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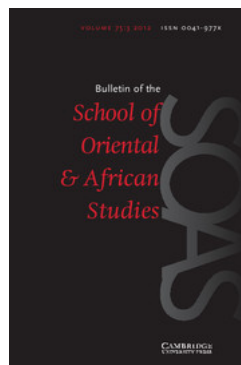
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## George Van Driem: *A grammar of Limbu*. (Mouton Grammar Library, 4.) xxiii, 561 pp., 2 maps. Berlin, New York and Amsterdam: Mouton de Gruyter, 1987. DM 148

R. K. Sprigg

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tional lexicographical citation-forms (thus *tiis*, stem-forms *tiis-* or *tiiy-*, for *tiyu*, etc.). In the second model, *taDus* surprisingly replaces *kalus* in the non-finite paradigms, and IIIc. (*kuduruc*) appears as an addendum (p. 268). This entire section builds on Krishnamurti's cogent study of historic verbal formations in the above-mentioned work.

The Telugu type-setting is beautifully accomplished. This reviewer was repeatedly grateful for the index to Telugu words and grammatical elements. The authors are to be congratulated for a major contribution. Can we now look forward to the publication of Gwynn's much-needed and long-awaited dictionary of modern Telugu—and, perhaps, to a fully documented historical grammar of the language, such as is being prepared by V. S. Rajam for Tamil?

D. SHULMAN

D. B. MOKASHI: *Palkhi: an Indian Pilgrimage. Translated from the Marathi by Philip C. Engblom*. viii, 260 pp. Albany, N.Y.: State University of New York Press, 1987. \$34.50 (paper \$10.95).

This translation into lightly Americanized English is of Mokashi's book *Pālakhī*, published in 1964, which narrates the author's experiences and reflections when he accompanied one of the pilgrimage groups (Marathi *dinḍī*) attached to the Jñāneśvara *pālakhī* (the palanquin carrying the symbolic presence of the saint) in the pilgrimage to Pandharpur of 1961. The Vārakarī *panīha* and the pilgrimage to Pandharpur have been much described. Philip Engblom, the translator, reminds us of most of this in an introduction that covers the road to Pandharpur, the writer D. B. Mokashi and the concept of pilgrimage and its theorists, not forgetting the ritual mention of Victor Turner. Eleanor Zelliot contributes a second introduction on more historical lines about the pilgrimage and Pandharpur, especially as reflected in Marathi literature from Jñāneśvara to Tukārām and the reactions of nineteenth-century reformist movements. An excellent bibliography concludes this introductory section.

The text itself is extremely welcome in that it makes available to the English reader a little more of Mokashi's work. Mokashi was a very nice man, as well as a good and amusing writer, and something of his quality comes through as he followed the *palkhi* in the 'posh' *dinḍī* for most of its 13-day journey from Poona to Pandharpur. He is so open and self-revealing in his changing moods as he progresses from rain to shine, from a faint disgust at the commercialization, the fairground atmosphere, the thieves and rumours of thieves, the fat *buvās* having their backs rubbed by their female disciples, to a boyish enthusiasm for the companionship of the road, the solidarity of the group and the comfort of hot tea after a long wet march. His engaging humanity breaks through on almost every page. To justify his role as a detached observer he sets out by preparing, with the aid of the Gokhale Institute, a questionnaire which he proposes to circulate

among as many Vārakarīs as will take one, but he never tells us how many he got back. We hear many tales of the men, and a few women, that he talked to on the road but it is clear that he felt uncomfortable with his status of amateur anthropologist. He wanders round the tents on a wet night:

'Through the downpour I dimly see the *Wārkarīs* bustling about. I'm confused. What am I to do with these *Wārkarīs*? What should I be looking at? At their cooking, at the clothes they are washing? At their bathing, the way they knead their chewing tobacco, and how they lounge around and chat? All the same things exactly that they do back in their own villages!

What *should* they be doing I ask myself. I have to laugh at my own childishness . . . It hits me, "You don't even know what you have come to see."

One knows the feeling. Here I am with my notebook but what on earth should I be making notes about?

It is as a philosopher and poet that Mokashi views this stream of humanity pouring along the roads from Dehu and Alandi and Paithan, all converging on Pandharpur in the exhilarating flood described in the last chapter. Hearing that a woman pilgrim has died in the night and that the morning start will be delayed, his companions debate whether to go back to their overnight lodgings, but Mokashi stands in the road and asks himself whether, having once left, they are right to speak of 'their lodgings' any more than the dead woman can be said to have left 'her body'. Mokashi was a humanist but a thoroughly Hindu humanist. Read the little story on p. 133 of the man who walked thirty miles to look after his sick brother. Mokashi's reflections are a beautiful amalgam of sympathy, empathy and doubt.

