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Intertextuality between *Mundhum* and *Short Stories from the Bible*

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**Letter of Recommendation**

UkashMaharjan has completed his thesis entitled “Intertextuality **BetweenMundhum** and *Short Stories from the Bible*” under my supervision. He carried out this research from June 2021 to July 2022. I hereby recommend his thesis be submitted for viva voce.

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**Approval Letter**

This research entitled “IntertextualitybetweenMundhum and Short Stories from the Bible” submitted to Central Department of English, Tribhuvan University by UkashMaharjan has been approved by the undersigned of the Research Committee.

Members of Research Committee

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## Abstract

*This research explores intertextuality between Mundhum and The Short Stories from the Bible and analyses the reasons for having similarity in terms of events, narration, myths, cultures etc. despite being far away from two different geographical locations. The paper tries to answer all the confusing questions that have arisen amongst the people of Kiratis about their own culture regarding authenticity and originality of their holy scripture. While reading many similar events and narrations in both texts, there could arise one question in their cultural mind that: Are our cultures copied from Western culture of Christianity? Present paper tries to dismantle this basic question and confirm all Kiratis of our country that our Mundhum is the distinct, original, glorious, religious text that has been developed by the Kirati people through their long historical journey of their lifestyle in high Himalayas of Nepal. To consolidate my claim, I have borrowed insights from the theory of Intertextuality and Biblical Studies by Dr. Steve Moyise, Intertext and biblical Scholarship by Kristen Nielson, Julia Kristeva's Intertextuality: Literary Theory and Criticism, Dialogism and carnival by Mikhail Bakhtin, idea of Teleopoesis by Jacques Derrida. Likewise, it also examines why and how the events and the narrations are perpendicular to each other in these two different texts despite being far away from two opposite locations. On the other hand, it also tries to explore the reasons and the causes of overlapping the events and myths of different tribal texts. So, aim of research here is to free every cultural mind from the confusion of overlapping scenarios from the different cultural and tribal texts and prove that their own cultural and religious creation is authentic and original.*

Keywords: Cultural overlapping, Intertextuality, lifestyle, Holy Scriptures, authenticity

This research paper explores the reasons and causes of overlapping the events, scenarios and myths among two different distinct religious texts. It may be quite confusing for Kiratis of our country that their religious texts and its events are copied from western text of Bible. I am trying to prove that the culture and religious ideologies overlaps because of so many reasons. Even many events overlap with other texts, its originality remains pure. For this, I am doing comparative study of Eastern Kiratis holy book *Mundhum* with western cultural book of *Short Stories from the Bible*. This paper deals with the concept of intertextuality between these two distinct different texts, and tries to consolidate all Kiratis of Nepal that the overlapping events with Western texts merely because of the similar lifestyles and patterns of living. This will prove that all of their own religious books are pure and authentic.

The holy book of Christianity, the Bible has been one of the prominent knowledge among all religious epics whose supremacy lasts till the end of the century. Many sister religions have been evolved with the domination of Christianity. With the supremacy of the Bible, church had ruled the whole of the Europe in the medieval period in Europe. Likewise, with this domination, the holy book of the Kiratis, the *Mundhum* seems to share lot much similar episodes and epic stories. However, with the similar stories and same lines and patterns of the Bible, many Kiratis seems confused if *Mundhum* had been second Bible. This paper tries to clarify such confusions of all our Kirati brothers and sisters of Nepal.

About 3.1% of Nepalese practice Kiratism. Before it was recognized as a fixed religion in Nepal, about 30 % claimed to follow it. But after it was recognized as fixed religion, the rate increased to 79 %. Mainly it is practiced in India, Tibet and Nepal but its followers are increasing day by day and have been spread in most parts of the world including Europe and US. It was Iman Singh Chemjong who proposed *Mundhum* to be the original holy script of the Kiratis which consists of multiple narration of the creation of the

world, apocalypse by flood (Flood of Noah) and fire from heaven, God fearing about tower (Tower of Babel) to be reached to heaven and so on. This paper tries to find the reasons of those very similar stories and myths from *Short Stories from the Bible* with the *Mundhum*. This paper tries to explore the main ideas of the Kirati epic and the major cause of being similar to the *Short Stories from the Bible*.

Everything in this world we live are in chain or in cycle. Water cycle, day and night, climatic change, whatever the natural phenomena exists are co related. Similar to that, the meaning of one text can be generated by referring to another similar text which we call as intertextuality. My aim of this essay is to locate connecting meaning of *Mundhum* by Iman Singh Chemjong with referring *Short Stories from the Bible*.

