanem's writings emphasize on the poetic genre, however, he is seen to be involved in the Limbu grammar. His first book entitled Yakthung Huppa:n-nu Yaguchang Sima: Thim 2014, (Limbu Grammar and Death Rites) was published in 2014 AD. The writer is presenting two different aspects in this book that is, the grammar and the Mundhum. In this sense it is two-inone book which may serve the grammatical as well as the ritual aspects. Obviously, there are two sections i.e. grammar and ritual and presented in two different scripts: Sirijanga (Limbu) and Devanagari. In the first column, he presents the Limbu language in the Sirijunga script, the second column transliterates it into the Devanagari script, and the third column provides with the free translation of the Limbu version into the Nepai.

Yakthung Mekkhim-o Na:wa: Khemsing Kela:ng Mundhum (Chyabrung Mundhum in Limbu Marital Custom) was published in 2016 AD by Wonem. As his first publication, he has presented the matters in three different columns. This book highlights the importance of the Limbu cultural specific musical instrument Ke (Nep. Chyabrung/Dhol) or in English suggesting 'A big two-sided drum' in the matrimonial ceremony. The writer discusses on the origin of the Ke La:ng (Nep. Dhol Nacha) tradition and marriage custom in the Limbu ethnic people.

Wanem has recently published a book (2020 AD) entitled Yakthung Sa:kthim-o Cha:la:kma: Pa:la:m (Dha:n Na:cha in the Limbu Culture). He has published jointly

with Bagdal Limbu Khajum, Parghari alias Bali Chhathare. Particularly, it is a collection of the Limbu lyrical song (Pa:la:m) which is sung on different occasions. The book fairly discusses on the origin of the Pa:la:m song, the verse types and the like. Unlike the first two books, this books is presented in two columns that is, the Limbu language in Sirijanga script and it translation into the Nepali language. It seems that the book compilers assume all the Limbu natives are familiar with the Sirijanga script. But the reality is that only a handful of Limbu natives are capable for deciphering the Sirijanga script. Those Limbu natives, who are incompetent in Sirijanga script, are likely to miss the melodious charm of the Pa:la:m because the translated version does not represent exact rhythm and rhyme pattern.

# Ambika Kumar Sangbangphe (2016 AD)

Sangbangphe (Pachthar, Nepal) has published a book in 2016 entitled *Li Mim Pa:la:m* (Char Maya Pa:la:m) with the meaning 'Four Types of Love'. According to the writer, the Limbu cultural song 'P:ala:m' is based on four different kinds of love: flower love (Phung Mim), physical love (Thak Mim), heart love (Lungmaden Mim), and common love (Simiklung Mim). The discussion shows that the 'flower love' is supposed to be a pure and unselfish love which can be compared to the 'platonic love'. Unlike the flower love, the physical love is associated with physical attraction or sexual desire. The heart love, according to the writer is related to the expression of tragic feeling especially resulted from the agonizing separation between the lovers. The fourth kind

of love is 'common love' which is aroused by means of sweet speaking. So this type is not serious and deeper one for which love is achieved through silver-tongued. In English culture, 'sweet talk' has a negative connotation of the term suggesting 'insincere praise' however; this connotation is not applied in the Limbu verbal behavior rather it is inferred as polite speaking.

To the best of my knowledge and understanding, this book *Char Ma:ya: Pa:la:m* (Four Loves Song) is very detailed and systematic ever written in the Limbu language and culture. The *P:ala:m* song is a duet which is usually sung by two young Limbu persons of opposite sexes in the form of question-answer but not exactly as the English ballad. Anyone of the pair can initiate the *Pa:la:m* singing and presents his/her idea for an hour using several verse lines. The singing turn is natively known as 'Charan' literally suggesting as 'phase'. Whenever one singer's turn 'Charan' is over, the next partner is to take up his/her turn.

Sangbangphe has presented the 'Pa:la:m' in two columns where the left column consists of the transliteration form in *Devanagari* script and the right column is for the Limbu language in 'Sirijanga' script. On completion of each 'Charan' turn/phase, the idea of the singing has been given in the Nepali language. Though, Sangbangphe spent a long-term High School Head Teacher in Dharan (Shiksha Sadan Higher Secondary School) Sunsari district, this book could be the product of his own empirical knowledge as he might have involved in the duet during his prime youth around 2035BS – 2050 BS in Panchthar district.

# Ragendra Jabegu, Hangwasang (2016 AD)

Jabegu (Panchthar, Nepal) is veritable activist of the Limbu language and literature. He is involved in many organizations related to the Limbu language and literature such as 'Yakthung Academy Nepal' in which he is the Chancellor. To date, he has published a book entitled Ta:kli Kheda: Sung (Eng. Charade; Nep. Ga:un Kha:ne Katha) in the year 2016 AD. Unlike the others books and publications, this is unique in its contents because it is the book about the 'Charade' / fa'ra:d/ i.e. a game in which players guess a word or phrase from a written or acted clue given for each syllable and for the whole item. In the beginning of the book, he has presented the riddles in the verse form and at the end; he has supplied the correct answers. The book Ta:kli Kheda: Sung comprises 187 items of riddles and their answers respectively.

The above mentioned creation *Ta:kli Kheda: Sung* is the latest one and the beginning of his writing. Before six years, he had published a poetry anthology '*Mana:thik Mebe-a:ng hop*' in 2000 AD Rajendra Jabegu writes his most writing under the pen-name 'Hangwasang Yakthung'.

#### Lachhami Serma, Papo (2019 AD)

Sherma, Papo (Panchthar, Nepal) has published a book entitled *Mikwa: Sa:ngma: Mundhum* (2019 AD) which is related to one of the important parts of the Limbu death rite. In the Limbu community, the ritual of *Mikwa: Sa:ngma* (Wiping out the Tears) is held at the evening of the last day of purification so as to wipe out the tears of the bereaved family members. To make it

accessible to a larger range of the readers, Serma has used two different scripts i.e. Sirijanga and Devanagari and three versions. At first, the book is written in Sirijanga script and then transliterated it into Devanagari and finally translated into Nepali language.

Sherma, Papo's Mikwa: Sa:ngma: Mundhum (2019) AD) is the latest publication and he has been serving the Limbu language and literature for more than two decades. He published two literary newspapers entitled Sherma Papo Inghang (2054 BS) and Chakkalung (2055 BS) under his editorship. Likewise, he published two newspapers i.e. Sumha:tlung-2053 BS and Tha:ngsa:ng 2055 BS in collaboration with Bhawani Tawa and Thamsuhang Puspa Subba respectively. Then he also published two anthologies of poetry such as Nokesung [Superb Collection] in 2061 BS and Neti Hingwa - a Limbu metrical verse in 2067 BS. He seems to be involved in the narrative writings too. His two collections of the folktales (i.e. Kirat Lok Katha - 2048 BS and Ya:kthung Pa:ng Kheda: - 2055 BS) prove that he is a promising story writer.

## Hitram Tilling (2020 AD)

Tilling, Chongbang (Chhathar, Tehrathum, Nepal) has published a book (Yakthung Sanskarharu-Janma, Bibaha ra Mrityu) on the Limbu community's rites such as birth, marriage and death rituals. This book Yakthung Sanskarharu-Janma, Bibaha ra Mrityu [Limbu Rituals: Birth, Marriage and Death] consists of six parts in which there are introductory part, birth rite, marriage rite, death rite, miscellaneous rites and the photographs related to the different ritual ceremonies. Mostly he has used the

Nepali language to describe about the ritual performances. However, he has used the Limbu language in performing the death's rites such as *Yum-sa* (i.e. allowing out the brethren of deceased to consume salt, oil, meat and other restricted food items during the mourning period), and *Kha:uma:* (to announce publicly that a deceased person no longer belongs to human society or in this mundane world and the mourners are now purified). It is Tilling's second publication related to the Limbu Mundhum. In the year 2018 AD he had published the *Tilling Bamsawali* (The Genealogy of Tilling Community).

# Major Activists and Contributions

While looking back at the historical events, it reveals the glorious deeds or initiations undertaken by some personalities and institutions in the development of Limbu language and literature. Besides some exceptions, a very few people involved in writing books and majority of them devoted their lives in spreading and propagating about the Limbu language, writing script and religious creed. Following are the historical personages who have played unprecedented role to the growth of the Limbu language.

# Marang Hang (Mung Mao Rong and later corrupted as Morong or Marang)

Marang was the legendary figure of whom the tradition refers to as the great person to bring Kirat script among the common people. Regarding him, Vansittart (1906 AD) refers to him as the first elected king by the

common consent of the people to rule over all the aboriginal tribes of eastern Nepal (p. 105). He further says that Marang Hang was the Tibetan descendant and he had taught his subjects to read and write using the script that was supposed to have been devised by him. In exact words of author, "Tradition says that Marang Raja was first man to introduced writing among them, which, however, owing to the long prevailing anarchy fell into disuse till revived by Sirijanga" (ibid. p. 105). The quoted reference infers that the inventor of the Limbu script was Marang Hang.

This fact has been supported by the first line of the 'Foreword' (Background Writing) of Baj Bir Thalang in his book 'Tum Yakthung Ningwaphu Sapla' published in 1928 in Darjeeling. The foreword writing reads: "Shree Kirat Yakthung letters (alphabets) were developed by King Marang in the eighth century." According to the traditional saying, King Marang was the predecessor of Sirijanga.

# Sirijanga Hang (880-915 AD)

Sirijanga Hang is believed to have been the king of Limbu Land from late ninth century to the first two decades of the tenth century (880-915 AD). He is regarded not only as a king but also a great spiritual leader. Present existing script being used by Limbu natives is said to have developed by King Sirijanga Hang. This is reason; it is called as Sirijanga script. The Limbu history refers to his name as the greatest man and every Limbu native owes to him for the language and literary development. Though Chemjong (2003 AD) refers to Sirijanga Hang as to have written two books

named 'Sirijanga Mundhum Sapla' and 'Samlo Sapla' they do not have their physical existence. Regarding the invention of the Limbu script, Vansittart (1906) holds opinion that "At last, probably in the ninth century appeared the famous Sirijanga deified hero of the Limbus. Sirijanga taught the Limbu natives art of writing by inventing a kind of character" (p.105).

Behind the invention of the Limbu script by Sirijanga Hang, there are two different fictional narratives about it. The first says that one night King Sirijanga happened to dream very strange dream. In that dream the goddess of learning 'Saraswati' graced her presence to him and told him to follow her. Then she led him to the bottom of Kubhakarna Himal' (Limbu term Phaktanglung). As they reached there a big gate suddenly opened and the goddess led him up to seventh inner closet full of inscribed slates. The goddess handed over one of the slates to him. She instructed him how to learn to read and write. The king backed to his palace and gave notice to all people for getting ready for education. Unlike that, the next narrates that the king was very keen on learning, so he managed to have meeting with two learned fellows (Santa Rakshit and Bimal Mitra) from Nalanda University of India while they were on their visit to Tibet. In this regard, Subba (2004) opines, "king Sirijanga devised and developed Limboo script on the line of Tibetan script" (p. 2). He seems to be claiming that those learned fellows were Buddhists and they were on the way to Tibet and the King had had an opportunity to interact with them in Limbuwan or Tibet.

# Sirijanga Teyongsi (1704-1741 AD)

The gap between Sirijanga Hang and Sirijanga Teyongsi (Limbu term Teyongsi suggesting the meaning 'reincarnation') unexpectedly longer hence it is quite mysterious and the period was buried under an unfathomable depth of ashes leaving no trace of literary sparkle throughout. Amid the enormous heap of the black dark ashes there springs up a sparkle of light in the guise of human figure Teyongsi Sirijanga. He fully dedicated his life to spread and propagate the Limbu language and literature. He rekindled almost died out script that was devised by Sirijanga Hang in the tenth century AD. His (Teyongsi Sirijanga's) life was always under a great risk on the part of Gorkha King and the Lamas of Sikkim. As he was continuing his teaching, ironically he was shot dead by the Buddhist Lamas (monk) of Tasang Lamasery in Darap, Sikkim in 1741 AD.

Teyongsi Sirijanga was not basically a writer but a great campaigner for the prosperity and development of the Limbu language and script. In this regard, Subba (2004) maintains the view about Teyongsi Sirijanga as, "however, we do not have any record of his work in Limbuwan except of having mentioned in three stone inscriptions (Shilalekh) hidden at Sinam, Taplejung as referred to him by Podhok Ijam of Martam, Sikkim" (p. 9). He (Teyongsi Sirijanga) is regarded as the first martyr of Limbu who sacrificed his life solely for Limbu language. Tasang Lamas had thought by assassinating the Limbu Saint Sirijanga Teyongsi the other Limbu followers could have been silenced but the consequence

was not as such as imagined by the Lamas. Contrary to their thought, the assassination resulted in a strong hatred towards the Buddhist Lamas (monk). The Limbu natives started to devote in learning Limbu language more enthusiastically than before because of inspiration of their deified leader Teyongsi in the one hand and the strong sense of revenge against the Buddhist Lamas (monks) on the other.

# Lalswar Sendang (1840-1926 AD)

Sendang is highly regarded person in the Limbu history who had made a great deal of contribution to the Limbu and literary development. He was the man of full confidence to spread and propagate the Limbu script and Mundhum literature. Teaching Limbu language was then strictly prohibited yet he secretly gathered Limbu natives and taught them about Sirijanga script and Mundhum. It is fairly contextual to mention Grierson's (1909) reference to the prohibition of dealing with Limbu language. He states:

The Limbu natives called themselves yak-thungba and according to Major Senior they state that they and the Rais were once one people. Their history is stated to be written in a book called 'Bhangsoli' i.e.; 'Vamsavali' (Genealogy/Familyline) of which copies are kept in some of the most ancient families. Such copies when found by the Gurkhas, are always burnt, and keeping of these is strictly forbidden. (Linguistic Survey in India, Vol. III: I p.283)

The risk of propagation was pervasive yet the Limbu saint (because he used to be in the guise of hermit or Sa:dhu) was pursuing his mission incessantly. But when the situation went beyond the control, the saint could see no other way than to have an exile in Sikkim where the situation was favorable than Nepal. He finally decided to leave homeland with some of his close followers. Kainla (Birahi) (1993 AD/2049 BS) states that though the saint was old enough or over eight decades, he seemed to be energetic like a young boy (p. 39). He taught at many different places (at least six places, says Kainla) in Sikkim. His lofty mission of propagating the Limbu language and the Mundhum teaching came to a halt in Assam, at the age of eighty six. That is how an untiring Limbu linguistic activist ended his life leaving veritable inspiration and a precious book called 'Siwa Khahun' (Moral instruction from a Guru or religious teacher) for the future generations to mark as guideline.

# Phalgu Nanda Lingden (1886-1948 AD)

Linden is one of the pioneer personalities in the campaign of the Limbu language and Mundhum literary development. He is chiefly regarded as the spiritual leader for he spent his whole life struggling hard against the Limbu evil practices and anomalies prevailed in the Limbu society. He was deeply concerned over the root causes of such evil practices especially related to expenses in the ritualistic performances. By this he came to the conclusion that all the causes were resulted from

the ignorance, illiteracy and conservative mindedness. He also considered that only the hallmark to avoid such evil practices was to educate the Limbu native people. He then devoted himself to this pious but difficult deed leaving all the worldly pleasures and private affairs.

According to Chemjong (1956 AD) and Kainla (1993 AD), the Limbu saint started to set up Limbu temples which are termed in Limbu native as *Ma:nghim* (shrine/god house) at different places.

Phalgu Nanda realized that the social reformations could be brought speedily through the medium of religious preaching. Having thought so, he visited from place to place around the Limbuwan delivering the speeches of social reforms. By the year 1930 AD, the number of his disciples, as Kainla (1993) states, increased incredibly. The disciples and prescribed priests had to speak and read Limbu books compulsorily. He did not himself published books but he got his books published from different persons. He called all the Limbu natives for performing the Limbu rites less expensively through the total avoidance of alcohol and animal slaughter. In his speech, he always emphasized on having education since the education is a power to overcome all kinds of difficulties. He further said that to know God and appreciate Him requires knowledge and the knowledge comes from education. It is only the education, he stated, that enables human being to decide between wrong and right; truth and falsity and good and evil. In the process of social reformation, his practice was termed as Satyaha:ngma: Panthi presumably a distinct sect of Kirat religion.

Besides the aforementioned personalities, there are also other people who have helped and played a significant role in the prosperity and betterment of the Limbu language. It is a fact that most of them did not write books but their role is no less than the average book writers. Chemjong refers to the persons who had played a significant role for the Limbu linguistic development. He states that Kalu Singh Papo wrote poems in Kirat (Sirijanga) script in 1930 AD. Nara Bir Ijam established a primary school to be taught Kirat language. Around the same period, a branch of Kirat Chumlung was established in Burma (Myanmar). In this way the establishment of Chumlung (the literal meaning of the Limbu term 'Chumlung' is meeting place hence it is the place where meetings are held) branches was on its speedy way at different places of Sikkim, Darjeeling and other places where Limbu people were residing. In the year 1988 AD, a huge conference was held at Lalikharka, Panchthar on behalf of the Limbus residing in eastern Nepal. Delegates from different 'Thum' (traditionally the Limbus of Nepal were divided into 'ten groups' so to denote that the term was Dash Limbu and geographical area was divided into seventeen village areas so the term for it was Satra Thum) deliverd speeches emphasizing on learning Limbu language and its script in the one hand and giving off the evil practices which were supposed to be deeply rooted in the community on the other. Most of the speakers urged that every Limbu should embrace and actively involved in the campaign of social reformation and should waste no more time to shake off unnecessary age-old rotten ideas. Kaji Man Tumbahangphe

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(Tehrathum), Dagal Sen Limbu (Dhankuta), Shera Bahadur Lawati and Iman Singh Chemjong (Panthar) and Phalgunanda Lingden (Ilam) were the keynote speakers of that historical event. Their succinct saying was: "Give up drinking alcohol and take up learning; to drink is to sink deep down and to learn is to earn and to raise the life standard high above."

#### Role of Organizations

It is wise to mention the Limbu related organizations which have played a considerable role in the Limbu language and literary development. Following are the organizations making a great deal of contribution to the development. They are briefly discussed as:

#### Yakthung Hang Chumlung Sabha Sikkim

Having realized the need of an organized forum, the people of Kalimpong established joint forum on July 26, 1925 AD. There were ten leading persons ( Maita Singh Thegim, Buddhiman Singh Chemjong, Jas Badur Sangbangphe, Harka Dal Makkhim, Jit Bahadur Thegim, Hangsa Raj Thegim, Dhan Raj Phenduwa, Kul Hang Chemjong, Nirmal Ongling and Iman Singh Chemjong) chaired by Maita Singh Thegim. The first meeting named the organization as 'Yakthung Hang Chumlung Sabha.' The main mission of the organization was to promote the Limbu script and literature. As the defined goal, they started to collect the old manuscripts from different countries like Nepal, Sikkim (then 'Sikkim' was an independent nation and India took over it in 1972 AD), Indian states, Burma and Bhutan. In this way they could collect nine different manuscripts as Chemjong (2003

AD) states four manuscripts from Nepal, three from Sikkim and two from Kalimpong (p. 11). The establishment of the Chumlung filled every Limbu native's heart with a new spirit and courage. Along with that new current, Baj Bir Thalang in Sitapur, Burma opened a branch of the *Chumlung* Office. He then got the first Kirat book published in two thousand copies and distributed it to all Kirat natives in different Gorkha Platoons.