There are occasional infelicities in the translation (in whose translations are there not?) but overall Philip Engblom has made a good job of it and I am deeply grateful to this book for having reminded me of a fine writer and a good man whose death, after a long and cheerfully borne illness, in 1981 was a great loss to Marathi literature.

IAN RAESIDE

GEORGE VAN DRIEM: *A grammar of Limbu*. (Mouton Grammar Library, 4.) xxiii, 561 pp., 2 maps. Berlin, New York and Amsterdam: Mouton de Gruyter, 1987. DM 148.

Dr. van Driem's 584-page study of Limbu grammar is the outcome of nine months' work in a village in the Tehrathum area of eastern Nepal, at first through the medium of Nepali but soon through that of Limbu itself.

A grammatical analysis takes up almost three hundred pages of the book (pp. 18–276, 367–401), comprising 'nominal morphology', 'the verbs "to be"', 'morphemic analysis of the simplicia', 'aspect and aspectivizers', 'modes', 'gerunds and periphrastic tenses', 'other verbal constructions', 'subordination', and 'causatives and ergativity', and, especially important

for an affixation language, 'paradigms'. This analysis is then applied to texts in a variety of subjects, 'culinary', 'myth and legend', 'riddles', etc. (pp. 277–366), the vocabulary of which is contained in a Limbu-English glossary (pp. 402–546).

An ancillary section on 'phonology and phonetics' is limited to 17 pages (pp. 1–17), in which the author outlines an interestingly unorthodox phonemic analysis, and bases on it an orthography that is not phonemic but sub-phonemic: '... the orthography chosen in this grammar distinguishes the voiced plosive allophones, the glottalized lateral allophone of /t/ and the post-dental allophone of /s/: *g, gh, d, dh, b, bh, dz, and ?l and ch*' (p. 17).

Such a comprehensive and detailed work does not leave much room for comment, apart from a few respects in which the author's approach to problems of both grammar and phonemics can usefully be discussed.

In the grammatical analysis of the verb, for example, van Driem has been faced with affixation on a grand scale; it makes one's schoolboy struggles with comparable examples in French, such as *elle nous les présentera, je lui en donnerai, and donnez m'en*, look child's-play. His method, in dealing with the 'simplicia', is to recognize 'fourteen functional positions or prefixal and suffixal slots for the affixation of markers encoding agreement with actant' (p. 68) comprising three slots preceding, and 11 slots following, the verb stem. In the words given as examples in the sentences in ch. iv, though, not more than nine affixes occur in one and the same word, for example, 'ø-me-yŋ-t-ich-u-n-chi-n-ø', 'they (dual) did not lift them up', '3-NEG-liftup-PT-dA-3P-NEG-nsP-NEG-PF' (p. 102) (third person-negative-stem-preterit-dual agent-third person patient-negative-non-singular patient-negative-perfective); and there may be no affixes at all, as in the stem word *im* 'sleeps' (p. 90). In some words all the affixes are overt; but, in the vast majority of verbs in the examples in ch. iv, at least one affix is a covert morpheme, a zero, symbolized as 'ø'. The disyllabic word *ke-ghem* 'he'll hear you' (p. 79), for example, is analysed as 'ke-ø-ghem-ø-ø-ø': the stem *-ghem* accompanied by the overt morpheme *ke-* (second person) and five morphemes zero comprising two prefix morphemes (third person, singular agent/subject) and three suffix morphemes (non-preterit, singular patient subject, perfective).

Having myself suffered a bout of zero mania I know how alluring the zero concept can be; but it is significant, to my mind, that van Driem's seven grammatically distinct zeros are limited to ch. iv; 'in the remainder of this book only overt morphemes are labelled in the morpheme gloss' (p. 98). That is to say, he puts the zero concept to work only in the first 38 pages of his analysis of the verbal phrase; for the following 171 pages he dispenses with it entirely, though he returns to it in the 'Paradigms' section (pp. 366–401). In chs. v–x, therefore, the reader must either supply the seven morphemes zero as appropriate or disregard the zero concept and attribute whatever grammatical functions had earlier been attributed to the covert morphemes to the overt morphemes, the stem and overt affixes.

