

Lineage of Kirat:

The terms Kirat, Kirati, and Kiranti refer to the same indigenous ethnic group of the Himalayas known as the Kirat people. This community practices Kiratism, which they identify as the "Kirat Religion." Their sacred text is the Samjik Mundhum, and they possess a unique language and script that is derived from the Tibeto-Burman linguistic family. The Kirat people traditionally worship Nature and their Ancestors, worshipping various natural elements, including rivers, mountains, forests, and the five fundamental elements: Fire, Water, Air, Sky, and Earth.

The Kirat Samjik Mundhum describes Tagera-Ningwabhu-Mang as the formless, imageless, true supreme divine power—the supreme truth without beginning, end, birth, or death, and omnipresent. It is the ultimate, supreme reality—the formless, eternal, absolute truth. Porok Mee, Yamba-Mee-Mang, and Sodhungen-Lepmohang-Mang are major manifestations representing the creation of all aspects of that divinity. They embody the cosmic cycle of birth, life, and dissolution. Tagera-Ningwabhu-Mang is their source of origin, and they are regarded as manifestations of Tagera-Ningwabhu-Mang.

According to the family tree and historical accounts, the creation of human beings began with the goddess Mujingna Kheyongna. The goddess Mujingna Kheyongna gave birth to Yukpunggen Sawangemba, also known as Susuweng Lalaweng Kejongen Surit Sa (son of the wind). Lord Yukpunggen Sawangemba subsequently married Thosulung Fiyamlungma and Yosulung Muguplungma, both manifestations of Tagera-Ningwabhu-Mang (the supreme creator). Together, they had two children: Suhambheba (son) and Lahadongna (daughter). They were also associated with Susarima and Phondarima, both manifestations of Tagera-Ningwabhu-Mang, from whom Sangdang-Khewa and Lingdang-Khewama were born. Together, these two couples had two children each: the descendants of Suhambheba and Lahadongna are referred to as Namsami, while the descendants of Sangdang-Khewa and Lingdang-Khewama are known as Lasami. Historically, the Namsami group has established its ethnic identity as Kirat.

Yalamber Hang, a prominent figure in the Namsami lineage, is recognized as a significant ancestor. Over many generations, his descendants came to be known as Yakthungba. Historical texts, including the Mahabharata, suggest that the events of the Mahabharata war occurred during Yalamber Hang's era.

According to the Kirat Bangsawali and the Gopalrajavamsawali, there are 32 generations from Yalamber Hang to Yakthung Hang, culminating in Khimbu (Khigu) Hang (pp. 121-122). Researcher Subba (2015), in his book *History of the Kirata Empire*, notes that Yokney Hang was the son of Khigu Hang and had two sons: Lolim Hang, the elder, and Khamsoso Hang, the younger. The descendants of Lolim Hang became known as Limbu, while those of Khamsoso Hang were referred to as Khambu. Over time, Limbu and Khambu evolved into Subba and Rai, respectively. The two sons of the same father later established their own kingdoms, known as Pallo Kirant Limbuwan and Allo Kirant Khambuwan. Collectively, the descendants of Lolim Hang and Khamsoso Hang are known as the indigenous Himalayan Kirat people. (p. 88).

Language Family:

The Limbu (Subba) and Khambu (Rai) groups are descendants of the same ancestor, each with its own language and dialect. The Yakkha, Lohorong Rai and Limbu languages share about 90% similarity. Although the Limbu language and the Bantawa language of the Khambu (Rai) differ mainly in intonation and pronunciation, many words are often similar. For example: Tok = Kok (food), Him = Khim (house), Manghim = Mangkhim (temple), Chhwa = Cha:wa (water), Huk = Chuk (hand), Lang = Lang (foot), Yum = Yum (salt), Nam = Nam (sun), La = La (moon), Lam = Lam (road), Mundhum = Muddhum (religious scripture), etc.

Many linguists have stated that the various Rai dialects and Limbu belong to the larger Kirati language family, which is a subgroup of the Tibeto-Burman languages.