Many events in *Mundhum* and *Stories Short from the Bible* are very much same. Firstly, the creation of the Human by the God in both texts overlaps with one another. In both the texts, Human beings are created at last after the creation of nature and other animals and birds. In *Mudnhum*, the god created first Human named as PorokmiYamfahmi whereas in *Stories Short from the Bible*, the god created Adam. Both the myths about the creation of the human in this two distinct texts overlaps with one another. Similarly, in *Stories Short from the Bible*, the God created first female, Eve, after the creation of Adam with Adam's rib thinking he had been so alone without partner as other all creatures had one. God made the Eden garden and kept both of them there. Similarly, in *Mundhum*, the first female as a partner for PorokmiYamfahmi is created for same purpose to remove the loneliness of him with rib and kept in a separate beautiful garden named MunaMaidan same as in *Stories Short from the Bible*. Here, MunaMaidan and Eden Garden overlaps again.

Fall of Adam and Eve from Eden Garden and Fall of PorokmiYamfamhi juxtaposes with each other with eating the fruit of wisdom. Eve was lured to eat that fruit by Satan

whereas Yamfahmis partner was lured by Rakches which was prohibited strongly by the God in both the gardens. In return the God sends both of the couple into this Earth and cursed both the females to bear children to increase the population and pain of menstruation and labor pain. After the consumption of the Fruit of Wisdom, both of the couples realized themselves in naked and gained the idea about sense perception. The both couples started to feel hunger, pain, hotness, coldness etc.

Another interesting overlapping event is the birth of jealousy. In both the texts, the development of jealous and the event of first murder of brother are so similar. In *Mundhum* jealousy between two brothers: Kesami, the elder and Namsami, the younger, arises because of their offers and prayers being not received equally by the God. The God happily accepts offers of Kesami whereas not of his brother Namsami and gave blessings and love more to the elder one. With this pretext, jealous younger brother murdered his elder brother with stone. In *Stories Short from the Bible* Habil was killed by his younger brother Kayin with stone. Even here, the murder weapon is same which is stone. The reason of murder of Habil by his younger brother Kayin is also same as in *Mundhum*. As in *Mundhum*, offers of vegetables and fruits of Kayin to the God was not happily accepted whereas offer of lamb by Habil was happily accepted by the God in return with blessings and much kind love to him. In this same pretext as in *Mudnum* Habil was killed by Kayin. This event of birth of jealousy and first murder is so interestingly overlapping in these two distinct texts.

Narration about sins and deeds are explained in part 2 of chapter 1 in *Mundhum*. What a human should do and don't are all explained in these chapters. In *Stories Short from the Bible*, we can find the narration of seven deadly sins. And as in *Munhdum* what human should do and don't are all explained in chapter of proverbs in *Stories Short from the Bible*.

Most notably overlapping another event is flood of Noah and the Story of Lemuhang. Lemuhang was the kind hearted, peace lover and the best worshiper of the God. In his place, many people became vulgar and immoral. Many sins were committed by the people of his place, so the God determined to destroy all those sinful people but wanted to save Lemuhang because he was kind, moral and the best worshiper. So the God came and told Lemuhang to build large ship and kept couple of all animals and plants with him and his all relatives. God also told him that he would bring rain and sweep away all those sinful people. Lemuhang followed the God's advice and did same. Other people in his place mocked and criticized and said that he had been mad. But he continued his God's advice and the ship was ready and did as same by the God. And the day came when the God brought continuous rain. All the creations along with all sinful people were swept away with this rain but Lemuhang and his relatives were saved inside the Ship. Similarly, in *Stories Short from the Bible* Story of Flood of Noah is same. Noah was just as kind hearted and the best worshiper as Lemuhang in *Mundhum* and was saved by the God with similar advices and blessings. In both the events, only kind hearted and the people with high moral were saved. It proves that in both the religious texts, only high moral people were saved and blessed by the God. It again valorizes and teaches that one should be kind, helpful and worshiper of the God in order to be save from natural disasters.

Similarly, the event of Tower of Babel in *Stories Short from the Bible* and Construction of Darahara in *Mundhum* is again overlapping. In both of the texts people were determined to construct the tower to reach upto the heaven. People worked day and night for this motive. The tower grew bigger and bigger. The god was aghast with the people that if they might really construct tower to reach to heaven, then the natural set up would be ruined. So in both the different religious scripts, the God descend and gave different languages to the people. It created mis communications and people were confused with each other. Soon, there

arouse war and conflict. The tower was left over without the completion. The people migrated far distances to all corners of the world. There arose war, mass migration, fight, chaos because of misinterpretation in language created by the God. The God breaking down the co-operations among the people and making them hostile with each other in both the texts proves that even the God feared human and their togetherness. This event in both the texts supports that people would be powerful as the God if they would have remained together without fights and conflicts. This valorizes the power of human in both the texts. This event in *Mundhum* and *Stories Short from the Bible* is again similar in the Hindu holy Book of The Ramayan where king of Lanka Ravana tried to construct the bridge to reach to heaven to conquer heaven fighting with king of heaven, Indra. In this point, Lord Vishnu himself descended upon Lanka and destroyed the bridge.

