

Mundum, Mundumlore, and Mundumlogy: Toward a Trend Conspectus

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ABSTRACT

This paper examines scholarship on Mundum, Mundumlore, and Mundumlogy among the Kirati peoples of eastern Nepal. It is based on a qualitative literature review and trend analysis of publications from 1978 to 2025. The study identifies patterns in research focus, methodology, and community representation. It also assesses decolonial perspectives. These perspectives interpret Mundum as an indigenous epistemological system. The findings reveal a clear evolution in documentation. Early work focused on preservation-oriented compilations (1994–2001). More recent publications (2015–2025) are systematic and community-based. Five dominant research areas have emerged: linguistic studies of ritual language, ethnographic studies of ritual specialists (shamans), mythological interpretations, indigenous knowledge and cultural identity, and language endangerment. Early scholarship remained largely descriptive. Recent decolonial approaches, however, frame Mundum as a philosophy encompassing cosmology and ecological knowledge. Significant gaps persist in philosophical analysis, gender dimensions, comparative studies, digital preservation, and interdisciplinary approaches. The study concludes that Mundum constitutes a comprehensive indigenous knowledge system. It further argues that Mundumlogy offers an alternative mode of knowledge production that challenges Eurocentric paradigms and contributes to epistemic justice and cultural sustainability.

Keywords: Mundum, Indigenous, decolonial perspectives, trend analysis, documentation

INTRODUCTION

The Mundum consists of oral narratives among the Kirati peoples, particularly the Rai, Limbu, Yakkha, and Koits-Sunuwar communities. Chemjong (2003) describes it as a sacred oral tradition detailing the origins of humanity, challenges of survival, the creation of the universe, and the presence of a creator. Subba (1995) characterizes it as 'the collective form of legends, folklore, prehistoric accounts, shamans' instructions, and moral or philosophical exhortations in poetic language' (p. 3). Gaenzsle (2000) further emphasizes the Mundum as oral tradition and ancestral knowledge that establishes the moral order of life. Chamling (2077 BS) defines it as a record of prehistory, documenting the experiences of forefathers and guiding Kirati society across generations. The Mundum thus represents 'a longstanding oral tradition through which knowledge has been transmitted across generations since time immemorial' (Rai et al., 2009, p. 20).

The Mundum encompasses rituals, legends, folklore, protohistorical accounts, and rites of passage. It contains the *risiya*, often considered comparable to the *richā* (hymns) of the Vedas (Rai, 2064 BS).

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These forms serve as sources of inspiration, knowledge, and spiritual insight, shaping social norms, customary practices, and ritual performances. Rituals, regarded as sacred performances, provide essential interpretive frameworks for understanding the Mundum (Mundhum in Limbu), revealing its symbolic meanings, functional roles, and social significance (Subba, 1995).

Traditionally, the Mundum has been transmitted orally by ritual specialists such as Nakchhong, Mangpa, or Yeba/Yema. Mundumlore refers to the broader cultural knowledge, beliefs, practices, and social customs derived from the Mundum, while Mundumlogy denotes the systematic scholarly study and analysis of the Mundum as an academic discipline, encompassing linguistics, anthropology, history, religious studies, and philosophy. Collectively, these terms refer to the sacred, cultural, and intellectual dimensions of the Kirati oral tradition (Chemjong, 1966, 2003; Rai, 2007, 2014; Kainla, 1999; Subba, 2001; Limbu, 2008).

Scholarly research on the Mundum has largely focused on documentation. Philosophical, historical, interdisciplinary, and decolonial perspectives remain underexplored. Ethnographic and comparative studies of Limbu, Thulung Rai, Koits-Sunuwar, and Bayung communities highlight the Mundum's role in social and ritual life. They present it as a guiding framework, a repository of ancestral knowledge, and a living expression of cultural identity (Gaenzle, 2002; Nicoletti, 2006; Brighenti, 2020; Allen, 2012; Hardman, 2000; Shneiderman, 2015). In fact, the Mundum functions both as a system of cosmological understanding and as a performative tradition enacted in social contexts (Rai, 2075; Chemjong, 1966; Subba, 1998).