Regarding the set objectives of Yakthung Hang Chumlung Sabha as Kainla (1993 AD) mentions are as follows:

- a. To promote and propagate Yakthung (Limbu) script and education,
- b. To raise full awareness in Yakthung teaching,
- c. To explore and research on Yakthung issues, and
- d. To unite Yakthung in one-whole.

To the date of 1976 AD, Yakthung Ha:ng Chumlung Sabha: could not perform the set goals rather it seemed to spend time in reforming its name like Shree Yakthung Ha:ng Chumlung Sabha: (1955 AD) and Sarba Kirati Chumlung Sabha: (1976 AD). By then some of the objectives were amended as follows:

- To impart or disseminate knowledge and education in the Limbu community;
- ii. To maintain solidarity or unity among Yakthung residing across various countries
- To change Yakthung mentally as well as socially;

- To help and let help the helpless and innocent/ignorant,
- To maintain peace and cooperation along with the nation, and
- vi. To preserve art and culture.

The organization like Yakthung Ha:ng Chumlung Sabha: was basically established for the ethnic enhancement and such organization could not achieve so much as it had expected. So, in order to involve entirely for language and literature, some leading persons like R. D. Subba, N. B. Subba, R. S. Subba, D. B. Subba, R. N. Subba, J. H. Maden and Birahi Kainla proposed to establish an organization called 'Akhil Bharatiya Kirat Chumlung Sabha' on August 1967 AD in Darjeeling Municipality Building. That association had set the following objectives:

- To conserve the Kirat language, literature, culture and to open up schools and publish Kirat books,
- To cultivate harmony, peace and love among the Kirat people through the social organizations and to impart moral education,
- c. To offer financial assistance to the poor and helpless people so as to enable them for educating their children and thus to remove illiteracy.

After the establishment, this association published two historically significant books called 'Tum Yakthung Ningwaphu Sapla' and 'Sewa Samlo' in 1970 AD/2027 BS. Likewise, it started to issue the bulletin from the year 1981 AD/2038 BS. Presently, there are a number of organizations actively working for the Limbu language

and literary development. Some of them are as 'Sikkim Limboo Lirerary Society, and Sikkim Sapsok Songjumbhu.

#### Kirat Yakthung Chumlung, Nepal

The establishment of Limbu ethnic organization dates back to 1950 AD/2007 BS. After the Peoples' Revolution (2007 BS/1950 AD), there was an organization 'Limbuwan Sudhar Sangh' (Limbuwan Reform Organization) under the chairmanship of Iman Singh Chemjong in Kathmandu. Following year in 1953 AD/ 2010 BS or 1954 2011 BS, there were organizations such as 'Akhil Nepal Kirat Liga' and 'Kirat Sanskritik Mandal' in Kathmandu.

The formal establishment of 'Kirat Yakthum Chumlung' (KYC) was after the restoration of democracy in Nepal or in Sep. 2, 1989 or 2046/05/17 BS. In the background writing of the First Limbu International Conference held on April 24-26, 2014 AD/2071 BS Baisak 11-13th BS and also on its auspicious occasion of the Silver Jubilee, Kirat Yakthum Chumlung refers to the vision as to protect and promote culture, language, script and history of Limbu ethnic group of Nepal. This Limbu ethnic organization has branch offices in nine districts (i. e. Sankhuwashabha, Terhathum, Dhankuta, Taplejung, Panchthar, Ilam, Sunsari, Morang and Jhapa) and three branch offices in the Valley (i. e. Kathmandu, Lalitpur and Bhaktapur). Likewise, it has extended its branches in the respective countries (i.e. Hongkong, Britain, Australia) where the Limbu people are residing in a considerable number.

Kirat Yakthum Chumlung (KYC) is an umbrella organization; therefore, there are many other sister

organizations under it. 'Kirat Religion and Literary Enhancement Association' (1981 AD) and 'Limbu Language, Literary Development Association' (LiLDA) and Provincial Limbuwan Organization and Federal Limbuwan Organization are some examples of the sister organizations of the KYC however, the former (KRLEA) is more devoted to religious as well as political issues whereas the latter (LiLDA) is entirely involved in the language and literature. Of the last two, the provincial level (PLO) is to play the same role as the (KYC) plays the role in the central level. But the Federal Limbuwan Organization (FLO) is politically left-oriented Limbu organization which focuses on well being of the Limbu community as well as the politics.

# Nepal Academy (Formerly known as 'Royal Nepal Academy')

Though this organization is not directly linked to only the Limbu ethnic community, it has made a good deal of contribution to the development of the Limbu language and literature. The name itself suggests that it is common national level organization with the special for promotion purpose the of the languages, literature, culture, philosophy and social sciences of Nepal. According to its objectives, it is trying to its best to promote the aforementioned issues. Nepal Academy (NA) has published many books related to the Limbu language and literature. The major publications are as Limnu-Nepali-English Dictionary (1961AD), Limbu Bhasha ra Sahityako Sangkshipta Parichaya, 2002 AD (A Short Introduction to Limbu Language and Literature), dozes of Limbu ritual related books especially edited and

compiled by Til Bikram Nembang alias Bairagi Kainla, The Classical Limbu Language: Grammar and Dictionary of a Kirat Mundhum (2011) authored by Tejman Angdembe, and Limbu Byakaran, 2013 (Limbu Grammar) edited by Bairagi Kainla, Dr. Govinda Bdr. Tumbahang, Tejman Angdembe, and Yehang Lawati. These books have served as the milestone in the Limbu language and literary development.

Apart from the publications, the Nepal Academy occasionally launches the programs of seminars, workshops, symposiums, and talk programs to enhance linguistic as well as literary activities. Likewise, it also sponsors certain amount to carry out the research activities in the related fields. Most of the above mentioned publications are the outcome of the financial assistance of the NA.

## National Foundation for Development of Indigenous Nationalities (NFDIN)

NFDIN is an organization established for ensuring the overall welfare of the different indigenous nationalities (ethnic communities) that live across the country. The National Census Report (2011) has showed that there are 66 different Indigenous Nationalities inhabit in Nepal. The National Foundation for Development of Indigenous Nationalities (NFDIN) is not being able to support the different nationalities as much as it should have done due to the limited budget allocation from the government. In spite of such situation the NFDIN is striving to assist in different aspects e.g. language, literature, or culture of the ethnic communities. It has also organized some substantial programs for the 207

enhancement of the Limbu language and literature. For instance, NFDIN launched a program of Limbu Language Training in Panchthar district from May - 29 to June -13, 2007. Like the Nepal Academy (NA), the NFDIN also assists the researchers to conduct research on language and literature and publishes the ethnic related journals, books, bulletins and booklets.

#### Center for Nepal and Asian Studies (CNAS)

CNAS is one of the constituent parts of Tribhuvan University, Nepal. The CNAS is established for the multidisciplinary research center especially the areas based on humanities and social sciences. It encourages the experts to carry out the researches on languages, literature and cultures. Similarly, it also financially supports the researchers or writers to publish articles, research reports or books especially prepared under its support and guidance. The major achievement for the Limbu language and literature is the publication of the books as A Grammar of Limbu (2011) and A Linguistic Study of Chhathare Limbu (2011) authored by Dr. Govinda Bdr. Tumbahang. The CNAS also publishes the Journal entitled 'Contributions to Nepalese Studies' twice a year. The journal includes cultural-linguistic issues of different castes and communities including the Limbu ethnic group. The Limbu related articles in the journal (2011) for example, are The Person-Marking Affixes in Chhathare Limbu by Govinda Bdr. Tumbahang and Yalang: An Intangible Limbu Cultural Heritage by Ramesh Kumar Limbu.

#### Academic Institutions

Informally the Limbu language began to be taught in Limbu residing areas for a long past. The history has witnessed that some conscious Limbu involved in teaching and preaching Limbu language and literature. In course of teaching, some had to cost their lives (i. e. Sirijanga Teongshi) and some others were forced to leave the country. This kind of adverse situation remained until the last period of the Panchayet regime (from 2017 BS Poush 1st to 2046 BS Chaitra 31st or from 15 December 1960 to 13 April 1990). After the restoration (Once as the first time, it was established in 2007 BS Falgun 7th/ 18 Feb. 1951) the Democratic Government promised to conserve and support to all the languages spoken in the country. Some languages including Limbu were broadcast through electronic (communication) media e.g. TV and Radio from the central as well as regional level. Policy was made to teach mother tongue up to the primary level (grade one to five) or recently the Basic Level (grade 1-8). The Limbu was started to be taught in grade one with the Limbu textbook A:ni Pa:n (Our Language) from the year 2055 BS. Up to the year 2055 BS, the Limbu textbook was introduced to the fifth grade as an optional subject. Further policy was made to introduce the Limbu to the higher level but still now, it has not come to the practice.

Regarding the academic activities in Sikkim, India, the issue is quite different from Nepal's position. Formally teaching Limbu language started from the year 1971 AD in Sikkim. In this way, it was taught even in the Plus Two level (12th grade) from the year 1984 AD. Teaching Limbu was introduced in the graduate level as

Honor's Course from the year 2012 AD. It seems that Sikkim living Limbus have come a long way from the time they first started to teach the Limbu in 1971 AD.

### Major Distinctions of Writers

It is really a painstaking job to make a distinction between literary writing and linguistics since literary writing essentially may make use of language. Linguistics too makes use of language but unlike literature it talks about itself. In other words, it is metalanguage because the language is used to talk about a language. So linguistics is a grammar of the language and describes how the grammatical constituents are formed and arranged in an accepted pattern. Linguistics has various levels, that is, the phonological (sound), morphological (word), syntactic (sentence) and semantic (meaning) levels. There are some other levels in linguistics as discourse (supra-sentential) and pragmatics (contextual meaning). Literature, on the contrary, does not deal with the notions of language referring to the linguistic exponents and so forth. Rather it refers to the expression of human emotions, aspirations, feelings, love, hatred, fear, pain, pleasure and hope or despair. In other words, literature is solely the written record of the human soul.

Now we have found that these two disciplines are essentially different dealing with two distinct areas that is, linguistics dealing with the language itself whereas literature the human emotions.

## The Writers of Language and Grammar

As we consider the writers involving in the Limbu language, most of the foreign writers are found to be dealing with the linguistic features and very few of them such as S. C. Das, Philippe Sagant, K. K. Das, C. A. Bell and P. C. Biswas have emphasized on ethnographic notes of the Limbu natives. The majority of the foreign writers from Kirkpatrick (1811 AD) to van Driem (1987 AD) have referred to the Limbu language or chiefly the linguistic aspects.

The trend of writing by the Limbu and non-native Limbu writers presents a very fuzzy or indistinct picture. What is clear about them is that unlike the foreign writers, a large number of Limbu natives have taken up literary aspect of the language. In other words, the native writers seem to be interested in poetic genre and relatively a small number has taken up prose, drama and grammar or linguistics.

Now let us see the Limbu native writers who are involved in the areas of language and linguistics. More specifically, the reference is about the writers of the grammar and dictionary. The initiator of the grammar writing was Iman Singh Chemjong who wrote *Kirat Byakaran* (2027 BS). In addition, the other writers are Sesemi Se-Nalbo (*A:ni Huppa:n - I 2061 BS*, and *A:ni Huppa:n - II 2063BS*, Thamsuhang, Pusps Subba (*Yakthung Huppa:n 2065BS*), Shova Subba, Yalmo (*Limbu Bhashaka Swarup ra Vikasa 2008 AD*), Angdembe Sajotlung (*A:nire La:je A:nire Huppa:n 2067 BS*), Tej Man Angdembe (*The Classical Limbu Language: Grammar and Dictionary of a Kirat Mundhum 2068 BS*), Dr. Govinda Bahadur

Tumbahang (A Grammar of Limbu 2068, A Linguistic Study of Chhathare Limbu 2068 BS, Limbu Bhasha Byakaran 2071 BS, Sajilo Limbu Byakaran 2072 BS and A Grammar of Limbu 2074 BS), Dr. Govinda Bahadur Tumbahang & Amar Tumyahang (Limbu Bhasha Sikou 2068 BS), Bairagi Kainla and others (Limbu Byakaran (Yakthung Huppa:n 2070 BS), Sesemi and Kainla (Co-author, Yakthung Huppa:n 2070 BS), and Padam Mabo (Prayogik Limbu Byakaran 2072 BS).

The Limbu language has the considerable number of dictionaries and glossaries. Here the study has not made the distinction between the glossary and the dictionary although there is remarkable difference between these two aspects because dictionary is a collection of words and their meanings whereas a glossary is an alphabetical list of terms relevant to a certain field of study or action.

In the field of the Limbu language, the trend of dictionary writing was also pioneered by Kajiman Kangdangwa. His first bilingual dictionary Yakthung Ingsum was published in 2011 BS/1954 AD. Immediately after him, Ranadhoj Nembang published Sa:pla: Sum in 2015 BS. Those two publications were not in the form of dictionary and they had very limited copies. Iman Singh Chemjong published more comprehensive form of multilingual dictionary Limbu-Nepali-Anggreji Sabdakosh in 2018 BS/1961 AD under the Copyright of the Royal Nepal Academy. Its second edition was published in 2050 BS/2002 AD under the chief editorship of Bairagi Kainla (Til Bikram Nembang). Other Limbu lexicographers are Krishna Bdr. Lawati (Yakthung-Pene

Pa:nchhekwa: 2035 BS), B. B. Subba (Limbu-Nepali-Anggreji Sabdakosh 1979 AD), Bajra Bihari Kumar, P. S. Subba, & B. B. Subba (Hindi-Limbu Kosh 1980 AD), Khagendra Singh Angbuhang (Mujoklung Mi:ng Dictionary 2037 BS), Birahi Kainla (Sankshipta Rai-Limbu Sabdakosh 1989 AD, Yakthung Pa:n Sum 1993 AD, and Pu:ming Sum 994 AD), Hasta Lal Sakwaden (Nepali-Limbu Sabdakosh 2051 BS), Khelraj Yonghang (Limbu-Nepali Sabdakosh 2052 BS), Nabal Phaibali (Sankshipta Khas-Limbu Sabdakosh 2052 BS), Sesemi Se-Nalbo (Kirat Paryayabachi Sabdakosh 2058 BS), Dilendra Kurumbang (Yakthung Saksakren Pa:nchhekwa: 2060 BS), B. B. Muringla (Limbu Shabdakosh 2005 AD), Serma Samjiri Semi (Kirat Yakthung Peli Pa:nchhekwa: Sum 2070 BS), Indrahang A:ngdembe (Peli-nu Pa:nja:ng Sa:pla: Sum 2071 BS), Kshitij Subba [Dil Prasad Limbu, Sanwa] (Limbu-Nepali Shabdakosh 2071 BS), Serma Samjiri Semi and Ashesh Abiral (Peni-Mikphukla Pa:nchhekwa Sum 2072 BS), Rishi Kmr. Sangbangphe (Yakthung-Peni Panchhekwa Sum 2072 BS), B. B. Muringla (Yakthung-Pene-Mikphutla Pa:nchhekwa Sappan 2016 AD) and Muksam Lawati (kaksha 1-5 A:nipa:nko Kathin Shabdako Shabdakosh 2072 BS).

#### The Writers of (Mundhum versus Non-Mundhum) Literature

Generally the trend is that religious writings are not fully accepted as common literature in any community. But when we strip off the veil of religious sense or mask, any liturgical writing readily appears to be an excellent literature for such liturgical form embraces human emotions and feelings. Candidly speaking, the Mundhum mostly comprises various myths within it. As Ruthven (1976) maintains that the myth and ritual are the siblings of the same parent. When there is ritual in a community, there must be the reference of myth. Turning a religious myth into general literature, it is likely to become the subject of genuine criticism. It is commonly considered to be blasphemous to pass critical comment over any religious writing that is, be it the incantation, petition, doxology, rosary, litany, hymn, psalm, canticle or anything else. The Limbu literature makes distinction between common and Mundhum literature. The common literature in the Limbu refers to the writing that depicts the common feelings of the certain community whereas Mundhum literature is about the literary form (corpus) referring to the special ritual performances.

### The Mundhum (Literature) Writers or Editors/Compilers

The Mundhum, without any doubt, is an inexhaustible source of the Limbu language and literature. The Mundhum has come down in the oral form yet it has its written version in the latter centuries. In fact, the writers of the Mundhum are not the original writers because they do not simply write on their own but collect the oral Mundhum recited by the Limbu priests (*Pheda:ngba:, Yeba:, Ma:ngba: Sa:mba:, Tumya:ha:ng,* and *Khaduma:ng*) in different ritualistic performances e. g. naming, wedding, death, flowing away the curses and the house-warming rite. The Mundhum literature includes only those which are recited to perform different rites and rituals in the Limbu community. The performance of rites customarily begins right from the pregnancy period of a mother (*Sa:pok Chomen*). This rite is

held so as to stop unfortunate happening in the whole period and at the time of child birth. Likewise, the rites proceed even after death (*Kha:uma:*) as the purification from the mourning.

In this process of writing Mundhum, it seems to have started from Lalshor Sendang's 'Siwa: Kha:hun' (Instructions given by the Guru or the Religious Teacher) in 1916AD/1973 BS which contained 20 pages (Kainla, 1993, p. 40). Kalu Singh Papo published 'Yakthung Sewa: Sa:mlo' (Limbu Hymnal Song) in 1930 AD. Jash Man Sawa and Buddha Raj Phago jointly published 'Kirat Sam Mundhum' in 1931 AD. Tilok Singh Nugo published 'Kirat Mundhum in 1951 AD. Now, let us consider the Mundhum compilers from the last six decades or since 2061 AD as below:

the history of the Limbu Mundhum compilation, Iman Singh Chemjong initiated the trend of Mundhum compilation. He published formal, authentic and systamatic Limbu Mundhum Kirat Yakthung Mundhum [Kirat ko Beda] the Religious Scripture of the Kirat Limbu in 1961 AD/2018 BS. After that his successors are Krishna Bahadur Lawati (Iswwar Bandana Srishti Barnan 2021 BS, Ma:ng Inghang Ningwaphu Sa:pla: 2023 BS, Thibong Yakthung Sa-re Ya:ngda:ng Phongma: 2027 BS, Yakthung Pesa:p Mundhum 2032 BS), Asa Man Subba (Kiratiya Dharma re Karma Sanska:r 2045 BS), Sancha Man Limbu (Yuma: Mundhum 1991 AD), Rana Dhoj Sireng, Chobang (Mundhum Dharma Beda 2047 BS, Tinra:te Ya:gra:ngsing Tangsing Mundhum 2049 BS, Kirat Mekkhim phungnawa Sa:mlo 2050 BS, Yakthung Mundhum 2051 BS, Balihang Tangna:m 2065 BS, Na:muk Sa:m )

2068 BS, Sa:wa:yet-ha:ng Mundhum2072 BS), Bairagi Kainla (Sa:pok Chomen Mundhum 2048 BS, Na:hen Mundhum 2051 BS, Sa:sogha Mundhum 2051 BS, Mana: Chait Mundhum 2051 BS, Sasik Mundhum 2052 BS, Tangsing Takma Mundhum 2052 BS, Mujingna: Kheyongna: Mundhum 2070 BS, Tetla:ra: Lahadongna: Mundhum 2070 BS, Pa:ja:iba: Mundhum 2070 BS, Na:mya:pmi Kesa:mi Mundhum 2070 BS and La:ha:dangna: Suha:mpheba: Mundhum 2070 BS), Tej Bdr. Limbu, Meyangbo (Sa:wa:la: Sa:mlo Sa:wa:la: Kube Mundhum 2048 BS), B. B. Muringla (Yakthung Su:ha:ng-re Tendha:m Mekkhim Thim 1995 AD), J. R. Pandhak (Yakthunghare Tendha:m Mekkhim Mundhum AD, Yakthunghare Phungsot Timma: Mundhum 1999AD, Sumsemba: Ya:gra:sing Tonsing Tak Mundhum 2001 AD, Mujoklung Khajoklung 2003 AD and Simering Mundhum 2004 AD), Rana Bahadur Meyangbo (Kirat Yethang Samjik Mundhum 2057 BS), Khagendra Angbuhang (Kirat Yakthung Yeba: Mundhun 2058 BS), Tej Bahadur Phago (Sa:wa: Yetha:ng Mundhum 2060 BS), Laxman Meyangbo (Yakthung Mundhum 2062 BS) and Netra Bahadur Limbu, Sauden (Yakthung Yetchha:m Pa:cha:thim 2062 BS).

