

Ancestral Rites, Clans and Cultures of Khambus of Khambuwan

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Abstract

The aim of this study is to investigate the khambus of Nepal with the focus on the ancestral rites clan and culture. The Khambu Rais or Rais are one of the most ancient indigenous ethnolinguistic groups of Nepal. who used to live in wallo kirant and majh kirant for particular reason. khambus are nature worshippers. Culture is something that people actively create, and it soon helps to shape a population's sense of self. The myths, tales, shared origin, and cultural history helped to validate and solidify the group's identity. In this article ,stated about khambus and their traditional culture and rituals, despite the fact that they currently incorporate various mainstream religions and rituals. Khambuwan is called majh Kiratand wallo Kirat . khambus called Kirat Rai . Kirata is a generic term for Mongoloids and thus was used in numerous Sanskrit and classical texts as well as some Indian epigraphs. 'Rai' is a derivative of Raja. This title is said to have been conferred on the Khambu chiefs by Prithvinarayan shah after the Gorkha conquest of Khambuwan, Although the Khambu are typically thought of as a single organization, a look at their background would show that they actually consist of countless smaller groupings known as thars. Based on their social structure. The Khambu are examined for their differences and similarities in this essay. The Khambu society's cultural facets can be revealed by an effort to comprehend the intricate nature and operation of the thars and rituals. This study, Philosophy. Uses interprativism because it retains the purpose of understanding and interpret a research perspective on the sources and factor about khambu society and it's culture and clan. Nature of Sources of data will be qualitative. Fact will be analysis by primary and secondary sources. Finding of this essay is khambu are still existence with unity in diversity clan by culture.

Keywords : indigenous group; clan; religion; kingship; ancestor; pachhaa; rite

Introduction

The Mahabharat Range, which divides the hilly hinterland from the plains, is the natural entrance through which the first of the ancient Khambu reached Nepal's eastern highlands, according to khambu tradition. They did so through the Barakhshetra canyon of the Koshii Valley. They were described as being three brothers named Khambuho, Menho and Meratup Rai,B. (2008). As they climbed up the several river basins, including the Sun Kosi, Dudh Kosi, and Arun Kosi, the brothers split up after they had passed through the canyon, with each taking his own group of followers. Although Middle Kirat is known as Khambuwan and the majority of khambu there claim genealogy from Khambuho, some, including Chamlinge and Sampang, are believed to be Meratup descendants while others are Menho descendants.

This is one interpretation of the Khambu forefathers' legend or myth. The origins of additional Khambu clans and groupings are described in comparable versions of the myth. The myth does, however, attempt to convey that the Khambus as a whole are the offspring of two brothers who, over time, diverged in different ways, giving rise to a variety of clans and sub-clans. The word Khambu is derived from Khambek, which means "land," Khambungwa, which means "the first man," and Khamwapu, which means "sons of the soil." Similar to how the word Kham, which means "land" in the Bantawa language of the khambu, indicates that the name Khambu would imply "landlords" (Subba 1999). This study seeks to answer the following questions:

1. Who are the khambu of eastern Nepal ?
2. what are the rites, rituals and culture ?

Method and Procedures

The study, philosophically, uses interpretivism because it retains the purpose of understanding and interpreting a research perspective on sources and factors about khambus. The study dealing with ethnography and some other theories has created a new theory that has emerged from sources of data. We can follow the structural functional approach also. From an ontological point of view, more than 70% were in this study a reality that can be studied and discovered through interview, field studies and studies of human interaction from sources or other discussion. The epistemology of this study is a knowledge of the khambu cast who are known as Kirat nowadays. This study comes from a more interactive data collection process. Methodologically the data (sources) collected through text message, interview and presented and related area study as a product researcher values. Therefore, the methodological approach of this study is inductive and choice of methodology is qualitative. Primary and secondary data were used in the research study. Basic data accepted from interviews and observation of participants, various published and unpublished literature. Electronic resources are also used as websites and online resources and meeting between khambu leaders and dialogue between elders khambu.