Given this significance, the study aims to critically examine trends in scholarship on Mundum, Mundumlore, and Mundumlogy. The objectives are:

1. To survey scholarly articles on Mundumlore and Mundumlogy, identifying patterns in research focus, methodology, and community representation.
2. To examine the development of scholarship from decolonial perspectives, highlighting how recent studies reinterpret the Mundum as an indigenous epistemological system rather than merely folklore.

The study is significant because it posits the Mundum within broader intellectual, cultural, and decolonial frameworks. The study also identifies underexplored areas, including comparative philosophical analysis, ecological knowledge, and many more. To be precise, this study has several limitations. It relies primarily on published articles and secondary sources, with limited field-based data. Although it includes major Kirati communities, it may not fully represent all the Mudnumic works. Despite these limitations, the study offers a critical framework for understanding the evolution of Mundum scholarship and points to directions for future research.

METHODOLOGY

Research Design

This study adopted a qualitative literature review combined with trend analysis to examine the evolution of scholarship on Mundum and its emerging conceptual domains, namely *mundumlore* and *mundumlogy*. The research is exploratory and analytical, aiming to map the disciplinary orientations, research themes, and methodological approaches that have contributed to the study of Mundum over time. Trend analysis is used to identify

shifts in scholarly interest and highlight emerging directions in the field.

Data Sources

The data consist of scholarly publications addressing Mundum, Kirati ritual traditions, indigenous knowledge systems, and ritual language. Literature was retrieved through internet-based searches using academic platforms such as *Google Scholar*, *ResearchGate*, and other digital journal repositories. Additional sources were identified through bibliographic references cited in earlier studies. The materials include peer-reviewed journal articles and book chapters spanning the period 1978–2025.

Sampling and Selection Criteria

A purposive sampling strategy was applied to select relevant works. Publications were included if they:

- a. explicitly discuss Mundum, Mundhum, or Kirati ritual traditions.
- b. address linguistic, ethnographic, anthropological, philosophical, or cultural aspects of Mundum.
- c. are scholarly in nature, including academic books, journal articles, or credible research manuscripts.
- d. were published between 1978 and 2025.

After screening for relevance and excluding non-academic or purely devotional texts, 23 publications were selected for detailed review, constituting the analytical corpus for this study.

Conceptual Framework

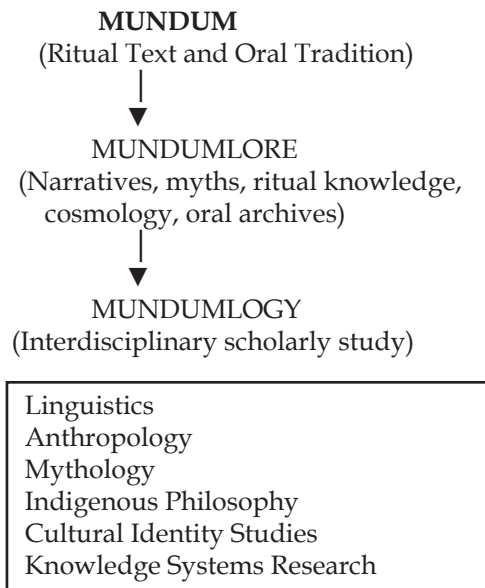
The study employs a three-level conceptual framework to analyze the literature and guide the trend analysis (Figure 1).

- **Mundum:** The basics of ritual discourse of the Kirati peoples, encompassing ancestral narratives, ritual chants, and cosmological explanations transmitted through oral performance.
- **Mundumlore:** The corpus of myths, narratives, ritual knowledge, cosmology, and oral archives preserved within the Mundum tradition. It represents the cultural and symbolic repository transmitted across generations.
- **Mundumlogy:** The systematic scholarly study of Mundum as an indigenous knowledge system. Mundumlogy adopts an interdisciplinary perspective, integrating insights from linguistics, anthropology, mythology, indigenous philosophy, cultural identity studies, and knowledge systems research.

This framework functions as the analytical lens for examining how existing scholarship engages with different dimensions of Mundum and for identifying emerging research trends in the study of Kirati oral traditions.