Similarly, the later Mundhum compilers are Meherman Labung (Mundhum 2064 BS), Aita Bdr. Hukpa Chongbang (Sa:mba Mundhum 2066 BS), Tika Ram Kurumbang, Limbu (Akwa:na:ma: Mundhum 2067 BS), Purna Lekwahang (Yakthung Mundhum Kulak 1 2009 AD), Bishnu Kmr.Muringla (Kubokma: Khiwasing Takma Yehang Mundhum 2012 AD), S. P. Mangyung (A:ni Tendham Mekkim Thim-nu Sa:plaha: 2013 AD and Suwapma: nu Koyemba: Yetchha:m Ba;cha: 2015 AD), Chitra Bahadur Wanem (Yakthung Huppa:n-nu Yagu chansing Thim 2070

BS, Yakthung Mekkhim-o Nawa Khemsing Kela:ng Mundhum 2072 BS), Lachhami Serma Papo (Mikwa Sa:ngma: Mundhum 2072 BS), Birahi Kainla (Yakthung Mundhum Mukpan), Agamhang Nembang (Chamjik Mundhum 2072 BS), Dev Bahadur Tumbapo (Chamjik Mundhum ra Sewak Muhigum Mundhum 2073 BS), Seing Kirat Dharmaguru (Sa:mjik Mundhum 2073 BS), Tika Ram Kurumbang, Limbu (Sa:mjik Mundhum 2075 BS) and Hitaram Tilling (Yakthung Samska:rharu 2077 BS).

As it has already been mentioned, the original version of the Mundhum is essentially the oral one. It means the Limbu priests do not peruse the religious scripture during the ritual performances as the Hindu priests usually do. So, the Mundhum writers are not creating a new Mundhum but merely they are either editing or compiling the oral version recited or chanted by the Sa:mba:s (i.e. one of the authentic persons of Mundhum dealing). When one considers such Mundhum editors or compilers, there are fifty-three books published to date and its detailed list can be found in the 'Appendix II'.

#### Non-Mundhum Literature

The early phase of Limbu literature is mostly the devotional in nature. It includes basically the litanies, chants, hymns and psalm. So the literary nature was of the Mundhum type. In other words, most of the early literary creation of the Limbu literature was similar to the Mundhum because they used to involve in devotional songs. But, as the time went on, a common type of literature began to flourish in the Limbu community

either in the poetry, prose or drama. They are briefly referred to as below:

Poetry: Like most other literature of the world, the Limbu literature begins from poems especially devotional poems. It is self-evident that the poetry is the oldest form of literature of any part or race in the world. In this regard, Otto Jespersen's (1921) opines about poetry's ancient creation as:

The genesis of language is not to be sought in prosaic, but in the poetic side of life; the source of speech is not gloomy seriousness, but merry play and youthful hilarity. ... In primitive speech I hear the laughing cries of exultation when the lads and lassies vied with one another to attract the attention of the other sex, when everybody sang his merriest and danced with his bravest to lure a pair of eyes to throw admiring glances in his direction. Language was born in the courting days of mankind. (as cited in Yule, 1995, p.1)

The devotional poems are generally considered to be the Mundhum or the poems dealing with supernatural phenomena. But gradually the trend seems to embrace the change in the inclination of the subject matter and tone of the poem. Kainla (1994 AD) states that khadga Bahadur Nembang's epic-fragment (1955 AD/2012 BS) Kirat Mi:k Han Sa:mlo [Kirat Eye Opening Song] is the first poetic creation with the modern test and poem for commoners. This is thought to be modern because it has dealt with the issue of the contemporary life situation but not as the Mundhum that generally deals with spiritual as well as supernatural phenomena.

Limbu poetic genre has been enriched as well as exalted by divers verse forms. They are *Ha:kpa:re, Khya:li, Pa:la:m* and even *Mundhum* can be included under the folk literature. When we exclude these items from the Limbu poetic genre, it would definitely be incomplete and would lose its vigor. They are essentially verse forms and they are recited in different situations, subject matters and rhythmical patterns. In Limbu Literature, there are writers who have published books only on the *Ha:kpa:re* or *Khya:li* or *Pa:la:m* or *Mundhum*. We have examples that most Limbu natives are found to have published Mundhum.

To date, the non-Mundhum literature in the book form is found in considerable number. There are seventysix anthologies of poetry, nine anthologies of lyrical poems, nine anthologies of Pa:la:m, seventeen epicfragments and two epics in the Limbu literature.

The Limbu poets who have published the anthology of poetry are: Iman Singh Chemjong (Wansem [Ritu Bichar] 2022 BS), Jasman Sawaden and Maniraj Hukpa (Sa:kthim 1988 AD), Birkha Begha (A:bija: Nenhepmo 1993 AD, Misum, 2012 AD), Sesemi Se-Nalbo (Mui:ng 2051 BS, A:ni Sa:mloha: 2051BS, A:dhokla:, 2057 BS, To Yokla-o Tingsekwa 2064 BS, Ningwaso 2068 BS), Nar Bdr. Yanghang (Balihang Tangna:m 2052BS), Dhanarati

Ya:pmi (Sa:kthimha: 1996 AD, Ka:i:k 2003 AD), Thibong Yakthungba (Amla: Phung 2053 BS), Yehang Lawati (Yehang Lawati-len Nubong Sa:mmilla:ha: 2054 BS), Purna Muringla (A:ni Ningsa:ngha:1998 AD), P. S. Ijam (Siyakpek Simangba Phung, 1999 AD), Ramraj Sisek (A:la:mdhik 1999 AD), Dilli Lingdam (Mana: Chaitha:, 2056 BS), Bir Nembang (Menhakna:ma Nephuren Mi:m, 2058 BS), SantoshTerappe (Muing, 2001 AD, Miksen 2005 AD, Mimjime 2009 AD, I:ngdo Sigang 2011 AD), Amar Tumyahang (Sewa:ro, 2058 BS), Serma Sa:mjiri Semi (Sumsum Sa:mmila: Sum, 2058 BS), Manahang Khamdak (Wa:sa:ng, 2001 AD), Harka Khamdak (Sumangdho 2002 AD), Hasta Bahadur Pandhak (Thawa:ye Thakla:re Temseba: Mikki Phung, 2001 AD), Dhanrati Yelmo (Ka:ik, 2001), Sesehang Phiyak (Tolingsomuba: A:sa:mikla:ha:, 2060 BS, Iksa: Sa:mda:ngwa: 2061 BS), Tongsa Neyonghang (Phungka:pla:, 2061BS), Lachhami Serma, (Na:mya:pmire Hingnambo Okhesang 2061 BS, Netihingwa 2067 BS), Mani Shankar Sereng & Chandraman Kandangwa (Yakthung Ningwaphu Sa:pla:, 2061 BS), Chandra Mangbung (Hekkelesang Kusing Nitung La-a:, 2004 AD).

Likewise, the other anthologists are Uttar Kumar Yanghang (Yakthung Sa:mlo 2062 BS), Tangka Wanem (Penjiri Penmikha:, 2062 BS), B. B. Muringla (Sa:mmet Sa:mmitlaha:, 2005 AD), Raju Yakthung (Samdiyo Chotlung-re Thare 2062 BS), Bal Muringla (Pokki 2006 AD, Pa:pmipa: Yega:ngba: Takla: 2011 AD), B. B. Pakkhim (Hetlukwa:, 2006 AD), Dilendra Subha (A:himmin 2063), Muksam Sereng (Ningwanna:ng Pare 2063 BS), Buddhi Lekwahang (Kusang Tangna:m 2007 AD), Kamal Subba,

Menyangbo (Mungbaksa:ba:, 2007 AD), Sakman Woti (Yamibang Ma:nghim, 2007 AD), Raj Kumar Tengyung (Limbuwan Ma:mma:, 2064 BS), Bali Chhathare (Tuksi Phungtapla 2064 BS), Angdembe Sangjoklung, Indrahang (Ka:i:ksung, Samitla Sung, 2064 BS), Samjiri Semi Serma, Sesehang Phiyak, & Sesemi Se-Nalbo (Sumjiri Phung 2064 BS), Buddhiraj Mabohang (Selokpa-re Lunma Him 2065 BS), Dhanraj Khamdak (Chotlung 2008 AD, Tanchhok 2010 AD), Lila Tumbapo (Sumhatlung 2065 BS), Purna Sing Saba & Tenhang Saba (Khiyaba:n 2009 AD),

Similarly, the emerging poets are such as Milan Muringla (Suno Sepma:ngha: 2010 AD), Riwaj Sawaden (Ningwa:sa: Hingman, 2010 AD), Chandra Pegha (Meringgen Mikwa:ha:, 2010 AD), Bhabani Tawa (Labe Pambam 'Children Poems'; Nandimbheyo Sepmangha 2067 BS), Hangwasang Yakthunba 'Rajendra Jabegu' (Mana:dhik Mebea:ng Hop 2067 BS), Bhitranggi Kaila (Keda:ppa Ningwa:ha:, 2067 BS), Raj Manglak (Yemle Kuna:ra:ha:, 2067 BS), Puspahang Lowa (Tangangbhung 2067 BS), Riyaj Yakthung & Sakhang Yakthung (I:tchhing 2011 AD), ChandraYongya (Kha:mbongba: Phungna:m, 2068 BS), Thamsuhang, Puspa Subba (Sepmangba: Phung 2068 BS), Arun Kumar Bokhim & Lahang Bokhim (Perengwa 2012 AD), Sanjitra Tamling (Hukpangi 2012 AD), Ranitare Maila (Kuhopmi-ren La:ngha:, 2070 BS), Tenjing Tapeli (I:mellemna: Phungha:, 2070 BS), Muksam Lawati & Raj Manglak (Yakthung Sa:mmikla:2070 BS), Sikkumdang Yakthung (La:pemi La:meringle Kheda:ha: 'Sa:mmila: Sum' 2072 BS) and Sancha Sangsehang (Phakhumma:ng Omettum 2072 BS).

In the field of lyrical poetry, there are poets such as Dabal Subba, Khadga Bahadur Nembang (*Kirat Mikhan Sa:mlo* 2012 BS), Santabir Khamdak & P. S. Subba (*Yuma sa:m nu Pa:la:m* 1966 AD), Jashang Maden (*La:ringek nu Na:mlingek* 1979 AD), Bam Prasad Lawati (*Kirat Aadhunik Lokgi:t* 2038 BS), Mohan Ijam (*B. B. Shubha-re Kusa:mitla* 1986 AD), Maniraj Hukpa & Jasalal Sawaden (*Sakling* 1988 AD), Khagendrasingh Angbuhang (Ed.) (*Sa:myo Sosum* 2047 BS), Sesemi Se-Nalbo (*Chasung* 2051 BS), and Sikkumdang Yakthungba (*I:ngdang Sa:mlo* 2053 BS).

Similarly, the Pa:la:m song writers are Nar Bahadur Yanghang alias Nabal Phaibali (Kirat Eithihasik Sawai, Pa:la:m 2050 BS), Uttam Kumar Yangya (Uttam Pa:la:m Sangraha 2052 BS), Nar Bdr. Yonghang (Nabal Phaibali) (Pa:la:m 2054 BS), Sesemi Se-Nalbo (I:ngsum Pa:la:m 2056 BS), Anchhume Nasam (Ningwa Siga:ngba: I:tla:ha: 2061 BS), Chandra Kumar Serma, Papo (Ya:la:kma: Mundhum 2071 BS)Ambika Kumar Sangbangphe (Li Mi:m Pa:la:m 2072 BS), Senchhenghang Hari Hukpa Chongbang (Sangkshipta Ya:la:ng ra Khya:li, 2075 BS) and Chitra Wanem & Bali Chhathare (Eds.) (Yakthung Sa:kthim-o Yarakma: Pa:la:m 2077 BS).

Concerning the poets of epic-fragment, they are Bir Nembang (Semmui: 2043 BS), Senchhehang Hari Chongbang (Thaklare Tarappo tagi Pomelle 2044 BS), Birahi Kaila (Kesa:mi Na;msa:mi 1987 AD), Chandramani Tumbapo (Ma:re Mimji-o 2047 BS), R. B. Yakthungchum (Ke Pokma: Mundhum 2053 BS), B. B. Maden (Mikkho 1996 AD), Chandra Mangyung (Hekkesa:ng Kusing-Netung La-a:1998 AD), B. B. Lekwahang (Sepma:ngha: 1998 AD, Pelli

Sakwa 1999 AD), Thamsuhang, Puspa Subba (Itnimha 2059 BS), Ijam, Ibokhum Mabohang (Sarumma: 2061 BS), Sesemi Se-Nalbo (Sobuhangma 2065 BS), Bal Muringla (Nepal-lam Menchhe Phere 2013 AD), Angdembe Sangloklung, Indrahang (Ta:na:m 2071 BS), Buddhahang Nembang (Netti-Phung, 2072 BS), Lalit Jang Phiyak (Hingme Thaksa:ng, 2073 BS) and Serma Samjuri Semi (Tangmere Keptuba: Limbuwan 2075 BS).

In Limbu, there are only two poets who have created the epic in the Limbu language. Poet Amar Tumyahang published the epic *Sodhung Iman Singh Chotlung* [Tribute to Iman Singh's Accomplishment] in 2060 BS and the next poet Thamsuhang Puspa Subba published the epic *Makkhiba*: *Phung* [Fower of the Blood] in 2067 BS.

Prose: Prose includes fictional and non-fictional writings. Stories, novellas and novels are the examples of the fictional writings because they primarily deal with imaginative and supernatural matters. Fictional writings are chiefly the narrative in nature for they narrate the events. While talking about the Limbu fictional writing as novels, there are altogether seventeen different novels written from 1983 to the date. The earliest novel is 'Thathama' (Numbness) by Padan Singh Muringla published in 1983AD. Similarly the latest one is 'Nanu khadem' by Nawal Phaibali published in 2012 AD. Let us consider the Limbu novelists and novels as below:

The history of novel writing begins from P. S. Muringla's novel *Thattha:ma*: which was published in 1983 in Sikkim, India. His successors are Maniraj Hukpa

(Phungbonai 1985 AD), Sat Kumar Singdhaba (Hingmelle Tyangba Lamdikke 1987 AD), Lalit Muringla (Mim Iplekkhe 1988 AD), Deuman Yakthung, Hondok (Sakma:n 1989 AD, Thetlong 1989 AD, Lepmi 1995 AD), B. B. Pakkhim (Chosa:plungma:1991 AD), Harka Makhim (Ningwaso 1995 AD), D. B. Lekwahang (Mikwa:ha: Kesa:ptu 2000 AD), Thaku Hang Mering (Ningen Sigangba: Sepma:ngha:2060 BS, Na:bhera:ma: Takpen 2063 BS, Menu 2064 BS, and Koyemba: Hingman 2065 BS), Ruplal Mering (Ningwa Soret 2005 AD), Uttam Kumar Yonghang (Logi 2062 BS), Hasta Pandhak (Kha:nipma: 2064 BS), Tek Hang Tamling (Teha:ng-le Kusakma:2067 BS), Thamsuhang, Puspa Subba (Sendi Pesap 2068 BS), Aindra Sundar Nembang (Na:msa:ng 2068 BS), Nawal Phaibali (Nanuk Khadem 2069 BS), and Kshitij Subba (Thang (Battle/Fight)2069 BS).

The other form of fiction is the story which seems to be started much earlier than the novel that is, the first story 'Yakthumba Hang Mundhum' was published in 1903 AD by Jovan Singh Limbu but it was an individual piece and thus this is not counted as the record in the series of story collection book. There are nineteen stories collection books published from the year 1984 to 2014 AD. The first stories collection book is 'Sakkek' by Harka Khamdak in 1984 AD and the recent publications are 'Ba:ja:ha:ng nu Yona:ha:ng' (2009 AD) by Kshitij Subba (Sanwa), Kubhrengwa: Angekwa: (2013) by Dilmaya Parangden, and La:mdingoba: La:mha: (2014) by P. S. Khamdak. Let us consider the anthologies of stories such as:

The writers of story books are Harka Khamdhak (Sa:kkek 1984 AD), Deu Man Yakthung (Mikki phungle-be

Naibega 1993 AD), Sambar Tamling (Makchiri Mikpe 1996 AD), Basanti Parangden (Cherengna:m Cherengna:m 1997 AD), Buddhi Lekwahang (Pemuk Sigangba Khedaha 2998 AD and Pemuk Sigangba Khedaha 2009 AD), P. S. Izam (A:llo A:mumrachha 1999 AD), Sesehang Phiyak (Rumere Kusepma:ng 2061 BS), Harka Khamdak (I:metna Sung 2003 AD and Khamakpung-o Khe Kedaba 2005 AD), Bairagi Kainla (Pha:ngsese Kheda:ha: 2062 BS), Rajbhakta Chemjong and Dilli Linden (Miktok:Short stories 2062 BS), Sambar Tamling (Kusang woti 2005 AD), Prem Muringla (Sepmang 2009 AD), Kshitij Subba, Sawa (Bajahang nu Yonahang 2066 BS), Thamsuhang, Puspa Subba (Yetnaba/Sola:k nu Pa:ngyek 2066 BS), Sikkumdang Yakthungba (Yakthung Kebokmi Pa:ngkheda 2070 BS), Dilmaya Parangden (Kubhrengba Angwekwa 2013 AD) and G. M. Khamdak (Lambikoba La:mha: 2014 AD).

There are folk-tales in the Limbu literature which are different from the modern stories just mentioned above. Let us have a look at the Limbu folk-tales and their writers as below:

In this field too, Iman Singh Chemjong initiates the trend of writing the Limbu folk-tales. He published Kirati Dantya Katha in the beginning. Then his successors are Shiva Kumar Shrestha (Kirati Lok Kathaharu 2047 BS, Kirati Lok Katha Sangalo 2051 BS and Kirati Phok Tel (Folk Tales) 2056 BS), Lachhami Serma Papo (Kirat Lok Katha 2048 BS and Yakthung Pa:ng Kheda: 2055 BS) and Dhana Hang Subba (Limbuwanka Lok Katha 2065 BS).