Among many creations of the God, human had been considered as the best creation of the God in *Mundhum*. This is also pre-dominant in *Stories Short from the Bible*. Infact, humans were the copied version of the God himself. So, humans are as beautiful and powerful as the God himself. This gist is captured in the story of queen Yasokeni in *Mundhum* that the God was pleased with her worshipping and descended upon her to tell to love her husband and son more than him as loving them means loving himself, the God.

All those events described above are so overlapping with one another. Events, narration, myths and the core ideas with their conclusions are so similar and juxtaposes with one another. Many critics have identified about the cause of those similarities. These events can be interpreted by the conclusions of Intertextuality. Harvard University Dr. Professor Doosuk Kim writes in her essay, "*Intertextuality and New Testament studies*"

For Kristeva intertextuality means the interrelationship between culture and text. She sees culture as a universal and general text, and only within the

relationship between culture and a written text can the meaning of a text can be understood ([Alkier 2009a](#): 4). For Kristeva, none of the words in a written text are the genuine creation of the author but are derived from other existent texts, 'so that a text is a permutation of texts and an intertextuality in the space of a given text. (17)

It means the cause of these overlapping events and incidents in both the texts are the result of similar versions of the evolution of life styles of people living in different geographical locations. The meanings in the both the texts can be generated with referring with one another. In the event of the story of queen Yakoseni, the God descending upon her to tell that her husband and son were his creation suggests that the human beings are the superior baby of the God in *Stories Short from the Bible* too as Noah was told to save his babies that means relatives of Noah and all the animals and birds. Similarly, in the story of Tower of Babel in *Stories Short from the Bible*, the God descended upon to dismantle the cooperating work of the people proves that the God is powerful than people in *Mundhum* when Namsami tried to hid the murder sin of his brother, the God knew everything and curse him. The downfall of ParokmiYamfahmi in *Mundhum* is the result of disobedience to the God and cursed him to suffer from nature. This overlapping event in *Stories Short from the Bible* means one had to suffer at any cost if anyone opposed him as Adam and Eve were also abandoned from the Garden of Eden. The God's advice of keeping one couple each of all the animals in the ship of Noah means that the God wanted to save innocent creatures from his doom in *Mundhum* in the story of Lemuhang.

In *Mundhum*, the God urged his worshipper to be free from any kinds of sins. The God warned his worshipper that if they committed any kinds of evil, they would be punished in hell and if they did moral jobs, they would gain peace and happiness in heaven. It means,

the God punishes himself for evil doers with the weight of seven deadly sins in *Stories Short from the Bible* which is exactly same as in the chapter of advices of Lemuhang in *Mundhum*.

Drkoosuk Kim in same article quotes;

In terms of intertexture, Robbins argues: ‘intertexture in a text covers a spectrum that includes: (1) oral scribal intertexture; (2) historical intertexture; (3) social intertexture; and (4) cultural intertexture’ ([Robbins 1996b](#): 96). Oral scribal intertexture refers to the study of the use of older texts in new texts, such as quotations, citations, allusions, and echoes ([Robbins 1996b](#): 97-108; and [McGrath 2016](#): 176-86). Cultural intertexture, according to Robbins, does not denote the general or abstract culture in the time of the NT. Rather, ‘it concerns particular self-understandings within particular contexts’ ([Robbins 1996b](#): 113). Robbins argues that social intertexture is a narrower category than cultural intertexture that is the common perspectives of people in a particular society who share social practices, languages, convictions, and concepts ([Robbins 1996b](#): 117). Historical intertexture is concerned with a particular event that occurred at a particular time. ([Robbins 1996b](#): 118). Therefore, intertextual studies as proposed by Robbins are concerned with ‘the intersection of the inner world of the text, which is created by literary and narrative means, with the outer world within which the text developed. (72)

So as Robbin’s claim, we can find many intertextures between *Mundhum* and *Short Stories from the Bible*. Oral scribal text which means using older texts in new texts can be found in both the texts. The event of Darahara in *Mundhum* and the story of Tower of Babel in *Stories Short from the Bible* are used from five thousand years old text of The *Ramayan* by Vakmiki where Vishnu appeared in Ravan’s Lanka and destroyed his heaven reaching

ongoing bridge. In both the texts, the God descended to that ingoing tower and destroyed tower that were being made by the people. Another scribal texture that can be found in both the texts are the Ship, Noah's Ship in *Stories Short from the Bible* and Lemuhang's ship in *Mundhum*. Both the ships are the allusion of Puspak Vimana of Ravan from the Ramayan which is older than both the texts. Fall of Parokmiyamfahmi in *Mundhum* and Adam and Eve in *Short Stories from the Bible* again is an allusion used from the older text of the *Mahabharat* where Indra, the king of heaven cursed his angel Menuka to live as a human in the Earth where she married with sage Viswamitra and bear children and lived as normal human beings.