Khambu Clan

The common Nepali proverb "sorah khambu, anek Bhasa: Ek chula" (There are many khambu clans and many khambu languages but the commonality lies in their culture) and "jati khambu tyeti kura" (There are as many khambu clan dialects as there are khambus) attest to the diversity within the single Khambu group on the basis of clans, which forms the basis of similar other differences as well. Khambu are one of the Kirati (mongoloid) groups, and they have particular characteristics that allow them to be separated into various local groups with essentially identical social structures and shared cultural traits. The different subgroups display obvious social and cultural differences (McDougal 1979). The Khambus are a federation of tribes or clans rather than a single entity (thar). There are several thar segments in the word "rai," and these are further separated into "pachha" (lineage) and "samait" (class). As Sir Eden Vansittart (1896) stated: "To collect a full and correct list of Rai (khambu?) tribes and clans would, I suppose, be impossible, as numbers of fresh clans are always being formed, it is nearly impossible to debate the creation of the rai (khambu) clans in the present context. A moniker that becomes a clan can be given to any odd behavior, speech, or habit. New clans are frequently formed as a result of people choosing to live in a certain neighborhood or marrying into a certain clan. Despite the fact that there have been many attempts, living in a specific district or marrying into a specific clan frequently results in the formation of new clans. Although numerous attempts have been made by various scholars to determine the precise number of Khambu clan divisions, the results of one researcher and that of another scholar hardly ever agree. According to several academics, there are a large number of Rai (khambu) clans. Thus, Hodgson (1858), Campbell (1840), and Hodgson (1858) each suggested a list of 28 sub-groups. Sir Herbert Risley (1891/1981) estimated that there were about 57 Rai (khambu) clans and kindred. Vansittart (1896) put the number at 45. John Morris (1993/1933) noted down 73 Rai (khambu) clans (including Yakkha). In the KKRSS's records (Kirati khambu Rai Sanskrit Sansthan 2004)

One of the key structural elements that has persisted to this day among the Khambus Rai is the division of clans. Each Khambu Rai clan has

a unique oral history, story, or myth to explain the origin of the clan and the social customs connected to it. When it comes to several clans and the related language, customs, and ancestors, a sense of being as one group is diluted. Significance of “thar” in the Social Structure 150 Khambus/Rais. Even the precise number of clans—which function like subgroups—is unknown. A Rai clan’s kinship system resembles a loosely organized system of agnatic descent groups that are ordered hierarchically. At every level, the members of a particular unit claim to share similar ancestors and agnatic descent, while not every member is fully aware of this. Clans are frequently divided into branches, which are then divided into sub-tribes, and finally into tribes (McDougal Charles 1979). That is the reason the Khambus use separate phrases for their clan and ancestry, thar and pachha, respectively (Subba 1999). As an example, one might look at the organizational structure of the Bantawa clan in Khambu Rai.

The sub-groups of Bantawa clan are as follows

Amchoke, Desamum, Khamle, Packhole, Baralamcha, Dilungpa, Kumara, Ruchibo Banu, Baralung, Dungmali, Logun, Rungmangcha, Bungchen, Harimana, Mongpang, Sutuna, Bungchi, Butangpyer, Nacha, Tanglukwa, Darpali, Kaung, Newang, Kowa, Dikupa, Makera, Samsong, dilpali, Hangchen, Lungum, Samewa, Aripang, Dibet, Kemyung, Pungchehang, Bokhim, Babak, Diem, Kimdung, Rahadung, Chinamkhole, Katonjeli, Nacharing, Rajalim, dawaxa and Hankhim

Khambu is described as a community, group, or tribe by Subba (2001), while Bantawa, Chamling, Khaling, Kulung, Thulung, Sangpang, Nechali, etc. are considered clans, while Tamangchha, Thimra, Morokha, and Wadiri are considered lineages. However, some clan names, such as Ishara, Khamtu, Charghare, and Kangmang, are transcribed as thar and other times as Pachha. As a result, in their civilization, the distinction between clan and lineage is not hard or established (Subba 2001).