Essays, autobiographies and criticisms are considered to be the non-fictional writings because they avoid the use of imaginative writing. Regarding the Limbu essay, publication of individual essay in the newspaper began quite earlier that is, it started with the publication of the first newspaper called 'Kom' (i.e. a kind of harp made of iron and considered to be the *Kirat* specific musical instrument) from Darjeeling in 1967 AD. Likewise, the later published newspapers 'Thokla' (1973 AD), 'Tumdumdo Hena' (1974 AD), 'Noba Ing-ghang' (1981 AD) and 'Ling Na:m' (1981 AD) also included many different essays in them. However, in the form of anthology, it started quite later that is, from the year 1995 AD. S. R. Khajum's anthology 'Sum Itchhap' was the first publication in the book size. The recent one is Amar Tumyang's compilation (*Yakthung Sumjoha:*) (2012 AD). Following are the essay book writers or compilers:

S. R. Khajum (Sum Itchhap 1995 AD), Kolving Lawati (Sum Itchhi 2000 AD), Uttam Kumar Yonghang (Tanghupla: Sum 2062 BS and Ningbangwa Ningwa:ha: 2067 BS), Birkha Begha (Yakthung Sa:ppa:n nu Sa:psak 2008 AD), Thamsuhang, Puspa Subba (Tha:ngsa:ng – 6, no. 4, 2057 BS), Harka Khamdak (Chabhatlungma 2009 AD), Nishesh A:ngdembe (Ha:ng Yukna: Pa:ngyak 2068 BS), Thamsuhang, Puspa Subba (A:dhi 2068 BS) and Amar Tummyahang (Yakthung Sumjoha: 2068 BS and Ningbangwa: 2070 BS). There are many writers who have published the individual essays in different newspapers but such essay writers have not been included here.

Criticism is considered to be one of the non-fictional writings which is concerned with defining, classifying, expounding, and evaluating works of literature. In other words, it is devoted to comparison and analysis, to the interpretation and evaluation of works of art. Types of critical theory and practice can be distinguished according to whether, in explaining and judging a work of literature,

they refer to the work primarily to the outer world, or to the audience, or to the author, or else look upon the work as an entity in itself. In the case of the Limbu literature, this genre is found to be very later development, so to say not more than three decades. It is, as has been said, in its primary stage, so it will not be wise to appraise strictly the available critical writings on the basis of impressionistic or judicial criticism. In the early stage of critical writing, there were not the in the books' form rather there were critical writings of the article form. The first critical writing appeared in 2001 AD by Panchthare LuÑga: with the title "Porokmi Ma:ngle Netti mu Chogu Kubung mu Chogu". In the book form, there are only seven criticisms published to date and most of them are in Nepali version. Let us consider the writers of critical writings as below:

In the Limbu language and lierary development, the writers who have involved in the literary criticisms are: Birahi Kainla (Limbu Bhasha ra Sahityako Sankshipta Parichaya, 2049 BS), Thamsuhang, Puspa Subba (Limbu Bha:sha: tatha: Sa:hitik Srasta: ra Dristikon 2058 BS, and Yakthung Sa:psak-ren Pa:ngna:m Mukshiha: 2059 BS), Malisa Yakthung (Yakthung Pa:nda:ng-nu Sa:psakren Nireng 2059 BS and Yakthung Pa:nja:ng-nu Sapsak Nishigek 2071 2059 BS), Amar Yakthung (Limbu Sahityako Nirmanko Itihas BS), and Dr. Durga Pd. Aryal (Limbu Bhasama Sanskrit Prabhava 2060 BS).

**Play:** Play alternatively known as drama is one of the major genres or types of literature. The Limbu literature has a short history to the development of drama. The Limbu one-act plays seem to have begun publishing in the publication of different newspapers such as Noba Ing-ghong 'Good Message' (1978 AD), Ling Nam Phung 'The Flower of the Rising Sun' (1981 AD), and school bulletin Chupsangding Sewa 'Salute Raising the Right Hand' (1984 AD) and the like. The tradition of one-act play has started from the year 1980 AD with Mohan Ijam's play Tommasie Pong (Be Thrased) and come down to the recent year 2011 with the play Imetna Kok (The Load of the Goddess of Fortune) of Nabin Kala Angdembe. In the period of four and half decades, there are some fourteen one-act plays in the Limbu literature. Following are the one-act plays of the Limbu literature:

Mohan Ijam (Tomma:sie Pong 1980 AD), Purnimaya Nugo (Met-Yemba:1982 AD), Susma Muringla (Na:mphera;ma:1984 AD), Sesemi Se-Nalbo (Asa:ren Chumlung 2053 BS), B. B. Muringla (Lenghang 1996 AD, Baliha:ng 2002 AD, Chesya 2007 AD and Khesung 2007 AD), Nabin Kala Angdembe (Suna:rung Kopma:na:ille Khomma:ha: tana:lungin 2064 BS, Sanarung Kopmanaille Khomna:ba: Tanalungin 2064 BS and Imetna: Kok 2068 BS), Raj Manglak (Mana:ha Mena:ngchhinglo Meba:t 2068 BS), Basanta Yekwa (Sa:metlung 2070 BS) and Lal Anjan (Nimingmi 2072 BS)

So far as the play having more than two acts, there are fourteen plays published in the Limbu literature. The first play is 'Kerekle Mik-o-ba: Ta:mji' (Hateful to Everyone) published in 1986 by Sat kumar Singdhaba. The latest publication is 'Kema:ba: La:ze' 'The Lost Land'

(2013AD) by Sagar Kerung. Let us see the full plays of the Limbu literary as follows:

The Limbu full playwrights are Rosan Subedi, Sarada Subba, Yehang Lawati & Birahi Kainla (Kusangsemi 2049 BS), Sat Kumar Singdhaba (Kerekle Miko-ba: Tamji 1986 AD), Yehang Lawati & Bhakta Sigu (Ya:mnong 2053 BS), Tej Yakso (Tangip Kuleksing 2054 BS and Amla:ri Phung 2062 BS), Malisa Yakthung (Ningwa Loma:re Kulekwa 2054 BS), Manhang Khamdak (Na:ngsing Uttam Kumar Yonghang (Sepma:ngle 2004 AD), Kusekma:ng 2062 BS), Malisa Yakthung (Kha:ma:k Pokhelle Tungha:2062 BS and La:la: Sakweng 2072 BS), Raj Kumar A:ngdembe (Minde Poge 2062 BS), Manahang Singsek (Hingman La:mdikke 2011 AD), Sagar Kerung (Numa:ha:ngma: 2069 BS and Kema:ba: La:je 2070 BS)

Newspapers Including Magazine or Bulletin: In the above points, the clear discussion has been made on the books which are written and published by the individual authors. Now it is the turn to discuss about the books' publication which has been prepared by collecting the articles of various genres from different individuals. The literary journals or magazines are really important for the writers to be inspired by the articles writing. Most of the above mentioned Limbu native writers became the author after they had published their individual pieces of writings in different magazines or journals. In contrast there are a very few writers who have become book author without involving in the article writings. Such authorship can be possible only in the fictional writing which does not necessarily require the certain structure and the

standardized form. For instance, story writing, a brief one-act play and a piece of poem. But even in such type of writing, the literary inspired persons are found to publish the individual piece in the magazines or newspapers.

The publication history of literary journals, magazines, bulletins or newspapers is not so longer in comparison to other Indo-European languages such as Nepali, Maithili or Bhojpuri. The Limbu literary magazines or newspapers started to publish from Darjeeling, India in August, 1967 AD/2024 BS. The first literary Newspaper was the Kom (which means the Kirati specific musical instrument made of iron or bamboo strip) published under the editorship of Birahi Kainla. After two years (i.e. 1969AD/2026 BS), Asman Subba, from Phedap Tehrathum (Labri Parjang) published a literary newspaper entitled Sak-Ing-ghang (meaning 'Newspaper') from Kathmandu, Nepal. There were 35 different literary newspapers published up to the year 1991 AD/2047 BS. Of these 35 newspapers, only two such as Sak-Ing-ghang and Thokla (that is, Presents/gifts offered esp. by the married sisters with an intention of financial support) (2030 BS) were published in Nepal and the rest 33 newspapers from the adjoining parts of India i.e. Sikkim and West Bengal.

The Limbu literary newspapers which are being discussed here are not daily or weekly publications but they are the newspapers published at least quarterly, half-yearly, annually or so. This means, most of these are published in the book form. For instance, the Newspapers *Ime:tna: Sung* 'The Gift of the Goddess of

Fortune' (Sikkim Jan. 1987) was first published with 33 different articles (i.e. 16 poems, 7 stories, 7 essays, 1 application, and 1 editorial writing) and its second volume was published just two years later or in Jan. 1989 with 23 different articles.

To date, there is a record of 101 (list given in the appendix II) different Limbu literary newspapers were or are published in both Nepal and adjoining parts of India such as Sikkim and Darjeeling. But, however most of the newspapers are giving the continuity in their regular publication. Even some are not published any more. For example the first historical literary newspaper Kom (August 1967 AD) was published only once then it was never published. Like the Newspaper Kom, other many newspapers also happened to stop their publication. From among the early printed newspapers, the newspaper Tumdumdo Hena: 'First Meeting Obeisance/Salutation' (First Publication 1974) quite contrary to most newspapers, is still continuing its publication.

The reality behind the disruption in the publication of the newspapers can be revealed by a brief statistical analysis from the year 1967 AD to 1992 AD. Within 25 years' period there were 31 (two from Nepal and twenty-nine from India) different newspapers published. Of these, 12 newspapers were published only once. Six newspapers were published two times; seven newspapers published only three times; two newspapers only four times; one (Imetna: Sung) six times; one (Noba: Inghang) seven times; one (Lingna:m Phung) eight times and last one (Tum-dum-do Hena:) eleven times. This

result shows that the newspaper publishers become over confidence while beginning the publication. But when they encounter with the problems such as unavailability of reasonable amount and standard articles, and lack of sufficient fund, their intense desires dwindle down.

The list that appears in the 'Appendix II' does not incorporate some other Limbu specific magazines and journals which are also literary-based publications. To name some of them are La:ik Journal, Sirijanga, Ningwaso, Chhathare La:je, Tangsing, Janajatika Swarharu, Kirat Dharma tatha Sahitya Utthan Sangha Mahasammelan Smarika, Limbu Bhasha Sahitya Bichar Gosthi, Phaktanglung, Ta:nchhokpa: and Sa:ngda:ngwa:. These publications have not been included in the list mentioned above. It is considered that these publications have made a significant contribution to the Limbu language and literary development. Let us take an example, the Journal La:ik (Sweet Sound/Tune) is published from Dharan, Sunsari under the editorship of Muksam Lawati. It is a peer reviewed journal and includes the articles related to the Limbu language and literature. Likewise, the Newspaper entitled Ta:nchhokpa (Morning Star) is a biweekly (Fortnightly) newspaper printed in the form like Gorkhapatra Daily. It is being published in a regular basis for the last thirty years or so.

Auto-/Biography: In literature, the two terms such as autobiography and biography are used to refer to the same purpose however; they are slightly different in terms of reflection of self and other. Autobiography is generally an account of a personal life written by him/her. In contrast, biography is an account of someone's life written by someone else. Both autobiography and biography entail basic facts, such as *childhood*, *education*, *career*, *relationships*, and *family* or even *death* (but, only in the 'biography' when the person, being described, is dead). They come under the literary genre that portray the experiences of all these events occurring in the life of a person, mostly in a chronological order.

There is certain number of biographies in Limbu literature but no autobiography has yet been published in the book form. The biography writers are such as Kulananda Dahal & Hem Bdr. Gurung (Tapaswi Phalgunanda-ko Jibani), Thamsuhang, Puspa (Indrakil-ka: Yek Tara), Kehar Singh Limbu (Iman Singh Chemjong-ko Jibani), P. S. Apatan (Man Bdr. Lewahang 1983 AD), Rana Bahadur Meyangbo (Lalshor Sendang-ko Jibani), Malisa Yakthung, Limbu (Nembang-ko Jibani 2056 BS), R. B. Yakthung (Tewonsi Sirijanga-ko Jibani), Muksam Yonghang (Sirijanga-ko Jibani Parichaya 2058BS), Nepal Pathyakram Bikas Kendra (A:ni Yeba: Sa:mba:ha 2062 BS), Yakthung Serma Pratisthan (Chandra Kumar Serma-ko Bektityo ra Kritityo 2066 BS), Chandra Kumar Sherma (Jiban Sangharsha-Dal Bahadur Chemjong Sankshipta Parichaya 2067 BS, Dharma Guru Atmananda Lingden-ko Jibani 2067 BS), Sesemi Se-Nalbo (Samajsebi Buddhamaya Makkhim-ko Jibani, and Bharta Bahadur Singdhaba-ko Jibani), (Padam Singh Muringla-ko Jibani), Subba Sikkumdang Yakthungba (Autari Kanchha Dilli Pd. Tumbapo-ko Sankshipta Jibani Parichaya 2071 BS), and Hari Hukpa Chongbang (Teyongsi Sirijanga-ko Jibani 2071 BS).

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#### Correlation between Developmental Pace and Contemporary Situations

While glancing at the historical development of the Limbu language, one can find many ups and downs in its developmental pace. The Limbu Mundhum clearly refers to the history of the Limbu language down to Sirijanga Hang who was supposed to have been the king from 880 to 915 AD. He is credited as the first person to devise the Limbu script which is called the 'Sirijanga Lipi'. The Mundhum source mentions that there was unprecedented development during his reign. 'Sirijanga Sa:pla:' (the paper or book of Sirijanga) is still referred to as the full of religious instructions which is useful as well as practical even to this day. His divine counsels are found to be referred to the others books. In this regard, Subba (2004 AD) opines that there is not any manuscript or document of Sirijanga Hang as the record. He means that there is no existence of document produced by Sirijanga Hang.

After the demise of king Sirijanga, there was not any capable successor to retain his spirit and ambition. It seemed a brilliant sun from the Limbu literary sky had set down never to rise again. The literary vacuum loomed across seven centuries creating a deep mystery to the natives as well as the foreign linguists. After the centuries' long perpetual darkness, there rose another brilliant sun (son!) in 1704 AD claiming him as the reincarnation of Sirijanga Hang to revive the dead (died out) script invented in the early tenth century. Though he lived a short life of thirty seven years, he struggled hard to educate the natives and to propagate the script. His

education was directed towards the religious preaching about the Limbu Mundhum. As he was on his mission in Sikkim, it was against the Buddhist Lamas (monks) who obviously wanted to strengthen their own Tibetan script and language. The infuriated Lamas saw no practical way out except finishing off the Limbu saint Sirijanga Teyongsi. It was a sheer irony or, paradox of Buddhist Lamas to kill a saint hitting with poisoned arrows, so to speak. The irony in the sense that the Buddhist monks are said to abnegate from the action of violence and killing.

After the tragic end of Sirijanga Teyongsi (1704-1741 AD), there was no immediate successor to him and nearly one and half century had to be waited to carry out the mission that Sirijanga Teyonsi had campaigned. Lal Shwar Sendang who was born in 1840 AD in Aathrai, Tehrathum district, was the true follower of his predecessors. But the situation in Nepal was quite unfavorable due to the dominance of Gorkha king. There was the policy of 'one nation', 'one religion' and 'one language'. Except the daily communication, the nationalities were not allowed to have any activity to promote and propagate their languages. Sendang was trying his best to educate the Limbu native through mother tongue and script. But the risk grew on the part of the ruling class. After all he left homeland and exiled to Sikkim. There too, he continued his teaching and preaching campaign. By then he was too much old to carry out the activities. This untiring saint breathed his last at Jogi Khop, Assam at the age of eighty six or in the year 1926 AD.

After the invasion of Gorkha king (Prithvi Narayan Shah) over the Limbu native land, the propagation of Limbu language and script was strictly prohibited. This situation grew much tighter in the following regime. In this sense, the Rana regime held its grip stronger than earlier ones. The *panchayet* system (1960 – 1990 AD) exercised despotic nature towards the languages of nationalities or ethnic people. The radio broadcasting program in the Newari language was banned in 1965 AD (Rastriya bhashaka kabita sangalo 2001, P. 14). The unilingual policy was adopted and the grip over other languages was even tighter.

Besides the intolerable language policy of the contemporary ruler, there are other factors, too, which must have obstructed the developmental process of the Limbu language. A large number of foreign writers were only involved in the linguistic aspect or the technicality of the language. Even the promising Limbu natives seemed to be devoted to propagation of Mundhum and the Limbu script. Eventually, the literary portion happened to be uncared for a long period. The next influential factor was the poverty prevalent in the Limbu community. Very simple matter is that an empty stomach cannot think of a language more necessary than the bread. Except the handful of Limbu elites, ninety five percent of Limbu natives were living the underdog life. Reason of becoming poor could be anything but that was the plight of the majority Limbu ethnic people. Furthermore, the other crucial element for the hindrance in the developmental pace was pervasive illiteracy in the Limbu community. Even today, a larger number of

Limbu native remains out of the ray of education. The independent variables which may cause fluctuation in the dependent variables can be summed up in the following points:

- Contemporary government policy towards the rest languages (languages except the national language "Nepali" or "Khas Bhasha/Parbate Kura")
- Native or non-native (even foreign) people's inclination to the aspect of language (i. e. linguistics or literature)
- The low level economic condition of the native people
- d. The poor literacy rate of the native people

### Chapter Five Summary and Conclusions

This chapter presents the summary and conclusions.

### Summary

Limbu is the native language of one of the ethnic groups of Nepal whose traditional abode is the hilly districts of the eastern region. The Limbu language belongs to what is known to Tibeto-Burman linguists since Hodgson (1856 AD) as a complex pronominalized language of the Tebeto-Burman language family. The term 'pronominalized' is used to suggest the elaborate morphological agreement in the verb which reduces the use of independent pronouns to contrastive purposes and allows a typical clause to consist of a verb only. This language is rich in its literature and it has its writing script natively known as 'Sirijanga Lipi' which is said to have been devised by king Sirijanga Hang in the tenth century AD. The Limbu language comprises four different geographical dialects namely Chhathare, Panchthare, Taplejungge and Phedape. The Mundhum, as the native people consider, is the religious scripture that constitutes a large part of their literature. It (the Mundhum) employs special form of language thus it seems to serve as digglossic form used only in the ritualistic performances. According to the Nepal Population Census (2011 AD) the total population of Limbu is 387,300 which is 1.46% out of total population of the country. Of that total number, 343,603 use the

Limbu language as their mother tongue which is 1.29% out of the nation's total population.

The Mundhum has a long tradition of recitation on the particular occasions and functions in the Limbu community. This is in the verse form so it is recited and sung in a certain rhythmical pattern. After the Limbu saint Sirijanga Teyongshi had revived the Limbu script in the first half of the eighteenth century, the writing trend is also believed to have started since then. The Limbu history states that the Limbu's oldest writing dates back to the period of Sirijanga Teyongshi. Hodgson (1800-1894 AD) a famous British naturalist and ethnologist, had collected fourteen volumes of old Limbu writings and handed over them to the Indian Library of London after his return in 1858 AD. He published numerous notes on the ethnology and natural history, especially in the Journal of Asiatic Society, India. Like him nearly one and half dozens of foreign writers have contributed to the development of the Limbu language. The Limbu natives are also seemed to strive hard to the enhancement their language but the situation was not so favorable especially from the rise of Gorkha king, Prithvi Narayan Shah (1769AD/1825 B.S. from which the Limbuwan was assimilated to Nepal) to the down fall of 'Panchayet' system (1990AD/2046 B.S.). After the restoration of democracy in Nepal in 1990 AD, the languages of the nationalities including Limbu received 'Renaissance.' There began a tremendous impetus in the field of Limbu language and literature.