Another interesting allusion used in both the texts are the battle of Mahabharat where two brother groups, Pandavas and Kauravas fought for the power and prestige and to be the emperor of Hastinapur in which Pandvas killed all his half-brothers. This battle was the result of excessive jealousy of Kauravas among Pandavas. In this intertexture, in *Mundhum*, Namsami murdered his brother Kesami and Habil being killed by his younger brother kayin. Both of the murders were the results of development of jealous among brothers.

Second intertexture proposed by Robbins is historical intertexture which means particular events occurred at particular time. Many particular events are inter twined which had occurred in particular place and time. In fact all events are inspired from one place or groups to another. We can also say that one human event or action is transformed to another human world through teleportation or other mediums. Similarly, the idea about the event of Noah's Ship was transferred to the Kirati people of Nepal living in the high Himalayas of Nepal or vice versa. The idea about tower reaching to heaven is also transferred to each other through teleportation. So we can say that all the events and actions that happened in both the texts are same which happens because of historic intertexture.

Jacques Derrida term this teleportation as teleiopoiesis in which ideas and knowledge are exchanged within people of different geographical locations. Because of this teleipoiesis, such narrations, events, actions and textures are similar in various cultures even they are apart from their locations. So, this emphasizes that every cultural literature including *Mundhum* is authentic and original in its own form.

Third intertexture Robbin talks in this quote is about social intertexture which means common perspective of a people in a particular society who shares social practices, languages, convictions and concepts. Social practices of death rites, marriage, worshipping etc. shared similar patterns within the different tribes. Hunger is the basic instinct of all human beings for which everybody needs to go for hunt or do plantation. For this, they feared with nature and animal attacks during hunting. So all the people during past tried to conquer this fear by worshipping forests, stones, rain etc. Because of this cause, events and actions are somewhat similar in both the texts. Similarly, the psychological trauma created when beloved dies results hallucinations among all the people of the world. For this they created and managed systematic cremation culture. They feared with their hallucinations of seeing spirit of ghost of the dead ones. Every people of every tribe suffer from this trauma. So because of this common fear and trauma, events and narrations are similar which we call as social intexture.

Lastly, Robbins talked about cultural intertexture, which is concerned with particular self-understandings within particular texts. With the self-realization of ownself, people of different tribes locate their own cultural practices and rules to manage the society and sustain the problems occurred in their life. And interestingly, these self-understandings are similar for all people of the world as human basic instincts are same. Because of this reason, many episodes are same in these two texts. Similar episodes about ship to save from flood,

construction of tower to reach to heaven, creation of this world and human all are overlapped because of similar self-understandings of the people.

All about the journey in *History of Bible* writes as:

The Old Testament contains of 39 books written from approximately 40 to 49 AD. Beginning as early as 250 BC, the Hebrew Bible was translated into Greek by Jewish scholars in Alexandria in Egypt. This translation became known as the “Septuagint”, meaning 70, and referring to the tradition that 70 (probably 72) men comprised the translation team. It was during this process that the order of the books were changed to the order we have in today’s Bible.

(30)

This quote again emphasizes Robbin’s concept of intertexture. From these years to now, many translations have been made of the Bible. So as said by him social intertexture might have ruled in this text of *Short Stories from the Bible*. Those translators might have their own particular common perspective of their time. Language and social scenario also might have caused differences in the actual episodes of the Bible. Derrida’s concept of teleopoesis might also be affected in those translators. So the episodes and narrations and myths are similar in these two texts.

Julia Kristeva in his *Word, Dialogue and Novel*(1966) writes:

The text as a dynamic site in which relational processes and practices are the focus of analysis instead of static structures and products. Each word (text) is an intersection of other words (texts) where at least one other word can be read. (78)

As said by Kristeva, both the texts are in relational processes with static structures and products. Each of the texts is inter section of other texts. This is proven by the intersection of many similar episodes of both the texts. Above mentioned similar stories and narrations are the product of these inter connections. According to Kristeva, the meaning of *Short Stories from the Bible* can be interpreted with the study of similar category and sense of text which is *Mundhum* because both the texts seem to have similar static structures and products.

Another critic John Lock in his text Enlightenment quotes thText is an ideological process to encourage up to look at the old assemblage of particular facts yielding that comes through abstract ideas and language is connected with process of thought and concept is closely related language.”(67).

