

*International Congress of Orientalists. 24.
Munich, 1957.*

**AKTEN DES VIERUNDZWANZIGSTEN
INTERNATIONALEN ORIENTALISTEN-KONGRESSES
MÜNCHEN**

28. AUGUST BIS 4. SEPTEMBER 1957

**HERAUSGEGEBEN VON
HERBERT FRANKE**



**DEUTSCHE MORGENLÄNDISCHE GESELLSCHAFT E.V.
IN KOMMISSION BEI FRANZ STEINER VERLAG GMBH · WIESBADEN**

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The Hindu law as administered by the Courts during the British period (and to a similar extent in the former French possessions) moved steadily further away from the spirit indigenous amongst the public, so that the *dharma-śāstra* known to the Courts became a distinct science, diverging from the traditional *dharma-śāstra* studied in some Indian Universities and in the orthodox schools. Nevertheless there remained, somewhere, a source of beliefs in what is "right and proper", a genuine and perpetual guide for Hindus, influencing the conduct of individuals and colouring their notions of what ought to be done even in civil disputes. This, whatever its character (which still requires ample research), had and has nothing in common with the ambitions and techniques of the "westernizers", but has many points of contact with the rich corpus of the *dharma-śāstra*. A prominent sociologist has recently declared Manu to be still very much alive in the practice of the villager, and it would be folly to ignore entirely that body of learning, that knot of so many strong but varied strands of traditional belief and behaviour, each in turn emphasized and exaggerated, but each essential to the mixture that is the living pattern of Indian thought. The dichotomy between western-type ambition, and Indian standards has yet to be removed; the schizophrenia from which many town-dwelling Indians formerly suffered, and which has largely been cured by Independence, has not yet been eradicated.

It may be suggested that sooner or later the balance must be readjusted, and that if India is for long to enjoy a system of personal laws, as contrasted with a national civil law, she must enact laws which will assist the average Hindu to put his real ideals into practice, rather than force him to resort to stratagems to evade the law, as is the present position. And when we move on to consider what shape an Indian Civil Code should take, should we not hope that the facts of Indian life may be weighed more carefully than abstract theories, and that the latter can prevail (as they ought) only in purely technical contexts, of indifference to the common man?

Diskussion: A. MASTER, T. GELBLUM

SPRIGG, R. K. (London): *Limbu Books in the Kiranti Script*

In 1842 Dr. CAMPBELL, Superintendent of the Darjeeling Sanitarium, published a reference to a script formerly in use among the Limbus but by that time presumed extinct; in a subsequent article in 1855 he recorded that a Limbu book had at last come into his hands "after many years endeavouring to procure one for the Society" [the Asiatic Society of Bengal].

The Limbus, the authors of the books referred to by CAMPBELL, are a martial tribe inhabiting the extreme east of Nepal (Limbuan), and parts of Sikkim and the Darjeeling District of India. They refer to their script as the Kiranti script. Their language is not however the only Sino-Tibetan language of the central Himalayas to possess its own script: this distinction is shared with Newari and Lepcha.

CAMPBELL was not in fact the first to discover the Kiranti script among the Kiranti, it had already been done so in 1819.

During his retirement in 1855 he collected the fourteen Limbu books now in the India Office Library and the collection at the India Office Library in the United Kingdom.

Apart from those in the collection in Nepal and the Darjeeling District, the Limbu books, two of which were in the School of Oriental and African Studies.

Last year's inquiry also revealed that in the "Linguistic Survey of India" two, who can read the old Limbu script, Chemjong, the latter being a tape-recording was made of the book that he had presented.

Iman Singh Chemjong's efforts in the establishment of a Limbu library in Kalimpong, in 1937; the publication of the Kiranti script at Kalimpong, and the script in Limbuan for dedication.

In the course of reviving it under the influence of Devanagari and write the modern-style Limbu books.

The original devising of the Limbu script, Marang Rajah, tradition, published in the subsequent met his death, monks of the Tasong order, reign of "Singha Raja" in Nepal.

Of the basis of the account put forward that the Limbus in Sikkim, which at that time a period of Buddhist expansion also referred to as "the Dorze" also to the third Maharajah of the devising of the somewhat. At all events Srijanga's death the Order was not founded until referred to is Singha Pratap Singh must have taken place between

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CAMPBELL was not in fact the first to call attention to the existence of a script among the Kiranti tribes; for FRANCIS HAMILTON (Buchanan) had already done so in 1819.