### Conclusions

The cursory glance at the Limbu language and literary development gives the impression that there are certain factors for limiting the Limbu language to its developmental pace as much as it should have been developed. It is evident that almost every foreign writer is seemed to be interested in the linguistic aspect of the language. Their whole effort is found to discover the kind of language or exactly saying, they involved in explaining different levels of language. On the other hand, early leading personalities or activists were of the nature of sainthood such as Sirijanga Teyongshi, Lalshwar Sendang and Phalgunanda Lingden. They simply emphasized on the religious aspect of the Limbu Mundhum. They were more preachers than they were the writers. Most of their time had to be spent on the social reforms and introducing the characters (alphabet) they were supposed to be devised by Sirijanga Sr. (880-915).

The government policy that 'one nation- one language' dominated the other languages for a long period or nearly three centuries. During that period, there was not a substantial development regarding the language and literature. The Limbu speaking Indians from Sikkim, Darjeeling or Kalimpong made a considerable progress for there was no so such linguistic suppression as it was in Nepal. It was only after the year 1990 – the year of Restoration of Democracy – the situation was a bit more favorable but still the rulers were not making solid decisions and plans for the enhancement of the ethnic languages. Despite the

prevalent confusing situation, the enthusiastic writers, linguists and campaigners were trying their best to do constructive works on language and literature. To this date, the Limbu language has treasured a couple of epics, seventeen epic-fragments, twenty-two novels, twenty-six anthologies including both folktales and modern stories, of essay collection, books autobiographical books, seven volumes of critical writing, fourteen one-act plays, fourteen full plays (having more than two acts), twenty-three dictionaries, sixteen grammar books, fifty-three volumes of Mundhum book with elaborated form, seventy-six anthologies of poetry, nine anthologies of lyrical poetry, nine anthologies of Pa:la:m song and one hundred one literary-based newspapers/magazines/journals.

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# Appendices

## Appendix I

Na	tional Census 2	001 Rep	ort		Natio	nal Censu	ıs 2011
S. N.	VDC's Name	Total Popula tion	Limbu Popul ation	Percenta ge	Total Populati on	Limbu Populati on	Percent
1	Ahale*	4318	28	0.65%	4050	29	0.71
2	Ankhisalla	5648	8	0.14%	5466	*:	00
3	Arkhoule Jitpur	4691	92	1.48	3984	78	1.95
4	Basantatar*	3053	1038	47.1	2758	1339	48.54
5	Belhara	5482	30	0.55	5882	24	0.4
6	Bhirgaon	4846	53	1.09	4297	306	7.12
7	Bodhe*	3602	395	10.97	3056	319	10.43
8	Chhanambar Budhabare*	1954	26	1.33	1832	54	2.94
9	Budhimorang*	3800	2500	65.79	3603	2316	64.27
10	Chanuwa	4028	-	00	3717	•	00
11	Chhintang	9088	10	0.11	9379	36	0.38
12	Chungbang	4818	9	0.19	4129	-	00
13	Dandabazar*	2977	979	32.89	2711	840	30.98
14	Dandagaon	2134	-	00	2106	-	00
15	Dhankuta Municipality	22668	691	3.05	26440	1252	4.73
16	Phaksip*	1900	1699	89.42	1591	1401	88.05
17	Phalante	3044	-	00	2682	-	00
18	Ghorlikharka	3048	45	1.48	2602	51	1.96
19	Hattikharka	5619	1636	29.12	4968	1454	29.26

20	Khoku	4175	-	00	3915	-	00
21	Khuwaphok*	3141	1441	45.88	2581	1056	40.91
22	Kuruletenupa*	4766	753	15.8	3811	586	15.37
23	Leguwa	4742	18	0.38	4722	-	00
24	Mahabhara*	4191	88	2.1	4023	86	2.13
25	Mark-katahare	5744	220	3.82	6196	152	2.45
26	Mounabudhuk *	2585	1714	66.31	2569	1652	64.3
27	Mudhebas*	3045	1294	42.5	2680	1102	41.11
28	Muga	4534	6	0.13	4108	-	00
29	Murtidhungga	4085	509	12.46	4075	468	11.48
30	Pakhribas	4584	58	1.27	4811	67	1.39
31	Parewadin	6608	2175	32.91	6929	2050	29.58
32	Rajarani*	2505	1573	62.79	2577	1423	55.21
33	Sanne	1657	23	1.39	3746	28	0.74
34	Tangkhuwa	2955	1748	59.15	4229	1564	36.98
35	Teliya	1413	1004	71.05	2196	852	38.79
36	Bhedetar*	1627	541	33.25	2977	557	18.71
	Total	166479	22804	13.70%	161398	21185	13.12%

Note: The VDCs' marked with this \* sign belong to Panchthare Dialect speaking VDCs.
Tehrathum District

National Census 2001 Report					National Census 2011			
S. N.	VDC's Name	Total Popul ation	Limbu Populati on		Total Populati on	Limbu Populati on	Percenta ge	
1	Ambung	3898	1497	38.4	3613	1441	39.88	

2	Angdim*	2189	391	17.86	1986	354	17.82
3	Basantapur*	4821	1061	22.01	4839	1157	23.9
4	Chhatedun ga	3798	1011	26.62	3228	878	27.19
5	Chuhandan da	4160	1417	34.06	3541	1243	35.1
6	Dangapa*	2741	1749	63.8	2512	1527	60.78
7	Isibu	3935	1703	43.59	2846	1216	42.72
8	I:wa	3758	728	19.37	3362	692	20.7
9	Hamurjung	3504	1594	45.59	3322	1511	45.48
10	Hwaku	3395	707	20.82	3075	690	22.43
11	Jaljale	4315	1822	42.22	3563	1495	41.95
12	Jirikhimti	3445	1285	37.3	3257	1244	38.19
13	Khamlalun 8	3673	2033	55.35	3018	1638	54.27
14	Morahang	4064	1253	30.83	3577	1159	32.4
15	Myanglung	5882	916	15.57	6725	1346	20.01
16	Okhre*	4675	1144	24.47	3727	1090	29.24
17	Oyakjung	5225	1573	30.11	4727	1472	31.14
18	Panchkanya Pokhari*	2437	1134	46.53	2097	1040	49.59
19	Phakchama ra*	3041	1575	51.79	2509	1398	55.71
20	Phulek*	1909	16	0.84	1675	-	00
21	Piple	1729	33	1.91	1496	39	2.6
22	Pounthak	2588	1505	58.15	2161	1359	62.88
23	Sabla	5545	4549	82.04	2546	1433	56.28

24	Samdu	2619	1267	48.38	2248	1096	48.75
25	Sankranti Bazar	3550	933	26.28	3060	880	28.75
26	Srijung	3042	1639	53.88	2340	1102	47.09
27	Simle	4898	2158	44.06	4316	1865	43.21
28	Solma	4595	1382	30.08	4054	1190	29.35
29	Sudap*	3552	1648	46.4	3074	1489	48.43
30	Sungnam	4212	1794	42.59	3854	1607	41.69
31	Tamphula	2289	1024	44.74	2022	883	43.66
32	Thoklung	3040	918	30.2	2463	781	31.7

Note: The VDCs' marked with this \* sign belong to Chhathare Dialect speaking VDCs.

Taplejung District

Na	tional Censu	ıs 2001 Re	National Census 2011				
S. N.	VDC's Name	Total Populatio n	Limbu Populatio n	Percentag e %	Total Populatio n	Limbu Populatio n	Percentag e %
1	Ambegudin	3018	779	25.81	2979	793	26.61
2	Angkhop	2540	361	14.21	2346	340	14.49
3	Chaksibote	1100	531	48.27	908	459	50.55
4	Change	4721	2479	52.51	4034	2010	49.82
5	Dhungesagu	4254	2133	50.14	3748	1869	49.86
6	Dokhu	3914	979	25.01	4111	960	23.35
7	Dumrise	1971	725	36.78	1559	582	37.33
8	Ikhabu	2346	1812	77.24	2032	1566	77.06
9	Hangdewa	3763	904	24.02	3605	954	26.46
10	Hangpang	4345	1980	45.57	3719	1741	46.81
11	Kalikhola	739	97	13.13	629	98	15.58

12	Khamlung	1420	803	56.55	1517	888	58.53
13	Khezenim	2642	1463	55.37	2406	1425	59.22
14	Khebang	3039	1137	37.41	2691	985	36.60
15	Khokling	3658	924	25.26	3376	941	27.87
16	Lelep	2292	969	42.27	2205	1063	48.20
17	Limbudin	2284	1165	52.00	1832	918	50.10
18	Lingtep	1823	1183	64.89	1616	1055	65.28
19	Lingkhim	2245	1620	72.16	2214	1613	72.85
20	Libang	1746	871	49.89	1753	881	50.25
21	Mamangkhe	1367	1023	74.84	1135	878	77.35
22	Mehele	2364	617	26.10	2357	580	24.60
23	Nalbu	1894	951	50.21	1849	848	45.86
24	Nangkholyan 8	4012	779	19.42	3768	743	19.71
25	Niguradin	2837	623	21.96	2501	504	20.15
26	Olangchung gola	273	00	00	239	00	00
27	Papung	1570	237	15.10	1621	327	20.17
28	Pedang	1843	919	49.86	1701	862	50.67
29	Phakumba	4144	2406	58.06	3476	1928	55.46
30	Phawakhola	1457	584	40.08	1303	543	41.67
31	Phulbari	4076	943	23.14	3530	914	25.89
32	Phungling	11912	3437	28.85	14978	4681	30.98
33	Phurumbo	2605	1322	50.75	2413	1173	48.61
34	Sadewa	1147	395	34.44	1048	350	33.39
35	Sanghu	4087	1539	37.66	3813	1277	33.49

36	Santhakra	2861	1415	49.46	2594	1275	49.15
37	Saba	2587	1822	70.43	2410	1730	71.78
38	Sawadin	1532	856	55.87	1461	729	49.89
39	Sablakhu	2501	1240	49.58	2133	1110	52.03
40	Sikaicha	2503	1579	63.08	2250	1551	68.93
41	Sinam	2210	1043	47.19	2093	865	41.32
42	Surungkhim	1911	361	18.89	1754	276	15.73
43	Tapethok	1545	1293	83.69	1460	1230	84.24
44	Tellok	2350	996	42.38	2227	1022	45.89
45	Thechambu	3772	1527	40.48	3386	1475	43.56
46	Thinglabu	2807	1998	71.18	2476	1693	68.37
47	Thukima	2772	1483	53.50	2496	1347	53.96
48	Thumbedin	2638	716	27.14	2267	613	27.04
49	Tiringge	2003	1077	53.77	1703	870	51.08
50	Yamphudin	804	60	7.46	730	61	8.35
	Total	134244	56156	41.83%	126448	52596	41.59%

# Panchthar District

Na	tional Cen	sus 2001 R	National Census 2011				
S. N.	VDC's Name	Total Population	Limbu Population	Percentage %	Total Population	Limbu Population	Percentage
1	Angna	3693	1248	33.79	3244	1149	35.41
2	Angsarang	6145	3935	64.04	5701	3762	65.98
3	Arubote	4122	1685	40.88	3672	1562	42.53
4	Amarpur	7743	1712	22.11	6343	1085	17.10
5	Bharapa	7268	2571	35.37	6893	2663	38.63

6	Chilingden	2918	2065	70.77	3650	2910	79.72
7	Chokmagu	4133	2591	62.69	3825	2448	64.00
8	Chyangthapu	2659	596	22.41	2272	504	22.18
9	Durdimba	3276	1178	35.96	2990	1100	38.32
10	Ektin	5542	1616	29.16	5271	1581	29.99
11	Imbung	2369	1325	55.93	2200	1276	58.00
12	Phalaicha	3555	1829	51.45	3261	1699	52.10
13	Hanggum	3312	902	27.23	2911	891	30.60
14	Kurumba	4231	2945	69.82	3788	2691	71.04
15	Limba	5156	981	19.03	4405	922	20.93
16	Lungrupa	5520	2246	40.69	5412	2159	39.89
17	Lumphabung	2746	1243	45.27	2450	1212	49.46
18	Mangjabung	3988	2388	59.88	3692	2220	60.13
19	Mouwa	5294	1288	24.33	4728	1342	28.38
20	Memeng	5259	2273	43.22	4654	2072	44.52
21	Nagi	4520	2408	53.27	4141	2287	55.22
22	Nagin	6666	2386	35.79	6712	2504	37.30
23	Nawamidada	4345	2209	50.84	4128	2195	53.17
24	Olane	2729	925	33.90	2536	841	33.16
25	Oyam	4142	1954	47.18	3891	1828	46.98
26	Panchami	5568	2245	40.32	4878	2021	41.43
27	Pouwasartap	4322	1706	39.47	4338	1702	39.23
28	Phaktep	4221	3607	85.45	4043	3631	89.80
29	Phidim	13652	2954	21.64	17399	4651	26.73
30	Prangbung	4585	1092	23.82	4390	1163	26.49

Т	Total	200720	80474	40.09%	190491	80195	42.09%
41	Yasok	5073	2109	41.57	4224	1889	44.72
40	Yangnam	5498	4531	82.41	5775	4833	83.88
39	Tharpu	4990	2470	49.50	4716	2483	52.65
38	Syabrumba	3699	948	25.63	3217	831	25.83
37	Subhang	5316	2147	40.39	4799	2182	45.46
36	Siwa	3970	2005	50.50	3544	1874	52.87
35	Sidin	4697	1480	31.51	4588	1489	32.45
34	Sarangdada	6143	2595	42.24	5560	2396	43.09
33	Ranitar	7296	945	12.95	7065	1145	16.20
32	Ranigaon	5831	2936	50.35	4985	2725	54.66
31	Rabi	4528	196	04.33	4200	231	05.50

### Ilam District

Na	tional Cens	us 2001 R	eport		Natio	nal Censu	ıs 2011
S. N.	VDC's Name	Total Populati on	Limbu Populatio n	Percentag e %	Total Populatio n	Limbu Populatio n	Percentag e %
1	Amchok	5011	1069	21.33	4730	1055	22.30
2	Bajho	7324	1905	26.01	10012	4958	49.52
3	Barbote	5865	848	14.46	6424	891	13.86
4	Chamaita	6210	66	01.06	5891	85	1.44
5	Chisapani	4923	526	10.68	5427	645	11.88
6	Chulachuli	18176	5236	28.81	17324	5071	29.27
7	Danabari	12693	2759	21.66	14302	3110	21.74
8	Dhuseni	4514	1688	37.39	4272	1669	39.06
9	Ibhang	5179	1681	32.46	5098	1761	34.54

10	Ekatappa	4875	1650	33.85	4851	1626	33.51
11	Irountar	4326	172	3.98	4334	242	5.58
12	Gajurmukhi	3525	1351	38.32	3393	1395	41.11
13	Godak	4600	73	1.59	4978	113	2.26
14	Gorkhe	5208	556	10.68	4841	528	10.90
15	Ilam Na. Pa.	16237	940	5.79	18633	1419	7.61
16	Jamuna	3632	800	22.03	3200	727	22.71
17	Jirmale	4717	269	5.70	4718	226	4.79
18	Jitpur	6491	1654	25.48	6734	1719	25.92
19	Jogmai	3464	18	0.52	3422	24	0.70
20	Kanyam	7190	52	0.72	7290	71	0.97
21	Kolbung	5180	213	4.11	4925	248	5.03
22	Laxmipur	9020	983	10.90	9203	1010	10.97
23	Lumde	2713	446	16.44	2456	448	18.24
24	Mabu	3364	539	16.02	3149	526	16.70
25	Mahamai	10776	3785	35.12	10404	3852	37.02
26	Maimajhuwa	3684	5	0.14	3469	00	00
27	Maipokhari	4447	436	9.80	4348	405	9.31
28	Mangalbare	6799	533	7.84	6692	574	8.57
29	Namsaling	7061	626	8.87	5752	647	9.66
30	Nayabazar	4774	90	1.89	4743	85	1.79
31	Panchkanya	8148	122	1.50	8486	146	1.72
32	Pashupati Nagar	7933	314	3.96	8271	319	3.85
33	Phakphok	5288	703	13.29	5047	797	9.63
34	Phikalbazar	10060	293	2.91	11264	411	3.64

	Total	283434	40475	14.28%	287932	45387	15.76%
49	Sumbek	2564	45	1.76	2563	29	1.13
48	Sulubung	3470	492	14.18	3584	514	14.34
47	Soyang	5150	1072	20.82	4889	1073	21.94
46	Soyak	3378	1431	42.36	3324	1475	44.37
45	Siddhithumka	3181	238	7.48	3590	504	14.03
44	Sri-antu	4632	187	4.04	4626	232	5.01
43	Shantipur	5120	221	4.32	5158	307	5.95
42	Shantidada	5058	247	4.88	4923	311	6.31
41	Syangrumba	5497	1531	27.85	5679	1598	28.13
40	Samalbung	4780	628	13.14	4652	543	11.67
39	Sakhejung	3779	207	5.48	4045	229	5.66
38	Sakphara	3694	147	3.98	3496	154	4.40
37	Pyang	2884	990	34.33	2755	966	35.06
36	Puamajhuwa	3020	11	0.36	2927	35	1.19
35	Phuyetappa	3820	637	16.68	3638	614	16.87

### Sankhuwashabha District

Na	tional Cens	us 2001 R	eport		Natio	nal Censu	ıs 2011
S. N.	VDC's Name	Total Populati on	Limbu Populatio n	Percentag e %	Total Populatio n	Limbu Populatio n	Percentag e %
1	Ankhibhui	8090	26	0.32	7323	26	0.35
2	Bahrabise	3464	678	19.57	3154	831	26.34
3	Bala	3006	00	00	2828	00	00
4	Wana	5635	72	1.27	5373	118	2.19
5	Baneswar	4277	13	0.30	4035	00	00

6	Chainpur	5691	171	3.00	5802	285	4.91
7	Chepuwa	1916	00	00	1739	00	00
8	Dhupu	4662	149	3.19	4202	185	4.40
9	Diding	3077	7	0.22	3036	00	00
10	Hatiya	3096	00	00	3073	00	00
11	Jaljala	5748	366	6.36	5884	686	11.65
12	Kimathanka	317	00	00	368	00	00
13	Khandbari	21789	65	0.29	26301	263	0.99
14	Kharang	5849	15	0.25	5697	28	0.49
15	Madi Mulkharka	6850	57	0.83	5820	76	1.30
16	Madi Rambeni	5326	13	0.24	5347	00	00
17	Makalu	3768	00	00	3862	00	00
18	Mamling	4151	13	0.31	3854	27	0.70
19	Mangtewa	2207	00	00	2010	00	00
20	Matsya- pokhari	4075	16	0.39	4029	13	0.32
21	Mawadin	3783	1453	38.40	3303	1301	39.38
22	Num	3161	13	0.41	3650	25	0.68
23	Nundhaki	2910	1101	37.83	2573	926	35.98
24	Pathivara	3150	00	00	3253	26	0.79
25	Pawakhola	3092	00	00	3007	00	00
26	Sabhapokhari	3105	1304	41.99	3136	1480	47.19
27	Siddhakali	5661	431	7.61	5321	671	12.61
28	Siddhapokhar i	3870	841	21.73	3880	865	22.29