Similar episodes in both the texts seem to be the product of language, thought and concept. The communication language was different yet had similar patterns in both the texts but the language of human instinct was same and is and will be. The psychological languages of the human during fear excitement, fear was same all around the world. People exclaims with their happiness and sadness. They utter some sounds during traumatic situations. Heart beats faster when human is in pain or in problems. Tears come down when people are sad. So as Lock’s concept of language and thought, everything in this universe are quiet similar with each other and the texts are also the products of this similarity. It is language of fear of punishment by the God because of which Adam and Eve suffers. As same as PorokmiYamfahmi in *Mundhum*. Both the characters might have same sorts of distress and tensions when the God abandoned them from the Garden of Eden. Similarly, the fight and conflict that occurred during mis interpretation of language in the story of tower of Babel in *Short Stories from the Bible* and the story of Dharahara in *Mundhum* is the same product of psychological language of anger towards each other. Lock argues that language is a general

concept whereas word is a particular concept. So the similarity of universal language of fear and anger is the primary cause for the similar events and narrations in both the texts.

Word for Lock is a particular concept. So as words and names are different in the two texts as well. People in West made tower which they named as tower of Babel whereas the Kiratis named Darahara with their tower. Adam was the first human created by the God whereas Parokmi Yamfahmi was the first human in Eastern text of *Mundhum*. People in west named Noah's Arch for their ship and Lemuhang by the Eastern people in *Mundhum*. Gardens were same (language is same) in both the texts but their names were different. Western people gave termed Eden Garden whereas Eastern people named MunaMaidan for their garden. This all supports the basis ideas of John Lock as language as a general concept and words as a particular concept.

Another critic, the empiricist, David Hume, the major figure of Enlightenment in his essay Enlightenment, literary Empiricism and skepticism comments that:

Knowledge and concept are derived through experiences and pushed to empiricism procedure towards controversial skepticism as knowledge of the external way. This skepticism is the products of experiences and writer's memorial thoughts with his time period within the framework of his choice whereas derivation of the meaning in any texts is the products of the reader's experience. (71)

Hume's focus on the meaning of the text depending upon the experiences is also similar in both the texts. Lemuhang in *Mundhum* and Noah in *Short Stories from the Bible*, both experienced the apocalypse of flood. Both the characters in both texts were skeptical with their creation of their ships. Both were blessed by the God's grace and were saved. Their experiences were same and the narration became same as well in both the texts.

Hume's idea about experience can be interpreted by the sufferings and pains suffered by Parokmi Yamfahmi in *Mundhumand* and Adam and Eve in *Short Stories from the Bible*. Both of the characters in both the texts suffer same punishment of banishment and worldly pains and sufferings. Both female characters were given same punishment of menstrual and labor pain. Both the females were given the curse of reproduction and immense pain during the child birth. Here at this point, experiences suffered by both the characters are so similar and same. These similar experiences are the causes for the similar narration in both the texts.

Hume focused on controversial skepticism which means creation of doubts and confusions and then leaving. In both the texts, many characters developed this controversial skepticism which was almost same. Firstly, Adam doubts about Eve's requests of consuming fruit of wisdom which was forbade in *Short Stories from the Bible*. Similar to that, Parokmi Yamfahmi had similar doubts later on which both of them consumed supporting the idea of Hume's controversial skepticism. Another episode is that, when the God told Lemuhang and Noah to build the ships for their defense against the apocalypse of flood, both of them developed this controversial skepticism. Both of them in the beginning doubts about the God's warnings and requests but later avoids their doubts and constructs their ships and were save.

Similarly, in the story of birth of jealousy, Namsami and Kayin were inquired by the God about the presence of their brothers whom they had murdered. Both of them denied about their locations. But when the God warned that he knew everything and talked about the blood in their hands, they claimed to murder their brothers. This claim again supports the Hume's theory of controversial skepticism. Many other events are still there which supports the idea of Hume's controversial skepticisms in both the texts.

This concept is a human psychological tendency of self-defense. Everybody in this world developed same pattern of controversial skepticism. Because of this impact upon all the humans of the world, characters in both the texts exhibit similar actions and reactions which resulted in the similar narration and events in both the texts.

Another prominent critic Emanuel Kant in his writing *Debate and reasoning in History* writes;

Concept of reasoning is guided by two aspects, subjective and objective.

Subjective covers freedom of choice which may be perceived or generated rationally whereas objective covers rationality which may be circumstantial or in born logicity. (26)

With Kant's approach of debating history with subjective and objective model of reasoning in history, we can highlight some of the evidences in both the texts as well. *Mundhum* and *Short Stories from the Bible* have many episodes that supports Kant's model of reasoning the history. Both the texts are historical texts in which we can find many historical events.

Firstly, the event of Eve consuming forbidden fruit in *Short Stories from the Bible* was her choice. Adam also chose to consume that fruit. Here, both of the characters were freed to consume that which supports the idea of Kants's subjective reasoning. If they were not freed, they would have never eaten that fruit and historical events and present future might be different. In *Mundhum*, Parokmi Yamphami also chose her own fate by consuming same forbidden fruits. This choice of those characters in both the texts highlights the essence of Kant's subjective reasoning.