Several interesting, and controversial, features arise out of the phonemic analysis in

the 'phonetics and phonology' section. In his inventory of consonant phonemes, for example, the author has drawn a useful distinction between those 'occurring exclusively in loans' (enclosed in brackets) and the rest. Accordingly, *gh, dzh, dh, bh, and ŋ* are enclosed in brackets, and so are the voiced phonemes *g, dz, d, and d*, but not the phoneme *b*. The reason for treating *b* differently is that although, like them, the voiced plosive [b] occurs in loans, in both initial and final position, as in *badam* 'peanuts' and *hisa'b* 'mathematics', it also occurs in native words. In loans the author assigns [b] to the phoneme /b/; but in native words he assigns it to the phoneme /p/ when it occurs 'after a nasal, glottal stop, or intervocally' (p. 3), as in *amba* 'my father', *a'mbe''bo'ŋ* 'mango tree', and *cenze'ba* 'shins' (van Driem's orthography symbolizes both the [b] allophone of /b/ and the [b] allophone of /p/ identically, as *b* (p. 17)), but to the phoneme /b/ when it occurs in final position in word or lexical item, as in *ke'b* 'tiger', *la'b* 'moon', and *la'ne'tti* 'lunar churning rod'. Support for his /b/ solution in *ke'b, la'b, etc.* comes, on phonetic grounds, from the contrast of final [b] with the final [ʔp] allophone of the /p/ phoneme, as in *la'p* 'wing'; but support for assigning final [b] to the /p/ phoneme would come, on morphemic grounds, from the distribution of *-b* in relation to *-ba*: the two seem to be complementarily distributed forms of the same morpheme, with *-b* occurring only in long-vowel monosyllables, such as *ke'b* and *la'b*, and *-ba* in long-vowel trisyllables, such as *cenze'ba*. In disyllables neither *-b* nor *-ba* occurs, the *-b* of the monosyllables *ke'b* and *la'b* being taken to have developed from the *-ba* of disyllables \**ke'ba* and \**la'ba*: the Panthar-dialect cognates are disyllabic, in my own material [kje:ba] and [la:ba] (cf. also Weidert and Subba's *Concise Limbu grammar and dictionary*, 1985), and, for proof that [kje:ba] and [la:ba] are bimorphemic, containing the morphemes (or lexical items) {*ke:*}, {*la:*}, and {-*pa*}, compare Chemjong's *Limbu-Nepali-English dictionary* (2018 VS): *lābā* 'moon', *lāphun* 'day of full moon', *phun* 'brightness', *kebā* 'tiger'. This alternative solution, then, would allow monosyllables such as *ke'b* and *la'b* to be treated as comprising two lexical items (or morphemes), the second of which is *-b*, in long-vowel monosyllables, alternating with *-ba* after long vowels in trisyllables and after a nasal or a glottal stop (though *se'ba* is exceptional in being disyllabic, 'bond-friend', pp. 504–5), and alternating with *-pa* after *-k* and *-p*, e.g. *imbrikpa* 'lightning bug', *samrippa* 'shadow'. Such an analysis would produce a morpheme {-*pa*} with morphs [pa], [ba], and [b]; it would be easy to reconcile with cognates in other dialects, and would in all probability be a sound solution historically.

Van Driem has recognized the importance to the Limbus of having a script of their own, the Sirijunga, or Kiranti, script, and revisions of it, in his closing section 'Anthology or Kiranti scripts' (pp. 547–55). In an earlier reference to this script in 'Introduction' he describes it as 'ultimately Devanagari-based' (p. xx); but there are strong indications that, in its original form, the script was modelled on the Tibetan, which can claim to be at least as old as its

devanagari cousin. Originally, the vowel symbolized by the Kiranti syllabary, *ka, pa, 'a, ma*, etc. was the open vowel unit pronounced [a]/[a], like the *ka, kha, ga*, etc. of the Tibetan; and the devanagari equivalents in the bilingual books of the Hodgson Collection are, accordingly, *kā, pā, ā, mā*, etc.; but, under Nepali influence, Chemjong later changed the vowel unit symbolized in the syllabary from the [a] to the half-open back vowel unit [ɔ]/[ʌ], and introduced a superscript diacritic to render the [a] vowel unit. Another respect in which the original form of the Kiranti script resembled the Tibetan was treating 'a' as a member of the twenty-symbol syllabary, as the third symbol in fact, just as Tibetan includes *a* in its thirty-symbol syllabary, but *gsal-byed gsum-cu*, as the thirtieth symbol; but Chemjong's recent revision follows the devanagari in introducing into the Limbus' script an initial-vowel series 'a, 'ā, 'i, 'u, etc.