29	Sisuwakhola	2981	5	0.16	2895	00	00
30	Sitalpati	4967	25	0.50	4876	00	00
31	Syabun	6543	632	9.65	6264	673	10.74
32	Tamaphok	2808	10	0.35	7058	111	1.57
33	Tamku	2947	00	00	2878	11	0.38
34	Yaphu	2454	1	0.04	2991	00	00
	Total	154426	7477	4.84%	158222	8638	5.45%

National Data Portal Nepal (Data Based on National Population Census 2011 AD)

Taplejung District	VDC Number 50	0; Local Level Number 9)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Aathrai Tribeni Rural Municipality	13784	5169	37.50%
2	Maiwakhola Rural Municipality	11037	5074	45.97%
3	Meringden Rural Municipality	12548	7106	56.63%
4	Mikwakhola Rural Municipality	9160	3879	42.34%
5	Pathivara Rural Municipality	13591	4742	34.89%
6	Phaktanglung Rural Municipality	12017	7626	63.46%
7	Phungling Municipality	26406	8311	31.47%
8	Sidingba/wa Rural Municipality	12099	3672	30.34%
9	Sirijangha Rural Municipality	15806	7017	44.49%
	Total	126448	52596	41.59%

Panchthar District (VDC Number 41; Local Level Number 8)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Hilihang Rural Municipality	22913	7951	34.70%
2	Kummayak Rural Municipality	16118	7665	47.55%
3	Miklajung Rural Municipality	24615	8948	36.35%

4	Phalelung Rural Municipality	21884	8994	41.09%
5	Phalgunanda Rural Municipality	24060	15476	64.32%
5	Phidim Municipality	49201	18137	36.86%
7	Tumbeba Rural Municipality	13119	4223	32.18%
8	Yangwarak Rural Municipality	18281	8801	48.14%
_	Total	190491	80195	42.09%
	Total	190491	80195	42.0

Ilam District (VDC Number 49; Local Level Number 10)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Chulachuli Rural Municipality	20820	5225	25.09%
2	Deumai Municipality	32927	4903	14.89%
3	Ilam Municipality	48536	6012	12.38%
4	Maijogmai Rural Municipality	21044	2789	13.25%
5	Mai Municipality	32576	7921	24.31%
6	Mangsebung Rural Municipality	18503	8114	43.85%
7	Rong Rural Municipality	19135	1023	5.34%
8	Sandakpur Rural Municipality	16065	1907	11.87%
9	Suryodaya Municipality	56707	2952	5.20%
10	Phakphokthum Rural Municipality	21619	4547	21.03%
	Total	287932	45393	15.76%

Tehrathum District (VDC Number 32; Local Level Number 6)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Aathrai Rural Municipality	21747	6806	31.29%
2	Chhathar Rural Municipality	16715	6882	41.17%
3	Laliguras Municipality	16934	5481	32.36%
4	Menchhyayem Rural M.	8078	3620	44.81%

5	Myanglung Municipality	19659	6386	32.18%
6	Phedap Rural Municipality	17700	7144	40.36%
	Total>	1,00,833	36,319	36.01%

Dhankuta District (VDC Number 36; Local Level Number 7)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Chhathar Jorpati R. Municipality	18322	5920	32.31%
2	Choubise Rural Municipality	19283	6475	33.57%
3	Dhankuta Municipality	36619	1582	4.32%
4	Mahalaxmi Municipality	24800	747	3.01%
5	Pakhribas Municipality	22078	165	0.74%
6	Sahidbhumi Rural Municipality	18760	47	0.25%
7	Sangurigadhi Rural Municipality	21536	6285	29.18%
	Total	1,61,398	21,221	13.14%

Sangkhuwasabha District (VDC Number 34: Local Level Number 10)

S.N.	Municipality	All Caste	Limbu	Percentage	
1	Bhotkhola Rural Municipality	6576	00	00%	
2	Chainpur Municipality	27308	2784	10.19%	
3	Chichila Rural Municipality	7065	24	0.33%	
4	Dharmadevi Rural Municipality	18235	164	0.89%	
5	Khandbari Municipality	31177	265	0.84%	
6	Madi Municipality	14470	1387	9.58%	
7	Makalu Rural Municipality	13572	51	0.37%	
8	Panchkhapan Rural Municipality	17521	1477	8.42%	
9	Sabhapokhari Rural Municipality	10492	2496	23.78%	
10	Silichong Rural Municipality	11806	24	0.20%	

Total	158222	8672	5.48%	
			200000000	

Sunsari District (VDC Number 52; Local Level Number 12)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Barahakshetra Municipality	77407	2538	3.27%
2	Barju Rural Municipality	31178	22	0.07%
3	Bhokraha Rural Municipality	40509	33	0.08%
4	Devanganj Rural Municipality	35073	00	00%
5	Dharan Sub-Metropollitan City	137705	16061	11.66%
6	Duhabi Municipality	56216	123	0.21%
7	Gadhi Rural Municipality	34852	13	0.03%
8	Harinagara Rural Municipality	40846	00	00%
9	Inaruwa Municipality	63593	127	0.19%
10	Itahari Sub-Metropolitan City	140517	4139	2.94%
11	Koshi Rural Municipality	43626	51	0.11%
12	Ramduni Municipality	51722	732	1.41%
-	Total	753244	23839	3.16%

Morang District (VDC Number 66: Local Level Number 17)

S.N.	Municipality	All Caste	Limbu	Percentage
1	Belbari Municipality	65892	3027	5.59%
2	Biratnagar Sub-Metropolitan City	214663	1092	0.50%
3	Budhiganga Rural Municipality	41586	419	1.00%
4	Dhanapal Rural Municipality	39394	19	0.04%
5	Gramthan Rural Municipality	32717	42	0.12%
6	Jahada Rural Municipality	41819	45	0.10%
7	Kanepokhari Rural Municipality	38033	2576	6.77%

8	Katahari Rural Municipality	39775	39	0.09%	
9	Kerabari Rural Municipality	30431	6639	21.81%	
10	Letang Rural Municipality	32053	6413	20.00%	
11	Miklajung Rural Municipality	28708	2759	9.61%	
12	Pathari-Sanischare Municipality	61132	8401	13.74%	
13	Rangeli Municipality	52013	221	0.42%	
14	Ratuwamai Municipality	55380	1191	2.15%	
15	Sunabarsi Municipality	50758	376	0.74%	
16	Sundarharaincha Municipality	80518	2839	3.52%	
17	Urlabari Municipality	54696	4484	8.19%	
	Total	959568	40582	4.22%	

Jhapa District (VDC Number 50; Local Level Number 15)

S.N.	Municipality	All Caste	Limbu	Percentage	
1	Arjundhara Municipality	60205	3743	6.21%	
2	Baradasi Rural Municipality	33653	1380	4.10%	
3	Bhadrapur Municipality	65533	5506	8.40%	
4	Birtamod Municipality	81878	4667	6.69%	
5	Buddhashanti Rural Municipality	41585	5436	17.07%	
6	Damak Municipality	75102	5732	6.63%	
7	Gouradaha Municipality	pality 53033 1368		2.57%	
8	Gouriganj Rural Municipality	33034	579	1.75%	
9	Haldibari Rural Municipality	28933	2892	9.99%	
10	Jhapa Rural Municipality	34601	624	1.80%	
11	Kachanakawal Rural Municipality	39538	918	2.32%	
12	Kamal Rural Municipality	44365	4435	9.99%	

13	Kankai Municipality	40141	1147	2.85%
14	Mechinagar Municipality	111737	5207	4.66%
15	Shivasatakshi Municipality	64596	9799	15.16%
_	Total	807934	53433	6.61%

National Data Portal Nepal (Data Based on National Population Census 2011 AD)

S.N.	District	All Caste	Limbu Population	Limbu Language Speaker
1	Sankhuwasabha	158222	8638 (5.45%)	7797 (4.92%)
2	Tehrathum	100833	36457 (36.15%)	34109 (33.82%)
3	Dhankuta	161398	21185 (13.12%)	20216 (12.52%)
4	Taplejung	126448	52596 (41.59%)	47997 (37.95%)
5	Panchthar	190491	80195 (42.09%)	76835 (40.33%)
6	Ilam	287932	45387 (15.76%)	41416 (14.38%)
7	Sunsari	753244	23806 (3.16%)	17053 (2.26%)
8	Morang	959568	40552 (4.22%)	35228 (3.67%)
9	Jhapa	807934	53431 (6.61%)	45357 (5.61%)

Chhathare Dialect Speaking Districts and Village Development Committees (VDCs); and the Chhathare Limbu and Native Speakers' Number

	Dhankuta l	District	Tehrathum District			
S.N.	VDC	Limbu Population	Native Speakers	VDC	Limbu Population	Native Speakers
1	Parewadin	2050	1951	Dagapa	1527	1459
2	Tangkhuwa	1564	1558	Hamurjung	1511	1484
3	Hattikharka	1454	1434	Sudap	1489	1447
4	Teliya	852	849	Phakchamara	1398	1388
5	Murtidhunga	468	456	Basantapur	1157	802
6	Bhirgaon	306	294	Okhre	1090	1074

7	Marek- katahare	152	143	Panchkanya Pokhari	1040	1028
8	Jitpur	78	48	Angdim	354	349
9	Pakhribas	67	61	Phulek	00	00
10	Ghorlikharka	51	45			+
11	Chhitang	36	24			$\top$
12	Sanne	28	28			
13	Belahara	24	18			+
	Total	7130	6909		9566	9031
1000	American Strategy - Inches	DANSHING A		VI de contra accessor	20000000	

Limbu Population of Chhathare Dialect (7130 + 9566) =16,696
Chhathare Limbu Speaker (6909 + 9031) = 15,940
No. of VDCs and Local Level and Limbu Residing VDCs

District	VDC	Local Level	No. of Limbu Residing VDCs
1. Sankhuwasabha	34	10	22 VDCs
2. Taplejung	50	9	49 VDCs
3. Panthar	41	8	41 VDCs
4. Ilam	49	10	48 VDCs
5. Tehrathum	32	6	31 VDCs
6. Dhankuta	36	7	29 VDCs
7. Sunsari	52	12	26 VDCs
8. Morang	66	17	45 VDCs
9. Jhapa	50	15	48 VDCs

Limbu Population on the Basis of Geographical Distribution

Total LimbuPopulation	Mountain Area	Hill Area	Terai (Plain) Area
3,87,300	61,900	2,03,300	1,22,100

Limbu Population on the Basis of Gender

Total LimbuPopulation	Male	Female	
3,87,300	1,80,504	2,06,796	

Region-wise Population Division of Limbu

Total LimbuPopulation	Far- western	Mid- western	Western	Central	Eastern
3,87,300	784	445	1,538	18,970	3,65,563

No. of Limbu Mother Tongue Users

Total	Population of	Urban Area	Rural Area	
Limbu Users	Mother Tongue			
3,43,603		30,957	3,12,646	

Limbu Mother Tongue Users: The Basis Ecological Belt

Total Population of	Mountain Area	Hill Area	Terai (Plain) Area
Limbu Tongue Users		50.132400000	Programming Tables (Principle of States)
3,43,603	56,142	1,84,032	1,03,429

Region-wise Population Division of Limbu Mother Tongue Users

Total LimbuPopulation	Far- western	Mid- western	Western	Central	Eastern
3,87,300	143	164	627	10323	3,32,346

#### Note: On the Regional Division

The late King Birendra (Dec. 28, 1945 AD - June 1, 2001 AD) in assistance with renowned geography scholar late Dr. Hark Gurung (Jan. 5, 1939 AD - Sept. 23, 2006 AD) brought forth the concept of Regional Development for the harmonious developments of all parts of the country. Subsequently, king Birendra divided Nepal into four Development Regions in 1972 AD/2029 BS: Eastern, Central, Western and Far Western. Nine years later (i.e. 1981 AD/2038 BS), Nepal was divided into five Development Regions (Mid-western region-Hq. Surakhet), and the rest Development Regions' Headquarters were Dhankuta, Kathmandu, Pokhara and Dhangadi respectively.

### Appendix II

This portion (Appendix II) consists of the book-form pubished in the Limbu language and literary development. There are basically three different languages (i.e. Limbu, Nepali and English) used in the books; however, they all are devoted to the language and literature of the Limbu. The given list does not include those books which are not related to the Limbu language and literature, and the books written by the foreign writers yet they are entirely about the Limbu language e.g. Alfons Weidert, and George van Driem. (The following lists are mainly based on three different sources: Limbu Bhasha ra Sahitya-ko Sankshipta Parichaya [A Brief Introduction to Limbu Language and Literature] by Birahi Kainla 2049 BS/1992 AD; Limbu Sahitya Nirman-ko Itihas [History of Limbu Literary Creation] by Amar Tumyahang 2069 BS/2013 AD, and A Limbu Journal – Sangdangua: [Himalayan Impeyan Pheasant/Lophophorus] Published by Yakthung Pragya Pratishthan [Yakthung Academy, Nepal] 2072 BS/2015 AD)

1. The Anthology of Limbu Poetry/Collection of Poems

S.N.	Author/Poet	Book/Anthology	Yea Public BS	100	Publisher's Place	
1.	Iman Singh Chemjong	Wansem (Ritu Bichar)	2021		Panthar, Nepal	
2.	Jasman Sawaden & Maniraj Hukpa	Sa:kthim		1988	Sikkim, India	
3.	Birkha Begha	A:ningwa Nenhepmo		1993	Sikkim, India	
4.	Sesemi Se-Nalbo	Mui:ng	2051		Panthar, Nepal	
5.	Sesemi Se-Nalbo	A:ni Sa:mloha:	2051		Panthar, Nepal	
6	Nabal Pahibali (Nar Bdr. Yanghang)	Balihang Tangna:m	2052		Panthar, Nepal	
7.	Dhanarati Ya:pmi	Sa:kthimha:		1996	Sikkim, India	
8.	Thibong Yakthungba	Amla: Phung	2053		Panthar, Nepal	
9.	Yehang Lawati	Yehang Lawati-ren Nubong Sa:mmilla:ha:	2054		Panthar, Nepal	

10.	Purna Muringla	A:ni Ningsa:ngha:		1998	Sikkim, India
11.	P. S. Ijam	Siyakpek Simangba Phung		1999	Sikkim, India
12.	Ramraj Sisek	A:la:mdhik		1999	Sikkim, India
13.	Dilli Lingdam	Mana: Chaitha:	2056		Morang, Nepal
14.	Sesemi Se-Nalbo	A:dhokla:	2057		Panthar, Nepal
15.	Bir Nembang	Menhakna:ma Nephuren Mi:m	2058		Panthar, Nepal
16.	SantoshTerappe	Muing		2001	Sikkim, India
17.	Amar Tumyahang	Sewaro (Child Poem)	2058		Tapejung, Nepal
18.	Serma Sa:mjiri Semi	Sumsum Sa:mmila: Sum	2058		Panthar, Nepal
19.	Manahang Khamdak	Wasa:ng		2001	Sikkim, India
20.	Harka Khamdak	Sumangdho		2001	Sikkim, India
21.	Hasta Bahadur Pandhak	Thakwa:ye Thakwa:re Temseba: Mikki Phung		2001	Sikkim, India
22	Dhanrati Ya:pmi	Кал:		2001	Sikkim, India
23.	Sesehang Phiyak	Tolingsomuba: A:sa:mikla:ha:	2060		Panthar, Neapl
24.	Sesehang Phiyak	Iksa: Sa:mda:ngwa: Phungha:	2061		Panthar, Neapl
25.	Tongsa Neyonghang	Phungka:pla:	2061		Dhankuta, Nepal
26.	Lachhami Serma, Papo	No-kesung (Superb Collection)	2061		Panthar, Nepal
27.	Mani Shankar Sereng & Chandraman Kandangwa	Yakthung Ningwaphu Sa:pla:	2061		Morang, Nepal

28.	Chandra Mangbung	Hekkelesang Kusing Nitung La-a:		2004	Sikkim, India
29.	Uttar Kumar Yanghang	Yakthung Sa:mlo	2062		Panthar, Nepal
30.	Tanka Wanem	Penjiri Penmikha:	2062		Taplejung, Nepal
31.	B. B. Muringla	Sa:mmet Sa:mmitlaha:		2005	Sikkim, India
32	Santosh Terappe	Miksen		2005	Sikkim, India
33.	Raju Yakthung	Samdiyo Chotlung-re Thare	2062		Sikkim, India
34.	Bal Muringla	Pokki		2006	Sikkim, India
35.	B. B. Pakkhim	Hetlukwa:		2006	Sikkim, India
36.	Dilendra Subha	A:himmin	2063		Panthar, Nepal
37.	Muksam Sereng	Ningwanna:ng Pare	2063		Panthar, Nepal
38.	Buddhi Lekwahang	Kusang Tangna:m		2007	Sikkim, India
39.	Kamal Subba, Menyangbo	Mungbaksa:ba:		2007	Sikkim, India
40.	Sakman Woti	Ranipa:m Manghim		2007	Sikkim, India
41.	Raj Kumar Tengyung	Limbuwan Ma:mma:	2064		Tehrathum, Nepal
42.	Bali Chhathare	Tuksi Phungtapla	2064		Dhankuta, Nepal
43.	Sesemi Se-Nalbo	To Yokla-o Tingsekwa	2064		Panthar, Nepal
44.	Angdembe Sangjoklung, Indrahang	Ka:i:ksung, Samitla Sung	2064		Panthar, Nepal
45.	Samjiri Semi Serma, Sesehang Phiyak, Sesemi Se-Nalbo	Sumjiri Phung	2064		Panthar, Nepal
46.	Buddhiraj	Selokpa-re Lunma Him	2065	2	Taplejung,

	Mabohang				Nepal
<b>4</b> 7.	Dhanraj Khamdak	Chotlung		2008	Sikkim, India
48.	Lila Tumbapo	Sumhatlung		2009	Sikkim, India
49.	Santosh Terappe	Mimjime		2009	Sikkim, India
50.	Purna Sing Saba & Tenhang Saba	Khiyaba:n		2009	Sikkim, India
51.	Milan Muringla	Suno Sepmangha		2010	Sikkim, India
52.	Riwaj Sawaden	Ningwa:sa: Hingman		2010	Sikkim, India
53.	Dhanaraj Khamdak	Tanchhok		2010	Sikkim, India
54.	Chandra Pegha	Mering-gen Mikwa:ha:		2010	Sikkim, India
55.	Bhabani Tawa	Labe Pambam (Children Poems)	2067		Panthar, Nepal
56.	Bhabani Tawa	Nandimbheyo Sepmangha	2067		Panthar, Nepal
57.	Hangwasang Yakthungba (Rajendra Jabegu)	Mana:dhik Mebea:ng Hop	2067		Panthar, Nepal
58.	Bhitrangi Kainla	Keda:ppa Ningwa:ha:	2067		Panthar, Nepal
59.	Raj Manglak	Yemle Kuna:ra:ha:	2067	<u> </u>	Panthar, Nepal
60.	Puspahang Lowa	Tangangbhung	2067		Panthar, Nepal
61.	Lachhami Serma, Papo	Netihingwa	2067		Panthar, Nepal
62.	Santosh Terappe	I:ngdo Sigang		2011	Sikkim, India
63.	Bal Muringla	Pa:pmipa: Yega:ngba: Takla:		2011	Sikkim, India
64.	Riyaj Yakthung & Sakhang Yakthung	I:tchhing		2011	Sikkim, India
65.	Sesemi Se-Nalbo	Ningwaso	2068		Panthar, Nepal