During his retirement in Darjeeling (1845—58) BRIAN HODGSON acquired the fourteen Limbu books that have since 1864 formed part of the HODGSON Collection at the India-Office Library. Several Limbus knew that there were Limbu books in the United Kingdom; they also believe that there are some in Germany.

Apart from those in the HODGSON Collection the present author's inquiries in Nepal and the Darjeeling District last year brought to light only five old Limbu books, two of which their owner, Jashang Mabohang, presented to the School of Oriental and African Studies; the other three were copied.

Last year's inquiry also established that despite a statement to the contrary in the "Linguistic Survey of India" (1909) there are still Limbus, though only two, who can read the old books: Jashang Mabohang himself and Iman Singh Chemjong, the latter being in a continuous tradition of reading the script. A tape-recording was made of Jashang Mabohang reading a passage from the book that he had presented.

Iman Singh Chemjong's efforts to preserve his people's script have resulted in the establishment of a Limbu society for this purpose during the early 20's; the founding of a Limbu-language school, the Zambak-Memorial School, near Kalimpong, in 1937; the publication of several Limbu primers and readers in the Kiranti script at Kalimpong, Darjeeling, and Gangtok; and the use of the script in Limbuan for dedicating *chantaras*.

In the course of reviving it the Kiranti script has however been much modified under the influence of Devanagari, with the result that Limbus who can read and write the modern-style script fluently can make little or nothing of the old books.

The original devising of the script is variously ascribed by tradition to a Limbu king, Marang Rajah, and to the Limbu hero, Srijanga. The latter tradition, published in the "Gazetteer of Sikkim", describes how Srijanga subsequently met his death at the hands of the Maharajah of Sikkim and monks of the Tasong order (restricted to those of Tibetan race) during the reign of "Singha Raja" in Nepal.

Of the basis of the account given in the "Gazetteer of Sikkim" the view is put forward that the Limbus' script originated during the early 18th century in Sikkim, which at that time included Limbuan. The early 18th century was a period of Buddhist expansion in Sikkim; and it is possible that Srijanga, also referred to as "the Dorze Lama of Yangrup", was a Buddhist lama. It is also to the third Maharajah of Sikkim, Chador Namgyal (circa 1700—17), that the devising of the somewhat similar Lepcha script is traditionally ascribed. At all events Srijanga's death must have been after 1705; for the Tasong Order was not founded until that year; and indeed, if the "Singha Raja" referred to is Singha Pratap Shah, the second Gorkha King of Nepal, then it must have taken place between 1775 and 1778.

A comparison of the Kiranti with the Devanagari, Tibetan, and Lepcha scripts establishes that the Kiranti is the same in principle as they in that it makes use of vowel signs as modifiers, and of *zero*, the absence of a written sign, as itself a vowel sign. There are respects in which the Kiranti script resembles any one of these three scripts more than the other two; but in general the resemblance seems closest to a Tibetan cursive, 'khyug-yig, and Lepcha. In particular the Kiranti script shares with these two the feature of having a special series of letters for syllable-final consonants.

(This paper was illustrated with example-sheets showing the letters of the Kiranti script, both old-style and modern, with other example-sheets comparing the Kiranti with the Devanagari, Tibetan, and Lepcha scripts, and with photographs of Limbu books.)

Diskussion: H. HOFFMANN, K. HÄHLWEG

Berichte:

1. S. M. KATRE: *Linguistic Survey of India*
2. G. P. MALALASEKERA: *Encyclopedia of Buddhism*

Resolutionen: Siehe S. 39

SEKTION

Vorsi

POPPE, NICHOLAS N. ()
für die Frage

Der Vortrag

Diskussion: Y

V

CLAUSON, SIR GERARD
Mongolian

In order to prove th
Mongolian and Tungus
exist for showing that 'e
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words in the other. Ther

(1) If there is one wor
and another word in the
e.g. "year" T. *yül* (in son

(2) If a common word
a loan-word in the othe
"to divide".

(3) There is a structur
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syllables or dissyllables, a
of a Turkish trisyllable
are common and also wo
Anatolian and *ötege* "bea
their shape alone; in both

(4) If a word in one la
word ending in *-lang* or *-u*
and probably the whole v