Figure 1:

Conceptual Framework of Mundum Studies: Mundum → Mundumlore → Mundumlogy



Analytical Procedure

The selected publications were analyzed through thematic and trend analysis. Each work was examined with reference to

- a. Disciplinary orientation (e.g., linguistics, anthropology, religious studies)
- b. Research focus (e.g., ritual language, mythology, indigenous knowledge, identity)
- c. Methodological approach
- d. Conceptual contribution to the understanding of Mundum

The analysis involved grouping the literature into broader thematic categories—such as linguistic studies, ethnographic and anthropological studies, mythological interpretations, and indigenous knowledge perspectives—and mapping their chronological distribution to identify major shifts and emerging directions in Mundum research.

FINDINGS AND DISCUSSION

This section deals with the mundum, mundumlore, and mundumlogy on the basis of the publications (documentation, corpus, and research articles) that are drawn as the results and findings of this article.

Documentation and the corpus of the Mundum

The systematic documentation of Mundum began primarily in the mid-1990s and has continued to expand steadily up to the present (see Annex 1 and Figure 2). The earliest phase of publication can be traced to the period between 1994 and 2001, when several foundational texts were documented and published, particularly within the Limbu and Bantawa traditions. Works such as *Tangsing Mundhum*, *Nahen Mundhum*, and

Samsogha Mundhum represent some of the earliest attempts to record ritual texts that had previously existed only in oral form (Kainla, 2051 BS; Labung Mabohang, 2051 BS). These early publications reflect a preservation-oriented phase in which scholars and community intellectuals sought to document ritual language, mythological narratives, and ceremonial practices before they disappeared due to social change.

During the early 2000s (2002–2010), the documentation of Mundum traditions continued, although at a relatively moderate pace. Publications from this period include works such as *Kirat Rai Bantawa Ridum Mundum* and *Kirat Yakthungba Yeba Mundhum*, which indicate ongoing efforts to collect and publish ritual texts from different Kirati communities. Compared to the earlier phase, this period reflects a gradual expansion of documentation activities across multiple linguistic communities, suggesting growing awareness of the importance of preserving indigenous ritual knowledge.

The period between 2011 and 2015 marks a noticeable increase in the publication of Mundum texts. Several edited volumes and compiled ritual texts appeared during this time, including works from Chamling, Thulung, and Limbu traditions. This phase represents a consolidation stage in which earlier documentation efforts were supplemented by editorial work, textual compilation, and community-based publication initiatives. The increasing number of publications during this period also indicates the growing institutional involvement of cultural organizations and community groups in the preservation of Mundum traditions.

A further expansion is evident in the 2016–2020 period, during which the number of publications increased significantly and the representation of different Kirati communities became more visible. Publications such as *Budhahong Mundum*, *Mikwasangma Mundhum*, and *Thulung Mundum* illustrate the growing interest in documenting diverse ritual traditions within the broader Kirati cultural sphere. This phase demonstrates a shift from isolated documentation efforts to a more systematic process of recording and publishing ritual knowledge.