The presence of Samait is another intriguing feature of Rai clan system (represents brother and sister together as ancestors). As a result, even if thar or pachha are different, people can

be members of the same exogamous samait and must practice mourning in the event that one of the samait members passes away. Different samait are used by the male and female members of the Khambu Rai Bantawa clan. There are two samait for the male members and four for the female members.

Male - Changcha, Natcha

Female- Chenkhama, Bungkhama Chimitma, Changkhama

Samait is a ritual name with honorific ancestor title overtones. This name is significant in ritual so that the ancestors will recognize it and preserve the original order, reinforcing it (Hardman 2000). Thus, even if the thar and pachha are the same for Khambu Rai, the samait of the individual individuals and their families can vary. Clans, fission, or the splitting of a proto-clan, dispersal and separation, immigration to a new location, and the adoption of Khambu clan names are some additional ways that the Khambu clans have grown over time. For instance, the Khambus Chinamokhole tribe took their name from Chinam, a location in Bhojpur in Majh Kirant. Therefore, the Chinese became Chinamokhole.

Rites of Khambu

Marriage rites

No matter how small, the majority of the clans are made up of numerous agnatically connected lineages. The term “bone” refers to a patrilineal clan or line of descent (it defines whom a person cannot marry). Only after the seventh generation do marriage laws permit “breaking the bone” and clan split through marriage amongst members of the same clan. A marriage is permitted between two lineages of the same clan when their depth has reached seven generations. Marriage between different clan groups is prohibited if this opportunity is lost

Any generation before to the seventh and any subsequent generation would deem a marriage to be incestuous. As a result, the Khambus have a marriage rule that is based on how important the idea of bones is (Hardman2000). Again, a khambu should not wed a lady from his mother’s natal clan

within three generations; rather, such unions are only legal in the fourth generation. Any coupling that takes place before the third generation is referred to as dudh-phora, which means “to break the milk.” A woman of this thar (clan), pachha, or samait does not belong to this family as of today, or in the case of a daughter-in-law who is approved as a member of a particular family, she is accepted to this thar, pachha, or samait, respectively. This is because marriage is permitted with “pani chal jat,” or a caste above the polluted one. The Khambu Rai have a strict policy against marriage between blood relatives or cousins; if one does occur, it is known as Chitaki (marriage between a brother and a sister) or Pataki (marriage between sons and daughter of two sisters)

Pachha (lineage)

Myths and folktales surround the beginnings of the pachha (sub-groups).

The stories of the sub-groups (pachha) of the Khambu Rai’s Bantawa clan run something like this.

The Newahang’s ancestors arrived in Kirat Pradesh from the coast of India and established there. At some point, one of those lineage’s descendants developed into a “hang” (king). The word “newapa” is created because in the Khambu dialect, “newa” indicates sea and khambu nouns frequently finish in “pa.” They were originally a kingly (hang) group, which is where the term “Newahang” came from. They still exist now and are a part of the Bantawa clan of the Khambu rai.

For additional Khambu Rai clans, comparable tales have been discovered. The Sorong thar (clanorigins)’s as subgroups (Pachha) are described in the following manner. The Sorong clan’s founding father passed away unexpectedly after having four sons. They were raised by a widowed mother. Their family was independent since their mother worked hard. All four of the brothers grew up, but they all became incredibly egotistical. The eldest was greedy, and once he begged them to create honey in a cliff while giving them a chore to complete, intending to push them off the edge but failing. The second-oldest brother (maila) shared the same characteristics. He shared the same evil intentions. He once asked his mother

to construct a “jar” after bringing some dangerous roots (Bis-tarul) from the jungle (a home-made alcohol prepared with millet, wheat). He put that root in the drink with the purpose of killing everyone in the family, then feigned to drink while everyone else drank and perished. Less alcohol was consumed by the youngest brother, who also briefly passed out. The youngest brother, who lived after suffering, was known as “khek dang soreng,” while the second-eldest brother, who was a fraud, was known as “ramthang soreng.” These two brothers’ descendants afterwards went by similar subgroup (pachha) names.