66.	ChandraYongya	Kha:mbongba: Phungna:m	2068		Panthar, Nepal
67.	Thamsuhang, Puspa Subba	Sepmangba: Phung	2069		Panthar, Nepal
68.	Birkha Pegha	Misum		2012	Sikkim, India
69.	Arun K. Bokhim & Lahang Bokhim	Perengwa		2012	Sikkim, India
70.	Sanjitra Tamling	Hukpangi		2012	Sikkim, India
71.	Ranitare Maila	Kuhopmi-ren La:ngha:	2070		Panthar, Nepal
72.	Tenjing Tapeli	I:mellemna: Phungha:	2070		Taplejung, Nepal
73.	Muksam Lawati & Raj Manglak	Yakthung Sa:mmikla:	2070		Panthar, Nepal
74.	Chandra Serma, 'Lungma him'	Tumbhung	2071		Panthar, Nepal
75.	Sikkumdang Yakthungba	Napemi La:meringle Kheda:ha: (Sa:mmila: Sum)	2072		Panthar, Nepal
76.	Sancha Sangsehang	Phakhumma:ng Omettum	2072		Panthar, Nepal

### 2. Lyrical Poetry

S. N.	Author/Poet	Book/Anthology	Year Publica BS	-	Publisher's Place
1.	Dabal Subba, Khadga Bdr. Nembang	Kirat Mikhan Sa:mlo	2012		Panthar, Nepal
2.	Santabir Khamdak & P. S. Subba	Yuma sa:m nu Pa:la:m	2023	1966	Sikkim, India
3.	Jashang Maden	La:ringek Namlinggek	1	1979	Sikkim, India
4.	Bam Prasad Lawati	Kirat Aadhunik Lokgi:t	2038	1981	Panthar, Nepal

5.	Mohan Ijam	B. B. Shubha-re Kusa:mitla		1986	Sikkim, India
6.	Maniraj Hukpa & Jasalal Sawaden	Sakling		1988	Sikkim, India
7.	Khagendra Singh Angbuhang (Ed.)	Sa:myo Sosum	2047	1990	Taplejung, Nepal
8.	Sesemi Se-Nalbo	Chasung	2051		Panthar, Nepal
9.	Sikkumdang	I:ngdang Sa:mlo	2053		Panthar, Nepal

#### 3. Pa:la:m Song

S.N.	Poet/Compiler	Book/Anthology	Year of Publication BS AD	Publisher's Place
1.	Nabal Phaibali Nar Bdr. Yanghang	Kirat Eitihasik Sawai (Pa:la:m)	2050	Jhapa, Nepal
2.	Uttam Kumar Yangya	Uttam Pa:la:m Sangraha	2052	Ilam, Nepal
3.	Nabal Phaibali (Nar Bdr. Yonghang)	Pa:la:m	2054	Jhapa, Nepal
4.	Sesemi Se-Nalbo	I:ngsum Pa:la:m	2056	Panthar, Nepal
5.	Angchhume Nasa:m	Ningwa Siga:ngba: I:tla:ha:	2061	Panthar, Nepal
6.	Chandra Kumar Serma, Papo	Ya:la:kma: Mundhum	2071	Panthar, Nepal
7.	Ambika Kmr. Sangbangphe	Li Mi:m Pa:la:m	2072	Panthar, Nepal
8.	Senchhenghang, Hari Chongbang	Sangkshipta Ya:la:ng ra Khyali	2075	Taplejung, Nepal
9.	Chitra Wanem & Bali Chhathare (Eds.)	Yakthung Sa:kthim-o Yarakma: Pa:la:m	2077	Taplejung/Dhankuta, Nepal

#### 4 Epic Fragment

S.N.	Author/Poet	Book/Anthology	Year of Publication BS AD		Publisher's Place
1.	Bir Nembang	Semmui:	2043		Jhapa, Nepal
2.	Senchhehang Hari Chongbang	Thaklare Tarappo tagi Pomelle	2044		Tehrathum, Nepa
3.	Birahi Kaila	Kesa:mi Na;msa:mi	2044	1987	Sikkim, India
4	Chandramani Tumbapo	Ma:re Mimji-o	2047	1990	Sikkim, India
5.	R.B. Yakthungchum	Ke Pokma: Mundhum	2053	1996	Sikkim, India
6.	B. B. Maden	Mikkho	2053	1996	Sikkim, India
7.	Chandra Mangyung	Hekkesa:ng Kusing- Netung La-a:	2055	1998	Sikkim, India
8.	B. B. Lekwahang	Mikwa:re Tapekwa:ha:	2055	1998	Sikkim, India
9.	B. B. Lekwahang	Cheli: Sangwa:	2056	1999	Sikkim, India
10.	Thamsuhang, Puspa Subba	Itnimha	2059	2002	Panthar, Nepal
11.	Ijam, Ibokhum Mabohang	Sarumma:	2061		Taplejung,Nepal
12.	Sesemi Se-Nalbo	Sobuhangsa:	2065		Panthar, Nepal
13.	Bal Muringla	Nepal-lam Menchhe Phere		2013	Sikkim, India
14.	Angdembe Sangloklung, Indrahang	Tanam	2071		Panthar, Nepal
15.	Buddha Hang Nembang	Netti-Phungwa:	2072		Panthar, Nepal
16	Lalit Jang Phiyak	Hingme Thaksa:ng	2073		Panthar, Nepal

17.	Serma Samjiri Semi	Tangmere	Keptuba:	2074	Panthar, Nepal
		Limbuwan			

## 5. Epics in Limbu Literature

S.N.	Author/Poet	Book/Anthology	Year of Publication BS AD	Publisher's Place
1.	Amar Tumyang	Sodhunggen Iman Singh Chotlung	2060	Taplejung, Nepal
2.	Thamsuhang, Puspa Subba	Ma:kkhiba: Phung	2067	Panthar, Nepal

#### 6. Limbu Folk Tales

S. N.	Compiler/Editor	Book Title	Year of Publication BS AD	Publisher's Place
1.	Iman Singh Chemjong	Kirati Dantya Katha		Panthar, Nepal
2.	Shiva Kumar Shrestha	Kirati Lok Kathaharu	2047	Dhankuta, Nepal
3.	Lachhami Serma Papo	Kirat Lok Katha	2048	Panthar, Nepal
4.	Shiva Kumar Shrestha	Kirati Lok Katha Sangalo	2051	Dhankuta, Nepal
5.	Lachhami Serma Papo	Yakthung Pa:ng Kheda:	2055	Panthar, Nepal
6.	Shiva Kumar Shrestha	Kirati Phok Tel (Folk Tales)	2056	Dhankuta, Nepal
7.	Dhana Hang Subba	Limbuwanka Lok Katha	2065	Taplejung, Nepal

#### 7. Limbu Modern Fictions

S.	Compiler/Editor	Book Title	Year of	Publisher's Place
	-		Publication	

N.			BS	AD	
1.	Harka Khamdhak	Sakkek		1984	Sikkim, India
2.	Deu Man Yakthung	Mikki phungle-be Naibega		1993	Sikkim, India
3.	Sambar Tamling	Makchiri Mikpe		1996	Sikkim, India
4.	Basanti Parangden	Cherengna:m Therengna:m		1997	Sikkim, India
5.	Buddhi Lekwahang	Pemuk Sigangba Khedaha	-	1998	Sikkim, India
6.	P. S. Izam	A:llo A:mumrachha		1999	Sikkim, India
7.	Sesehang Phiyak	Rumere Kusepma:ng	2061		Ilam, Nepal
8.	Harka Khamdak	I:metna Sung		2003	Sikkim, India
9.	Bairagi Kainla	Pha:ngsese Kheda:ha:	2062		Panthar, Nepal
10.	Harka Khamdak	Khamakpung-o Khe Kedaba		2005	Sikkim, India
11.	Rajbhakta Chemjong and Dilli Lindam	Miktok (Short stories)	2062		Morang, Nepal
12.	Sambar Tamling	Kusang woti		2006	Sikkim, India
13.	Buddhi Lekwahang	Pemuk Sigangba Khedaha		2009	Sikkim, India
14.	Prem Muringla	Sepmang		2009	Sikkim, India
15.	Kshitij Subba, Sawa	Bajahang nu Yonahang	2066		Tehrathum, Nepal
16.	Thamsuhang, Puspa Subba	Yetnaba/Sola:k nu Pa:ngyek	2066		Panthar, Nepal
17.	Sikkumhang Yakthungba	Yakthung Kebokmi Pa:ngkheda	2070		Panthar, Nepal
18.	Dilmaya Parangden	Kubhrengba Angwekwa		2013	Sikkim, India
19.	G. M. Khamdak	Lambikoba La:mha:		2014	Sikkim, India

#### 8. Limbu Novels

S. N.	Author	Book Title	Year of Publication BS AD		Publisher's Place
1.	P. S. Muringla	Thattha:ma:		1983	Sikkim, India
2.	Maniraj Hukpa	Phungbonai		1985	Phedap, Nepal
3.	Sat Kumar Singdhaba	Hingmelle Tyangba Lamdikke		1987	Sikkim, India
4.	Lalit Muringla	Mim Iplekkhe		1988	Sikkim, India
5.	Deuman Yakthung (Hondok)	Sakma:n		1989	Sikkim, India
6.	Deuman Yakthung (Hondok)	Thetlong		1989	Sikkim, India
7.	B. B. Pakkhim	Chosa:plungma:		1991	Sikkim, India
8.	Deuman Yakthung (Hondok)	Lepmi		1995	Sikkim, India
9.	Harka Makhim	Ningwaso		1995	Sikkim, India
10.	D. B. Lekwahang	Mikwa:ha: Kesa:ptu		2000	Sikkim, India
11.	Thaku Hang Mering	Ningen Sigangba: Sepma:ngha:	2060		Panthar, Nepal
12.	Ruplal Mering	Ningwa Soret		2005	Sikkim, India
13.	Uttam KumarYonghang	Logi	2062		Panthar, Nepal
14.	Thaku Hang Mering	Na:bhera:ma: Takpen	2063		Panthar, Nepal
15.	Thaku Hang Mering	Menu	2064		Panthar, Nepal
16.	Hasta Pandhak	Kha:nipma:	2064		Sikkim, India
17.	Thaku Hang Mering	Koyemba: Himmin	2065		Panthar, Nepal
18.	Tek Hang Tamling	Teha:ng-le Kusakma:	2067	2010	Sikkim, India

19.	Thamsuhang, Puspa Subba	Sendi Pesap	2068	Panthar, Nepal
20	Aindra Sundar Nembang	Na:msa:ng	2068	Panthar, Nepal
21.	Nawal Phaibali (Nar Bdr. Yonghang)	Nanuk Khadem	2069	Jhapa, Nepal
22.	Kshitij Subba	Thang (Battle/Fight)	2069	Tehrathum, Nepal

# 9. Limbu Non fiction (Essay)

S. N.	Compiler/Editor	Book Title	Year of Publication BS AD		Publisher's Place
1.	S. R. Khajum	Sum Itchhap		1995	Sikkim, India
2.	Kolving Lawati	Sum Itchhi		2000	Sikkim, India
3.	Uttam Kmr. Yonghang	Tanghupla: Sum	2062		Panthar, Nepal
4.	Birkha Begha	Yakthung Sa:ppa:n nu Sa:psak		2008	Sikkim, India
5.	Thamsuhang, Puspa Subba	Tha:ngsa:ng - 6, no. 4	2057		Panthar, Nepal
6.	Uttam Kmr. Yonghang	Ningbangwa Ningwa:ha:	2067		Panthar, Nepal
7.	Harka Khamdak	Chabhatlungma		2009	Sikkim, India
8.	Nishesh A:ngdembe	Ha:ng Yukna: Pa:ngyak	2068		Panthar, Nepal
9.	Thamsuhang, Puspa Subba	A:dhi	2068		Panthar, Nepal
10.	Amar Tumyang	Yakthung Sumjoha:	2070		Taplejung,Nepal
11.	Amar Tumyang	Ningbangwa: Ningwa:ha: (Unpublished)			Taplejung,Nepal

## 10. Limbu One Act Play

S. N.	Playwright	Title of the Play	Year of Publication BS AD		Publisher's Place
1.	Mohan Ijam	Tomma:sie Pong		1980	Sikkim, India
2.	Purnimaya Nugo	Met-Yemba:		1982	Sikkim, India
3.	Susma Muringla	Na:mphera;ma:		1984	Sikkim, India
4.	Sesemi Se-Nalbo	Asa:ren Chumlung	2053		Panthar, Nepal
5.	B. B. Muringla	Lenghang			Sikkim, India
6.	B. B. Muringla	Baliha:ng		2002	Sikkim, India
7.	Nabin Kala Angdembe	Suna:rung Kopma:na:ille Khomma:na:ba: tana:lungin	2064		Panthar, Nepal
8.	B. B. Muringla	Chesya		2007	Sikkim, India
9.	B. B. Muringla	Khesung		2007	Sikkim, India
10.	Nabin Kala Angdembe	Sanarung Kopmanaille Khomna:ba: Tanalungin		2007	Panthar, Nepal
11.	Nabin Kala Angdembe	Imetna: Kok		2011	Panthar, Nepal
12.	Raj Manglak	Mana:ha Mena:ngchhinglo Meba:t		2011	Panthar, Nepal
13.	Basanta Yekwa	Sa:metlung			Panthar, Nepal
14.	Lal Anjan	Nimingmi			Panthar, Nepal

## 11. Limbu Full Play

S. N.	Playwright		Title of the Play	Year of Publication BS AD	Publisher's Place
1.	Rosan Sarada	Subedi, Subba,	Kusangsemi	2949	Panthar, Nepal

	Yehang Lawati & Birahi Kainla				
2.	Sat Kumar Singdhaba	Kerekle Mik-o-ba: Tamji		1986	Sikkim, India
3.	Yehang Lawati & Bhakta Sigu	Ya:mnong	2053		Panthar, Nepal
4.	Tej Yakso	Tangip Kuleksing	2054		Taplejung, Nepal
5.	Malisa Yakthung	Ningwa Loma:re Kulekwa	2054		Panthar, Nepal
6.	Manhang Khamdak	Na:ngsing		2004	Sikkim, India
7.	Uttam Kumar Yonghang	Sepma:ngle Kusekma:ng	2062		Panthar, Nepal
8.	Malisa Yakthung	Kha:ma:k Pokhelle Tungha:	2062		Panthar, Nepal
9.	Tej Yakso	Amla:ri Phung	2062		Hangpang, Nepal
10.	Raj Kumar A:ngdembe	Minde Poge	2062		Panthar, Nepal
11.	Manahang Singsek	Hingman La:mdikke		2011	Sikkim, India
12.	Sagar Kerung	Numa:ha:ngma:	2069		Panthar, Nepal
13.	Sagar Kerung	Kema:ba: La:je	2070		Panthar, Nepal
14.	Malisa Yakthung	La:la: Sakweng	2072		Panthar, Nepal

# 12. Critical Writing on Limbu Language and Literature

S. N.	Author	Title of the Book	Year of Publication BS AD	Publisher's Place
1.	Birahi Kainla	Limbu Bhasha ra Sahityako Sankshipta	2049	Sikkim, India

		Parichaya		
2	Thamsuhang, Puspa Subba	Limbu Bhasha tatha Sahitik Srasta ra Dristikon	2058	Panthar, Nepal
3.	Thamsuhang, Puspa Subba	Yakthung Sa:psak-ren Pa:ngna:m Mukshiha	2059	Panthar, Nepal
4.	Malisa Yakthung	Yakthung Pa:nda:ng-nu Sa:psakren Nireng	2059	Panthar, Nepal
5.	Amar Tumyang	Limbu Sahityako Nirmanko Itihas	2059	Panthar, Nepal
6.	Dr. Durga Pd. Aryal	Limbu Bhasama Sanskrit Prabhava	2060	Gandaki, Nepal
7.	Malisa Yakthung	Yakthung Pa:nja:ng-nu Sapsak Nishigek	2071	Panthar, Nepal

## 13. Limbu Mundhum Edition and Compilation

S. N.	Editor/Compiler	Title of Compendium	Year of Publication	Publisher's Place/Address
			BS AD	
1.	Iman Singh Chemjong	Kirat ko Beda (Kirat Mundhum)	2018 1961	Panthar, Nepal
2.	Krishna Bahadur Lawati	Iswar Badana Srishti Barnan	2021	Panthar, Nepal
3.	Krishna Bahadur Lawati	Mang Ingghang Ningwabhu Sa:pla:	2023	Panthar, Nepal
4.	Krishna Bahadur Lawati	Thibong Yakthungsa:-re Yangdang Phongma	2027 1970	Panthar, Nepal
5.	Krishna Bahadur Lawati	Yakthung Pesa:p Mundhum	2032	Panthar, Nepal
6.	Aasaman Subba	Kiratiya Dharma ra Karma Sanskar	2045	Tehrathum, (Labri Parjang)Nepal
7.	Sanchaman Limbu	Yuma Mundhum	1991	Sikkim, India

8.	Randhoj Sireng, Chongbang	Mundhum Dharma Beda	2047		Taplejung, Nepal
9.	Bairagi Kainla	Sa:pok Chomen Mundhum	2048		Panthar, Nepal
10.	Tej Bdr. Limbu, Meyangbo	Sawa:la: Samlo Sawa:la: Kube Mundhum	2048		Taplejung, Nepal
11.	Randhoj Shreng, Chonbang	Tinra:te Ya:gra:ngsing Tangsing Mundhum	2049		Taplejung, Nepal
12.	Randhoj Shreng, Chonbang	Kirat Mekkhim phungnawa Sa:mlo	2050		Taplejung, Nepal
13.	Randhoj Shreng, Chonbang	Yakthung Mundhum	2051		Taplejung, Nepal
14.	Bairagi Kainla	Na:hen Mundhum	2051		Panthar, Nepal
15.	Bairagi Kainla	Sa:sogha Mundhum	2051		Panthar, Nepal
16.	Bairagi Kainla	Mana: Chait Mundhum	2051		Panthar, Nepal
17.	Bairagi Kainla	Sasik Mundhum	2052		Panthar, Nepal
18.	Bairagi Kainla	Tangsing Takma Mundhum	2052		Panthar, Nepal
19.	B. B. Muringla	Yakthung Su:ha:ng-re Tendha:m Mekkhim Thim		1995	Sikkim, India
20.	J. R. Pandhak	Yakthunghare Tendha:m Mekkhim Mundhum		1998	Sikkim, India
21.	J. R. Pandhak	Yakthunghare Phungsot Timma: Mundhum		1999	Sikkim, India
22.	Rana Bdr. Meyangbo	Kirat Yethang Samjik Mundhum	2057		Taplejung, Nepal
23.	Khagendra Angbuhang	Kirat Yakthung Yeba: Mundhun	2058		Taplejung, Nepal
24.	J. R. Pandhak	Sumsemba: Ya:gra:sing		2001	Sikkim, India