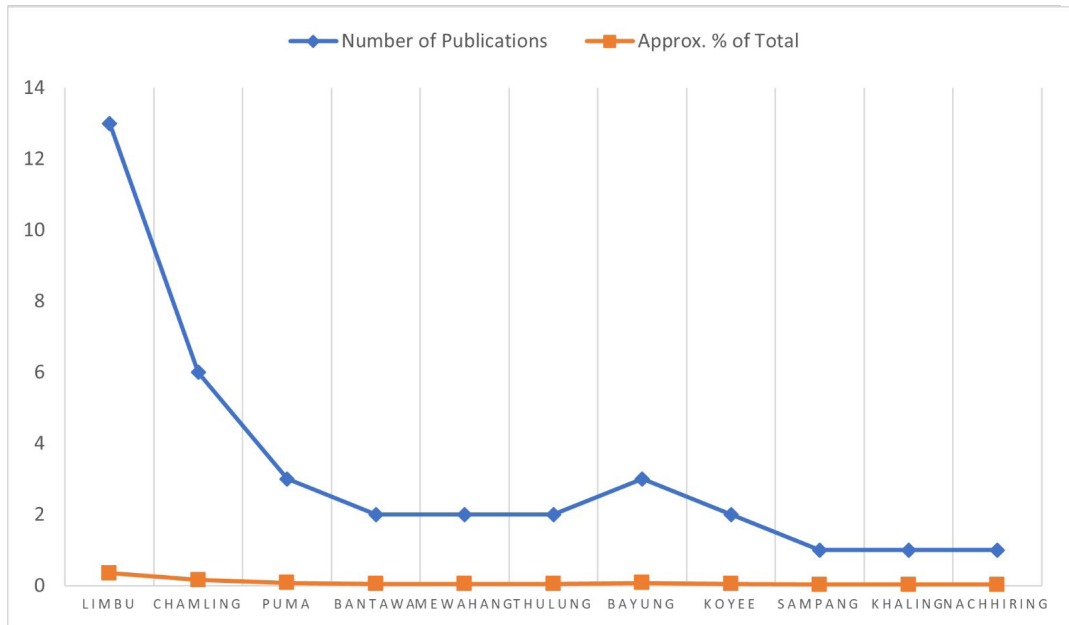
The most recent period, 2021–2025, shows continued growth in the documentation of Mundum traditions, with publications emerging from several previously underrepresented communities. Works from Bayung, Chamling, and Limbu traditions reflect a renewed interest in documenting ritual texts and community knowledge systems. The increasing number of publications in recent years suggests that Mundum documentation has entered a more active phase, driven by community initiatives, cultural organizations, and scholars working to preserve indigenous knowledge traditions in the context of rapid social and linguistic change.

Overall, the chronological distribution of publications demonstrates a clear progressive trajectory of Mundum documentation from the mid-1990s to the present. The early period focused primarily on the preservation of oral ritual texts, while later phases show a gradual expansion in both the number of publications and the diversity of communities

represented. This trend indicates that the documentation of Mundum traditions has evolved from sporadic individual efforts to a more sustained and collaborative process aimed at preserving Kirati ritual knowledge for future generations.

Figure 2

The number of the publications with the percentage



Trend conspectus on the Mundumlore and Mundumlogy

Linguistic studies on the ritual language

The trend shows that major research of the Mundum focuses on the linguistic features of ritual discourse. Early studies examined the distinctive lexical properties that differentiate ritual speech from everyday common language. Allen (1978) analyzed Thulung ritual language and identified binary expressions known as *depcinang*, showing how ritual vocabulary preserves archaic forms and encodes cosmological knowledge. Similarly, Gaenszle et al. (2011) described that ritual speech in Puma Rai contains a significantly higher noun-to-verb ratio than ordinary discourse, largely due to the frequent use of binomials, which function as a stylistic and ontological inversion of everyday language.

Subsequent research has expanded the linguistic studies in Mundum. Ritual discourse identifies distinctive features such as archaic lexicon, parallelism, symbolic expressions, and specialized affixation patterns in the Mundum language as a diglossic that varies from ordinary speech (Tumbahang, 2021; Limbu, 2020). Comparable patterns are documented in other Kirati traditions, including Chintang ritual language, where parallelism and binomial features structure the ritual performance (Rai et al., 2009). Collectively, these studies present that ritual language constitutes a specialized communicative register that encodes cosmological knowledge and ritual authority. Despite these contributions, the

linguistic literature remains largely descriptive, focusing primarily on lexical structures and stylistic features rather than broader theoretical questions about language ideology, ritual authority, and epistemology.

Ethnographic Studies of Ritual Practice

The prominent research trend involves ethnographic documentation of ritual specialists and ceremonial practices. There can be seen the roles of shamans and priests in mediating relations between humans, ancestors, and spirits. Rai (2021) documents the multifaceted functions of the *Nachhung* among the Chamling Rai, highlighting their roles in life-cycle rituals, healing practices, and seasonal ceremonies. Similarly, Sundas (2018) explores the relationship between ritual language and traditional healing among the Limbu community, emphasizing the dependence of healing efficacy on precise recitation of Mundum incantations. Ethnographic research also explores ritual traditions as repositories of cultural memory. Yongya (2024) analyzes Mangena Mundhum among the Yakhung (Limbu) as an oral archive of genealogical history and territorial identity. These studies provide valuable documentation of ritual practices and oral traditions that remain largely absent from written historical records. However, many ethnographic works prioritize documentation and description over analytical engagement with broader theoretical debates in anthropology, ritual studies, or indigenous epistemology.