Similar story follows about the Sanhone clan(thar):

Sanhone’s ancestor was accused of being a wizard and expelled from the hamlet with the aid of the villagers by a mangpa (shaman) who did not like him. Sanhone was able to cross the Arun River, but nothing was left in his body as he ran through the jungle for his life. He was unable to enter the settlement since he was naked. He was close to passing out from dehydration and starvation while hiding there, but by chance he came across some fishermen who gave him some clothes and took him to their hamlet. He married a woman while residing in that village, and they had two sons, Subhara and Nathika. So, from one Sanhone clan, two subgroups (pachhas), Subhara Sanhone and Nathika Sanhone, developed. Every Khambu clan group and its subgroups are accompanied by comparable myths and tales (Pachha). Their large numbers and diversity in terms of clan and sub-clan groupings are indicated by references like “nau lakh Kirat” (nine lakh Kirat).

Language

In this way, Khambu Rai can be thought of as a diverse set of minor tribal groupings with noticeable language diversity. The diversity of the Khambu Rai language has an impact on the clan-based distinction. It is thought that each thar of the khambu rai has its own dialect. Grierson (1909) identified 18 speech variants, the majority of which are mutually incomprehensible. Based on the official census, Schlemmer (2010) lists 22 Rai languages. In contrast to other Tibeto-Burmans whose languages are non-pronominalized, Rai language has a pronominalized (resembling or functioning as a pronoun, having an Austric/Kol

impact) which strongly suggests earlier migratory waves of these people. Considering the variations, Kirat Rai Bhasa The Rai languages have been divided into four groups, similar to the Sunkosi groups, by the names of the Saptakosi river's tributaries (Jerung, Wambule, Tilung, Chamling, etc.); Arunkhola groups (Yamphu, Lohorung, Mewahang, Bunglawa, Bantawa, Dungmali, Chitang, Chiling, lingkhim, Fangduwali, Mugali); Dudhkosi groups (Khaling, Thulung, Kulung, Bahing, Nachhring, Sotang, Kowi, Dumi, Sampang, etc.); and Tomarkhola group (Belharey and Athpaharia). There are thought to be roughly 26 languages (or dialects) left today. Although today's Khambus prefer the Bantawa language since it is thought to be straightforward, widely spoken, and understood by the majority of Khambu Rais. The Khambus originally believed the Sirijanga script to be their own, however Sumhang script is now utilized or thought of as Khambu script after the Limbus claimed the Sirijanga script as their own.

Khambu Mundhum

Different Khambu Significance of "thar" in the Social Structure Rai communities establish their familial relations using mundhum (prayers in verse that are passed down verbally from generation to generation). The Kiranti way of life incorporates it. It includes information on ancestors' pasts as well as strategies for keeping a past alive in the present. As a result, the past becomes an integral and ever-present element of the present, serving as a constant reminder of the past, morality, and the proper functioning of nature and society, as well as the right kinds of relationships that need to be honored. The origins of their society, its members, and their knowledge and traditions are said to derive from the primordial past, from the original creatures and ancestors, as well as from the intermediate force that was invested in the natural order of the planet. One kiranti tribe can be distinguished from other kiranti tribes and non-kiranti tribes by their mundhum, which also connects them to other kiranti groupings. Each tribe (and sub-tribe) receives the required cultural identity and cohesion from Mundhum. It is a crucial means by which each tribe upholds its limitations, conveys its unique experiences, and expresses its uniqueness in connection to other tribes. It specifically distinguishes each tribe from the Hindu groups and brings them closer to people

who practice many of the same customs and hold similar beliefs. (2000) Hardman.