Secondly, the birth of jealousy in both the texts is the result of objective reasoning. In both the texts, two brothers developed jealousy and hatred with one another. This was

implied within them since birth. Both the brothers were hungry for much love and blessings from their parents and the God. Both brothers did same to please their parents and the God but with different offerings. This differentiation resulted in their act of committing sin by killing their own brothers. Here, the development of jealous and anger is by birth which we can say as objective reasoning whereas murdering their own brothers were their own choice which is subjective reasoning.

Thirdly, Lemuhang in *Mundhumand* and Noah in *Short Stories from the Bible*, both chose to obey the God's command of building ships in order to be saved from the apocalypse of flood. They had choice not to obey and to see and wait for the apocalypse, but they chose to obey their respective God's. They had choice not to keep couples of birds and animals and his relatives but they didn't do so. This is subjective reasoning according to Kant which is guided totally by their freedom of choice.

Kant's objective and subjective reasoning are equal and same to all people of the world. So characters in both the texts chose their fate by themselves. With the similar lineage of the reasoning's in the world, people tend to follow their own will or choice. Interestingly, both the characters in both the texts chose same fate as similar to each other. This is another reason of being overlapped in both the texts in terms of narration and events.

NarsullaMambrol in his writing *Julia Kristeva: Intertextuality* writes:

The term is used to signify the multiple ways in which any one literary text is made up of other texts, by means of its implicit or explicit allusions, citations, its repetitions and transformations of the formal and substantive features of earlier texts, or simply its unavoidable participation in the common stock of linguistic and literary conventions and procedures that are "always already" in place. (7)

According to Kristeva, text is made up of other texts which consist of allusions, citations, repetitions and much more. These allusions and repeated and similar events have already been presented. Both the texts seem inter connected. We can generate meaning of one text with another text. Most notably, unavoidable participations of the characters in both the texts in specific places support the above quotations of Kristeva. It seems as the characters are always in place and same phenomenon happened with same actions and events as quoted by Kristeva in last line (always ready in a place).

Jacques Derrida focuses on teleportation with the similar events and actions. He claims that everything in this world is inter connected with which actions and events are closely similar in all parts of the world. He called this term as 'teleopoesis'. It means actions that happened in one part of the world are teleported to several parts of the world. As some bruises and wounds or some dysfunction of one body part affects our whole body, actions whatever happens in one part affects entire parts of the world. Because of this many cosmic and natural items have similar names with reference to human behavior and culture. For example, we call moon as our maternal uncle, in India civilization also, moon is personified as maternal uncle and calls as 'Chanda Mama.'

The ultimate power of this world, the Sun and the moon are respected as father and mother in many parts of the world. Muslims valorizes the Moon over the Sun because of the extreme heat of the Sun in their regions. Many Muslim countries lie in hot tropical desert region so they perform every festival referring the Moon which gives them coolness. Whereas Inuits of Northern Canada and Greenland valorizes the Sun as they live in extremely cold regions of the world.

Similarly, people of Savanna region and equatorial region worship forests and trees. Masai and Hausa tribe of Kenya and Tanzania and the Aborigines of Australia also has same

cultural patterns. This is because of the social and cultural intertexture as described by Robbin. Both the tribal people depend upon hunting for their livelihood and they are constantly in fear with wild animals during hunting trip. So both the tribal people worships forests and trees to leave their fear and to prevent bad lucks. Just as this the Kiratis and the Christians share same pattern of life style which has resulted in their similar religious events and actions.

Structural intertextuality of both the texts also covers wide range of perfect arrangements of narrations and events. Events like flood of Noah with Ship of Lemuhang, murder of brothers in both texts, story about the creation of the world and human all are structurally overlapping in both the texts valorizing the importance of intertextuality. Both the texts cover wide range of structural similarity. Most interestingly, two towers in both the texts are so same. Their purpose is also same. Both are made to visit heaven easily at any time by anyone. Their construction style is also similar.

If we talk about thematic intertextuality, motives of all the characters are also similar. Parokmi Yamphami in *Mundhum* and Adam in *Stories Short from the Bible* intentionally consume forbidden fruit to share the punishment with their female partners even they knew that they would severely punished. Another episode that we can find thematic intertextuality is of story of jealousy. In both the texts, one brother killed another brother to be free from sharing of love and blessings from the God and their parents. Most notably, the purpose of construction of Tower of Babel in *Stories Short from the Bible* and Darahara in *Mundhum* is same to have easy access to the heaven whenever people desires. The God ascending upon them and giving different languages has also same motive that human could never complete that tower.

Building of ship by Noah in *Stories Short from the Bible* and Lemuhang in *Mundhum* has again same theme for saving with the apocalypse of flood. The God choosing Noah and Lemuhang has the similar purpose of saving kind and best human. Another purpose of creating first females by the God to give partner to their first created men has again same thematic intertextuality of removing their loneliness. This insight highlights the importance of thematic intertextuality as well.