Mythological interpretations

There is a research trend that focuses on the interpretation of Mundum narratives and myths. In this kind of research, they applied various theoretical frameworks to analyze the symbolic and philosophical meanings embedded in these oral traditions. Tambahang (2022), for example, uses a semiotic model inspired by Roland Barthes to interpret creation myths in Limbu Mundhum as systems of signification that encode concepts of human mortality and cosmic order. Comparative mythological approaches also appear in the literature. Subba (2022) compares Kirat creation narratives with Greek mythological accounts of the Ages of Man described by Hesiod, arguing that shared motifs may reflect deep historical connections between mythological traditions. While such analyses offer intriguing perspectives, they sometimes rely on speculative diffusionist assumptions and limited methodological grounding. Overall, mythological studies highlight the philosophical and cosmological dimensions of Mundum, yet they often remain text-centered and insufficiently attentive to performance contexts and community interpretations.

Mundum as Indigenous Knowledge and Cultural Identity

More recent scholarship increasingly frames Mundum as a comprehensive indigenous knowledge system rather than merely a collection of myths or ritual texts. Subba (2025), for example, positions Kirat Mundum as a philosophical system centered on *Tong Saam Tong Shim*, a principle of cosmic equilibrium sustained through reciprocal relations between humans, ancestors, and nature. Similarly, Rai (2021) analyzes the sacred hearth *Suptulung* as a key site for transmitting moral values, environmental ethics, and ancestral knowledge.

Research on identity formation also highlights the role of Mundum in shaping contemporary ethnic consciousness. Rai (2025) demonstrates how Bantawa Rai identity is constructed through narratives derived from Mundum traditions, particularly in contexts of social change and globalization. These studies illustrate how ritual traditions function as

foundations of collective memory and ethnic identity.

Language and Cultural Endangerment and Transmission

Another growing area of research concerns the decline of ritual language and the challenges of intergenerational transmission within the Mundum tradition. Scholars increasingly note processes such as modernization, urbanization, and language shift toward dominant languages. Chongbang (2022) discusses that migration to urban areas weakens traditional community networks, thereby limiting access to ritual specialists and reducing participation in communal ceremonies. As a result, the continuity of ritual knowledge becomes increasingly fragile outside traditional village contexts. Similarly, Sundas (2018) argues that the decline in proficiency in the Limbu language is closely linked to the erosion of traditional healing practices, since ritual language and indigenous medical knowledge are deeply intertwined within Mundum traditions.

Recent research has also begun to explore alternative mechanisms for cultural transmission. Autoethnographic approaches, in particular, highlight the role of ritual participation as a site of informal learning and cultural reproduction. Rai (2025) documents the Mangsuk ritual among the Yamphu community and illustrates how younger participants acquire ritual language, cultural values, and ancestral knowledge through active involvement in ceremonial performance. Such studies demonstrate that ritual events function not only as religious practices but also as important spaces for the intergenerational transmission of linguistic and cultural heritage.

Rai (2025) examines the Sakela Sili tradition, noting that it is increasingly endangered due to globalization and ongoing processes of modernization. Hatuwali (2007) documents the Sakenwa tradition of the Bantawa community, while Rai (2014) describes the Sakel practices of the Koyee Rai community. Similarly, Rai (2016) analyzes the Sakhewa tradition among the Bantawa. Newahang Rai (2025) argues that *kulpitri khamang*, the practice of offering tribute to ancestors, continues to function as a significant cultural and ritual institution.