Pitri-puja (Ancestor worship)

The Khambu Rai's mangpas/mangmas (shamans) are aware of "thuthuri ved," or "words carried on orally," as a means of preserving the Khambu rites and rituals in the absence of any written documentation. They assert that they have maintained the customs and civilizations of their ancestors. Clan-specific ceremonies and rituals are important to both Pachha and Khambus, who are separated into numerous thar (clans). Thus, despite variations in language and ceremony, all Rai clans adhere to the spirit of "dus rai, ek Chula" (ten rais, one hearth). Every khambu home has a "ancestral-hearth" (samkha/suptulung) composed of three stones, which stands for their shared religion or belief. The Khambu Rais execute their Kul-puja or pitra-puja in the month of Mangsire (November–December) in conjunction with the maturing of paddy (dhan), millet (kodo), ginger (aduaa), etc (ancestor worship). There are several names for the three stones that make up the Chula, including Sitlung or bada/sawalung (the male stone), Mitlung or chhekulung (the feminine stone), and Rumilung or Taralung (witness stone). They typically worship the Khambus Hearth twice a year (in June–July and November–December), where their ancestors are thought to still be alive. However, some Rai clans visit Mangsire once a year to worship their ancestor (November–December). At this hearth, the Khambus carry out all of their rituals and religious customs. which is sacred; a deviation from which is said to bring about death in the family, suffering, illness, and various types of suffering. The Rai people take tremendous attention and interest in carrying out these customs. The Khambu Rais have a custom of never eating anything new (nuangi), including fruits, grains, and other foods, without first performing a rite in which they present it to their ancestors. Depending on the clan, different articles are needed to complete their kul-puja. After the ritual is over, a bird feather is burned to form a powder that is combined with rice, meat, and ginger. The Prasad that is created in this way is presented to the god or ancestor. Only the Rais receive the Prasad, which is also known as "wachippa" among the Khambus.

Sakela & Sakewa (Festivals)

The festivals Sakewa/ubhauri (held in the month of Jyest) and Sakela/udhauri (held in the month of Bhadra), which is a thanksgiving celebration held around harvest time, prove that the Khambu Rais are devout followers of nature. The Khambus practice ritual dancing twice during these festivals: during Udhauli (March–April) and Ubhauri (November–December). The two performances mentioned above are crucial components of Khambu culture. According to the agricultural calendar, these dances are typically performed by a group of men and women (or occasionally just a lady). They dance in a circle, accompanied by cymbals (jhaympta) and drums (dhol), where dancers usually mime agricultural acts. By appeasing the soil and the ancestors, these dances assure agricultural prosperity. The dance forms have seen some alterations. Blood sacrifice and the consumption of alcoholic beverages, which were once common, are now nonexistent. The continued practice of the dance genres expresses a sense of unity and serves as a testament to the support of the local population (Schlemmer 2003/2004: 135).

Mangpas/Mangmas (Shamans)

Even though their numbers may be extremely tiny, the existence of religious officials known as mangpas/mangmas (shamans) is an intriguing part of Khambu culture. Shamans provide services to the community and are in high demand all year long. A divine selection determines who becomes a mangpa. Anyone who receives the deity's blessings is known as a mangpa. The god (deuta), who is considered as nothing more than a human medium through which the spirits act, is thought to take complete control of the man's body and to be entirely accountable for the commands and recitations given by the mangpa. A guru is necessary for the process of learning and becoming a mangpa (guide). These shamans, who are thought to have a special ability to speak with spirits or ancestors and employ their guidance for human betterment, are the center of the Khambus people's universe. Every time there are undesirable episodes of disease or misfortune in the Khambu household, consultation with the mangpa is required. According to Risley, "Rais are surrounded by a great number of nameless bad

spirits, who require specific treatment in order to ward off their caprice."