NortropeFyre in his text, *the archetypes of literature* comments that:

Archetypal criticism looks in literature for patterns and traces them through of classical antiquity into modern texts, and interprets those reverberations as symbols or manifestations of universal human conflicts and desires.”—Arche “first” and typos “form” —interprets a text by focusing on recurring myths and archetypes in the narrative, symbols, images, and character types in a literary work. (62)

He valorizes upon tracing the patterns of classical texts with modern texts and interpreting reverberations as symbols. He also claimed that similar reverberations can be formed in texts because of universal human conflicts and desires. Human desires are somewhat same in classical period. Their main intention was just to pacify their hunger and to sustain life peacefully. In order to get that human has similar patterns of lifestyles. In early period of evolution of human in this world, everybody used to be in forests hunting for their food and living in cave. Their common desire was to get food and to be safe from wild animals and natural calamities. They had same conflict with nature and wild animals during their life. With these similar structures in their lifestyle, their thoughts and concepts about the religion also interconnect. This is another reason for overlapping of events with one another between *Mundhum* and *Short Stories from the Bible*.

For example, Egyptians worship dogs, snakes, crows, bulls and other animals same as in Indian culture. It is because both of the society was agricultural and their desires and conflicts were same. Both of the societies had common desire of making good harvest and they had common conflict with nature. Both of them depended upon water for plantation. So for getting desire of good harvest they had to please water God. Hence, in both societies snakes are worshipped. We can find image and symbols of Snakes in both cultures as presented as the God.

Similarly, animal and human sacrifice in Aztec and Mayan civilization has commonly followed in many cultural regions of the world. Asian Hindu society sacrifices animals to please the God same as Aztecs and Mayans of American regions. These two cultures never met and never came with contact; even have similar patterns of culture. According to Frye, it happens because of same archetype. In this event, ancient and primitive unconscious knowledge inherited from the earliest human ancestors. These are other reasons for being similar events in *Mundhum* and *Short Stories from the Bible*.

Frye again quoted in his same article comments that:

Patterns of imagery on the other hand are not voluntary but are epiphanic and involuntary. Myth is associated with archetype. However it is safe to talk about myth in connection with narrative and archetype in connection with meaning or significance. (26)

Frye then describes the archetypes of seasons used in Literature:

1. The dawn (The Spring Season) marks the birth of the hero. This moment is pitted against darkness and the victory of goodness over the latter.

This type can be seen as an archetype used in romantic, dithyrambic and rhapsodic poetry.

2. The Zenith (summer) In this phase we see the hero enjoying the culmination of a relationship in marriage. This archetype is commonly used in comedy, pastoral and idyll.

3. The sunset (autumn) In this phase we see the isolation, sacrifice of the hero. This archetype is commonly used in tragedy and elegy.

4. The darkness (winter). In this phase we see the triumph of dissolution, myths of floods and the return of chaos. This archetype is commonly used in satire. (206)

Archetypes of season according to Frye can be studied in both *Mundhum* and *Short Stories from the Bible*. The dawn (spring season) that means birth of the hero or the victory of light over darkness is symbolically presented in both the texts. The God making first human and world is archetype of dawn according to Frye. The world was shapeless and lifeless. The God created the world and gave shape and image to it. The God then created human to live there. It is something like birth of hero and symbolical presentation of victory of light over darkness.

Second archetype that Frye talks are the archetype of summer where hero enjoys marriage. In both the texts, the first created human were given partner. It is similar to the frye's concept of archetype of summer. Here at this point, in both texts, the first created man can be considered symbolically as the hero who enjoys their life with their partners.

Third archetype is archetype of autumn in which hero sacrifices and becomes isolated. In both the texts, hero that means first creation of the God, sacrifices the pleasure of the garden for their female partners to be with them and to minimize the punishments by the

God. And after that hero becomes isolated from the heavenly garden and was forced to suffer pain and sufferings.

Last archetype Frye talks about is archetype of winter in which there is only darkness, sadness and loneliness with chaos and conflicts. Adam in *Short Stories from the Bible* and Parokmi Yamphami in *Mundhum* suffers enormous pain. Conflict and chaos among brothers and murder of brothers are also archetype of winter. Similarly, fights and chaos that arouse during construction of tower to reach the heaven again comes under these archetypes.

This archetypes as described by Frye is universal and in cycle. So every events in this world are in cycle. If we have summer then autumn, then all parts of the world has. We wear woolen clothes in winter so as the people would in winter in faraway places. We consume cold drinks during hot summer so as the people in summer in another place. Because of these reasons also, events and narrations and myths are same in both *Mundhum* and *Short Stories from the Bible*.