Table 1:

Thematic analysis on the language and cultural endangerment and transmission

| Research Theme | Key Focus | Representative Studies | Major Findings |
|--|---|---|--|
| Linguistic Studies of Ritual Language | Lexical structure, binomials, ritual discourse | Allen (1978); Rai et al. (2009); Gaenszle et al. (2011); Limbu (2020); Tambahang (2021) | Ritual language exhibits archaic vocabulary, binomial structures, parallelism, and diglossic features that encode cosmological knowledge. |
| Ethnographic Studies of Ritual Practice | Ritual specialists, ceremonial performance, healing | Rai (2020); Sundas (2018); Yongya (2024) | Ritual specialists mediate relations between humans, ancestors, and spirits, while ritual traditions preserve historical knowledge. |
| History of Origin and Genealogy | Chronical studies | Ganenszle (2000); Chamling (2076 BS); | These studies trace origin histories, migration routes, genealogies, and kinship relations, linking mythic narratives with social structure. |

| Research Theme | Key Focus | Representative Studies | Major Findings |
|---|---|--|---|
| Mythological Interpretation | Symbolic and philosophical interpretation of narratives | Tambahang (2022); Subba (2022) | Creation myths and cosmological narratives encode philosophical concepts such as mortality, cosmic order, and human origins. |
| Indigenous Knowledge and Cultural Identity | Mundhum as a philosophical and knowledge system | Subba (2025); Rai (2021); Rai (2025) | Mundhum functions as a foundation for ethical principles, ecological knowledge, and ethnic identity formation. |
| Language Endangerment and Transmission | Decline of ritual language and knowledge transfer | Chongbang (2022); Sundas (2018); Rai (2064 BS); Rai (2071 BS) Rai (2025) | Urban migration and language shift weaken ritual transmission, though ritual participation continues to function as informal learning spaces. |

Emerging Decolonial Studies and Unexplored Research Themes

Recent scholarship increasingly addresses the decline of ritual language and the challenges of intergenerational transmission within Kirati communities. Modernization, urbanization, and language shift toward dominant languages, particularly Nepali, have weakened the continuity of Mundum traditions and ritual practices. Migration to urban centers disrupts traditional community networks, reducing opportunities for collective ritual performance and limiting access to ritual specialists. Similarly, declining proficiency in the Limbu language is closely associated with the erosion of traditional healing practices, as ritual language constitutes a vital medium for transmitting indigenous medical and cosmological knowledge.

Decolonial perspectives emphasize recognizing Mundum not merely as folklore or ritual text but as an indigenous epistemological system that embodies philosophical, ecological, and ethical knowledge accumulated over generations. Rai (2014) argues that Yamphu Mindum provides an ideological foundation for legitimizing identity, exercising sovereign authority over territory, and conceptualizing territoriality as ancestral land, expressed in the assertion “we emerged from here” (p. xi). Similarly, Lungeli (2020) emphasizes that Mundhum reflects an ecocentric worldview linking humans and nature as an integrated system. Furthermore, Rai (2024) states that Mundhum functions as an indigenous pedagogical system for the transmission of language and culture.

Scholars advocate approaches that center community knowledge, ritual practitioners, and oral traditions as legitimate sources of intellectual authority. Autoethnographic studies, such as research on the Mangsuk ritual, demonstrate how ritual performance functions as an informal educational space where younger participants acquire linguistic competence, cultural values, and ancestral knowledge through active participation.

Despite these advances, several areas remain underexplored within the broader framework of Mundumlogy, the systematic interdisciplinary study of Mundum traditions. Key gaps are included in Table 3.

Table 3:

Unexplored research themes and future directions

| Research themes | Future Directions |
|--|---|
| Genealogical & Historical Studies | Integration with archaeology, oral history, and historical linguistics. |
| Mythological & Anthropological Studies | Comparative mythology with Himalayan and global indigenous traditions. |
| Philosophical Studies | Development of Mundum philosophy and indigenous epistemology. |
| Historiography & Documentation | Digital archives and community-based documentation. |
| Comparative Studies | Cross-cultural studies with other indigenous oral traditions. |
| Cultural & Ritual Studies | Research on cultural revival and diaspora practices. |
| Linguistic Anthropology | Corpus development and translation studies. |
| Ethnobotany & Ecology | Indigenous environmental knowledge and sustainability research. |
| Material Culture & Ritual Spaces | Heritage preservation and architectural anthropology. |
| Gender Studies | Gendered perspectives on Mundum interpretation. |
| Performance & Music | Ethnomusicology and performance studies. |
| Healing & Psycho-social Studies | Research linking ritual, health, and community well-being. |
| Indigenous & Decolonial Perspectives | Indigenous-centered methodologies and decolonial scholarship. |
| Digital Humanities & Interdisciplinary Studies | Development of digital archives and Mundumlogy as an interdisciplinary field. |

