

there is no discussion of the effect this may have had. (More generally, Tibetan factors as external forces on Sherpa society have been neglected.)

This reviewer sympathizes with the author's argument that, in the field of history, and especially in a field that more properly should be called micro-ethnohistory, greater weight should be put on "practice" that involves the concept of subjective selection from among limited alternatives. Still, the role of that "practice" in history, at least in those cases where, as in the examples in this work, it has for the most part been fruitful (i.e., the founding of monasteries actually happened), is easy to verify. The actions of people, however, do not always produce clear results. How one finds out and evaluates "fruitless practice" is, I believe, a future task for a theory that would integrate history and "practice."

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DRIEM, GEORGE VAN. *A Grammar of Limbu*. Mouton Grammar Library 4. Berlin, New York, Amsterdam: Mouton de Gruyter, 1987. xxviii + 574 pages. Maps, appendices, references, plates. Cloth DM 148.—; ISBN 3-11-011282-5.

Dr. van Driem's grammar of the *Phedāppe* dialect of Limbu is based on nine months of fieldwork in the village of Tamphula, Tehrathum District, the Kosi zone of East Nepal in early 1984. For three months he used Nepali as the means of communication and then Limbu itself for the first half of 1985. This is in fact the second grammar of the language; the first one is WEIDERT and SUBBA's description of the *Pān(c)thare* dialect, a "standard" variety spoken to the east of *Phedāppe* Limbu across the Tamor Khola. Van Driem's is more readable and useful for those who have had no previous access to the language, since Weidert and Subba's grammatical analysis is more confined to essential morphology and morphosyntax without sample sentences.

Limbu is the Nepali name (self-designation: Yakthunḡa, and the language: Yakthunḡaḡn/Yakthunḡa paḡn) for an ethnic group with many clans (*thars*). Their language, with nearly 180,000 speakers in Nepal, is a Tibeto-Burman language, which was originally, and is still, mainly spoken in the hilly area of the Kosi and Mechi zones in eastern Nepal, called Limbuwan or Pallo ("farther") Kirant/Kirat. Nowadays, however, Limbu speakers are found in considerable numbers in the adjoining Indian provinces of Sikkim and West Bengal and farther east.

The language is usually subdivided into four major dialects: *Tāplejung* or *Tāmorkholā*; *Chatthare*; *Pān(c)thare*; and *Phedāppe*, though in a recent classification of G. HANSSON (1988) the *Chatthare* dialect is considered a different language from Limbu proper. There has been consensus on the genealogical subgrouping of Limbu with the languages of the Rais or Khambus, who number more than a hundred clans originally inhabiting the area between the Sun Kosi and the Arun Nadi, called Khambuan, or Majhi ("middle") and Wallo ("thither") Kirant, to the west of Limbuwan, but now spreading into and settling in Limbuwan and over the Indian border. As yet, however, there is no agreement on the classification of this subgroup, named Rai-Limbu or Kiranti, among the Tibeto-Burman subfamily of Sino-Tibetan, though a still widely accepted classification is that of SHAFER (1966), who puts it in the Bodic division of

Sino-Tibetan, calling it East Himalayish with western and eastern branches. Recently, however, a connection with an eastern major subgroup of Tibeto-Burman, such as Rung, has been suggested.

The book is certainly very informative about morphology, especially verbal morphology, and parts of syntax, but those who are interested in the typology of languages may be somewhat disappointed with it when they fail to find explicit statements of several important syntactic phenomena often taken up in recent typological studies, such as the word order of noun-phrase modifiers and the relative clause. Even the basic word order of grammatical relations, SOV, is mentioned only incidentally at the end of the Introduction.

The reader is forced to deduce the basic order of noun-phrase modifiers/operators from sample sentences and the texts. Their unmarked order in the Tibeto-Burman languages of Nepal (exclusive of Tibetan dialects) has so far been found to be of two types: a) head/operand NP preceded by all modifying elements; and b) NP preceded by all except numerals or quantifiers, which follow. The Tamang group of languages in general and Newari are examples of the second type, while most other languages, including Limbu, are examples of the first.