The problems and confusions with the similarities between the two texts have been dismantled with my claims. Both the texts are unique and original with their own creativity. Above mentioned similarities are merely because of social, historical, cultural and scribal intertexture as commented by Robbin. Intertextuality provides overall knowledge about the insights of all issues raised in the texts. If we study any texts with referring without another similar texts, it will be just like worshipping lord Shiva without pleasing Parbatimata and her forms. Lord Shiva may give results but for best cent percent result, we have to worship Parbatimata and her all forms in all possible ways. Just like that, we have to analyze another similar text to get overall complete understandings and knowledge about the text.

Frye's concept of archetype helps to understand the intertextuality between these two texts. Frye's concept of archetypes of season: Spring, summer, autumn and winter has been linked with the intertextual study of these two texts. Birth, marriage, fight and clash and death

are symbolically presented. This presentation has helped to connect intertextuality between *Mundhum* and *Short Stories from the Bible*. Archetypes of season can be again linked with human lifestyle of birth, marriage, conflict and death. These archetypes have been clearly connected with the events of Adam's creation as archetypes of spring, creation of Eve for Adam as summer, Downfall of Adam and Eve as autumn and pains suffered by Adam and Eve in this world as winter.

As quoted by Julia Kristeva, none of the content of the text has fixed meaning or values, it can be acclaimed by comparing the similar texts. These two texts: *Mundhum* and *Short Stories from the Bible* are same in terms of origination and formation. Kristeva had defined culture as universal and general texts and its meaning is always open for the readers. These two texts are also open for readers to summarize and interpret in their own but in my view study of these two texts at same time referring and comparing gives the best insights about their core ideal meanings.

Likewise, John Lock's emphasis of connection of meaning in a text with language and ideological process is also valorized in this paper. Language of psychological sudden expression as are same for the entire human, the narration is also same. When human fears his heart beats faster, when he's uncontrollably sad, tears come out for his eyes, when someone is angry, colour and expression of face changes and many more. Because of these same expressions of exclamations, languages presented in the texts within different locations are also similar so as in *Short Stories from the Bible* and the *Mundhum*.

Similarly, David Hume's concept of knowledge derived from experience and controversial skepticism is linked with this writing. Experiences were same to all human during ancient time. All human experienced the similar fate of living in forests and to hunt animals for their livelihood. Every human during ancient time had a conflict with nature. They need to be safe from natural calamities of flood, landslide etc. Flood of Noah was not

only in the area of Noah, rather this flood was the major headaches of all the people of ancient times. Similar flood was also experienced by Lemuhang in *Mundhum*. So meaning of any texts can be derived only by the study of the experiences that the characters had in the texts with the approach of intertextuality.

David Hume's concept of controversial skepticism is also respected in this paper. Skepticism simply means creation of doubts and confusion from language and then realizing its essence with our perception. These controversial skepticism is also connected in both the texts. When the God commanded Noah and Lemuhang, both of them exhibits this controversial skepticism by doubting about the interpretation of language by the God stating that soon apocalypse of flood is coming. Later, both of them followed the God's command leaving their doubts and constructed the huge ship. These inter section of the both episodes are clearly intertwined with the intertextuality between these two texts.

Emanuel Kant's concept of reasoning about subjective and objective approach is also well decorated in this paper. Subjective reasoning is all about freedom in which Adam in *Short Stories from the Bible* and *Parokmi Yamphami* in *Mundhum* chose to get punishment from the God. This was their freedom to choose which falls under subjective reasoning. Similarly, he had commented about objective reasoning as well which is guided by fixed knowledge and logics. He calls this as circumstantial reasoning. Noah in *Short Stories from the Bible* and Lemuhang in *Mundhum* uses objective reasoning by thinking logically and making the ships to be save from flood.

Finally, the study of these two texts from intertextual approach deals with vast knowledge of language, art, culture, traditions etc. around the world. This paper has respected all other religions and cultures of the world. This paper has proved that *Munhdum* is unique, authentic and original in its own form. The similar events, narrations and actions are merely the result of controversial skepticism, similar experiences that ancient people had, subjective

and objective reasoning, and cyclic natural processes of the world, similar way of lifestyles and all. Intertextuality of *Short Stories from the Bible* and *Mundhum* presents the historic, social, cultural similarities with their cause, reason and effects.

At last, we can say that *Mundhum* is not the copied version of any texts. It is one of the important knowledge areas of Eastern culture. Most of the events and actions are similar because of the teleopoesis, inter texture, similar universal lifestyles, same thinking and reasoning and the way of expression of the emotions. As I have already described how and why those events are similar and have proven the authenticity of *Mundhum*, I would again like to give credit to all respected Kiratis of our Nepal and wants to say that our glorious *Mundhum* is original in its form and construction. We all can proudly entertain this marvelous creation from Nepal.

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