For his account of the original form of the Limbus' script van Driem has relied on Campbell's illustration in the 1855 volume of *Journal of the Asiatic Society of Bengal* (facing pp. 210-11); but Mainwaring had earlier warned readers of his *A grammar of the Róng (Lepcha) language* (1876) of inaccuracies in the Campbell article: 'At Dr. Campbell's request I gave him a copy of the Alphabet. On my return from England in 1857 I found in an old number of the Asiatic Society of Bengal, published in my absence, a description and lithograph of the Alphabet, but the latter rendered upside-down and otherwise incorrect' (p. x). After comparing it with the Limbu writing books in the Hodgson Collection I found that Mainwaring was mistaken in thinking that there were letters upside down in the Campbell illustration; but van Driem appears to have been misled by several errors and misprints in it. 'The original script has conventions for showing vowel length before final "k" and "ng"', he writes, 'and final "h" might have been an independent device for indicating vowel length'. The final symbols that Campbell has shown as 'āk' and 'āk', however, have, as their devanagari equivalents in the writing books, -āk and -āt, the latter final, in -t, being suspiciously absent from Campbell's illustration; and Campbell's 'āng' and 'āng' correspond to the devanagari -ā and -āng of Hodgson's writing books. The final 'h' that van Driem also considers to have been possibly a vowel-length symbol is almost certainly a misprint for final *n*, which is also conspicuous by its absence from the 'finals' shown in Campbell's illustration. Since quantity is a prominent feature of Limbu phonology, it is surprising that the script should have failed to distinguish short vowels from long vowels, and not surprising that van Driem should have expected to find the quantity distinction symbolized in some way or other. Without the authority of the writing books as a corrective he had little choice but to trust Campbell and Campbell's printer.

Within the space of three years speakers of Limbu (approximately 180,000 strong) and the community of linguists have gained two lengthy and detailed descriptions of this typologically important language, first Weidert and Subba's *Concise Limbu grammar and dictionary*

(423 pp.), and now van Driem's *A grammar of Limbu* (583 pp.); and, fortunately, the two books are based on markedly different dialects.

R. K. SPRIGG

GENEVIEVE BOUCHON: *L'Asie du Sud à l'époque des grandes découvertes*. (Collected Studies Series.) [x], 342 pp. London: Variorum Reprints, 1987. £32.

The 12 studies reproduced in this volume range from sweeping (but never superficial) surveys to detailed discussions of narrowly focused themes. Their range and depth are best indicated by reproducing their titles: 'Quelques aspects de l'islamisation des régions maritimes de l'Inde à l'époque médiévale (xvi<sup>e</sup>-xvii<sup>e</sup> s.)'; 'Portuguese documents on sixteenth-century India'; 'Les Musulmans du Kerala à l'époque de la découverte portugaise'; 'A propos de l'inscription de Colombo (1501): quelques observations sur le premier voyage de João da Nova dans l'Océan Indien'; 'Le premier voyage de Lopo Soares en Inde (1504-1505)'; 'L'inventaire de la cargaison rapportée de l'Inde en 1505'; 'Glimpses of the beginnings of the "Carreira da India" (1500-1518)'; 'Les premiers voyages portugais à Pasai et à Pegou (1512-1520)'; 'Les rois de Kōttē au début du xvi<sup>e</sup> siècle'; 'Pour une histoire du Gujarat du xv<sup>e</sup> au xvii<sup>e</sup> siècle'; 'Les femmes dans la société coloniale ibérique'; 'L'évolution de la piraterie sur la côte malabare au cours du xvi<sup>e</sup> siècle'; Addenda et corrigenda; Glossaire; Index.

As an Indologist of international renown and a Lusophile very much at home in primary and secondary Portuguese sources, Bouchon has handled these themes in a very convincing way. Her qualifications have enabled her to pose and to some extent to answer the problems raised in her preface. What was the Indian maritime world which was explored, and sometimes exploited by the Portuguese pioneers of the early sixteenth century? What sort of people did they meet? What were the various Asian social groups, their traditions, their trading networks, their place in the political life of the period? Readers of the *Suma Oriental* of Tomé Pires (edited for the Hakluyt Society by Armando Cortesão in 1944) and of M. A. P. Meilink-Roelofs's *Asian trade and European influence in the Indonesian Archipelago 1500-1630* (The Hague, 1962) are well aware of the value of the Portuguese sources (as also of their inevitable limitations) for the study of Asian history at that period. As Bouchon points out, the Portuguese were both the last witnesses of the great kingdoms of medieval Deccan and the first Europeans to have lived through and experienced the changes brought about by the expansion of Mughal power. They visited the Vijayanagar empire at the height of Krishna Deva Raya's power, and they broadly estimated the economic and seafaring power of Gujarat under the rule of the Sultans Mahmud and Bahadur. They were welcomed by all these sovereigns, and they dealt with the most important figures in the business world. They participated in the conflicts within the Malabar kingdoms, and were gradually able to learn