Birth rites

In a Khambu household, the birth of a child is a ritualistic event that requires adherence to specific do and don'ts. At most cases, a Khambu kid is born in the paternal home, though occasionally it happens in the mother's home, also known as the "choowakhim." Khambu Rai family members refer to the birth of a new child as Hangcha pukma. When it is known that a woman in a family is pregnant, she is subject to a number of restrictions, including being forbidden from receiving bad news, refraining from saying anything that might make her anxious, being barred from visiting accident sites, abstaining from taking part in unlucky events, and being forbidden from even seeing an animal's dead body. These restrictions were put in place because it was thought that anything "wrong" said to the mother could negatively affect the unborn child. It is widely believed that anything that affects a mother will probably also have an impact on how physically and mentally a child develops. So, for a child to be born healthy, a healthy environment must be provided before birth. This demonstrates the foresight of the Khambu ancestors. With the aid of the Mangpa and nachhong, a ceremony known as Chankhi is performed one or two months prior to childbirth in order to protect the womb and ensure the health of the mother and child. The kid is born in a residence known as Chankhi, which is considered to be contaminated. Family members, relatives, and neighbors adhere to specific limits in this regard.

- Until the day of the name-giving ceremony, family members of the home where the child is born should refrain from picking anything, such as flowers and fruits, or working in the field (Nawran).
- Since the family's hearth is considered to be contaminated, a plan is created for all of the male family members to prepare meals in a different location. No other family members are given any of the food that is prepared for the mother of a newborn (Chayangkuma)
- Male residents of any other household keep their distance from the aforementioned

home (Sutak-pareko), avoiding visits and any meals prepared there.

- A female Khambu Rai member is prohibited from having a kid in her family of orientation.
- When the food that Chahangkuma, the mother, is ready to consume it, it is placed on two banana leaves, one on the front and one on the back. This is done in the hope that the women who might have passed away at that time might have anticipated the food and that if one ate without adhering to this tradition, they might have had issues.

Death rites

In order to carry out the rites related to death, a mangpa (shaman) is required. Although cremation is also used by the Khambu Rais, burial is the preferred method. A religious leader typically conducts a burial service (priest). The deceased's closest kinsmen observe mourning by fasting from salt, oil, meat, and other foods for five days in the case of men and three days in the case of women. A purification ceremony is held using various rituals after the period of grieving, which is the fourth and sixth days in the case of female and male deaths, respectively. A mangpa (shaman) performs a complex ritual known as "chinta" that same evening of the day of cleansing. On this occasion, the mangpa summons the soul of the deceased, who is questioned about its unmet desires or, in the case of an unnatural death, the causes of his or her demise. The soul and the priest converse for hours at a time, and all the relatives and other elderly people present also try to convince the soul and the mangpa in various ways to go and live in their respective places.

Dance forms of the Khambus and their dietie

The "silli dance" and local "khambu songs," "khambu dance steps," and musical instruments are typically performed during the Khambu festival. This kind of dance illustrates the growth process or the life cycles of many animals and birds. There are other types of silli, including "bali hang silli" (which has a narrative about the bali hang king attached with it), "bhuruwa silli," "chasum silli," and others. The Khambu Rais, who revere nature, would rather be acknowledged as the offspring of "sumnima" and "paruhang," who they regard as their superior (primeaval) deities. They also

revere a few natural beings, such as the forest goddess Khoklihangma, the hearth god Samkha, the snake god Lelemma, the hunter deity Wairing, and the hearth god Baktuncha, who is revered following the harvest (November-December) and is commonly referred to as mangsire. The primary deity revered inside the home is Satnanchiko (the snake god), whereas Homkumang is the supreme god of energy. Along with pitri puja, or ancestor worship, the river god Chawamang, the monkey god Helamang, and the dog god Samkimang are worshipped with tremendous fervor. To appease all of these deities and protect oneself from various illnesses, blood sacrifices are made in their honor.