		Tonsing Tak Mundhum			
25.	Tej Bdr. Phago	Sa:wa: Yetha:ng Mundhum	2060		Taplejung, Nepal
26.	Laxman Meyangbo	Yakthung Mundhum	2062		Taplejung, Nepal
27.	Netra Bdr. Limbu, Sauden	Yakthung Yetchha:m Pa:cha:thim	2062		Taplejung, Nepal
28.	J. R. Pandhak	Mujoklung Khajoklung	-	2003	Sikkim, India
29.	Meherman Labung	Mundhum	2064		Taplejung, Nepal
30.	J. R. Pandhak	Simering Mundhum		2004	Sikkim, India
31.	Randhoj Shreng, Chonbang	Balihang Tangna:m	2065		Taplejung, Nepal
32.	Aita Bdr. Hukpa (Rai Prasad) Chongbang	Sa:mba: Mundhum	2066		Tehrathum, Nepal
33.	Tika Ram Kurumbang, Limbu	Akwa:na:ma: Mundhum	2067		Taplejung, Nepal
34.	Purna Lekwahang	Yakthung Mundhum Kulak 1		2009	Sikkim, India
35.	Randhoj Shreng, Chonbang	Na:muksa:m	2068		Taplejung, Nepal
36.	Bishnu Kmr.Muringla	Kubokma: Khiwasing Takma Yehang Mundhum		2012	Sikkim, India
37.	S. P. Mangyung	A:ni Tendham Mekkim Thim-nu Sa:plaha:		2013	Sikkim, India
38.	Bairagi Kainla	Mujingna: Kheyongna: Mundhum	2070		Panthar, Nepal
39.	Bairagi Kainla	Tetla:ra: Lahadongna: Mundhum	2070		Panthar, Nepal
40.	Bairagi Kainla	Pa:ja:iba: Mundhum	2070		Panthar, Nepal
41.	Bairagi Kainla	Na:mya:pmi Kesa:mi	2070		Panthar, Nepal

		Mundhum			
42	Bairagi Kainla	La:ha:dangna: Suha:mpheba: Mundhum	2070		Panthar, Nepal
43.	Chitra Bdr. Wanem	Yakthung Huppa:n-nu Yagu chansing Thim	2070		Taplejung, Nepal
44.	S. P. Mangyung	Suwapma: nu Koyemba: Yetchha:m Ba;cha:		2015	Sikkim, India
45.	Lachhami Serma Papo	Milova Sangma: Mundhum	2072		Panthar, Nepal
46.	Birahi Kainla	Mundhum (Yakthung Mukpan)			Darjeeling, India
47.	Randhoj Shreng Limbu	Sa:wa:yet-ha:ng Mundhum	2072		Morang, Nepal
48.	Chitra Wanem, Limbu	Yakthung Mekkhim-o Nawa Khemsing Kela:ng Mundhum	2072	1	Taplejung, Nepal
49.	Agamhang Nembang	Chamjik Mundhum			
50.	Dev Bdr. Tumbapo	Chamjik Mundhum ra Sewak Muhigum Mundhum	2073		Jhapa, Nepal
51.	Seing Kirat Dharmaguru	Sa:mjik Mundhum	2073		Mangsebung, Ilam
52.	Tika Ram Kurumbang, Limbu	Sa:mjik Mundhum	2075		Taplejung, Nepal
53.	Hitaram Tilling	Yakthung Samska:rharu	2077		Tehrathum, Nepa

## 14. Limbu Glossary and Dictionary

S.		Title	Year of	Publisher's Place	
N.	Writer/Compiler	Publication		면접을 할아내다 하시네 가장 아니라 하시다.	
	1,000 000 000 000 000 000 000 000 000 00		BS AD		

1.	Kajiman Kandangwa	Yakthung Ingsum	2011		Tehrathum, Nepal
2.	Ranadhoj Nembang	Sa:pla: Sum	2015		Panthar, Nepal
3.	Iman Singh Chemjong	Limbu-Nepali-Anggreji Sabdakosh	2018		Panthar, Nepal
4.	Krishna Bdr. Lawati	Yakthung-Pene Pa:nchhekwa:	2035		Panthar, Nepal
5.	B. B. Subba	Limbu-Nepali-Anggreji Sabdakosh		1979	Sikkim, India
6.	Bajra Bihari Kumar, P. S. Subba, & B. B. Subba	Hindi-Limbu Kosh		1980	Sikkim, India
7.	Khagendra Singh Angbuhang	Mujoklung Mi:ng (Dictionary)		1981	Hangpang, Nepal
8.	Birahi Kainla	Sankshipta Rai-Limbu Sabdakosh		1989	Sikkim, India
9.	Birahi Kainla	Yakthung Pa:n Sum		1993	Sikkim, India
10.	Birahi Kainla	Pu:ming Sum		1994	Sikkim, India
11.	Hasta Lal Sakwaden	Nepali-Limbu Sabdakosh	2051		Taplejung, Nepal
12.	Khelraj Yonghang	Limbu-Nepali Sabdakosh	2052		Panthar, Nepal
13.	Nabal Phaibali (Nar Bdr. Yonghang)	Sankshipta Khas-Limbu Sabdakosh	2052		Morang, Nepal
14.	Sesemi Se-Nalbo	Kirat Paryayabachi Sabdakosh	2058		Taplejung, Nepal
15.	Dilendra Kurumbang	Yakthung Saksakren Pa:nchhekwa:	2060		Panthar, Nepal
16.	B. B. Muringla	Limbu Shabdakosh		2005	Sikkim, India

17.	Serma Samjiri Semi	Kirat Yakthung Peli Pa:nchhekwa: Sum	2070		Panthar, Nepal
18.	Indrahang A:ngdembe	Peli-nu Pa:nja:ng Sa:pla: Sum	2071		Panthar, Nepal
19.	Kshitij Subba	Limbu-Nepali Shabdakosh	2071		Tehrathum, Nepal
20.	Serma Samjiri Semi & Ashesh Abiral	Peni-Mikphukla Pa:nchhekwa Sum	2072		Panthar, Nepal
21.	Rishi Kmr. Sangbangphe	Yakthung-Peni Panchhekwa Sum	2072		Tehrathum, Nepal
22.	B. B. Muringla	Yakthung-Pene- Mikphutla Pa:nchhekwa Sappan		2016	Sikkim, India
23.	Muksam Lawati	kaksha 1-5 A:nipa:nko Kathin Shabdako Shabdakosh	2072		Panthar, Nepal

#### 15. Limbu Grammar (Also Some Includes Glossary)

S. N.	Author	Author Title of the Book Year of Publication BS AD		ation	Publisher's Place
1.	Iman Singh Chemjong	Kirat Bya:karan	2027	1970	Panthar, Nepal
2.	Sesemi Se-Nalbo	A:ni Huppa:n – I	2061		Panthar, Nepal
3.	Sesemi Se-Nalbo	A:ni Huppa:n - II	2063		Panthar, Nepal
4.	Thansuhang, Pusps Subba	Yakthung Huppa:n	2065		Panthar, Nepal
5.	Shova Subba, Yalmo	Limbu Bha:sha:ka: Swarup ra Vika:sa		2008	Darjeeling, India
6.	Angdembe Sajotlung	A:nire La:je A:nire Huppa:n	2067		Panthar, Nepal
7.	Tej Man Angdembe	The Classical Limbu Language: Grammar	2068		Panthar, Nepal

		and Dictionary of a Kirat Mundhum			
8.	Dr. Govinda Bdr. Tumbahang	A Grammar of Limbu	2068	2011	Dhankuta (Chhathar), Nepal
9.	Dr. Govinda Bdr. Tumbahang	A Linguistic Study of Chhathare Limbu	2068	2011	Dhankuta (Chhathar), Nepal
10.	Dr. Govinda Bdr. Tumbahang & Amar Tumyahang	Limbu Bha:sha: Sikou	2068	2011	Dhankuta (Chhathar),/Taple jung, Nepal
11.	Bairagi Kainla et al.	Limbu Bya:karan (Yakthung Huppa:n)	2070		Nepal
12.	Sesemi Kainla (Co- author)	Yakthung Huppa:n	2070		Panthar, Nepal
13.	Dr. Govinda Bdr. Tumbahang	Limbu Bha:sha: Byakaran	2071	-	Dhankuta, (Chhathar) Nepal
14.	Dr. Govinda Bdr. Tumbahang	Sajilo Limbu Byakaran	2072		Dhankuta (Chhathar), Nepal
15.	Padam Mabo	Pra:yogik Limbu Bya:karan	2072		Panthar, Nepal
16.	Dr. Govinda Bdr. Tumbahang	A Grammar of Limbu	2074		Dhankuta (Chhathar), Nepal

## 16. Auto /Biography in Limbu Literature

S. N.	Author	Title of the Book	Year of Publication BS AD	Publisher's Place
1.	Kulananda Dahal & Hem Bdr. Gurung	Tapaswi Phalgunanda- ko Jibani		Nepal
2.	Thamsuhang, Puspa Subba	Indrakil-ka: Yek Tara		Panthar, Nepal
3.	Kehar Singh Limbu	Iman Singh Chemjong- ko Jibani		Sikkim, India
4.	P. S. Apatan	Man Bdr. Lewahang	1983	Sikkim, India

5.	Rana Bdr. Meyangbo	Lalshor Sendang-ko Jibani		Taplejung, Nepal
6.	Malisa Yakthung, Limbu	Vidwan Ranadhoj Nembang-ko Jibani	2056	Panthar, Nepal
7.	R. B. Yakthung	Tewonsi Sirijanga-ko Jibani		Sikkim, India
8.	Muksam Yonghang	Sirijanga-ko Jibani Parichaya	2058	Panthar, Nepal
9.	Nepal Pathyakram Bikas Kendra	A:ni Yeba: Sa:mba:ha:	2062	Kathmandu, Nepal
10.	Yakthung Serma Pratisthan	Chandra Kumar Serma- ko Bektityo ra Kritityo	2066	Panthar, Nepal
11.	Chandra Kmr. Sherma	Jiban Sangharsa, Dal Bdr. Chemjong-ko Sankshipta Parichaya	2067	Panthar, Nepal
12.	Chandra Kmr. Sherma	Dharma Guru Atmananda Lingden-ko Jibani	2069	
13.	Sesemi Se-Nalbo	Samajsebi Buddhamaya Makkhim-ko Jibani		Panthar, Nepal
14.	Sesemi Se-Nalbo	Bharta Bdr Singdhaba- ko Jibani		Panthar, Nepal
15.	Bikram Subba	Padam Singh Muringla- ko Jibani		Panthar, Nepal
16.	Sikkumdang Yakthungba	Autari Kanchha Dilli Pd. Tumbapo-ko Sankshipta Jibani Parichaya	2071	Panthar, Nepal
17	Hari Hukpa Chongbang	Teyongsi Sirijanga-ko Jibani	2071	Tehrathum, Nepal

## 17 Literary Newspapers Including Magazins and Journals

S.	Chief Editor/Editor	Title	of	the	Year	of	Publishing Place
					Publicat	ion	2

N.		Newspaper	BS	AD	
1.	Birahi Kainla	Kom		1967	Darjeeling, India
2.	Aasman Subba	Sak-Ingghang	2026		Nepal
3.	Thamsuhang, Puspa Subba	Sirijanga	2029		Darjeeling, India
4.	B. B. Muringla	Tumdumdo Hena	t	1974	Sikkim, India
5.	Rana Bdr. Meyangbo	Thokia	2031		Nepal
6.	Mohan Izam	Noba Ing-ghang		1978	Sikkim, India
7.	Chandra Mangjung	Sekmari	T	1980	Sikkim, India
8.	R. B. LeKwahang	Lingna:m Sung		1981	Sikkim, India
9.	Mohan Izam	Peli	T	1981	Sikkim, India
10.	S. B. Khewa	Aani Lakkhum		1982	Sikkim, India
11.	S. B. Khewa	Sa:kthim Sung		1983	Sikkim, India
12.	H. S. Subba	Ma:roti Phung		1983	Sikkim, India
13.	Eitaram Tamling	Phung I:k		1983	Sikkim, India
14.	Santabir Parangden	Ti:jo:		1983	Sikkim, India
15.	B. B. Muringla & Mohan Phurumbo	Sumbugen Hukwa	Г	1984	Sikkim, India
16.	Tejman Nembang	Ti:jo: nu Kenjo		1984	Sikkim, India
17	K. B. Limbu & Birkha Begha	Chuksang-ding Sewa:		1984	Sikkim, India
18.	Suk Bahadur Libang	Tangna:m		1985	Sikkim, India
19.	J. P. Tumbapo	Ta:na:m		1985	Sikkim, India
20.	Mohan Izam	Na:dang		1986	Sikkim, India
21.	Harka Khamdak & L. M. Sereng	Imetna: Sung		1986	Sikkim, India

22.	K. B. Muringla	Muina:m		1987	Sikkim, India
23.	Yem Prasad Yaba	Ningsang		1987	Sikkim, India
24.	Mohan Phurumbo	Tummui		1987	Sikkim, India
25.	L. M. Sereng	Mering		1988	Sikkim, India
26.	T. B. Nembang	Uba: Unning		1988	Sikkim, India
27.	L. M. Sawaden & B. L. Phurumbo	La:mdha:n		1988	Sikkim, India
28.	Devman Hondok	Phungwa:ma:		1988	Sikkim, India
29.	Sancharaj Khamdak & Bharatraj Tamling	Phung I:k		1988	Sikkim, India
30.	Maniraj Hukpa	A:ni Phung I:k		1988	Sikkim, India
31.	Purna Muringla	Na:msa:ng		1988	Sikkim, India
32.	Yem Prasad Yekwa	Yakthung Sakpekwa:		1990	Sikkim, India
33.	Bairagi Kainla	Yakthung Sa:psak nu Sakthim	2048		Nepal
34.	S. M. Hembya	Sang-semi		1991	Sikkim, India
35.	B. B. Pakhim	A:psok		1991	Sikkim, India
36.	S. B. Mangyung	Mikchiri Miktok		1991	Sikkim, India
37.	Bam Prasad Angdembe	Ma:msok		1991	Sikkim, India
38.	Tirtha Begha & Dinesh Begha	Sumbon		1992	Sikkim, India
39.	T. B. Nembang	Semikla		1994	Sikkim, India
40.	P. K. Thegim	Semmui:		1994	Sikkim, India
41.	Sukbir Tamling	Sewa:lungma:		1994	Sikkim, India
42.	Dhanmati Yapmi	Ma:ra:m		1994	Sikkim, India
43.	Buddhi Lekwahang	Ma:ngha:ng le Woti		1995	Sikkim, India

44.	Lachhami Serma Papo (2053BS) Bhawani Tawa (2054 BS)	Sumha:tlung	2053		Nepal
45.	Mohan Izam	Na:mdingyo	T	1996	Sikkim, India
46.	D. B. Lekwahang & Manbir Khamdak	Toji Phung		1996	Sikkim, India
47.	Buddhi Lekwahang	Sellengo	T	1996	Sikkim, India
48.	T. B. Lekwahang	Semmui	1	1996	Sikkim, India
49.	Buddha Khamdak	Ponazi:	T	1996	Sikkim, India
50.	Sambar Tamling	Taga:p		1997	Sikkim, India
51.	Mitra Lingden	Pakandi	2054		Nepal
52.	Eita Khamdak	Niwara		1997	Sikkim, India
53.	Lachhami Serma Papo	Papo Serma Ing-ghang	2054		Nepal
54.	Thakuhang Mering	Kubungsak	2054		Nepal
55.	Lila Singak	Mundhum	2054		Nepal
56.	Lachhami Serma Papo (2055) Thamsuhang Puspa Subha (2059)	Thangsang	2055		Nepal
57.	Lachhami Serma Papo	Chakkalung	2055		Nepal
58.	T. B. Angbung	Pa:la:m	2055		Nepal
59.	P. S. Izam	A:ni Taklung	1	1998	Sikkim, India
60.	Ramhang 'Sisek'	Khepna:m	1	1999	Sikkim, India
61.	Shusmita Angdembe	Pa:njang	2056		Nepal
62.	Himalaya Kurumbang	Na:msemi	2056		Nepal

63.	Sesemi Se Nalbo	Lunga/Lunwa	2056		Nepal
64.	B. B. Thamsuhang	Samereba: Sepma:ng	2057		Nepal
65.	Bhawani Tawa & Yelambar Mikwa	Hinja:	2057		Nepal
66.	Ram Singak	La:phun	2057		Nepal
67.	Ram Limbu	Ta:klung	2057		Nepal
68.	Bhitrangi Kainla	Silouti	2057		Nepal
69.	Jitlal Kurumbang	Waboklung	2057		Nepal
<b>7</b> 0.	Aiendra Sundar Nembang	La:m	2057		Nepal
71.	Kumar Sereng	Kepa:lla:	2058		Nepal
72.	Lal Anjan	Surit Kejong	2058		Nepal
73.	Anisha Teyung	Sesemi	2058		Nepal
74.	Sudhan Limbu	A:jumi		2001	Sikkim, India
<b>7</b> 5.	Swarnimhang Phombo	Numa:phung	2059		Nepal
76.	Amar Tumyahang	Phung	2060		Nepal
77.	Amar Tumyahang & Kamala Angdembe	Semi Phaktanglung	2060		Nepal
78.	Hasta Pandhak	Khajum Sang		2004	Sikkim, India
79.	Binod Kubhewamba	Muding	2062		Nepal
80.	Narial Sawaden	Tumdumseri	1	2006	Sikkim, India
81.	Sesemi Se Nalbo	Paklung	2064		Nepal
82.	Dhan Bdr. Limbu	Phung I:k		2007	Sikkim, India
83.	P. S. Lingden	Sumbeba:	+	2010	Sikkim, India
84.	Milan Muringla	La:mbeba:	1	2010	Sikkim, India

85.	Sudhan Limbu	A:jumi	2059	Sikkim, India
86.	Bairagi Kainla	Phaktanglung	$\pm$	Nepal
87.	Sesehang Phiyak	Larang Seri		Nepal
88	Sesehang Phiyak	Misek		Nepal
89.	Kamala Angdembe	Sebo Yamla:ng		Nepal
90.	Prakash Angdembe	A:mitla		Nepal
91.	Durga Pd. Yakthung	Tepakwa		Sikkim, India
92	AitamanTamling	Na:mbhra:ma:		Sikkim, India
93.	Keshab Nambheraba	Siwankhakma:		Sikkim, India
94.	Sukhangma Khewa	Sikum		Sikkim, India
95.	Basanti Parangden	Leplung		Sikkim, India
96.	Bishnu Setling	Ya:ngda:ng	- 1	Sikkim, India
97.	S. M. Hembya	Muing		Sikkim, India
98.	B. L. Sauden	Sukkum	+++	Sikkim, India
99.	Krishna Sauden	Kokmi		Sikkim, India
10 0	Thebahang Izam	Ta:gera:		Sikkim, India
10 1	Binod Kubhewamba	A:ni Chotlung		Nepal

**Total Books Published in Limbu Language and Literature** 

S.N.	Genre or Book Type	Total Number
1.	Anthology of Poetry	76
2.	Lyrical Poetry	9
3.	Pa:la:m Songs	9
4.	Epic-fragment	17

Epic	2	
Folktales/Folklore	7	_
Modern Stories	19	_
Novel	22	
Anthology of Essay	11	
One-Act Play	14	
Full Play	14	
Books on Critical Writing	7	
Mundhum Edition/Compilation	53	
Dictionary/Glossary	23	
Grammar/Linguistics	16	
Auto /Biographical Writing	17	
Literary Newspapers/Journal/Magazine/Bulletin	101	
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