The existing scholarship on Mundum reflects significant contributions from linguistics, anthropology, and religious studies, particularly in documenting ritual language, mythological narratives, and ceremonial practices. However, much of this research remains descriptive and externally oriented. A **decolonial research agenda** would move beyond documentation toward recognizing Mundum as a living intellectual tradition that offers theoretical insights into cosmology, knowledge systems, and human-nature relations. Expanding research in these directions will not only enrich academic scholarship but also contribute to the preservation and revitalization of Kirati cultural heritage.

CONCLUSION

Mundum is a comprehensive system of sacred knowledge, ritual discourse, and cultural philosophy central to the Kirati life. Scholarship has evolved from early preservation-oriented compilations (1994–2001) to more systematic, community-based, and analytical works (2015–2025). Five dominant research trajectories emerge: ritual language studies, ethnography of ritual practice, mythological and cosmological interpretation, framing of Mundum as an indigenous knowledge system, and concerns with language endangerment and transmission. However, key gaps remain in philosophical analysis, gender perspectives, ecological knowledge, cross-community comparison, and digital

preservation. These limitations indicate that the field is still transitioning from documentation toward deeper theoretical engagement. Future research should adopt an interdisciplinary and decolonial approach. Priorities include integrating oral traditions with archaeology and historical linguistics, developing comparative indigenous frameworks, articulating Mundum philosophy, and building community-based digital archives. Expanding into areas such as diaspora practices, linguistic corpora, ethnobotany, material culture, gender studies, and ritual healing will further enrich the field. *Mundumology* thus stands at a critical stage, where advancing toward theoretical, digital, and community-engaged scholarship can significantly contribute to both academic knowledge and cultural revitalization.

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Annexes

Annex-1: Documentation of the Mundum

| Title | Publication Year (BS) | Authored/Collected by | Publisher |
|--|-----------------------|-------------------------------|---|
| <i>Mundhum (Kiratko ved)</i> | 1961BS | Iman Singh Chemjong | Rajendra Ram Yogi Press |
| <i>Tangsing Mundhum</i> | 2051BS | Meharman Labung Mabohang | Jagmati Mangyung Labung |
| <i>Nahen Mundhum</i> | 2051BS | Bairagi Kainla | Kesharsing Lingden and Meherman Lingden Limbu |
| <i>Samsogha Mundhum</i> | 2051BS | Bairagi Kainla | Limbu Sahitya and Sasnskrit Utthan and Prakashna (Pvt. Ltd.) |
| <i>Sasik Mundhum</i> | 2052BS | Bairagi Kainla | Limbu Sahitya and Sanskriti Utthan and Prakashan |
| <i>Tangsingtakma Mundhum</i> | 2052BS | Bairagi Kainla | Nepal Academy |
| <i>Dowangdum Samakaling</i> | 2055BS | Santa Kumar 'Isahara' Rai | Kirat Rai Yayokkha |
| <i>Kirat Yethang Samjik Mundhum</i> | 2057BS | Rana Bahadur Menyangbo | Kajiman Subba Limbu, Ngamuk Hang Menyangbo and Gokrana Limbu |
| <i>Kirat Rai Bantawa Ridum Mundhum</i> | 2058BS | Jaya Prasad Mukarung | The author himself |
| <i>Mundhum</i> | 2058BS | Phanindra Koyu | Raj Bahadur Koyee/Prem Koyee |
| <i>Kirat Yakthungba Yeba Mundhum</i> | 2058BS | Khagendrasingh Angbung | Gyanendrasing Angbung and Indrakala Ingnam |
| <i>Nawachaita Mundhum</i> | 2060BS | Bairagai Kainla | Limbu Sahitya and Sanskriti Utthan and Prakashan |
| <i>Khyal tamra</i> | 2062BS | Budhhikiran Hang Khaling | Manbir Khaling, Dhan Bahadur Khaling, Khaling Rai Community Sanstha |
| <i>Kirati Sristi Mundum Itihas Bangshawali</i> | 2065BS | Doulat Bikram Kettarachha Rai | Mewahang Rai Yakkhoma |
| <i>Kirat Rai Sampang Mundum</i> | 2067BS | Nanumati Rai | Kirat Sampang Rai Jumlekha, Nepal |
| <i>Semdi: Bahing Wradi Phribdim tumlo</i> | 2070BS | Kumar Dhan Munari Tolocha | Kumar Dhan Munari Tolocha |
| <i>Mundum</i> | 2071BS | Bhogiraj Chamling (editor) | Kirat Rai Chamling Khambatim |
| <i>Prachyo Mundhum</i> | 2071BS | Purna Singh Thulung | Tikadevi Rai |