Discussion

Study mapped out the roots and routes of Khambu or simply as the Kirat Rais. A detailed review of literature revealed the state of existing about khambus. A social history approach was followed to situate the origin of the Khambu in Eastern Nepal. With the help of folk narratives and local sources gathered from the field and also on the basis of secondary materials a historical account was prepared to account for their migratory history and the relevant changes that have occurred in the social imagination of the Khambu. We have followed the structural functional approach in building up this essay and tried to show how the various elements of the social structure like the family, kinship, clan system, marriage rules, religious beliefs and practices, and festivities have created a network that made up the Khambu lifeworld. The essay also analysed the continuity and changes that have occurred in the social structural arrangement of the Khambu life processes. This essay pinpointed that much of the Khambu cultural distinctiveness are still maintained like the clan system and its significance in marriage, descent, and even in familial piety. Besides some distinctive cultural attribute like ancestor worshipping (Pitri puja), maintenance of Chula Dhunga (ancestral hearth), importance of the shamans (mangpa/ mangma/ dowang) were strictly followed by the Khambu. There are changes that have taken place in other spheres due to their contact with the contemporary changes that have taken place in the eastern part of Nepal and intermixing with other communities mainly the caste Hindus. As a result much of Hindu religious festivities including the Brahmins were allowed to make entry in the everyday life

processes of the Khambus. Khambuwan has been forgotten. Khambu cannot be understood without knowing about Khambuwan. Real information about Nepal cannot be kept without information about Khambuwan and Khambu. Based on the Mundhum philosophy, which is considered the center point of Eastern philosophy, Omkar family, this Khambu civilization is a heritage of history. A diverse country like Nepal can find unity in Eastern philosophy within the universal philosophy of Khambu civilization. It can become a strong foundation for Nepali state building. This is the main purpose of this research.

Conclusion

Khambus were initially known Kiratas and Rai in the a modern times, The word 'Khambus' etymologically means an aborigine people, who used to live or reside or from mud houses or forts or palaces from the Himalayan ranges, according to Bantawa dialect, "Kham" means Soil. Similarly, in another Khambu dialect the word "Khambu", stands for a place of land and "bu" for holy or king. It means people from a holy land or owner of Land. Again Khambus called Himalayan Range- as "Khambulungma". So it becomes clear that the Khambus are the aborigines of Himalayn Range. Khambu is believed by some to be derived from KHAM (a Province) in Tibet, while few Sanskritists tend to describe it as a derivation from the ancient "KHAMBOJA". A Kirat legend claims that the Khambus came from a land, which originally was a lake (Pradhan ,K.(1991,2ed2009.pg.52). As per the Khambus, "Muddum" and mythology they claim to have been the earliest creation on this earth and called themselves as the eldest brother of all human beings. The Chomolungma(Everest) Region is still being called as "Khumbu". The Khambus are considered to be the descendants of Khambuho. As per Charles McDougal the Khambus are the descendants of Khambuho. The tradition relates that the first of the ancestral Kirati entered Nepal's eastern hills through the Barakshetra gorge of the Koshi valley, the natural gateway into the region through the Mahabharat Range, which separates the hilly hinterland and the plains. According the The Kulunge Rai version (only one of many), there were three brothers, Khambuho, Meho and Meratup. Once through the gorge the brothers separated, each taking his respective followers,

and set out independently, as they penetrated up the different rever valleys, such as Sun Koshi, Dudh Koshi and Arun Koshi, most Rais in Middle Kirat clain descent from Khambuho, and in fact Middle Kirat is known as Khambuwan (page 3- The Kulunge Rai- Charles McDougal)

Based on the above facts, the communities currently called Kirat, Rai and the castes divided into each other are Khambus as a whole. Their ancient and historical geography is Khambuwan. Communities' and cultures' common discourses, which influence how individuals perceive themselves and adopt certain cultural practices, evolve over time. The Khambu different clans and the ways in which their clan-based customs are practiced are depicted in the structural and cultural patterns that we learn about them through examining the folktales, which are still being passed down orally. Although many of the traditional traditions have changed throughout time, the khambus of the past are still recognizable. Despite a gradual erosion of this individuality, it was still possible to identify the clan and language of separate subgroups.

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