Relative clauses in Tibeto-Burman languages seem to be composed basically of nominalized clauses with their verbs in gerundive, nominalized, participial, or adjectivized forms, sometimes zero-marked, and with the relativized NP deleted. These verbal forms usually function both nominally and adjectivally. The head NP of the relative clause is often deleted or simply not expressed. There are, of course, variations in case markings of arguments in the relative clauses, acceptable types of verbal suffixes in the verb forms, genitivation of the clause, and so on. Van Driem deals with this type of construction in Section 3, "The Nominalizer Suffix -pa" of his chap. 8. In all Tibeto-Burman languages of Nepal (again with the exception of Tibetan dialects) relative clauses are prenominal, or precede the NP; this correlates with the pre-NP order of adjectivals.

Limbu is a split ergative language, not only in "actant agreement" of verbs but also in case marking, as Weidert and Subba have pointed out. A problem arises by van Driem's description of the absolutive case in Limbu as marked by either $-\phi$ or $\langle -?in \rangle$. These two forms, however, are functionally distinct. The latter, or overt, form is not just a marker of syntactic relationship; it also marks the "definiteness" of the governed argument. The former, or covert, marker, on the other hand, primarily shows a syntactic relationship and only secondarily "indefiniteness." Such a combination of syntactic and pragmatic functions is also reported in other Tibeto-Burman languages, such as Kham in western Nepal. The problem with van Driem's identification of the two forms as variants is that the overt marker co-occurs with the ergative case marker $\langle -le \rangle$ in $\langle -?ille \rangle$ (assimilated form), here only with the pragmatic function. If $\langle -?in \rangle$ should be the absolutive case marker, such a co-occurrence would be contradictory. In fact, van Driem himself considers the co-occurring $\langle -?in \rangle$ as the definite article. It then seems to me that an analogous interpretation of $\langle -?in \rangle$ as a realization of the "definite" article followed by the absolutive marker $\langle -\phi \rangle$ is a possible alternative solution.

The author's characterization of the preference for the recipient or beneficiary to the patient in Limbu verb agreement as an animacy hierarchy would be more applicable to the Hayu language, which is described by MICHAILOVSKY (1980) in a compact but comprehensive grammar that might have served as a model for van Driem.

Such minor defects or deliberate omissions are more than made up for by the

diversity of texts and sample sentences, which vividly depict the life the author enjoyed in the village as well as that of the Limbu villagers themselves, and the detailed explanations of the meaning and use of many lexemes, especially verbs, both in the grammatical part and the appended glossary. I might add here that Dr. van Driem has also completed a grammar of Dumi, another Tibeto-Burman language of eastern Nepal, and this work is due to be published in the Mouton Grammar Library later this year.

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PAKISTAN

HESTON, W. L. and MUMTAZ NASIR. *The Bazaar of the Storytellers*. Islamabad, Pakistan: Lok Virsa Publishing House, n.d., 349 pages. Illustrations, glossary, bibliography. Hardcover Rs150.00.

The Bazaar of the Storytellers is a selection of Pashto *badala*, romantic and heroic legends and folk tales. The stories were translated into English by the authors from recordings of the Pashto verses sung by professional minstrel-bards. Some of the recordings used had been produced commercially and purchased in the “Bazaar of the Storytellers” in Peshawar, capital of Pakistan’s Northwest Frontier Province. Here the art of storytelling, the authors say, still flourishes. Other tapes were recordings of private performances especially commissioned by the publisher.

Pathan *qisa-khani*, or oral storytelling, beyond simple entertainment, has long been a medium both for transmission and reinforcement of cultural values and norms. Themes reflect the idealized structure and organization of the traditional patrilineal and patrilocal Pathan society. Sentiments, ideals, obligations, and conflicts reflecting this structure, the authors say, are depicted in their compilation of tales.

The Bazaar of the Storytellers is divided into two parts. The first, entitled “Romances Old and New,” focuses on the related themes of love, jealousy, marriage, and elopement. For individual Pathans, as members of corporate kin groups, marriages are arranged, and often the couple has no voice in the matter. Such marriages represent alliances based on the mutual economic and sociopolitical interests of the respective contracting kin groups. Traditional Pathan social organization, unlike those of the modern West, makes no accommodation for marriages based on “romantic love.” When such feelings do arise between a man and a woman, Pathans view them