| Title | Publication Year (BS) | Authored/Collected by | Publisher |
|---|-----------------------|---|--|
| <i>Yakthung Samjik Mundhum</i> | 2071BS | D.B. Angbung | Sodhungen Lepmuhang Janap Snagh |
| <i>Kudopma Tangsingh Yehang Mundhum</i> | 2072BS | Bishnu Kumar Limbu | Bishnu Kumari Limbu |
| <i>Mikwasangma Mundhum</i> | 2072BS | Lachhami Serma | Redpanda Publication |
| <i>Budhahong Mundum: Parichaya, Path ra Bisleshan</i> | 2072BS | Praveen Puma | NFDIN |
| <i>Hosung</i> | 2073BS | Bhogiraj Chamling (ed.) | Kirat Rai Chamling Khambatim |
| <i>Parusewa Mundum</i> | 2073BS | Praveen Puma | NFDIN |
| <i>Kirat Thapsang</i> | 2009 AD | T.N. Chamling | Phulmaya Rai |
| <i>Kirati Ridum</i> | 2009 AD | Jog Chamling | Kirat Khambu Rai Sanskriting Sanstha, Kalebung |
| <i>Koyee Ridum Hadum</i> | 2011 AD | Tara Mani Rai (ed.) | Koyee/Koyu Rai Society |
| <i>Mundum</i> | 2076BS | Bhogiraj Chamling (ed.) | Nepal Academy |
| <i>Thulung Mundum</i> | 2077BS | Sukharaj Rai, Khuksang Khambu, and Jashihav Thulung | Bam Thulung Smriti Foundation |
| <i>Tangsing Mundhum</i> | 2079BS | Meharman Labung Mabohang | Yuma? Samyo Mahasabha |
| <i>Kirat Bayung Rai Tumlo Yalo</i> | 2080BS | Buddhi Kumar Bayung Rai | Kirat Bayung Rai Sumnikhim |
| <i>Sumni Tumlo Yalo</i> | 2080BS | Lok Bahadur Bayung Rai | Kirat Bayung Rai Sumnikhim |
| <i>Sumsengba Tangsingba Mundhum</i> | 2081BS | Yeba Kanchha Dhanraj Thalung Yakthungba | Rabin Kumar Nalbo |
| <i>Chamling (Kirat Philosophy)</i> | 2082BS | Bhogiraj Chamling | Darshanawali / Ed. Adhikari & Bishnu Prabhat |

Annex-2

| S.N. | Terms | Langague | S.N. | S.N. | Terms | Language |
|------|------------------------|---------------------|------|------|----------------|-------------|
| 1 | <i>Mundum/Mudum</i> | Chamling | 9 | | Mundum/Mundhum | Phangduwali |
| 2 | <i>Mundum/Mundhum</i> | Bantawa | 10 | | Ridum | Kulung |
| 3 | <i>Munthum/Mundhum</i> | Limbu | 11 | | Tamra | Khaling |
| 4 | <i>Muddum</i> | Dumi/Koyee/Samp. 12 | | | Pelam | Lohorung |
| 5 | <i>Mudum</i> | Tilung | 13 | | Ridum/Djumla | Thulung |
| 6 | <i>Muktum</i> | Wambule | 14 | | Mindum | Yamphu |
| 7 | <i>Mugdum</i> | Koits-Sunuwar | 15 | | Mudum | Chhulung |
| 8 | <i>Muntum/Munthum</i> | Yakkha | 16 | | Ridum/Mundum | Nachhiring |

Source: Rai (2075)